



# **DELTA LIFE SKILLS<sup>sm</sup>**

**EMOTIONAL FREEDOM IS IN YOUR HANDS with EFP<sup>sm</sup>**

***Integral Energy Psychology***

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## **PART THREE: ADDITIONAL APPROACHES, OTHER PRACTITIONERS' USES OF THE RADIANT ENERGIES BALANCE (REB)<sup>sm</sup> PROTOCOL, AND RESOURCES FOR "THE ART OF DELIVERY"<sup>©</sup>**

**RADIANT ENERGIES BALANCE (REB)<sup>sm</sup>:  
A FLEXIBLE, COMPREHENSIVE,  
THERAPEUTIC and TRANSFORMATIVE PROTOCOL**

2008 June

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See separate documents for:

**AN "ACTIVE INGREDIENTS" ANALYSIS OF THE RADIANT ENERGIES BALANCE (REB)<sup>sm</sup> PROTOCOL<sup>©</sup>**

**ONE: PART ONE: THE RADIANT ENERGIES BALANCE (REB)<sup>sm</sup> PROTOCOL RESEARCH/THEORY BACKGROUND<sup>©</sup> with Bibliography, References and Resources**

**PART TWO: THE RADIANT ENERGIES BALANCE (REB)<sup>sm</sup> CLINICAL PROTOCOL INSTRUCTIONS<sup>©</sup>**

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# 1. RECOMMENDATIONS FROM DONNA EDEN and SUPPORTING PRACTITIONERS/DEVELOPERS

## 1.1. RECOMMENDATIONS FROM DONNA EDEN

Excerpt from: Donna Eden & David Feinstein (2002a) "Triple Warmer: It's Hotter Than You Think." Chap 8, pp. 91-97 from Willem Lammers and Beate Kircher (Eds.) The Energy Odyssey: New Directions in Energy Psychology, Second, revised edition. Published by IAS, CH-7304 Maienfeld. [my comments are in brackets]

### Calming Triple Warmer (p.98)

The probability of triple warmer being over activated when a psychological problem has been accessed is high. Except in rare cases, such as anaphylactic shock or an asthma attack, you will not do damage to sedate triple warmer, and it usually makes the system more receptive to other interventions. We will close with three simple methods of sedating triple warmer:

#### *Tracing Behind the Ears*

- A. Rest your face in your hands, palms at your chin, fingers at the temples. Hold this for two breaths.
- B. Breathe in deeply and lift your fingers two or three inches, smoothing the skin from the temples to above the ears.
- C. On the exhalation, circle your fingers around your ears, press down the sides of your neck, and hang your hands on the back of your shoulders, pressing your fingers into your shoulders.
- D. Stay in this position through at least two deep breaths. Then drag your fingers slowly over your shoulders with pressure. Once your fingers reach your clavicle, release them and allow them to drop where they may.

*Tapping the Gamut Spot* [this spot has been discarded by many following the EFT protocol. I think this is a BIG mistake. See also Floor to ceiling eye roll]

- A. Tap 10 times the point on the back of the left hand that is just below the knuckles and between the ring finger and the little finger.
- B. Pause and take a deep breath
- C. Tap about 30 more times.

*The Triple Warmer Spleen Hug* [this is the one proposed in the REBS<sup>sm</sup> protocol, available on the Radiant Energies Balance (REB) website]

- A. Wrap left hand around right arm, just above elbow
- B. Wrap the right arm around the left side of the body underneath the breast
- C. Hold for 3 deep breaths
- D. Reverse sides [NOTE!: there is some evidence that the right hand close to your heart is a priority one since the spleen strengthening point **below the left** breast is the front spleen energy center (chakra). You can cover all bases by doing both. Also, I (PWW) found that the recommended left hand on right arm, right hand below the left breast position was painful for one client due to an accident. Thus, I had them do the opposite with the intention to heal.]

Triple warmer is one of the body's most potent and least understood energy systems. In addition to the issues typically associated with immune functioning and the fight or flight response, these mechanisms are involved in a host of other problems ranging from obesity to boredom. Simply being aware of triple warmer's presence and keeping it calm amidst other energy interventions is a way of telling the body you understand its concern for survival.

## **1.2. RECOMMENDATIONS FROM REB<sup>SM</sup> PRACTITIONERS**

This section includes suggestions for the "Art of Delivery" from practitioners of REB<sup>SM</sup>. The development model uses the approach of cooperation and inclusion rather than competition and monopoly. I have done some editing for clarity. [My comments are in brackets].

### **1.2.1. From MAARTEN AALBERSE**

#### **CROWN TAPPING** (see part 1.18)

From an Email of 2002 May 29

While focusing on your issue, stimulate (Tap/Touch/Touch And Breathe/Rub And Breathe) the crown point. Place your thumbs on the top of the ears and palpate the scalp with your index fingers. It's the hollow approximately one inch behind the top of the head. You can add any eye/head movements/position, eye blinking, affirmations, etc. as you do this.

To quote some findings of research currently being done in Uruguay by Joaquin Andrade, M.D. "The Du Mo 20. Baihui (One hundred meeting as it is called in the romanced pinyin Mandarin), is the 20th hsue [locus] of Governing Meridian or Vessel. It is situated on the top of the head. If you place your thumbs on the top of the ears and palpate the scalp with your index fingers, you'll find a hollow approximately one inch behind the top of the head (which is Du Mo 21 or qianding, "Anterior summit")....

"It's a very interesting hsue or locus. Traditional indications go from stroke, headaches, hypertension, insomnia and mental disorders, to hemorrhoids and rectal prolapse. It's one of the scalp acupuncture hsue used for stroke in ER in China. In mild strokes (more functional the better), if used in the first hour of the attack with other scalp techniques, I have seen it reverse in 75% of the cases the motor symptoms. Using a very long needle, you enter with a slant puncture subcutaneously in the direction of and past qianding. The needle is twisted to elicit "techi" or needle sensation, which is usually perceived as a numbness sensation in the scalp, and then the needle (electrode?) is connected to an electroacupuncture machine, low frequency, until clinical responses are obtained.

"The point is also used for headaches, hypertension...and hemorrhoids. All of them are vascular diseases. In the case of hemorrhoids, baihui is extremely effective in alleviating swelling and pain. But it is not so effective in rectal cancer pain. What are the anatomical structures under baihui? Mostly venous ramifications. The scalp has rich vascularization (scalp wounds almost never become infected) and every time we stimulate baihui we are acting on the vasa nervorum, or tiny nerve ramifications that innervate the arterial and venous walls. We are "into" the vascular system. We can think in a functional analogy, the locus lieque, or Lung 7, which is situated on the radial artery, at the wrist, and is also very effective in headaches... Why baihui is so selectively effective in vascular conditions?

"Some authors have speculated that one of the reasons is in morphogenesis. In the course of development, the future of a certain region is controlled by a small group of cells called "organizing centers" which control the growth of the region. Those centers are usually located in dividing lines of two symmetrical halves that will be united when the development advances. And are usually high conductance or low resistance skin areas...

"Several authors have found increases of endorphin/enkephalin that correlates with the phenomenon of surgical acupuncture anesthesia ( blocked by naloxone, an endorphin antagonist)and which is in itself an unquestionable physiological evidence that, at least some effects of acupuncture, are neuro humoral (The Ling Shu, in its chapter IV says: "The xue (blood) and chi are different in name but belong to the same category").

"Knowing of the relation of neurotransmitters, basically serotonin, norepinephrine, dopamine, GABA and acetyl choline, we started asking ourselves why some hsiue were consistently used for depression. Three of these locus (Liver 3, at the foot, Stomach 36, at the knee and Du Mo 20) were tapped and platelet 5-hydroxytryptamine, or serotonin was measured by means of HPLC, high performance liquid chromatography at our lab. Measures were made in patients blood, previous to tapping and 6 and 48 hours after tapping baihui. In those patients in which serotonin was low, the only isolated different parameter, that is, tapping of baihui, positively correlated with an elevation of serotonin.

Two additional findings are really food for thought:

1. after 48 hours, serotonin levels went back to original levels.
2. normal serotonin levels were not affected by tapping baihu.

First observation makes us think: where does the elevated serotonin comes from?

Second observation is strongly suggestive of a homeostatic action of baihui.

"This regulatory action is usually mediated by the ANS ...[Autonomic Nervous System...?Porges's Poly Vagal Theory]. Our perplexity when confronting the first finding led us to consider (with the help of a neurophysiologist whose daughter a psychology student, who suffered a severe panic disorder became asymptomatic after four sessions of tapping...oh, my, is "clinician fear of failure" a factor in positive results?) different possible mechanisms of action. Was a selective enzymatic inhibition of the reuptake, as SSRIs[Selective Serotonin ReUptake Inhibitors] do? Was an increased synthesis? Or an increase excitability of different 5HTP receptors?

"We are now in the stage of trying to figure a rational answer to those questions, which in turn will send us flying to other questions..." Joaquin Andrade, M.D.

### **Here's Maarten Aalberse's detailed but streamlined version of the REB<sup>sm</sup> protocol:**

From an Email of 2002 May 13

- "1). Elicit representation of the issue. This includes: physical sensations (Ogden) and localisation of the visual/auditory components of the representation. [Module 1]  
NB: with difficult clients (repressors/regressors): find the most appropriate localisation of the issue. Change the localisation to the other side when the REB<sup>sm</sup> has brought enough of a shift. [Module 2]
- "2). Tongue on roof of mouth. [Module 3a]

- "3). Spleen/TW heart pose. (place first thumb of right hand on chestbone, near heart chakra, thumb pointing upwards. Then wrap the rest of the hand under nipple/breast towards the sides, finger will be pointing diagonally upwards. Then hold TW point with the other hand. [Module 3]
- "4). Breathe easily, while staying with the representation. [Module 4]
- "5). Gently increase/decrease pressure (alternating bilateral stimulation). [Module 3b]
- "6). When shift happens, stop the bilateral stimulation, stay in the REB<sup>SM</sup> pose, and appreciate the shifts. [Module 7]

"When new issue comes up, repeat steps 1-6.

- "7). (With or without the REB<sup>SM</sup>-pose, depending on how comfortable it is for the client - if uncomfortable, have one hand near thymus/heart). Breathe through heart, staying with the feeling of appreciation, letting this feeling expand through more and more of the body.
- "8). Ask heart: what is better (or best) alternative for responding to situation that triggered problematic response.
- "9). Appreciate the response of the heart, and stay with this feeling as long as appropriate.

"This seems like many steps, but in reality there is a very natural flow in it. The thumb on the thymus makes heart feelings much more available, and so the Freeze-Frame parts much more easy."

### **1.2.2. From JANET NESTOR** Email [spiritway@earthlink.com](mailto:spiritway@earthlink.com)

2002 Jan 27 "I am keeping the client in the ...position [described in Module 3 below] throughout the whole process. I am adding the occipital hold (reiki harmony position) [Module 3d] at the end of the process to complete the session....as the eye and head positions seem to continue the release and deepen the healing..especially when using the occipital hold and the arm tongue position [Module 3] simultaneously. The process is much more gentle than EMDR and does the same work. Great addition to any practitioners tool box."

2002 Feb 2: "The reiki harmony position is not complex. The practitioner places the right hand on the forehead of the client at the brow chakra. The left hand goes to the back of the head at the brain stem, the upper part of the hand touching the ridge at the back of the head and the lower part of the hand touching at about the 3rd or 4th cervical...depending on the size of the practitioners hand [a variation of the "FO" frontal occipital holding posture]. In reiki the position is used for balance and harmony of the client's energy and is usually included in a broader session. However, it can be used alone to help someone relax and center themselves. With the balance it seems to help the individual to complete the process calmly and deeply."

"Sometimes at the end, if the session has been particularly deep, I ask the client to fill the void of the release with something positive [Module 7]...for instance confidence...or trust...whatever they choose as long as it is positive in nature. I have this idea that when negativity or trauma leaves the energy system it leaves a void that the mind-body will fill....and left on its own it will use what it has available....If the void is filled with positive energy the client has put there...the healing is more complete and the process is empowering."

**This is the protocol Janet Nestor uses when doing REB<sup>SM</sup>**

from an Email of 2002 May 23

"1. Plan with the client to do REB<sup>sm</sup> the week prior to actually using the technique and explain what we will be doing and why we are going to do it. I schedule 90 minutes for the REB<sup>sm</sup> session.

"Then on the day of the session:

"2. Talk with the client about the primary issue to be addressed and obtain a SUDS level for that issue.

"3. Answer any questions the client may have.

"4. Set an intent for the session. The client states what she wants to obtain from the session and then we create a general statement of intent so as not to limit the scope of the work with restrictions that we created together.

"5. Have the client assume the triple warmer {stimulator}/spleen hook up [Module3] by placing the right hand at the spleen and the left hand at the right elbow. Have the client place the thumb of the right hand at the heart center. This means that the fingers remain at the spleen position and the thumb separates and rests at the heart center. The client crosses the ankles in a relaxed manner and places her tongue behind the upper teeth on the gum ridge to create a connection between the central meridian and the governing vessel.

"6. Have the client blink repeatedly [Module 3c] while she is breathing deeply and centering herself. When she feels relaxed and ready to proceed we begin the work on the designated issue.

"7. Module 7 is a time of stating feelings and insights, making comments, and allowing a free flow of information that goes where ever it needs to go for that client. I sometimes ask questions, make observations for the client, or create a new direction for the work, depending on what is being said and the depth of the experience for the client. This phase is essential and may end up connecting several new issues to the designated issue. If the session is too upsetting for the client simply break the hold and stop the flow of information. If the session seems to be going nowhere, continue anyway, reassuring the client that all is well and that there is healing and new awareness happening below the level of consciousness.

"8. When the client has come to an end of her free flow of information we do further clearing. The client, if she is comfortable, maintains the triple warmer {stimulator} hook up hold with the thumb at the heart. If the client is not comfortable, I have her keep her right hand at the spleen position with the thumb at the heart. I use the Reiki harmony position, or the occipital hold to facilitate further clearing. To do this I place my right hand on the forehead of the client and the left hand at the back of the head at the occipital ridge and covering part of the brain stem. I have the client then go around the clock counter clock wise with eyes at the following eye positions. Straight forward, straight up, upper right, straight across right, down right, straight down, down left, straight across left, up left, straight up, and back to straight forward. This activity creates further clearing for the client. If there are a lot of response, or a deep response at the various eye positions, I have the client repeat the eye circuit to complete this section of the process. [Module 6]

"9. Relaxation and integration phase [Module 7]:

- \* Deep breathing while maintaining the spleen/heart position.
- \* Ask the client how she is feeling and affirm the process for her.
- \* Ask the client what virtue (love, clarity, calm, trust, etc.) she would like to add to her energy to complete the process. When the virtue is identified, create an affirmation together with the client. Example: 'I am being filled with the energy of love and caring' or 'I trust my emotions and my feelings today and in all future days.'

I continue with the harmony hold as it strengthens the clients response to the affirmation. The client and I repeat the affirmation silently for a few minutes until I intuit a shift in the client's energy. This is felt by both of us through sensation and a positive uplifting feeling. The client will know when this happens, and usually comments. If you are concerned that you won't be able to tell when the shift occurs, ask the client to tell you when she feels her energy shift in a positive manner. This can be very subtle.

"10. Allow enough time at the end of the session for discussion, questions, and insight work. This may or may not be needed.

"11. For the therapist. The client may continue to gain insight and relief from symptoms after the session, even up to 3 or 4 weeks after the initial session. There is no crisis or trauma in the continuing healing that occurs. It is similar to the insights that occur naturally during talk therapy. I ask the client to write down insights, feelings and sensations she wishes to discuss with me at the next session. I also suggest keeping a journal.

"This is a very powerful and gentle tool for healing emotional wounds, traumas, and grief and loss issues. It is also a powerful tool for creating client awareness of positive coping skills, positive life events, and positive self understanding. The positive awareness can arise out of the free flow of information that occurs and also out of the feelings that arise at various eye positions during clearing. The affirmation phase strengthens the positive awareness that occur and creates a positive intention for the future.

"If for some reason the client can not continue the session and wants to quit ( and I have never had this happen) I would end the session by doing Module 7. This is a very soothing Module and brings the client into a state of relaxation very quickly. The harmony position works regardless of previous energy healing training or experience. The harmony position has the ability to lower blood pressure, reduce the heart rate and slow respiration."

### **1.2.3. From SARA STEVENS** Email: [sarastevensuk@yahoo.co.uk](mailto:sarastevensuk@yahoo.co.uk)

Email of 2001 Nov 6: "Hope you're well. I was pleased to hear that I can use your system to train others. The way I have been using the balance process is for very extreme anxiety and with these people I do find a lot of bodily feelings and I have been removing them too. I am at present drawing up further sheets for the therapists use and will email when I have finished them. With these people I am finding that the clients need to work in between the sessions so that they don't continue creating a conditioned response, so I have been giving them exercises to use when they approach these situations. (formats and examples to follow) I do find it does work for other low levels of anxiety but I often find that, because I use IMR testing [ideo-motor response]...in hypnosis or energy test [muscle check] for the treatment,...many...clients choose other methods such as EMDR which can be a very quick approach to a phobia. I have been also putting together more info on the eye

positions and what they mean and will keep you posted." [Due to a house fire, this has been on hold.]

Email of 2002 Feb 1: "I have loads more info to share with you but it is not computerized yet but I am working on it. I have been most fascinated with a point I have been using with your procedure to find hidden problems which seems to greatly enhance clearance of very stubborn issues. Will email as soon as possible" [When available this material will be passed on to others and incorporated into this section.]

**This is the protocol as used by Sara Stevens** (email 2002 March) [my comments are in brackets]

[SS uses the balance posture in a very creative manner, going in and out as the situation or her protocol warrants. Don't get too hung up on following PWW's suggested directions. Remember, this is "client centered and directed" protocol although the overall protocol contains the necessary elements for balance and clearing of "psychogarbage."]

"I use the balance position/posture to start with so that I can scale the person's level of stress and the normal stress level (find out the underlying normal level of stress that the person rests at with 0 being maximum stress and 0 being total relaxation). I ask the person to scale themselves and I observe the changes. I find with certain people the stress is more in the body i.e. shown by increased breathing higher in the chest, high shoulder person, stomach tension and tension in the hands etc. Whereas others hold their stress in the mind: you see the eyes relax, the jaw relax and facial and head muscles relax.(more information about my tension and the inner meridians to follow). The aim of doing this is to teach the client to understand the stress response and what is a trigger/triggers for them ( stomach ache, jaw pain etc.) because I find many people are not normally aware of the subtle changes to their stress. If I teach them to understand the early signs of stress they can control their stress better. Each client is then given a stress diary to use to recall all events and what level of stress they were at the time. This enables me to see further triggers and has also helped me identify post traumatic stress events which may also need to be dealt with even if they aren't openly related to the presenting issue. i.e. a client presented severe blushing and anxiety but also needed post traumatic stress work for bullying and name calling from her childhood. This clearly showed in her diary by her levels of sensitivity to what others were saying to her and by how she seemed to attract more events like this than normally expected."

"I then will look to locate the problem in the eye. I will ask the client to follow my finger passing through the different eye positions and to find the place/places where the problem is hidden. This normally will be shown by physical pain either in the eye, behind the eye or in the forehead. It can also be seen by watching the eye itself; it can freeze or jump over an area or it can go cross eyed or it can tremor through the eye position. These are all signals to where the problem is held."

"I would then use the balance clearing procedure to clear physical and emotional problems. (For more severe clients I will have to clear the eye position by just asking them to watch my fingers in the blocked eye position so that they can then hold the eye position to clear)"

"I use a visualisation of standing on a platform and watching the problem on a train and when the train has come level with you the pain or emotion has stopped growing and then they watch it recede. I then ask the client to scale the problem then between 10 max and 0 nothing. I would go

back into that position to confirm the removal of that emotion and check for any others that might be in there." [not clear if this refers to the eye position or balance position].

"I have been working with many clients who have physical feelings as well as emotions. I also clear tiredness, heavy eye feeling and bodily feelings such as sick feelings etc. I feel this is important for full recovery."

"For some people I find the problem can run deeper and I have been working with a new technique to find hidden water deficiencies in the mind and use a kinesiology reactive muscle technique to help to balance the mind issues. What I am looking into are the internal branches of the meridians that run inside the body and mind. I feel that people with long term issues have taught their brain to function differently with some parts over working (i.e. the stress and fear aspects of the brain) while other become depleted. I have been using surrogate body muscles to reset the subtle in-balance of the brain and feel that the mind stops feeding parts of the brain with water or over stimulates other parts. More info to follow...(If you would like more info on my research please let me know)" [Yes Sara I would appreciate that. I'm not familiar with "hidden water deficiencies in the mind" except that lack of water can make energy muscle checking unreliable...]

#### Reprocessing EMDR balance technique.

"I have now incorporated several processing methods into one to create a full reprocessing method which I now use."

"The client sits in the balance/posture to start with until they have reached 0/1 on the stress scale. The client then comes out of the balance/posture and I do one of two things:

- A: The client follows my fingers which are held 2 foot away and I move my finger from side to side for about 24 movements.
- B: The client keeps their eyes closed and I tap on the back of the hands alternate sides while the client moves their eyes from side to side."

"Then the client is asked to image themselves in the stress situation, i.e. on a aeroplane, driving the car, blushing, panicking, etc. what ever situation causes the anxiety. I ask the client to worry about the situation as well. Throughout the visualisation I ask the client for the level of stress 0-10 and try and make the client as anxious as possible first. Then when the client has reached a high level of anxiety we then go back into the balance/posture and I hold the appropriate neurovascular (NV) point until the client reached 0/1. I use Donna Eden's NV holding head points [associated with a rhythm that becomes over activated when under stress, pp. 216-217] and I chose the ones that are most effective for each client." [These are NV head holding points depending on the meridian involved. Also a more general version is contained in Thie's Touch For Health Manual, p. 25].

"Then the process is repeated; i.e. Coming out of the balance/posture, making the eye movements, etc. The process is continued until the client no longer rises any anxiety to the situation in question. I find that if they hold the balance all the way through that they can't find the anxiety and it does seem to reprocess as well. Also the client can think of all the worries that they normally have in stress and the mind when it is continually presented with relaxation after stress reduces until the client can think and try to worry themselves without a fight or flight response."

"For severe anxiety I would ask the client when they are at the highest level of anxiety to follow my fingers in a lazy eight, infinity sign, about 2ft away from their eyes for approximately a minute. Then the client goes back to visualising the anxiety."

"I also teach the clients Eden's neurovascular head holding points [pp. 216-217] to use with the balance, stress diary and hypnotherapy positive suggestions all to be used in between the sessions.

#### Hidden point

"For some people the problem is hidden in the mind and I am using a point on the chin (the central meridian point on the lower lip/chin). For some people the feeling of anxiety etc. will increase when this point is held while visualising and I would use that point throughout the session. I would also use the hidden point to check the eye positions needed to be cleared to find hidden problems. The hidden point is very fascinating and I am at present gathering more info on this and will let you know ASAP with more info."

#### **This is the most recent description of the protocol as used by Sara Stevens**

[described in an email 2002 Jun 17]

"1). I explain the treatment prior to starting and muscle test to find the appropriate eye positions to start with.

"2). The relevant past issues are discussed in full. Including events, memories and the emotional feelings that are being experienced at the present time. I compile the list to encourage and prompt the client to release these feelings (normally anxiety, sadness, depression, pain, fear confusion etc.)

"3). The client assumes the triple warmer {stimulator} hook up, right hand on the spleen and left hand just above the elbow. The legs crossed at the ankles and the tongue behind the teeth at the front just touching the palate.

"4). The priority eye position is worked on first to remove the feeling etc. ( most people feel the fear/anxiety and cry to release the emotions). We then work through the rest of the eye positions. After they have been cleared I then muscle test to find if there are any areas that are still holding hidden feelings.

"5). I muscle test with the client touching their chin and upper lip and test the eye positions again if the muscle shows weak in any eye position we then work to remove the hidden aspects.

"6). To remove hidden aspects the client starts in the balance position then moves their hand from the elbow to hold the chin and upper lip the eye position is then held to release all the remaining feeling from the events/memories. When the feelings have stopped rising they return their hand back to the balance position and watch the feelings recede. We work through all hidden eye positions.

"7). At the end of each session the client sits in the balance position and speaks of the feelings they have released and what they have replaced them with (i.e. acceptance, calm confidence)

"8). When all positions have been cleared I then re-test to find out if the meridians need to be balanced in the eye positions. If they do the client will turn there eyes in slow circular movements

while I hold the accupressure strengthening point for the relevant meridian that needs to be balanced. Then the client will turn their eyes in the other direction to balance the meridian."

## POSSIBLE APPROACHES TO USE IN MODULES 5 and 6 of the CLINICAL PROTOCOL: THE "ART OF DELIVERY."

This section provides the practitioner or coach or client with other ways to make the protocol more effective or lasting. Modules 5 and 6 are where you "go after the issue" in depth/breadth. A good source for various do it yourself approaches is Richard Ross' website: Life Transformation - Emotional Freedom and Healing, [www.emotionalfreedom.com/index.html](http://www.emotionalfreedom.com/index.html)

### 2. EMOCLEAR APPROACH by Steve Mensing

All the processes are downloadable and free.

The following information in was taken from Messing's website: <http://www.emoclear.com>

**\*\*\*WARNING.** *These processes are not to be used by folks with a history of mental illness, severe trauma, or panic without a counselor or a trained energy therapist. You can only use this process if you agree to absolve the webmasters, the server, Emoclear.com, and Steve Mensing and those involved in developing REBS<sup>m</sup> of any responsibility for the application or misapplication of these processes. Although there are many safety features built into these processes and they have been tested and evaluated, there is always in any process the possibility that someone could experience some discomfort. So proceed with this warning. \*\*\**

#### 2.1. WELCOME TO EMOCLEAR Copyright Steve Mensing

...Emoclear is a growing collection of emotional growth and human potential processes created by Steve Mensing. Emoclear is also a global community of on-line self-motivated learners interested in emotional growth, experiments in consciousness, and human potential.

Emoclear processes fall into several major categories:

**CLEARING PROCESSES:** Emoclear clearing processes target stuck emotions, beliefs, and sensations and either strips them of their emotional charge or transforms them into their polar opposites. Persons view situations in a new light and experience a positive alteration in formerly stuck areas. Major shifts in beliefs occur as well. Emoclear clearing processes come in two major varieties:

(1) **Energy based clearers** which change emotional charge through energy shifts. Examples in the energy mode:

The Vortex

The Meridian Grasp

(2) **Feelings-oriented clearers:**

The Cortical Incident Runner

The Meridian Grasp

The Circuit Breaker

The Drop Into Essence

The Clear 5

**INTEGRATING PROCESSES:** Emoclear integrators focus on fully feeling a feeling, gaining its valuable message, and integrating it. Examples:

Natural Born Releasing

Active Feeling

Accept This Love That

**SOLUTIONS MAKING PROCESSES:** Emoclear has a process for rapidly arriving at solutions in situations that appear blocked or insoluble. Example:

Multi Solutions Generator

**ESSENCE TRIGGERING PROCESSES:** Emoclear has methods for triggering essence states for exploration and for emotional change. Example:

Infinity Drill

**CONSCIOUSNESS EXPLORATION PROCESSES:** Emoclear has processes for exploring various altered states of consciousness for growth, novel shifts in awareness, non-dual states, and recall. Examples:

Breathwork Exploration

Space Synchrony Drills

Mind Boggler Drills

Essential Nature Drills

Grok Drills

**PRACTICAL EMOTIONAL EXERCISES:** Emoclear provides exercises for handling challenges like impatience, envy, inaction and other common human challenges.

Take care, Steve Mensing

## **2.2. INTRODUCTION to EmoClear**

Most people can feel or we'd have zillions of folks walking around with stuck or unresolved emotions.

Most people also let go or release emotions without giving it much thought. Folks release feelings out of conscious awareness. They may pause to feel something during the day or they are feeling in the here and now and the feeling never gets a shot at being stuck and unresolved.

The folks who do this really well we generally view as being self-accepting.

Conscious releasing is a slightly different ball game and gives people an opportunity to re-engineer their feeling and belief world.

There are numbers of folks out there who are out of touch with themselves and are dissociated. Releasing of any sort is a chore. People get this way from:

- ∞ Hard traumas
- ∞ Learning to analyze their feelings instead of feeling them.
- ∞ Having had parental models who were dissociated.

- ∞ Lots of soft traumas.
- ∞ Being in families where feelings were viewed as BAD. Being raised in families where feeling and meta-thinking were not done, where there was no talk of the internal life. In these families people are focused on the external with no talk of beliefs, feelings, or sensations. Many of these folks would stare blankly at you if you were to say the word anxiety. They wouldn't know what you're talking about. These persons don't do much reading. The family structures are usually authoritarian. Religious belief systems tend toward fundamentalism. There is not much if any self-examination or feelings review. When these persons have emotional problems they generally go for a religious book, trying to change others or externals, an addiction, or medication. They really don't know much about their internal world and generally avoid it.

### **2.3. WHERE TO START WITH PROCESSING**

Since we're getting back to feelings and wanting to release or integrate them, likely the best 3 places to start would be:

(1) A FEELING PRIMER: You can find "A Feeling Primer" at "2.4." This can give you a brief Cliff's notes on feelings.

(2) ACTIVE FEELING: at "2.5." below. This contains a fair amount of information on feelings and making full contact with them. Toward the bottom of the information are the "Steps to Active Feeling" This is the actual Active Feelings process. It's a good start for contacting and integrating feelings and emotions.

(3) NATURAL BORN RELEASING: at "2.6." below. Here's some information on what amounts to our own natural way of feeling and letting things go. Also the steps to the Natural Born Releaser are here. Our natural process is unparalleled in allowing us to fully feel and integrate those biological messages. Gain a felt understanding of each of the steps. The basic intention of allowing feelings to be there with no intention of getting rid of them or grasping them allows us to take a noninterfering stance with our feelings. It's probably better to regard our biological messages as friends to be embraced rather than as unwanted buggers or downright enemies. Feelings really do a hell lot of valuable tasks for us. They get a bad rap because our unconscious projector beams a lot of "aversive" meanings on them. Bottom line is that they are energy. It's our evaluations and meanings that give them a negative sense and help to keep them at arm's length.

Now I noticed you stated: "I am again TRYING reconnect with my feelings and releasing." Now I don't know if this is true for you, but often when people "try" they see what they are attempting to do as mission impossible. "Trying" often spells a lack of commitment to the undertaking. It may mean we will try up until the time it "get's too much". Check out what the word "trying" means for you. Feeling feelings means we make a committed effort. I haven't met anyone, who stays the course and doesn't fall prey to impatience, who has not felt and integrated their feelings. The fact is we all have already felt and released unconsciously or we would be un-functioning basket cases.

Just remember: (1) Sit down and do it. (2) Allow those feelings to be there and don't force it. (3) All sensations count -- even a so called lack of them like no feeling, numbness etc.

You'll be rewarded. Some unnaturalness may happen at first, but that passes.

Feeling our feelings may be among the most important activities we ever do. Our health and mental health find their axis in our ability to feel and integrate.

## **2.4. A FEELINGS PRIMER** **Here's a quick Primer on Feelings.**

### **2.4.1. AWARENESS OF FEELINGS**

In doing clearing, integrating, or Active Feeling we will be bringing our awareness to our feelings and noting what happens in our inner world.

One of the larger challenges facing folks in knowing their inner-self and feelings world is that we simply don't put time aside to experience our inner natures. We may have other responsibilities, work, families, relationships, and hobbies. Many of us are outer goal-oriented rather than inner-directed. We miss our interior life because of this and feelings get lost in the shuffle.

Sorry to say we often don't become aware of our interior life until the emergency buzzer goes off and we start to become conscious of a stressful emotional overload. Feelings got shoved out of awareness. Dissociation went on too long. It's usually in crisis points when folks become aware of their emotions and feelings. Addictions. Compulsions. Bouts of depression. Illness. Stress related disorders. These will draw our attention inward if we're fortunate.

Our feelings, emotions, and beliefs deserve our priority if we wish to live meaningful, stimulating, and enjoyable lives.

What stands in the way of feeling feelings? Avoidance. Not putting time aside. Dissociation. Not putting feelings high on our priority list. Impatience. Denial. Or believing we're selfish for attending to our inner life.

For folks with strong negative filters, looking inside may call on courage and patience. It isn't always easy being with painful and stuck feelings. What this forum and its processes page provide are some of the ways this inner exploration and growth can be done without being overwhelmed.

How important are feelings and beliefs in your life? What priority do you assign them? If you've ever had a major emotional crisis you likely give feelings and beliefs high priority.

### **2.4.2. ATTENDING TO YOUR FEELINGS**

Generally we notice feelings in relationship to events. When we recall events we often get an emotional reaction. The stronger that emotion, the higher the probability that our feelings are being resisted or suppressed from awareness.

Feelings may come in these flavours:

Physical sensations/pain

Emotions

Compulsions/obsessions (The after effects of deeper feelings)

Impulses

Desires or wants

Moods

It probably isn't all that important that we have scientific sounding names for our feelings. Anxiety and depression can just as well be called feelings, up energy, down energy, neutral energy, hurt. What is important is that we fully feel them with no intention of getting rid of them or keeping them. When we do this in an attentive and accepting way we get their messages and they become integrated. When we don't, we get missed messages, growing stress, losses of awareness, and all sorts of challenges. Our health can be effected.

When we clear, integrate, or release we soon discover many more feelings are there. The intellect can not fathom what is there. As we explore, we come to realize our feelings are more based on our views of events than the events themselves no matter how impactful.

Thoughts and feelings come hand in hand. Feelings are spawned by beliefs and thoughtforms. Beliefs and thought forms are the stimulus for feelings. Feelings and thoughts are energy forms. When they are cleared or integrated they returned to formlessness.

Physical sensations may be pain, hunger, fatigue, sensations of alertness. They may or may not have any emotional content.

Emotions are filtered and stimulated by beliefs. Because we believe someone should not have thrown trash in our yard and they are slobs, we become angry due to their going against our rules. Emotions can be anxiety, depression, anger, rage, sadness, guilt, shame, embarrassment.

Compulsions/obsessions are the swirl of thoughts and images that come up when we are overwhelmed in one area of our life and our unconscious utilizes the compulsion to keep our awareness from other unfelt emotions and feelings. The compulsion is a driven sense like a dire need. Because of its urgency, it keeps our awareness away from other thoughts and feelings. Compulsions are an unconscious defense mechanism. They can be witnessed in addictions.

Impulses are related to unconscious motivations. They are generally irrational where desires, wants, and preferences frequently are not.

Moods are vague overall feelings. They can be negative and distressing or they can be positive and uplifting. Even neutral moods can appear. Moods can be witnessed in a sense of dissatisfaction, loneliness, insecurity.

Feelings ask for our attention. If we spend sometime each day feeling them we can enhance our lives. Unintegrated feelings can create emotional overload and stress. We also get out of contact with ourselves when we don't feel our feelings. When we integrate feelings and emotions we have more energy, feel more alive, think more clearly, have access to our intuition, and view life in a clearer fashion.

## 2.5. ACTIVE FEELING II

Active feeling is fully feeling our feelings and allowing them to be there with no intention of getting rid of them or keeping them. This approach puts us in full contact with ourselves and allows us to naturally integrate and process our feelings. This integration and processing leads to our clearly seeing ourselves, others, and the world. Active Feeling is the basis of sound mental health and aliveness. Active feeling has roots in mindfulness, focusing, and old school clearing.

Active Feeling stands at the middle way between suppressing our feelings and over identifying with our feelings. Active Feeling is basically relaxed allowing where our bodies are relaxed and we take a non interfering stance with our feelings. This approach does not judge or evaluate our emotions and feelings. We simply experience our feelings in a relaxed state of allowing and greet them with acceptance, love, and a sense of that's the way it is.

In noting that Active feeling resides between suppression and over identification, we recognize that suppression is when a feeling emerges and we attempt to hold it down, deny it, medicate it away, avoid it, tense up, distract ourselves, talk about it, or get lost in daydreams. Over identification is when feelings show up and we over focus on them and not grant them movement. Here we grasp the feeling and won't let go.

Active Feeling or allowing ourselves to feel feelings brings relief and greatly lessens symptoms, habits, compulsions, stuckness, panic, depression, and chronic moodiness. Active Feeling operates on the common observation that when feelings are resisted they intensify and persist. Yet when feelings are fully experienced and accepted they integrate and release. This is our nature. Resistance and suppression create havoc in our lives.

### 2.5.1. TIPS ON ACTIVE FEELING

- ∞ A fully relaxed body will open us to our feelings. This relaxation can be brought about by left nasal dominance breathing, slow and deep circular breathing, and full body relaxation exercises.
- ∞ In left nasal dominance breathing we breathe moderately and deeply through our left nostril only. Our right nostril is gently pinched shut. Exhale is free and relaxed. A good full body relaxation exercise is to begin at the top of the scalp and go all the way down the body to the toes, letting go of any stress and tension you meet in any muscle or body part. A cycle or two works wonders when combined with left nasal dominance breathing.
- ∞ Circular breathing works well too. This form of breathing is described in the Meridian and Vortex. Circular breathing done in a hot tub can really open things up for folks who see themselves as non feelers. However, it should be mentioned that most so called non-feelers actually do feel. Often they deny or misperceive body sensations. Or they discount borderline feelings such as no feeling, numbness, dissociation. Often they miss their frustrated feelings in their inability to feel the feelings they desire or demand. Even so called non feelings and numbness count as feelings. They are still bodily sensations.
- ∞ Copper Biocircuits can assist in feeling feelings and getting things unblocked. Large copper plates connected with midline wires are very useful.

- ∞ You need not give your feelings traditional names like anxiety or happy or depression or anger. In Active Feeling we call them "Up Energy", "Down Energy", or "Neutral Energy". This naming can reduce some of our aversion to feeling which may come from negative and pathological labelling. This form of neutralized labelling can give us a clearer experience of feeling.
- ∞ Welcome and feel gratitude for your feelings. When you begin to tune into a feeling and really allow yourself to feel, say hello or Hi to your feeling. This greeting both acknowledges your feeling and undercuts resistance to it. Recognizing what good service your feelings perform will also undercut resistance. Your feelings always perform the valuable task of giving you feedback about yourself, others, and your reality. Feelings let you know how you feel about something. Feelings also perform many other valuable services as well. Discover them through intuition or asking your unconscious what valuable and good things your feelings do. By giving heartfelt gratitude or thanks to your feelings, you further remove aversion to your feelings. In short greet your feelings, what good things they do, and sincerely thank them for their services. Done with sincerity these three gestures will help you let go of aversion to your feelings.
- ∞ If you have hostile or fearful judgements or evaluations toward your feelings, feel these judgements and evaluations. Then allow these judgements and evaluations to describe themselves with a simple label. You might get back the labels: hostile, fearful, angry etc. Feel the label then allow your unconscious to peel it off. Keep feeling and peeling any labels that pop up until you are left with only "Up Energy", "Down Energy", or "Neutral Energy". If you want you can even peel off these labels and experience what is left.
- ∞ Utilize the Accept This/Love That processes on the processes page. The Grok Drills may be fun too.
- ∞ Always allow your feelings to be there with no intention of getting rid of them or keeping them. Allow. Permit.
- ∞ Experience feelings in different ways:
  - (1) Intensify them or exaggerate them.
  - (2) Tune into them and allow them to migrate to other areas of your body. Then allow them to return.
  - (3) Notice the opposite feelings of the feelings you're having. Shift back and forth between these polarities several times. What do you notice?
- ∞ Allow your intention to get rid of your feelings to be there. Pay full attention to it and recognize it attempted to be helpful in its own way.
- ∞ Allow yourself to have feelings and not to have feelings.
- ∞ Observe how talking about your feelings is not the same as fully feeling them. It abstracts them and can be a form of resistance to feeling. This may shock some folks. Feel a feeling, then talk about it. What do you notice about the feeling connection here?
- ∞ Sometimes during feeling your feelings you may experience chaos and uncertainty. Feel the chaos and uncertainty and permit them to be there. It's OK to feel confused, out of control, and

uncertain. When you experience chaos and uncertainty fully you will begin to notice that order naturally returns even though you didn't seek order.

- ∞ Notice the size and shape of a feeling. Notice its outline. Notice its location. Notice its surrounding space. What did you experience?
- ∞ Are there feelings beneath your feelings? Pay full attention to your feeling. Ask if there is a feeling beneath that feeling. Wait and see if something appears. Keep letting feelings appear if they suddenly pop up into awareness. Go until you hit a wall or no more feelings appear. Then wait for a felt sense to emerge and fully feel it.
- ∞ Allow yourself to fully feel your feelings. If some seem overwhelming and intense, that's okay. The longer you feel them with no intention of getting rid of them or keeping them, the less intense they will be. Only if it is absolutely required do a Meridian Grasp head hold or the Neurovascular Nightmare Exterminator. This will quickly chill down the most intense and resisted feelings. The directions for them are on the processes page in the Meridian Grasp and the Neurovascular Nightmare Exterminator. Even in the most intense and overwhelming panic symptoms, abreactions, trauma retests, and flashbacks, it's not the feeling that overwhelms us, it's our intense aversion or resistance to these feelings that get us to flee. It's our intolerance to feeling that fires us up. These are the beliefs like I can't stand it, it's too much, it's overwhelming etc. These evaluations are the bedrock of aversion. By standing our low frustration tolerance and fully feeling it, the low frustration tolerance dies down. Fear has never chased a panicked person anywhere. They leave the scene because they believe they can't stand their fear. Practice long and often with aversion beliefs like: I can't stand it, it's overwhelming me etc. Once fully felt and accepted these beliefs lose their hypnotic spell over us.
- ∞ Dissociation or a seeming lack of feeling, sometimes to the point you feel outside your body is a strong reaction to feeling overwhelmed. Focus on your dissociation and allow it to return to your body where you can feel it again. If you are working with dissociation, have someone trusted nearby or better yet work with a therapist grounded in focusing, mindfulness, or energy therapy.
- ∞ Lack of feeling, numbness, dead feeling, or even no feelings are all feelings. Allow yourself to fully feel them with no intention of getting rid of them or keeping them.
- ∞ If you experience compulsions, addictions, obsessive thoughts and actions, then locate the feelings that power up these experiences. When the feelings that run compulsions, addictions, etc are fully experienced and accepted, the compulsions and addictions lose all power and vanish.
- ∞ A straight spine helps us feel. Keep up your breathing. Stopped breathing makes feelings stick.
- ∞ If thoughts intrude--that OK. Simply say: "thought" and bring your attention gently back to your feeling.
- ∞ Notice those feelings where you want or need something. Notice those feelings you attempt to push away or avoid.

- ∞ Placing your palm on your heartbeat region can assist in feeling and in keeping feelings in the body.
- ∞ After you have a good handle on fully feeling feelings, you can also focus on physical sensations, pain, and ill feelings.
- ∞ Check out how you feel about some of the targets in Targets for Processes.
- ∞ Doing the Medualla Un Hold (Nambudripad) prior to Active Feeling can assist us in clearly feeling our feelings. Also the Central Meridian Trace is useful to full feeling. These are described in the D.I.E.
- ∞ When integration of feelings comes about, changes in belief and emotion take place. Muscle tension vanishes.
- ∞ Feelings may change into other aspects or even release memories. Pay full attention. The majority of feelings tend to cluster in the torso, yet they can be found in every part of the body and sometimes exterior to it.
- ∞ As you get more tuned into feeling a feeling you will notice the separation between yourself/being and the felt energy. This separation is subtle. This energy blur is not quite you. Pay attention to this separation and feel it.
- ∞ Feelings have beginnings, middles, and ends. Feelings arise and pass away.
- ∞ Be willing to forgive a feeling.

### **2.5.2. STEPS TO ACTIVE FEELING**

- (1) Recline or sit and allow yourself to relax. (Left nasal dominance breathing, relaxation exercises).
- (2) Bring your attention to your body. Central torso often a good place to start.
- (3) Permit your feelings to come up. Do not force or attempt to make something happen. Feelings will only come to awareness if an intention of permission is there.
- (4) Greet your feeling: Say Hi or Hello. Name it: Up Energy--Down Energy--Neutral Energy.
- (5) Be with your feeling. Pay attention with sincere interest and openness. No hurry--just allow it to be there with no intention of getting rid of it or keeping it. Just let it be.
- (6) Ask it what good things it does for you and give your feeling time to respond.
- (7) Thank it for its good service.
- (8) Ask it what it wants to tell you. You will get a sudden felt like response or intuition. Pay full relaxed attention.

- (9) Allow your feeling to tell you even more if this is your sense. Be patient.
- (10) Be willing to be with your feeling and feel it no matter what. Remember: No intention of getting rid of it or keeping it.
- (11) After you've spent what seems like enough time with your feeling, you may stop. You will know this by a felt sense. Thank your feeling again.
- ∞ We may have intuitive conversation with our feelings.
    - (a) You can employ your feelings to know what you want. You can ask your feelings directly: "Feeling old pal--what do you want?" Don't hurry an answer, just wait patiently.
    - (b) Feelings can provide answers in felt senses, pictures, sounds. Other questions might be: What brings you here? What good things are you doing for me?
    - (c) Overwhelming emotions always have something important to tell us. Ask what they want. You might even ask them how they might help to make you whole and complete. What can I learn from you that might bring serenity or even power?
    - (d) Ask your feelings what might be holding you back or blocking you. And what might you do? You are going straight to the heart of intuition by asking your feelings.
    - (e) Feelings provide an opportunity to listen non judgmentally and really hear what our feelings have to say. Treat a feeling like a buddy.
    - (f) Ask your feelings if they require distance. If they answer back yes, then permit them distance. Experience them now as "Those feelings over there" "That feeling" "My feelings beside me" This slight distancing alters our relationship with them and allows them more accessibility.
    - (g) Feel a sensation, then ask what it is. Feelings and sensations are gateways to intuition. However if your answers come back with "I think" or "I believe" you are not coming from an intuitive place.
    - (h) Ask your feeling to let you know what it would be like to experience wholeness, serenity, power, or love again.
    - (i) Avoid questioning feelings with "why" questions. Why questions will take you quickly out of the feeling mode.
  - ∞ If you're feeling doubtful about your feelings, then return to them and experience them.
  - ∞ Notice any sense of impatience or pushing. Allow yourself to relax and focus, paying full attention with a sense of permission.
  - ∞ Be willing to feel even good feelings.
  - ∞ Active feeling can be employed for powerful feeling experiences like compulsion, grief, obsession, and panic.
  - ∞ Many times when you become experienced with active feeling, you will experience spontaneous releases.
  - ∞ If you have been condemning a feeling--see how you might accept it.

- ∞ Sometimes we may experience two or more feelings at the same time. Feel both at once or naturally let yourself gravitate to the one you find most interesting. You'll experience a pull.
- ∞ Keep somewhat warm during Active Feeling sessions. This helps feeling.
- ∞ You can always return to a feeling you felt previously.
- ∞ A common block to Active Feeling is simple performance anxiety. Here we wonder if we're doing it right. Or do we have a feeling? This is OK. Whatever is there for you in your body is a sense or a feeling. They work.
- ∞ If you've decided to work on a particular feeling and your body had another feeling in mind, guess who wins? Your body. You can ask your body if it's OK to proceed with this other feeling, but if it says otherwise, pay attention and work with what it provides.
- ∞ Never rush or push feelings. Allow. Permit. Relax.
- ∞ If a feeling abruptly vanishes, this might hint you have intentions to hurry up and make it go away.
- ∞ Sometimes you might feel good and miss it because you expect to feel really bad.

### **2.5.3. THERE ARE SEVERAL TRICKS TO FEELING AND RELEASING**

Anyone's feeling and releasing.

- (1) Making full contact with a feeling. This means really feeling it without thinking involved. Matt and others are very conscious of how asking yourself questions "after" you've felt a feeling can abstract you or take you out of a feeling. Full feeling means just that. No competing thoughts. No being distracted by other sensations, feelings, random thoughts. We're talking being fully absorbed in the feeling.
- (2) Really getting that message. There's no big rush here. We're really getting that felt sense. We may get intuitions. But we're feeling here. We're even past naming the feeling. We just feel it. We get a strong bodily sensation and flavor here. Our thought process is pretty much turned off so nature can do its work.
- (3) It really, really, really helps to have the intention to really feel something with no intention of getting rid of it or keeping it. If we're intending to get rid of it that will create resistance and keep the feeling glued. Even calling our feelings "unwanted" points back to our intentions here. So anyway you can install that intention of allowing and non grasping will greatly assist your natural ability to feel and release.(The intention drill could help here) That intention by the way is likely the way we started out as babies. It was a nameless intention. It was a "no intention intention". We don't start out trying to get rid of our feelings. That's something we learn.
- (4) Deeper acceptance is not a thought. It is a felt sense of what ever is going on there. Notice how acceptance arrives and goes. It is a natural felt sense of things. It flows from our core self like essence based love. This acceptance leaves us with a sense there's an OKness in what we're feeling. So acceptance is part of the unsticking process. Essence based love can also do this. Acceptance is

part of our spontaneous nature. It flows best when we really allow ourselves to feel something with no intention of getting rid of it or keeping it.

So if you're fully feeling a feeling, have no intentions of getting rid of it or keeping it, getting the feelings message, allowing acceptance or love to flow spontaneously -- you can count on your feelings, emotions, sensations, and moods to do their own thing and release. You will release unconsciously or if you want, consciously.

Allow those four elements to happen and you won't require release processes or special self-statements. You could build a process out of those 4 areas I just mentioned.

## **2.6. NATURAL BORN RELEASER - NBR (Version III) the process**

**(1). CULTIVATE THE NO INTENTION INTENTION:** Simply allow a feeling (emotion or physical sensation) to be there with no intention of getting rid of it or of keeping it. This "No Intention Intention" can be installed with the Intention Exercise posted on the Emoclear Process page. The "No Intention Intention" is the ground floor of acceptance and agape love. Once this cultivation has taken place and the "No Intention Intention" is our automatic intention, then step (1) can be dropped. In fact all the following steps and their word patten can be dropped when you have an automatic felt sense of how to do "The Natural Born Releaser". The No Intention Intention can also be naturally habituated by steadily taking this intention whenever you practice the NBR.

**(2). ALLOW YOUR FEELING TO FORM:** Allow your feeling (Emotion or physical sensation) to form. You may make this feeling easier to feel by allowing it all the time it requires to form, by not forcing it, and by simply noticing the events in which it occurs. These events can be made more accessible by using all your senses: see it, feel it, hear it, taste it, and smell it. Keep breathing regularly through the process. Don't halt your breath.

**(3). FULLY FEEL THAT FEELING:** Allow yourself to fully experience that feeling with the "No Intention Intention". Anytime you think of something instead of just feeling your feeling, simply bring your attention back to the feeling. The feeling will grow with intensity as you allow it to be there with a sense of openness and welcome. Let go of questioning whether the process is being done correctly or any self-talk. Let go of forcing a feeling or demanding it to be there. (This demonstrates the intention of getting rid of something which creates resistance). Just allow the feeling to be there and fully feel it. Let the feeling absorb all your attention. You may find yourself crying, laughing, or heating up.

**(4). EXPERIENCE YOUR FEELING AS "THAT FEELING" & GAIN AN OVERALL FELT SENSE OF IT:** Here you will switch your attention on your feeling to a slightly outside position and gain an overall felt sense of the feeling. Be aware that at any point in this process the emotional charge may abruptly vanish. This is okay and will happen more often as you become experienced with the NBR. Label your feeling as "that feeling". You will at that point begin to become dis-identified with it and take an outside perspective. You will begin to experience an overall felt sense of the feeling.

**(5). RECEIVE YOUR FEELING'S VALUABLE MESSAGES:** Let yourself begin to intuitively gain your feeling's messages. They will come as a murky knowing. There is no need to translate them.(You can after you've received them if that's important to you). Just knowing what they want

on visceral level is okay. The feelings may want you to do something or take some action. They may give you an emotional insight into yourself, others, events, or the world around you. These messages are not only valuable to your emotional and physical well-being, they require being received or the emotions will not likely integrate. So get those messages. At this point you will likely experience a felt shift in your feeling or sensation. The feeling or sensation will likely begin to integrate.

(Intuitive questions to access feeling's messages)

\*What can you tell me about me, others, the world around me?

\*What best I do?

\*What good things are you doing for me?

\*Is there anything else I better know?

Just await the murky knowing. If you translate these into sentences, you can jot them down on paper.

**(6). NOTICE WHETHER YOUR SPONTANEOUS ACCEPTANCE OR LOVE CONNECTS WITH YOUR FEELING:** In us all resides a deep abiding sense of acceptance and essence based love (agape love). This is part of our Essential Being. It is not a thought, but a wordless sense of what we're viewing. We know when we're accepting something. We know when we're loving something. It arrives out of an inner permissiveness and openness. It can't be forced. After our acceptance or love connects with our feeling, the feeling is integrated or dissolved back into formlessness. You have spontaneously integrated. This is our natural integration process. We are born with it. Most of us use it in an unconscious manner with no apparent steps. Just gentle attention with the "No Intention Intention" facilitates our natural process. Breathe naturally and do not halt your breath.

In this final step you will just notice whether your unconscious accepts your feeling or loves your feeling. Although the feeling may have lost its emotional charge by now, if it hasn't just give it your full attention and allow it to be there with no intention of getting rid of it or keeping it. At the visceral level you will soon either accept it or experience agape love toward it.

\*\*\*To enhance your sense of acceptance and love and to bring them to bear at the unconscious level, you may ask yourself these questions as a follow up to the (6) steps of the Natural Born Releaser\*\*\*

(A). Imagine a year has gone by since you accepted or loved your feeling (emotion or physical sensation), what will you now be experiencing? What changes will you notice? How will you view any events connected to your former feeling? How will you be behaving differently? What would you care to accept or love next?

(B). To experience acceptance or agape love or just to notice how you do it, you might want to experiment with the Acceptance Presuppositions and the Agape Love Presuppositions found on the process page.

## 2.7. MINDFULNESS, WELCOMING AND LETTING GO

My Vipassana teacher taught me a very simple, but profound mindfulness exercise that involves "welcoming" and "letting go". In essence this ancient drill is an outstanding releaser. Within

"welcoming" and "letting go" is the dual essence of mindfulness. What arises you welcome or accept, then you release it or let it go in a non-interfering way.

Here's a write up of this ageless Mindfulness approach:

### **2.7.1. WELCOMING & LETTING GO**

1st Level (learning to welcome & let go--not the final practice)

#### **(1). FIND A COMFORTABLE POSITION:**

Find a comfortable sitting position. Nothing fancy. It helps to keep your back straight. Take several deep breaths through your nose and let them out. You will not be paying any further attention to your breath. Just keep breathing and don't hold your breath. Keep in mind this drill is just a preliminary to just welcoming and letting go of feelings.

#### **(2). BEGIN TO WELCOME YOUR FEELINGS & THOUGHTS:**

Welcome any feelings or thoughts that arise in your body or mind. You can choose to focus on your feelings in your body or your thoughts in your mind. If you attend to your body, fully feel those feelings in your body. Welcome them! Greet them with acceptance. Whatever feeling or thought arises in the body or mind will not be met with aversion or judgment. It is just a feeling or just a thought unvarnished with either aversion or judgment. "Welcome Feeling!" (3) CALL YOUR FEELING "FEELING" OR YOUR THOUGHT "THOUGHT":

Simply label your feeling "feeling" or your thought "thought". (This mindfulness method will help you dis-identify or separate from your feeling and tends to undercut aversion and judgment).

#### **(4). NOTICE FEELINGS & THOUGHTS AS THEY COME & GO:**

Pay attention to your feelings and thoughts as they come and go in your body and mind. Do not interfere with them. Just observe them arise and die away. Accept this coming and going. Label each feeling "feeling" and each thought "thought". Get used to experiencing these feelings and thoughts without interfering. Allow the feelings and thoughts to be there. No aversion--no shoving them away. Just let them be there. No aversion. No grasping.

#### **(5). AFTER 15 MINUTES OF WELCOMING, BRING YOUR ATTENTION TO LETTING GO:**

After 15 minutes has passed and you have become used to the intention of welcoming your feelings and thoughts, then allow yourself to let them go. Letting them go is just fully experiencing these feelings and thoughts without interference or aversion. You are dis-identified with the feelings and thoughts. You neither push them away or cling to them. You just let them be. This is the essence of letting go. There is no push to let go because letting go happens quite naturally when you are dis-identified with your feelings or thoughts and observing them without either aversion or attraction. They are just feelings and thoughts after all. You got an instantaneous intuitive sense of their messages by being fully with them, then the feelings and thoughts depart without the varnish or charge. You gave them the distance and room to let go.

## **2.7.2.WELCOMING & LETTING GO: MINDFULNESS WELCOMING & LETTING GO**

### 2nd level

When you have a good sense of how to both welcome and let go of feelings and thoughts, then do the 2nd Mindfulness version. (Here we'll just focus on feelings in your body -- if you want you can also focus on thoughts in your mind and let them go in the same manner)

#### **(1). FIND A COMFORTABLE POSITION:**

Find a comfortable mindfulness position where your back will be straight. Take several deep inhalations and exhalations through your nose. Pay no further attention to your breath except to keep breathing during your feelings meditation.

#### **(2). BRING YOUR ATTENTION TO YOUR FEELINGS IN YOUR BODY, FULLY FEEL THEM, & WELCOME THEM:**

Attend to your feeling in your body. Fully feel it with no intention of getting rid of it or keeping it. Welcome your feeling. This is a sincere attitude of acceptance. You neither want to get rid of the feeling or keep it. You fully allow it to be there. No aversion--no attraction.

#### **(3). CALL YOUR FEELING "FEELING":**

Simply call your feeling "feeling". This will dis-identify you from the feeling or allow you to notice the separation between you and the feeling. Neither attempt to push away or cling to your feeling. Just let it be. Give it your attention. Be open to it's intuitive message. What does it prefer for you? What does it want you to do?

#### **(4). LET THE FEELING GO:**

By letting the feeling go we mean allow it to be there with no intention of getting rid of it or keeping it. Letting go in mindfulness does not mean deliberately pushing a feeling away or having an aversion or judgement about it. It is accepting the feeling. You observe the feelings come and go. There is no effort on your part. Nothing to do other than just watch the feeling come, intensify, give up its intuitive message, loose energy, and let go on its own. Letting go is non-interference. Welcoming and letting go are the two pillars of mindfulness!

## **2.8. THE WATCHER**

"When does a physical sensation become a tension? When does an opinion become a prejudice? When does a feeling get stuck?"

These are three examples when we become over identified with phenomena in our "mind".

One approach here may be to dis-identify with these mental contents. We can do this from our essential nature -- the most elementary part of our being. This essential nature is not its emotions, feelings, sensations, beliefs, and other mental phenomena. Since our essential nature is not these elements, it can witness them and return them to our wholeness. Our essential nature differentiates

us from the mental activity of our consciousness. This essential self remains unchangeable before the flow of our ever changing mental contents.

I know it often seems some of these mental contents appear stuck and unchanging. But if watched for a time we see that these thoughts and feelings actually come and go and are being constantly replaced. They are far from being changeless and immutable even though when we are caught up in them they may appear that way.

Sensations and feelings change, yet there is a permanent essential nature watching the flow.

There are times when this watcher over-identifies with the flow. This watcher consciousness now takes up the form of whatever it identifies with. The watcher consciousness is lost in the contents of the phenomenal flow. If I am annoyed, my watcher consciousness is my annoyance. If I have a headache, my watcher consciousness is the headache. This is what we call identification. It is possible to disidentify with thoughts and feelings.

Many of us have experienced what over identification can produce in our lives. Stuck feelings. Over-identification with our opinions creates suffering for us when our precious opinions are questioned or knocked. In this later scenario, of over-identification, if my opinion is wrong then I am wrong. However, folks who know the experience of the essential self know their "I am" is before thinking, feeling, and behavior.

When we over-identify with our beliefs, feelings, emotions, and sensations, our sense of self becomes fused to them. Our self is swallowed up and we are controlled by these over-identifications. Our perception becomes distorted and we can be blocked from other feelings, beliefs, and sensations. On the other hand when we come from our essential natures and are not over-identified with the contents of our minds we feel more alive and have choice. We can identify fully with various aspects of our experience. Yet we can dis-identify in order to integrate aspects of our self that are stuck or resisted.

So ...kung ans (Koans) ...are examples of what occurs when we over-identify with something. When we step back to the watcher and dis-identify with those elements of mental flow the following occurs:

- ∞ The tension returns to being just a physical sensation.
- ∞ The prejudice returns to being just an opinion.
- ∞ The stuck feeling becomes just a feeling.

To dis-identify we "watch." Instead of being caught up by beliefs, feelings, emotions, sensations, we watch them with the no intention intention. We allow them to be there with no intention of getting rid of them or keeping them. There is no resistance here. No negatively labelling them. No interference. Just open watching. This watching can be done at any time or place. It is liberating. If I am angry, I watch my anger. See its shape clearly. See that it not truly my self or essential nature. It is an energetic sense not quite me. I am free of that anger. It releases. I can also be that anger if it suits me. I neither try to get rid of it or keep it. But I have the opportunity to watch.

We have the power to step back from illusion and distortion and take an objective view.

## 2.8.1. WATCHING

Here is a simple set of exercises to develop your ability to watch.

- ∞ Notice your feelings. Without intending to get rid of your feelings or keep them, notice what you are feeling right now. Allow yourself some time. Just watch your feelings. Perhaps there are certain stuck feelings or emotions in your life you might experience now. Simply allow them to be there. Just watch them as if you were a neutral and objective observer. If you find yourself resisting them, just know that they are energy and return to your watching. When you know you have dis-identified and are just watching, then go to the next exercise.
- ∞ Notice your physical sensations. Without intending to get rid of your physical sensations or keep them, notice your physical sensations right now. You may notice any simple sensation. Perspiration on your face. The tightness of your garments. Whatever is available. You may have some stuck sensations like aches or pains. Simply watch them as if you were a neutral and objective observer. If you resist them, just know they are energy and you can return to watching. When you know you have dis-identified with your sensation and are just watching, then proceed to the next exercise.
- ∞ Notice your thoughts. Without intending to get rid of your thoughts or keeping them, close your eyes and notice any thoughts. Simply watch those thoughts as they come and go. If it crosses your mind that you have no thoughts--then you just had one. Just watch your thoughts as if you were a neutral and objective observer. You will see images, beliefs, and memories come and go. If you resist these thoughts, call them energy and return to your watching. When you know you have dis-identified with your thoughts and are just watching, then go on to the next exercise.
- ∞ Notice your wants. Without intending to get rid of your wants or keeping them, close your eyes and notice any wants. Simply watch those wants as they come and go. If you resist these wants, call them energy and return to your watching. When you know you have dis-identified with a want or two and are just watching, then go to the next exercise.
- ∞ Notice what you wish to control. Without intending to get rid of any wish to control or keeping it, close your eyes and notice any wish to control. Just watch that wish to control as it comes and goes. If you resist this wish to control or try to hang onto it, call it energy and return to your watching. When you know you have dis-identified with your wish to control and are watching, then go to the final exercise.
- ∞ Notice what has been watching your feelings, sensations, thoughts, wants, and wish to control. Notice what dis-identified with all of these phenomena.

Now these may not be particularly easy exercises for folks who have little experience dis-identifying. So give yourself some time and patience. When the watching exercises are performed correctly you will be in a very clear state of consciousness. You will be the watcher watching. It is nothing to strive for or to grasp because it is always there. It becomes more apparent when we have dis-identified. The watcher is not a thought or image--it is our essential nature that witnesses the "activity".

## **2.9. INTENTION EXERCISE**

### **2.9.1. INTENTION DEFINED**

Intention is a powerful item. It is often just at the edge of our awareness. It really decides clearing or integrating for us. It can be accessed by checking things out with your felt senses or intuitions. You might just ask yourself the questions: What do I want? What don't I want? Then wait for a felt sense. As you grow more intuitive your intention will be more available to you.

Muscle testing can get some folks in touch with their intention. Intention can be loud and clear for some folks, for others this accessing may prove difficult at first.

Knowing your intention can be accessed like feeling. It resides right on the borders of your awareness and in some folks it can be repressed, just like feelings.

Sitting and feeling or doing some form of light meditation can bring it to awareness. Again just ask yourself what you want? Or don't want?

Our intention can be altered in much the same way we alter our beliefs. In fact intention may be a belief on the edge of consciousness.

Based on a conscious choice, intention is the active preference and commitment to do something. Examples: "I strongly desire to master clearing." or "I intend to fully feel my feelings and allow them to be there -- I will neither try to get rid of them or keep them." Soon this will submerge itself in the unconscious.

When an intention is completely installed at the gut level it becomes an attitude in the background that runs the show. It is truly the "Power behind the Throne". It resides deep in the unconscious to be effective. It is often out of everyday consciousness unless we have access to our unconscious through trance and revery. Intention gets everything moving -- it is the key being inserted in the ignition. As we can well imagine it is extremely important that we have control over these committed preferences. They run our life. Having strong intentions will decide whether or not we have a happy and meaningful life -- whether we can clear or experience consciousness in novel and useful ways.

Intentions are the governing force behind our will.

With control of our intentions we have our hands firmly on the steering wheel of our lives. Yet this steering now is turned over to the unconscious and the deeper emotions.

Weak intentions are of little service and may help to create challenges for us on the behavioral and emotional levels.

Good and strong intentions empower our lives. They are the very basis of all clearing and healing. What we strongly intend pushes the ball up the court.

Bad intentions create emotional challenges and negative feedback from others and the environment.

Our lives unfold through our intentions. Our behavior is dictated by our strongest unconscious intentions. If you post on this page it will have been your intention that got those keys struck. However you may not have been aware of your intentions. They are just in the background of awareness.

We can have an enormous effect on our thought forms, emotions, and physical sensations as well as our health with strong and focused intentions dwelling at the gut level. There are some who maintain that healing can take place at a distance through powerfully focused intentions and intentional prayers.

Having strong intentions is key in every area of our lives.

### **2.9.2. KNOW YOUR INTENTIONS EXERCISE**

Allow yourself to become very relaxed while you do this exercise. Utilize left nasal dominance breathing: Here you simply breathe through your left nostril by pinching your right nostril closed. Breathe this way for at least the first few minutes of discovering your unconscious intentions.

What are your most important values? Jot them down and see what your unconscious intentions are in this area. Write down your intentions. Be clear and specific.

Core values might occur in these areas: Health, survival, personal growth, spirituality, basic needs, hobbies, major interests, family life, etc. These reside in our depths.

Also take a look at your long-range and short-range goals. These can be clues to your intentions. List the intentions you have around your goals. List your most important intentions.

Are there any intentions you do not want? List them.

What feels like your most important intentions?

Are your intentions positive and life affirming? If not -- list those for potential clearing.

Are there any intentions you wish to make stronger and less conflict with other intentions?

With your weak intentions, list any doubts, counter intentions, negative feelings, and yes buts that come up. These will be targets for clearing.

### **2.9.3. CHANGE AND CREATE YOUR INTENTIONS EXERCISE**

Here is a model for stating intentions:

I strongly prefer or desire to \_\_\_\_\_.

If you experienced any counter intentions, yes buts, doubts, or negative feelings around your intentions and want to clear them, simply use any Emoclear clearer or any other clearing process to trim around your intention. Keep stating your positive intention with conviction and clear any of those doubts, counter intentions, yes buts, or negative feelings until you are left with a very powerful intention. This will shortly fall away from your awareness and inhabit the world of your unconscious. You will know it through a felt sense.

Ask yourself these questions to further test your unconscious intention:

- (1). Does my intention feel believable?
- (2). Is it strongly felt with no competing feelings or intentions.
- (3). Does it lead to a deeper sense of enhanced living?
- (4). Does this intention support my deepest preferences and cherished values?
- (5). Does this intention have a basic sense of goodness?

If the intention fails these tests, either replace it or do any required clearing until you have a strong, positive, and believable intention. These will gradually be integrated into your nature and fall away from your nature. You will experience their guiding force at the gut level.

### 3. USING THE "FOCUSING TECHNIQUE" FOR PERSONAL CHANGE

#### 3.1. INTRODUCTION

Much of modern "scientific" psychotherapy still deals with the "cognitive-behavioural approach" to change. This is only half the problem, however, since your body is intimately involved in every decision and action you make and must therefore be involved in any change you make. Gendlin's (1981) Focusing: A Step-by-step Technique That Takes You Past Getting in Touch With Your Feelings--To Change Them and Solve Your Personal Problems is designed to help you consult your basic whole body "opinion" on a given problem/concern/situation. See the Focusing Institutes's website for research, theory, philosophy, case studies, techniques, applications, links, etc.: <http://www.focusing.org>

In his research Gendlin identified the critical ability of those people who benefited from various types of psychotherapy and codified this ability or skill into the procedure that is outlined in this section. Focusing is a self-therapy technique that teaches you to identify and change the way your personal problems manifest themselves in your body. It has been used extensively in counseling programs throughout North America. It involves learning to listen to and "read" your total bodily interpretation of a problem/concern/ situation. Using this technique will enable you to find and change a place where your life is stuck, cramped, hemmed in, slowed down etc. It will enable you to change and live from a deeper place than just your thoughts and feelings. It will let you experience and recognize when actual change is happening in you, and when it's not.

*There is a distinct physical sensation of change, which you recognize once you have experienced it. It's called a body shift. When you have this even once you no longer wonder whether or not you're changing. Now you can be your own judge of that. Getting in touch with your feelings is the initial task and the Focusing Process is the next step. It involves a different kind of inward attention to what is at first sensed un-clearly. Then it comes in to focus, and through the specific internal movements to be described, it changes in a bodily way. The process of actually changing feels good. Effective working on your problems/concerns is not self-torture. The change process called Focusing is natural to the body and it feels that way in the body. The crucial movement goes beneath the usual painful places to a bodily sensing that is at first unclear. The experience of something emerging from there feels like relief and a coming alive. It feels like inhaling fresh air after having been in a stuffy room for a long time. This inner act is probably quite unfamiliar to you. The internal equipment needed to perform the act is in every human being but in most it is unused.*

Even though this inner act is a perfectly natural one, our language has no words to describe it. The label Gendlin gave this process was Focusing. It is a process in which you make contact with a special kind of internal bodily awareness he calls a felt sense. It is usually not just there but must develop. You have to know how to let it develop by attending inside your body. When it comes, it is a first unclear and fuzzy. By taking certain steps it can come into focus and also change. A felt sense is the body's sense of a particular problem/concern/situation. It is not an emotion in the ordinary sense of the term. It is something you do not recognize at first; it's vague and murky. It feels meaningful, but not known. It is a body sense of meaning. When you learn how to focus, you will discover that the body, by finding its own way, provides its own answers to many of your problems and the process of Focusing brings life change.

The most important rule to help you to focus is to make sure your ego mind stays out of your way! That is, adopt a witnessing or mindfulness stance described in section 3 above, the "EmoClear approach." There is great temptation to analyze what's going on, to guess about the nature of the problem and provide solutions, lecture, all kinds of "self talk" that will be dealt with in later sections. **This is not helpful and in fact will prevent change from happening!** Only your body knows your total problem and where the crux of it lies. The process of Focusing involves six movements which, when successful, involve a physical body change, a felt shift. After this happens, the problem seems different; the nature of the problem changes as each shift occurs. If you don't tap the deeper bodily level, which is at first always unclear, you will stay stuck with the thoughts and feelings of what the problem appears to be at the beginning.

One paradoxical aspect of Focusing is that you feel better even when the material that emerges doesn't sound encouraging to anybody trying to analyze the problem rationally. The actual external problem probably hasn't changed a bit. The Focusing process tends to bring hidden bits of personal knowledge up to the conscious level. However, this isn't the most important effect. The body shift, the change in a felt sense, is the heart of the process. The bringing up of body sense knowledge and the "transfer" of this knowledge from body to mind is something every one who uses this procedure experiences. Often this knowledge seems to be part of a tough problem and "rationally" you should feel worse. But you don't and in fact you feel better, mainly because your body feels better, more free and released. Your whole body is alive in a less constricted way. Using Focusing you have localized a problem that had previously made your whole body feel bad. The immediate feeling of freeing lets you know there is a body shift; the body has moved toward a solution.

Another result of Focusing is that no matter how frightening or hopeless a problem/concern/situation looks when it first comes to light, you become used to the fact that at the next shift, it may feel quite different. Nothing that feels bad is ever the last step. The problem seems to change with every bodily shift. This is the reason it doesn't help to try and solve a problem by working only on the thoughts and feelings you have at the beginning. Typically you make contact with a feeling and say "Yes, that's it!". Then you feel something below it or behind it or alongside it and you say "Well no, that isn't it after all". When you finish, the problem/concern/situation is not the same as you thought when you began. The *felt sense* of the problem/concern/situation changes.

When you change in this in depth manner, you show it physically. At first this may not be outwardly noticeable, except in the momentary relaxation and easing that occurs with a body shift. Over a longer period of time with many shifts on different life problems/concerns/situations, it is definitely noticeable in the face, posture, stance, gate; the whole body.

### 3.2. BODY KNOWING/HEAD KNOWING

Two basic discoveries of the Focusing Technique are:

1. There is a kind of bodily awareness that profoundly influences your life and that can help you reach personal goals if you know how to use it. This Gendlin calls **FELT SENSE**.

2. A felt sense will shift if you approach it in the right way. It will change even as you are making contact with it. When your felt sense of the problem/concern/situation changes *you change and therefor, so does your life*.

The felt sense is not a mental experience but a physical one. A bodily awareness of a situation, person or event. It's an internal coloring of everything you feel and know about the given subject at a given time. It encompasses it and communicates it to you all at once rather than bit by bit. It doesn't come to you in the form of thoughts or words or other separate units, but as a single (but puzzling and complex) bodily feeling. Since a felt sense doesn't communicate itself in words, it isn't easy to describe in words. It is an unfamiliar, deep down level awareness.

An exercise may help you understand it. Think of two people who play a major role in your life; any two will do. Let your awareness slide back and forth between these two people. Notice the inner "color" that seems to come into existence when you let your attention dwell on "A", the wholistic sense of "all about A". Now notice the different "color" of "B". There are undoubtedly millions of bits of data that describe "A" but these millions of bits aren't given to you one by one, as thoughts or images. Instead, they are given to you all at once, as *felt body feeling*. The sense of "all about A" comes to you all at once, in a single "color" sensed in your body. These millions of items of information are not stored in your mind, but in your body. It is a biological computer generating enormous collections of data and delivering them to you instantaneously.

The felt sense is not an emotion even though it has emotional components in it along with factual components. It is bigger and more complex than any single emotion and much less easy to describe in words. An emotion is often sharp and clearly felt, often with a handy label to help describe it. A felt sense, being larger and more complex, is almost always unclear--at least until you focus on it--and almost never comes with a convenient label. You can feel that huge, vague something with your body, but you can't touch it with your mind. As a matter of fact, your mind wants to avoid the whole mess/mass leaving it there to bog you down. The Focusing process by-passes your thinking mind almost entirely. When you let the felt sense form, then you can work with more than you can understand! If you attend to the felt sense using the Focusing Process it will shift. It is necessary to approach your felt senses by a different route than thinking. This special through-the-body route is called focusing. By approaching them this way you can let the felt sense form and change.

Here are some typical approaches that people use which ***DO NOT WORK*** because they don't touch and change the place from which the discomfort arises, i.e. the body:

- ∞ Belittling the problem: you try to convince yourself that the problem doesn't exist or is too trivial to worry about.
- ∞ Analyzing: the analysis may or may not be correct. It doesn't change anything either way.
- ∞ Facing down the feeling: grin and bear it, ignore it, don't let it get you down.
- ∞ Lecturing yourself: a very common approach, giving yourself a pep talk.

- ∞ Drowning in the feeling: sinking into the emotion, hoping that just feeling it again will change it. Whenever you sink into the unchanged feeling, it makes you feel as bad as the last time.

Focusing Technique allows you to contact the felt sense and change it. You actually feel this change happening in your body. It is a well-defined physical sensation of something moving or shifting. It is invariably a pleasant sensation: a feeling of something coming unstuck or un-cramped. This felt shift always has this sensation of bodily release. You feel the tension draining out of your body. There are no words to describe the felt sense and its physical shifts. Gendlin calls it BODY SHIFT. This is to emphasize that it doesn't happen in the mind but is always, in some way, a physical sensation. The feeling of release comes from two sources:

- ∞ The once-hidden knowledge is now available to your conscious mind. You may be able to use it in some rational plan of action for resolving the problem.
- ∞ More important, even if you can't make immediate or direct use of the once-hidden knowledge, the body shift makes your whole body different.

### **3.3. BRIEF OUTLINE OF THE FOCUSING PROCESS**

The process can be broken down into six main sub-acts or movements. This section gives a brief outline of the Focusing Process with more detail of each step provided in the following section. For complete information with many case histories see Gendlin's book.

To begin, you need a place and time where/when you will not be interrupted for at least 30 minutes although any given session may be shorter. Try to use a location that is at least slightly unfamiliar. Try to have a sense of general physical comfort if not total well-being. Physical irritations will be distracting and obscure the messages from your body. Settle in and relax mentally and physically. A friend sitting with you may be helpful IF they simply listen quietly. They must not expect you to speak if you don't feel like it and must offer NO analyses or assessments of what you may say.

The Six Movements/Acts are:

1. Clearing a space
2. Contacting the Felt Sense of the Problem
3. Getting a Handle on the Felt Sense
4. Resonating the Handle and the Felt Sense
5. Asking the Felt Sense
6. Receiving

#### **3.3.1. MOVEMENT ONE: CLEARING A SPACE**

- ∞ Be silent, just to yourself. Take a moment to relax...
- ∞ Inside you, pay attention inwardly, in your body someplace.
- ∞ Notice what comes there when you ask "How is my life going? What is the main thing for me right now? What's between me and feeling fine?"
- ∞ Sense the response within your body. Let the answers come slowly from this sensing.
- ∞ When some problem/concern comes, DO NOT GO INSIDE IT.
- ∞ Stand back, say "Yes, that's there. I can feel that there." Greet each problem/concern that comes and put it aside for a while. Let there be a little space between you and that problem/concern.

- ∞ Then ask what else you feel. Wait again and sense.
- ∞ Usually there are several things.

### **3.3.2. MOVEMENT TWO: CONTACTING THE FELT SENSE OF THE PROBLEM**

- ∞ From among what came to you, select one personal problem/concern to focus on. DO NOT GO INSIDE IT. Stand back from it.
- ∞ There may be many parts to that one thing you are thinking about--too many to think of each one alone.
- ∞ You can feel all of these things together.
- ∞ Pay attention to where you usually feel things and in there you can get a sense of *WHAT ALL OF THE CONCERN FEELS LIKE*.
- ∞ Let yourself feel the unclear sense of *ALL OF THAT*; the murky discomfort or unclear body sense of it all.

### **3.3.3. MOVEMENT THREE: GETTING A HANDLE ON THE FELT SENSE**

- ∞ What is the quality of this unclear felt sense? Let a word, a phrase or an image come up from the felt sense itself.
- ∞ It might be a quality word like *tight, sticky, scary, stuck, heavy, jumpy*, or a phrase or an image.
- ∞ Stay with the quality of the felt sense until something fits it just right.

### **3.3.4. MOVEMENT FOUR: RESONATING THE HANDLE AND THE FELT SENSE**

- ∞ Go back and forth between the felt sense and the handle. Check how they resonate with each other.
- ∞ See if there is a little body signal that lets you know there is a fit.
- ∞ To do it, you have to have the felt sense there again, as well as the handle.
- ∞ If they match, notice the sensation of matching several times.
- ∞ If the felt sense changes, follow it with your attention.
- ∞ When you get a perfect match, the handle being just right for this feeling, let yourself feel that for a minute.

### 3.3.5. MOVEMENT FIVE: ASKING THE FELT SENSE

- ∞ Now ask: "What is it about this whole concern that makes this quality of \_\_\_\_\_ to which you have just given a handle)?"
- ∞ Make sure the quality is sensed again, freshly, vividly (not just remembered from before).
- ∞ When it is here again, tap it, touch it, be with it, asking "What makes the whole concern so \_\_\_(handle)?" Or you ask "What is in *this* sense?"
- ∞ If you get a quick mental answer without a shift in the felt sense, just let that kind of answer go by.
- ∞ Return your attention to your body and freshly find the felt sense again. Then ask it again.
- ∞ Be with the felt sense until something comes along with a shift, a slight "give" or release.
- ∞ When stuck, ask questions:
  - *What is the worst of this feeling?*
  - *What's really so bad about this?*
  - *What does it need?*
  - *What should happen?*
- ∞ Don't answer mentally; wait for the feeling to stir and give you an answer.
- ∞ What would it feel like if it was all OK? *Let the body answer: What is in the way of feeling OK?*

### 3.3.6. MOVEMENT SIX: RECEIVING

- ∞ Receive whatever comes with a shift in a friendly way. Welcome it; be glad it spoke.
- ∞ Stay with it a while, even if it is only a slight release.
- ∞ Whatever comes, this is only one shift; there will be others. It is only one shift on this problem/concern, not the last.
- ∞ You will probably continue after a little while, but stay here for a few moments first.
- ∞ Now that you know where it is, you can leave it and come back to it later.
- ∞ Protect it from critical voices that interrupt.
- ∞ Does your body want another round of focusing or is this a good stopping place?

IF, DURING THIS PROCESS, SOMEWHERE YOU HAVE SPENT A LITTLE WHILE SENSING AND TOUCHING AN UNCLEAR HOLISTIC BODY SENSE OF THIS CONCERN, THEN YOU HAVE FOCUSED. It doesn't matter whether the body shift came or not. It comes on its own. You don't control that.

## 3.4. REALLY SHORT FORM OF THE FOCUSING PROCESS

### 3.4.1. CLEARING A SPACE:

- ∞ "How are you? What's between you and feeling fine?"
- ∞ Don't answer; let what comes in your body do the answering.
- ∞ Don't go into anything.
- ∞ Greet each problem/concern that comes. Put each aside for a while, next to you.
- ∞ "Except for that, are you fine?"

### **3.4.2. FELT SENSE:**

- ∞ Pick one problem/concern/issue to focus on.
- ∞ Don't go into the problem/concern/issue. What do you sense in your body when you recall the whole of that problem/concern/issue?
- ∞ Sense all of that, the sense of the whole thing, the murky discomfort or the unclear body sense of it.

### **3.4.3. GET A HANDLE:**

- ∞ What is the quality of the felt sense?
- ∞ What word, phrase or image comes out of this felt sense?
- ∞ What quality description would fit it best?

### **3.4.4. RESONATE:**

- ∞ Go back and forth between word or image and the felt sense. Is that right?
- ∞ If they match, experience the sensation of matching several times.
- ∞ If the felt sense changes, follow it with your attention.
- ∞ When you get a perfect match, the words/images being just right for this feeling, let yourself feel that for a minute.

### **3.4.5. ASK:**

- ∞ "What is it about the whole problem that makes me so \_\_\_\_\_?"
- ∞ When stuck, ask questions:
  - *What is the worst of this feeling?*
  - *What's really so bad about this?*
  - *What does it need?*
  - *What should happen?*
- ∞ Don't answer, wait for the feeling to stir and give you an answer.
- ∞ "What would it feel like if it was all OK?"
- ∞ Let the body answer: "What is in the way of that?"

### **3.4.6. RECEIVE:**

- ∞ Welcome what came. Be glad it spoke.
- ∞ It is only one step on this problem/concern, not the last.
- ∞ Now that you know where it is, you can leave it and come back to it later.
- ∞ Protect it from critical voices that interrupt.

Does your body want another round of focusing or is this a good stopping place?

## **3.5. THE FOCUSING PROCESS IN DETAIL**

After reading this section, try focusing on a personal concern or problem and see how it works for you. Keep part 3.3. (Brief outline of the focusing process) in front of you for reference and

guidance. Take yourself through the six movements at a relaxed pace, paying special attention to the way your body feels at each stage. If you feel no change, no shifts, read Gendlin's book Focusing, especially chapters 6 through 9 which discuss various blocks and problems people have encountered with the technique and his suggestions on how to deal with them. Also refer to the instructional cassette tapes by Dr. Olsen. After this you can come back and try again later. As with any new skill, it takes practice to get the result you expect or want. You were born with the capacity of speech or music but need to learn the required skills to actualize these capacities. The same is true of focusing.

When you have selected a place and time (setting) you can begin focusing.

### **3.5.1. MOVEMENT ONE: CLEARING A SPACE**

- ∞ Ask yourself "How do I feel? Why don't I feel wonderful right now? What is bugging me on this particular day?"
- ∞ Stay mentally quiet, be aware, let what comes, come. On a given day there may be several problems/concerns that keep you tense. Some are major long standing problems and at this specific time there may be one or two that are uppermost. Don't take an "all possible concern inventory", but only deal with what has you tense at this time. In addition to the biggies you also probably find some relatively trivial problems/concerns upsetting you at this moment.
- ∞ Let all these problems/concerns come up and out: everything that is keeping you from feeling absolutely content right now. **DON'T GET INVOLVED IN ANY PROBLEM.** Just note them mentally, the big and the small. Stack them in front of you and step back to survey them from a distance.
- ∞ Stay calmly and cheerfully detached from this mess/mass as much as you can: "Well, except for all of these, I'm fine!" It might be an awful mess/mass but that is all.
- ∞ Note any small increase in felt well-being. Keep staking the problems/concerns until you hear something say "Yes, except for those I'm fine."

### **3.5.2. MOVEMENT TWO: CONTACTING THE FELT SENSE OF THE PROBLEM**

- ∞ Ask which problem feels the worst right now. Ask which one hurts the most, feels the heaviest, the biggest, the sharpest, the most prickly or clammy or sticky. The one which feels bad in whatever way you and your body define "bad". Or, you can just choose a problem/concern.
- ∞ Don't get inside the problem. Distance yourself from it and sense how it makes you feel in your body when you think of it as a whole. Ask "What does this whole problem feel like?" but don't answer in words. *Feel the problem as a whole, get the sense of all that.*
- ∞ You will probably be running into a lot of mental/verbal static: self lectures, analyses, clichés, squawking, bitching and general jabbering. You must get down past all that noise to the felt sense underneath.
- ∞ This involves getting yourself to shut up for a change and just be aware and feel. You will need to be patient for your mind is very used to jumping in with lectures, analyses, solutions, advise

and nastier stuff. When the noise begins, turn it off with tolerance and gently. Say "Yes. I know all that. I'll listen some other time if you like. Let's set it aside for now." If you find yourself trying to analyze the problem or decide where the real crux is, turn it off. Tell yourself "Yes, you may be right about that but right now we aren't trying to figure anything out. What we're trying to get at is *what does this whole thing FEEL like?*"

- ∞ You are trying to get down to the single feeling that encompasses "*All that about \_\_\_\_\_*" (your problem/concern)". The feeling contains many details but you're not to concern yourself with them. Let your sensing go inward down past all the details that can distract and sidetrack you, past all the squawking and jabbering, *until you feel the single "color" that encloses all of it.*
- ∞ This is not easy at first. You need to know what to pay attention to and what to ignore; know how to set your mind so that it will be receptive to certain things happening inside and not to others.
- ∞ In seeking the felt sense of the problem/concern your attention is mainly on the single feeling, the sense of *all that*. Once you have the feel of the whole problem/concern, stay with it for a while. *Don't try to decide what is important about it. Don't decide to do anything. Just let it be and experience it.*
- ∞ The felt sense is the holistic, unclear sense of the whole mess/mass. It's something most people would pass by because it's murky, fuzzy, vague. When you first stay with it you might think "Oh *that!* That's just an uncomfortable nothing!" True, and that is just how your body senses this problem/concern.

### **3.5.3. MOVEMENT THREE: GETTING A HANDLE ON THE FELT SENSE**

- ∞ What is the quality of the felt sense? Find a *quality* handle word like "sticky", "heavy", "jumpy", "helpless", "tight", "burdened" or some such. Or a short phrase which fits: "like in a box", "have to perform" etc. Or a combination of words might fit best: "scared-tight", "jumpy-restless". Or a picture-image might best get at it: "a heavy leaden ball".
- ∞ You aren't asking for an analysis. Rather you are after the core of the felt sense captured in a short word/phrase/image. You want the crux of all that, the unique quality that comes up from it. There may be no word for it. Avoid forcing words onto the felt sense. Let it come to you with its own essence or gently try one on.
- ∞ In this movement you may find your problem changing; it may begin to feel different from what you expected before you started. The difference may be small and subtle and at first puzzling. This is what you're looking for; something that comes along with a body shift. Discard everything else.
- ∞ When the word/phrase/image fits right it's called a "handle". As you say the words or picture the image, the whole felt sense stirs just slightly and eases a little. This is a signal that the handle is appropriate. Any of the "sensible ideas" that are not part of the feeling are dropped and you continue on until you get something the feeling itself opens up into.
- ∞ Let the words/phrases/images come from the feeling; let it label itself.

- ∞ Usually, finding the right handle gives one only a small bodily shift, just enough so you can tell the handle is right. Look for this small shift so you don't miss it. Your attention has to be in your body in order to sense if this word/phrase/image makes the little relief in there that signals "It's right. It fits."

#### **3.5.4. MOVEMENT FOUR: RESONATING THE HANDLE AND THE FELT SENSE**

- ∞ Take the word/phrase/image you got from the third movement and check it against the felt sense. Make sure they click precisely into place—a perfect fit. Ask (but don't answer mentally): "Is that right?"
- ∞ There should be a felt response, some deep change inside, some felt release again, letting you know that the handle is right.
- ∞ Sometimes this feeling of *just right* doesn't come. Then try to sense *all that* more accurately. Wait again and let some more appropriate word/phrase/image come from the feeling.
- ∞ To do this resonating, you must experience the felt sense again; touch it again as a feeling, not a memory of a feeling. Let the felt sense come back as it is now. It may have changed a little.
- ∞ You say the words or visualize the image *gently* over and over, in the spirit of trying to feel directly what the words/image were about. Usually, after 10 or 20 seconds, the feeling, as it now is, is back.
- ∞ It's all right if, *of its own accord*, the feeling changes as you perform this matching. Let both sides—the feeling and the handle—do whatever they do, until they match just right.
- ∞ When you get a perfect match, the handle being just right for the feeling, let yourself feel that for a minute; just allow it to be. It's important to spend this minute. The sense of rightness is not only a check on the handle, it's also your body changing just now. As long as it's still changing, releasing, processing, moving, *let it do so*. Give it the time it needs to get all the release and change it wants to have at this point. Don't rush on; you just got here.

#### **3.5.5. MOVEMENT FIVE: ASKING THE FELT SENSE**

- ∞ If a big bodily shift has already occurred during the earlier movements, you go right to the sixth movement of Receiving what has come along with the shift.
- ∞ More usually, a well matched handle gives you a little bit of a body shift, just enough to know it is just right. You feel its rightness several times over (resonating) until there has been all the bodily effect that this rightness can make.
- ∞ Now you need a shift, and there hasn't yet been one—at least not the kind that changes the problem/concern. This is where the Asking comes in.

- ∞ You ask the felt sense directly what it is. Usually this involves *spending some time* (a minute or so, which can seem very long) staying with the unclear felt sense, or returning to it again and again. The handle helps you do this.
- ∞ You use the handle to help you make the felt sense *vividly present* over and over again. It needs to be right in present time (not a memory) otherwise you can't ask it. If you lose hold of it, present the handle to yourself and ask "Is this still here?" After a few seconds it's back and you can ask it what it is.
- ∞ If you get a lot of fast answers in your head, just let them go by and then ask again. What comes swiftly is old information and pat answers from your ego. The first question to the felt sense may not get down to it, but the second or third time you ask it will get to it. The felt sense itself will stir in answer, and from this stirring an answer will emerge.
- ∞ The answers from the mental and those from the felt shift are different. Mental answers are very fast, rapid trains of thoughts. The mind rushes in and leaves no space for you to contact the felt sense directly. Let all the mental responses go by and re-contact the felt sense, using the handle again. When the felt sense is back, you ask it.
- ∞ Asking "open questions" is one of the most important procedures in Focusing. You ask a question but deliberately refrain from trying to answer it through any conscious thinking. *Ask the question and then wait.*
- ∞ There is a distinct difference between forcing words/phrases/images into a felt sense and letting them flow out of it. Forcing will smother it and prevent it from showing its real nature. Words/phrases/images that flow out of the felt sense are the kind that make a freshly felt difference; a surprise and sense of discovery. These are the words/phrases/images that produce the body shift.
- ∞ The body shift is mysterious in its effects. It *always feels good*, even when what has come to light may not make the problem look any better from an objective point of view. If the felt sense doesn't shift and answer right away, that's all right. Don't rush it; spend a minute or so; you don't control when a shift comes.
- ∞ *What is crucial is the time you spend being aware of the felt sense, returning to it again and again.* If you spend time sensing something unclear that is right there, meaningful, about this problem/concern and you don't know yet what it is, you are Focusing.
- ∞ It's perhaps helpful to ask one of these questions; first try one and then the other. With each, make sure that the question reaches the felt sense. At first, probably your mind will answer. Let it go and repeat the question until the felt sense stirs:
  1. "What is the worst of this?" or "What is the 'handles' thing about all this?"
  2. "What does the felt sense need?" or "What would it take for this to feel OK?"
- ∞ If you have contacted the felt sense in the usual asking and then have also asked these two questions in turn, and spent a minute or so sensing the unclear felt sense each time, it may be

good to stop focusing for the moment. Focusing is not work. It is a friendly time within your body. Approach the problem later or tomorrow in a fresh manner.

### 3.5.6. MOVEMENT SIX: RECEIVING

- ∞ *Whatever comes in focusing, **WELCOME IT**.* Take the attitude that you are glad your body spoke to you, whatever it said. Whatever happened, it's not the last word anyway. If you willingly receive the message in a friendly manner there will be another with continued change.
- ∞ You need not believe, agree with or act on what the felt sense says to you now. In fact, thinking that you have to believe/agree/act can prevent progress. So relax and receive. The next felt sense and shift will be different anyway. You will soon realize that when you receive that which comes with the present shift, another shift will come along later in an ever changing evolving manner.
- ∞ With a given shift you may feel a need deep from within which, in its first form of presentation, will be impossible for you to do. Remember, this is only one step, not the "final solution". Your body is changing, your life-direction is appearing, this is only one step. Let the pressure to act wait. Keep this new sense of a right direction and don't worry about what form it will eventually take.
- ∞ Allow even a very little shift to have its due. "All right, now at least I know where the trouble is" involves momentary relief. Don't let the critical ego wipe out this gain. Protect the shift from all the negative voices. Even if they are correct, they will have to wait their turn. You're focusing now. You will have time to check this new information and approach to life later on. Right now you want to give it space to breath and develop. Sense it and be with it.
- ∞ You may wish to stop focusing or continue. Don't rush on immediately.
- ∞ If you decide to stop, sense that you really can leave this special place and return to it later. It's like a place, a spot in your inner space. Once you know *that* it is and *where* it is and *how to find it*, you can leave it and comeback later.
- ∞ Whatever comes in focusing will not overwhelm you if you have the attitude of RECEIVING. You welcome anything that comes with the body shift, but you stay a little distant from it; you're not *in* it but *next* to it. Say "I can't solve this all in one day. I know it's there. I can find it again. I can leave it for a while." There is a space between it and you.

### 3.5.7. DECIDING TO STOP OR CONTINUE

Sense if *your body* wants to stop focusing or to continue. Imagine going on and sense its reaction; then imagine stopping and sense its reaction.

If you stop then first take a minute to be sure you can get back to the place you just got to with your problem/concern. It helps to recall what came just prior to the last shift. It helps get the felt shift back with full bodily realness. Do this before stopping.

If you continue you might freshly sense the whole problem/concern and ask your body "Is it all solved?" The discomfort of what is still unresolved will then come definitely in *your body* if you await for it there. Stay with this felt sense and go through the movements 2-6 as before.

You can also go on from your last shift, from what came with it by getting under *that*: "What now is the whole sense of *that*?" Now you also want *further* change. By being gentle and understanding and appreciating this feeling (receiving) you have prepared the ground for further change.

To move into further change, begin again with the second movement: get the felt sense that is *under* or beyond whatever body-message you just received. The handle you got was only for "the tip of the iceberg" so to speak. Begin to feel its bulk beneath the handle.

The third movement: you try to sense the quality of this new, wider and deeper felt sense. What ever word/phrase/image comes, you check them against the new felt sense. If they make no difference there, let them go and return to the felt sense.

A felt shift feels like a release; that is how you recognize it. It may come at any time during any of the focusing movements. If that happens, *welcome it*. Also, some of the movements may happen at the same time. These instructions and descriptions are abstractions from the living process of focusing.

There may be several cycles of focusing before a given problem feels resolved. You will feel a body shift with each step. It often isn't possible to deal fully with a given problem/concern in one session. The process may take a few months. Remember, you spent a good many years creating the problem so it will take a while. It is sufficient to feel free to say "Well, I haven't beaten this problem yet, but I'm at a stopping place that feels pretty good. I need a day to let my body live with this much change, and also to go out into the world and see what happens." Alternate focusing with outward action, inner and outer action each aids the other.

### **3.6. POSSIBLE PROBLEMS WITH DOING FOCUSING**

Remember, focusing is a skill which takes practice. Just as you didn't speak in words and sentences at first, you may not get the dramatic results you expect the first time you try focusing. Also, you are required to overcome certain deeply ingrained habits of mind and body, talking to and at yourself. The difficulties people regularly run into when exploring this unfamiliar internal territory by focusing are dealt with in Gendlin's book, especially chapters 6 through 9. They are troubleshooting chapters. They review the most common problems that interfere with focusing and suggest ways to get unstuck. The remaining chapters in his book deal with "People Helping Each Other" (chap 10 Finding richness in others, Chap 11. The listening manual) and "Focusing and Society" (chap 12 New relationships, Chap 13 Experience beyond roles).

I will not go into these in any detail but rather simply indicate the topics covered in Chapters 6-9:

Chapter 6: "What Focusing is Not" topic heads:

- ∞ Focusing is not a process of talking at oneself.
- ∞ Focusing is not an analytic process.
- ∞ Focusing is not a mere body sensation.

- ∞ Focusing is not just getting in touch with "gut feelings".

#### Chapter 7: "Clearing a Space for Yourself" topic heads:

- ∞ Clearing a cluttered room.
- ∞ Finding the right distance from your problems.
- ∞ Permission to feel good.
- ∞ Not as a monument.
- ∞ Setting down the burden.
- ∞ The comforting list.
- ∞ Body trust.
- ∞ A vast space.
- ∞ The friendly hearing.

#### Chapter 8: "If You Can't Find a Felt Sense" topic heads:

- ∞ Where to look for a felt sense.
- ∞ Practice in getting a felt sense.
- ∞ One way to let a felt sense form.
- ∞ A mural of the whole problem.
- ∞ When words get in the way.
- ∞ When there is no feeling apart from the words.
- ∞ Relaxing your body.
- ∞ When nothing feels bodily.
- ∞ If you find your mind wandering.
- ∞ If you have few feelings.
- ∞ If you feel blank or stuck or empty.
- ∞ If you are angry at yourself or trying too hard or too restless or afraid to focus.
- ∞ When you are afraid to focus.
- ∞ If you avoid your feelings.
- ∞ If too many feelings come too fast.
- ∞ If your critic makes you feel bad.
- ∞ "I go right to my bad feeling and feel bad as always"
- ∞ Emotion versus felt sense: This distinction is vital.

#### Chapter 9: "If You Can't Make Anything Shift" topic heads:

- ∞ Deliberate letting-go.
- ∞ Letting the body really shift.
- ∞ Some triggering questions.
- ∞ When the handle fits but then you are stuck.
- ∞ Using imagery.
- ∞ Looking up the answer in the back of the book.
- ∞ Checking in.
- ∞ Don't say "It must be..."

## **4. THE USE OF "CHOICES" WORDING FOR AFFIRMATIONS**

Pat Carrington has elaborated on Christine Sutherland's original suggestions for using a "choices" wording for affirmations.

From Pat Carrington's [EFT News & Innovations](#) at her Website. For much more information on Choices see her [Choices Training Manual: How to Create Positive Choices in Energy Psychology](#), and her 2003 e-book [The Next Step: Making EFT Your Own](#). Information to order available at her Website: [www.eft-innovations.com](http://www.eft-innovations.com). I've substituted EFP<sup>sm</sup> (Emotional Freedom Processes) which refers to the various energy psychology modalities for Carrington's EFT (Emotional Freedom Techniques) of Gary Craig. [PC] refers to Pat Carrington.

### **4.1. WHAT ARE 'CHOICES'**

"CHOICES are a type of affirmation that differs from the traditional forms of affirmation in that the words 'I choose...' replace the standard declarative statement usually used in affirmations (such as 'I have,', 'I am,' etc.). For example, a way of wording a 'Choice' for a person with a fear of public speaking might be, 'I CHOOSE TO feel confident and at ease when speaking before groups.' This is different from a traditional affirmation addressing the same issue which might be, 'I AM confident and at ease when speaking before groups.' Both are productive ways of using affirmations, but they differ somewhat in their effects, and in my experience are different in terms of their likelihood of being accepted by the average client. A Choice is much easier for many people to accept because it doesn't directly contradict his or her perception of present reality and can therefore be more believable in many cases."

### **4.2. USING CHOICES WITH REB<sup>sm</sup>**

"Choices can be used to reinforce gains made during an [EFP<sup>sm</sup>] treatment session by serving as a form of 'homework' assigned to the client...Another way of using them is what I have termed the 'CHOICE SET-UP' . Here the familiar self-acceptance affirmation used at the end of the [EFP<sup>sm</sup>] set-up phrase is replaced by a 'Choice' addressing the specific problem at hand. It is important to note, however, that the default phrase is still extremely valuable and the method of choice in many instances.... An example of the 'Choice Set-Up' would be that the default set-up phrase for our person who is afraid of public speaking, might go: 'Even though I'm nervous at speaking before groups, I deeply and profoundly (or completely) accept myself.' A Choice Set-Up addressing the same issue, on the other hand, might go, 'Even though I'm nervous at speaking before groups, I choose to feel confident and at ease when speaking before groups.' Notice the seemingly illogical contradiction in the latter set-up phrase. In the Choice Set-Up, the Choice is constructed to be the opposite of the first (negative) part of the set-up phrase - the 'even though...' part. The reminder phrase that follows can then take one of several forms. Which one is selected in a particular instance will be determined by the judgment of the therapist and the preference of the client..."

### **4.3. THE WORDING OF CHOICES IS A KEY CONSIDERATION**

"I [PC] have been using 'Choices' in my clinical practice for over 18 years... as powerful additions to my [PC] work as a psychotherapist. This has given me [PC] many opportunities to observe its effectiveness, or ineffectiveness as the case may be, depending often upon exactly how a particular

Choice was worded. The wording of a Choice is crucial to its success, and formulating that wording can be an art in itself. Over the years I [PC] have refined my [PC] skill at this by trial and error, and I'll [PC] try to convey here some of what I've [PC] discovered."

#### **4.4. MOST PEOPLE JUST CAN'T FORMULATE POSITIVE OUTCOMES**

"It's essential to realize that most people...don't know what a positive outcome to a given situation would be. [W]e simply don't know how to choose what we really want. Ironically, however, we're usually very clear on what we DON'T want; that's easy for most of us to identify. So people usually need help on this, which is where the intuition of a therapist, or of a friend or family member can be very helpful. What kind of Choices do people make, then? Actually, when asked to make a positive Choice which is based on what they DO want, most people will, at best, just choose to improve a bit on what they DON'T like. One way they accomplish this is to resort to comparisons. They will use such words as 'better,' 'more,' etc. in their choice statements, and make statements such as: 'I choose to feel BETTER' 'I choose to be MORE confident. 'I choose to have MORE money in the bank,' etc. This is not entirely bad - sometimes it's the best that can be done in a particular instance. But it has its disadvantages. Its main disadvantage is the fact that a comparison always calls our attention indirectly to the negative situation that we DON'T want - to the thing that our Choice is supposed to be better than. This keeps the negative possibility always in the corner of our minds eye. As anyone familiar with the use of suggestion in therapy (and what form of therapy doesn't make use of some suggestion?), holding on to the negative in any manner, defeats the purpose of the treatment. A person approaching Choice-making using a comparative statement might say, 'I choose to get better marks in my Math course' or 'I choose to have more money.' These are weak choices and often ineffectual. Why? The reason lies in the nature of that portion of our minds that behaves like a computer, the one that is popularly known as our 'subconscious' mind."

#### **4.5. THIS 'COMPUTER'-MIND IS PAINFULLY LITERAL**

"It's easy to forget that we have a lifelong lease on a powerful biocomputer known as the human brain, which makes it possible for us to go about conducting our lives. Our computer-like mind is portable and always with us, which actually is both good and bad. It's good because our biological hard drive - those incredible memory banks and programs within programs - is there whenever we need it and wherever we are, barring of course a major crash in the system which sometimes happens too. And it's bad in that the computer-mind which we hold a lease on is, like all computers, incredibly literal in its interpretation of the input that reaches it. Its performance depends in every respect on the commands it receives, and it must see a 'Dot' after its own version of a 'dot-com', or it simply doesn't know what to do and can't cooperate. So, when a person chooses to 'do better at Math', they have actually given an ambiguous command to their computer-mind because that mind interprets the notion of 'better' literally, and this statement could mean only the tiniest bit 'better'. We haven't indicated anything about quantity in our statement. The result is that our computer-mind doesn't have a clue whether 'doing better at math', means going one point higher on the total mark for the next math exam, say going from a present 67 to a future 68, or making a giant leap in one's score. As far as a computer is concerned, one point more IS 'better' and in fact it is. The moral of this story is that a choice can't be fuzzy and obtain more than a fuzzy, disappointing outcome."

#### 4.6. THE FIRST RULE OF CHOICES

"A person making a Choice needs to state very clearly and precisely what it is they want. No vague comparisons like 'better', but a statement of EXACTLY they really want to have. So in the above example, a more effective Choice for our exam-taker would be, 'I choose to get a 90 or above on my next Math test.' That would leave nothing to guess work by the computer-mind. If used in an EFT set-up, the wording might go like this: 'Even though I'm failing math at mid-terms, I choose to get a 90 or above in my next Math exam.' Notice, by the way, that the wording of this set-up phrase FIRST presents the negative perception, the one that clearly and truthfully reflects how the person perceives their situation RIGHT NOW with respect to the issue at hand. This makes the statement instantly believable to the person who repeats it, it is a seemingly true depiction of current reality even, strangely, when it isn't! If the person then follows their negative perception with a positive Choice that flatly contradicts it by declaring what, ideally, this person WANTS, then the person is teaching themselves an incredibly valuable lesson. That they have the capacity to make choices which are contrary to what to them seems inevitable. They are teaching themselves that they can reach for (i.e. can choose) goals in their own life that may go counter to even their most deeply held notions about how grim their life is at present. What could be a better lesson to learn than that? The Choice Set-Up presents this whole learning process in a single, compact package and gives it to the person to use immediately."

#### 4.7. THE SECOND RULE OF CHOICES

"The second principle of Choice-making may seem obvious but most people unfortunately neglect it unless it is pointed out to them. The rule of thumb here is to be inwardly 'truthful' in what is asked for. The person needs to choose what they REALLY want in their innermost self, not what think they SHOULD want. I [PC] remember once working with a client whose car was showing signs of seriously breaking down. He was going to have to have a new one and he could see no way of getting it. When asked to choose what he wanted to achieve in this situation, he wrote down (it was a writing exercise) 'I choose to have a new car.' At first glance this may look like a good Choice. Actually, however, it is not nearly as effective as it could be. If that choice were to be realized he could end up with any kind of car. It could be new to HIM but might actually be a wreck of a car, a gas-guzzler, awkward and heavy difficult to park, a real lemon - or have some other serious defect. The truth was that having just any new car, as opposed to keeping his present car, was not really what he wanted at all. It was just an easy thing to say. This same man, when I [PC] encouraged him to let himself hope and dream and reach in his mind for what he ideally would have wanted, began to allow the positive in him to open up. To help him get to it I [PC] had asked him a few questions, such as what make of car would he want if he could have what he wanted? What color would it be? How would it run? How would it feel to drive it? Would it really be 'new' in the sense of the current year's model or second-hand? In short, what did he secretly really WANT? When he had answered these questions for himself he wrote down 'I choose to have a 1997 (that was the year) Chevy Impala that's a honey.' By making this precise and much more positive choice, he immediately empowered himself because he became more motivated to do whatever he needed to do to get that car and no other. The interesting thing here was the outcome. Within a month after making this choice and reading over his Choice-card twice daily... he had found a quite ingenious way to finance exactly the car he wanted and had bought it. Had I [PC] been using [EFPS<sup>sm</sup>] along with Choices at that point, I [PC] might well have encouraged him to formulate a Choice Set-Up Phrase which would have gone something like, 'Even though I can't afford to get it, I choose to own a Chevy Impala that's a honey to drive.' Working with this phrase in the context of [EFPS<sup>sm</sup>] might well have

provided an even quicker, deeper and more powerful way of embedding this Choice in his subconscious mind (computer-mind) and bringing about a needed change of perspective. I [PC] am impressed with the results of combining [EFPS<sup>sm</sup>] with the effectiveness of Choices... With best wishes."

#### **4.8. BUILDING A LIBRARY OF CHOICES**

"One of the things that sets the Choices option for [EFPS<sup>sm</sup>] apart from the use of the default self-acceptance statement ('I deeply and completely accept myself...') is the fact that coming up with a really suitable Choice can sometimes take both skill and persistence. It is an art, if you will, and this is the reason I [PC] teach beginners to use the default phrase first before they experiment with the powerful Choices method. This way they have something to fall back on -- and after all it has done heroic duty over the years!"

"There is little doubt however that, properly used, the Choices method can add a precision to [EFPS<sup>sm</sup>] that has a value all its own. It also makes more sense to many people to make a choice that has a personal meaning for them rather than to repeat a self-acceptance statement which frequently doesn't seem to fit the bill. For example 'Even though I have this painful ankle I deeply and profoundly accept myself', while we know such a phrase works despite its lack of apparent logic, can seem silly to some people and cause unnecessary resistance to the technique, making it seem a bit 'far out.'"

"However, the convenience of the default phrase as an all-inclusive tool is a great plus and, since I [PC] use Choices much of the time in my [EFPS<sup>sm</sup>] work now, I [PC] have been assembling a collection, a Library, of ready-made Choices. It consists of choices that have handled a particular problem especially well for some people. The purpose of this collection is to have Choices at hand to try out with clients who cannot readily think of one, or for those who may be avoiding certain areas which a particular Choice can handle."

"However, I [PC] think the time has come when we can gain from assembling well thought out [EFPS<sup>sm</sup>] Choices, and I [PC] offer some here which I [PC] have gathered from my clients. Here they are:"

##### **4.8.1. MULTI-PURPOSE CHOICE**

"While not always applicable of course, this Choice nevertheless seems to have very broad application — people tend to feel it is 'just right' for many conditions. It is: *I choose to be calm and confident*. I [PC] have suggested to clients that they apply this Choice when using [EFPS<sup>sm</sup>] before a surgical procedure (it worked astonishingly well there), for anxiety about an upcoming performance, for an assortment of different phobias, for social anxiety and — you name it. It is extremely well received because it makes intuitive sense as a solution under many circumstances."

"The place I [PC] have noticed where it doesn't apply very well, however, is in distressing physical situations. To repeat 'Even though I have this headache, I choose to feel calm and confident' doesn't do much for most people, anymore than the standard default phrase does. But this All-Purpose Choice comes as close as any I [PC] have yet seen to being a catch-all intervention which can be

suggested to people without undue thought on our part — it can even be applied in emergencies and will work there."

#### 4.8.2. CHOICE TO COUNTERACT PERCEIVED DANGER

"We may find better ones for this purpose in the future, but the following Choices have been accepted well by clients who are intensely afraid of certain situations and have not spontaneously been able to think of any antidote to their fear. Here they are:

- ∞ *I choose to be completely safe when...*
- ∞ *I choose to know that I am safe and protected when...*
- ∞ *I choose to be surrounded by God's (my angel's, etc.) protection when...(used only if belief system supports this concept)*
- ∞ *I choose to be safe and comfortable when...*
- ∞ *etc. "*

"Once a 'safety' Choice is suggested, it can be as like an 'Aha!' experience for the client who then often comes up with a variation of their own on these that can be even better. Many people simply don't know where to turn for inner solace when they are deeply afraid of what they perceive as an impending danger. By giving them options like these (or others you or they may devise) you are in a sense priming the pump for them – enabling them to move toward a more constructive resolution of the problem than they could have thought of unaided."

#### 4.8.3. CHOICE FOR INSOMNIA

"I'm [PC] getting really good results from using the following Choices for people who are having trouble sleeping. They are used right on the spot following such phrases as 'Even though I am restless..' or 'Even though my mind can't stop racing...' etc..."

- ∞ *I choose to be pleasantly drowsy.*
- ∞ *I choose to drift off (to sleep)."*

"The tone of both of these is intentionally sort of dreamy and vague, suggesting the state of relaxation and fuzziness of mind that often precedes sleep. When I [PC] myself use the first one (with the word 'drowsy' in it) I [PC] am usually asleep before I'm [PC] anywhere near through the second round."

#### 4.8.4. CHOICE FOR OVERCOMING A CURRENT PROBLEM

- ∞ *I choose to find a creative solution to...*
- ∞ *I choose to be given a creative solution to... (used if belief system supports this)."*

"This switches the person's attention from the negative effort to get rid of the problem, to one of the positive possibilities: finding a creative solution to the problem. This Choice can be very empowering and apply to a large number of problem situations. It tends to stimulate the person's imagination and point it in a positive direction."

"These are just a few 'generic' Choices to give you a taste of what can be done with this concept...."

## **5. EYE MOVEMENT RELEASE** by John Gastly (2001 May 28)

This is a non-copyrighted approach similar to EDMR. The complete write up of EMDR can be found in Francine Shapiro's book on EMDR. She runs through it step by step. The Eye Movement Release is an internet derivative that I copied down a few years ago.

I would not recommend doing this solo. I would do this with a friend. Don't do this if you've got some major traumas or it might restimulate the hell out of you.

It moves pretty slow compared to what we're used to on this page. But since it gets a lot of press you might be interested in it. (The thing would work a heck of a lot better if you were breathing with it)

### **5.1. EYE MOVEMENT RELEASE**

- (1). What emotion or problematic situation would you desire to clear?
- (2). Name all the negative beliefs you have about the emotion or problematic situation you wish to clear. Example: An assault victim might believe they were not manly for failing to defend themselves.
- (3). Experience a memory or emotion. Allow yourself to experience the memory or emotion. Note the amount of distress you are feeling. Give it a SUD Scale of 0 to 10 with 0 being no distress at all and 10 being overwhelming.
- (4). Do the eye movements. Do not proceed with this work if you experience eye dryness, eye pain, or strong anxiety about the method itself. People with painful eye movement or eye dryness can use hand taps or auditory stimuli instead of eye movements. These alternatives will be discussed. (Pointers on eye movements following step 5.
- (5). After each eye movement set test your distress level with a SUD scale from 1 to 10. 1 means no distress and 10 means overwhelming distress. Processing will only be considered complete when distress is down to 1 when you experience the target memory or emotion.

### **5.2. EYE MOVEMENT POINTERS**

- ∞ Eye movements go from one side of the range of vision to the other and are done as rapidly as possible without discomfort.
- ∞ A friend's two fingers or a pen will make a good target. This moving target can be 12 to 14 inches from the face. The range should be comfortable for the person processing. Adjust eye movements until they are comfortable.
- ∞ All eye movements are done in sets of 24. A complete movement to the right and a complete movement to the left counts as one movement. Experience the target emotion or sensation during the set. After each set briefly review what happened.
- ∞ Check height, speed, and distance of the target before each set of processing begins.

- ∞ Act as if you are pushing the target with your eyes.
- ∞ Stops, jerks, eye jumpiness are signs the processor is having difficulty following the fingers or pen.
- ∞ Vertical eye movements are calming and can be used as well as horizontal. They work well with people with vertigo or nausea.
- ∞ Diagonal eye movements can be used. Diagonal eye movements go from the lower eye corner to the opposite eye corner.
- ∞ Never strain your eye muscles. Go to hand taps or auditory stimulation if your eyes feel strained.
- ∞ Strong emotional distress generally requires a great many more eye movement sets than do beliefs/thoughts.
- ∞ The best alternatives to eye movements are hand taps and alternative ear sounds. Hand taps are done while holding your palms up and tapping them with two fingers. Hands rest on knees. Taps are alternated left palm then right palm. Speed is the same as eye movements. Tap gently.
- ∞ If emotional distress grows overwhelming stop or use one of Steve Mensing's neurovascular head or facial holds. That will chop out the restimulate pretty quickly.

### **5.3. POINTERS ON WORKING WITH STRONG EMOTIONS:**

\*\*\*Added by J.G.

- ∞ Never force strong emotions or try to cram them back. Just feel them. \*\*\*Use Steve Mensing's intention of allowing the feelings to be there with no intention of getting rid of them or keeping them. J.G.
- ∞ This process is slow going from 30 to 90 minutes as compared to many of the items we use on the tech page which may zap something in 5 to 15 minutes. Sometimes less if we're skillful with the tech. But I think this eye processing is an interesting alternate.
- ∞ Sets of eye movements are useful because they allow a person to know they are in the present and not sucked back into the past.
- ∞ Avoid doing any eye movements mechanically.
- ∞ You may want to alter your focus for the next set if you find yourself stuck. Scan your target incident for something more upsetting.
- ∞ Imagining an event and its details in a different way can get the processing going again if it bogs down.

## 6. FIVE KEYS TO SUCCESSFUL ENERGY PSYCHOLOGY TREATMENT

David Grudermeyer, Ph.D., Rebecca Grudermeyer, Ph.D. © 2001

"Change within the health care field comes most readily from its professionals who identify new trends and see the need for establishing credible practice in a new direction. This time has arrived for the growing field of Energy Psychology."

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NOTE: David and Rebecca Grudermeyer, two of the founders of the Association for Comprehensive Energy Psychology, have studied in depth most of the approaches to energy psychology developed by the leaders and innovators within that organization. This paper presents principles for maximizing treatment success based on their extensive clinical experience and comprehensive exposure to many of the energy psychology approaches. First written for the Energy Psychology Interactive CD, (Feinstein, D. available at Website: <http://www.innersource.net>) the paper is based on a talk delivered by David Grudermeyer at the First European Conference on Energy Psychology, July 6, 2001, Frigen, Switzerland.

Many of the issues raised in this paper are addressed in greater detail in the authors' The Energy Psychology Desktop Companion, Second Edition (Del Mar, CA: Willingness Works Press, 2002, Website: <http://www.willingness.com>), which also provides multiple, subject-related lists of clinical resources and academic references.

### 6.1. INTRODUCTION

All good psychotherapy serves to reorganize the client's energy field in a manner that helps free the client of psychological disturbances. Energy psychology is distinguished by approaching this in a deliberate, focused, and systematic manner.

In our own practice, we use energy methods as treatment tools, applying them within a broader therapeutic context, rather than as a complete treatment approach within itself. Five keys for making treatment more rapid, effective, and lasting, using the energy-based methods presented in the [Energy Psychology Interactive CD,] are addressed in this paper. When treatment isn't going as well as you believe it can, troubleshooting in those five areas will likely reveal the source(s) of interference. These five areas are: 1) Specify & Attune to the "Top Priority Issue"; 2) Establish Readiness to Benefit From the Treatment; 3) Select the Priority Treatment Method; 4) Confirm Full Completion of the Treatment; 5) Upgrade the Undisturbed State with Peak Functioning.

### 6.2. SPECIFY AND ATTUNE TO THE "TOP PRIORITY ISSUE"

**6.2.1. SPECIFYING THE TOP PRIORITY ISSUE:** The first key to a successful therapeutic outcome, after preliminaries such as developing rapport have been established, involves identifying the issue that is selected as the focus for the treatment (the initial issue as well as each subsequent issue) and attuning to that issue.. The rule for choosing this "top priority issue" is based on the principle of highest leverage. What issue will yield the most effect from the simplest intervention? What issue is going to help the client move forward most effectively?

For some clients the initial "top priority issue" might focus on the root cause of the presenting problem. This could involve identifying a trauma that underlies the presenting problem and clearing it, or addressing even deeper issues having to do with the client's basic, inherited temperament.

Other clients won't be ready to open the treatment to issues involving deep trauma or basic temperament until they feel some relief of more immediate presenting problems.

In addition to correctly identifying the general territory of the "top priority issue" effective treatment also targets the "right" level or aspect of that issue. Is the next area for the client to focus upon "the tightness in my chest" or "the moment of the car crash?"

Operationally, if you don't get the results you intended, you're most likely to find that the glitch lies in one or more of the five areas discussed in this paper. So, one way to use this paper is as a guide to troubleshooting when treatment doesn't go as you think it should. For instance, one thing you'll want to investigate is whether you really did accurately identify the "top priority issue" (i.e., if you didn't use energy checking, did you guess wrong about what the "top priority issue" is, or, if you were using energy checking, was there deception or error in the energy check).

Finding the "top priority issue" often emerges naturally from the clinical Interview. In the first session, the interview might go into considerable depth, but even after the basics have been established, the client might be asked: "Intuitively select the aspect of the issue that is the most important part of the problem to start with today?" (deliberately phrased in a way likely to call more from the client's intuition than preconceived ideas). As practitioners, we also listen to our own intuition. If we believe the client is focusing on an issue that will not lead to the best therapeutic outcome, we may ask if we can share our hunch, leading to further dialogue.

Energy checking can also be used to verify and further refine the top priority issue (as well as with each of the other keys to successful treatment). First a few comments about energy checking. Therapeutic interviewing can and should be geared toward attuning clients to their intuition. We use energy checking more as a way of getting a "second opinion." It is also a way of attuning our own therapeutic intuition; Energy checks are the "training wheels" for developing the therapist's intuition, much like children may first learn to ride a bike using training wheels to help them until they can balance themselves on their own.

Once the dialogue has established the top priority issue, the wording to verify it with an energy check might be as simple as, "The moment of the accident is the most important issue to start with today." If the energy check verifies it, continue. If not, discuss the client's understanding of the discrepancy.

**6.2.2. THE PRINCIPLE OF ATTUNEMENT:** Once the issue has been selected, the client needs to be attuned to the issue during the ....energy treatment.. Sometimes this is simply a matter of asking the client to keep the issue in focus. But often the person has been doing everything in his or her power not to experience the feelings associated with the issue, and it is not an easy matter to will an ongoing attunement to the problem. [focus on present time effects of the issue, especially body sensations].

**6.2.3. METHODS OF ATTUNEMENT:** The simplest method for attunement is to ask the client to tune into the problem and to let you know when it is sufficiently attuned to proceed. An energy check can verify: "Are you tuned into the problem enough at this time to effectively receive the treatment?" The question, "Are you still tuned in?" should periodically be asked and verified, particularly following periods of dialogue or heightened emotional reactions. Additionally, techniques such as the "leg lock" and the "third eye up" [see below, Gallo, 2000. pp. 15-16,115-118] can energetically lock in the problem state, so that it can be treated.

**LEG LOCK** Prior to the leg lock, the client sits or stands comfortably and attunes to the psychological issue. A SUD rating is usually requested and an energy check verifies that the problem state has been attuned.

At this point, the legs are turned outward, about 45 degrees (in a "Charlie Chaplin" stance, or the "second position" in ballet). The thought field will remain active as long as this position is maintained. This can be verified from time to time with an energy check.

**THIRD EYE UP** Prior to the "third eye up," the client attunes to the psychological issue. A SUD rating is usually requested and an energy check verifies that the problem state has been attuned.

The client then places the middle finger of either hand onto the bridge of the nose and pushes the skin up until the finger comes off, about halfway up the forehead. The thought field will remain active for a period that will vary depending upon several factors. Continued resonance with the problem state can be verified from time to time with an energy check, and the problem state can be re-accessed and tapped in again.

**6.2.4. METHODS OF EVALUATING PROGRESS:** A final way to help a client remain attuned to an issue is to get a baseline measure of the extent of the problem, and then to regularly re-measure in order to determine how treatment is progressing. In addition to self-report, there are commonly used subjective scales clients are asked to use, including distress levels (SUD), subjective units of elation (SUE), validity of cognition (VOC), validity of imagery (VOI), positive belief scores (PBS), muscular units of distress (MUD), etc. These scales can also be cross-checked using energy checking methods.

### **6.3. ESTABLISH A READINESS TO BENEFIT FROM THE TREATMENT**

**6.3.1. ELECTROMAGNETIC READINESS:** When a person is functioning optimally, the electromagnetic output at the top of the head, feet, and hands holds a positive charge. The output at the bottom of the feet and in the palms of the hands is negatively charged. If these polarizations are reversed, or if there is a non-polarization (i.e., there is no difference in charge between tops and bottoms), other energy treatments will not be as effective. This and a number of other areas of electromagnetic and neurological readiness for treatment are addressed in the "Neurological Disorganization" module of this CD. Because "neurological disorganization" is only one of a number of sources and symptoms of non-polarization, we refer to this broad category of electromagnetic unreadiness to benefit from treatment as "non-polarization."

**6.3.2. 100% PERMISSION TO TREAT.** The requirement here is the unconscious mind's permission, or the body's permission, rather than the conscious mind's permission. We use Judith Swack's [and Three In One's] wording for energy checking permission: "Do we have 100% permission to treat this issue?," or "Do we not have 100% permission to treat this issue?" If you don't have the unconscious mind's or the body's permission to treat the issue, treatment will not progress, whether using an energy approach, talk therapy, or any other method. If the energy check shows that you don't have 100% permission to treat, ask the client what he or she believes is the source of non-permission. This in turn becomes the new priority treatment focus (until the electromagnetic "objections" are cleared). If the client's first response is "I don't know," go deeper with your questions and/or use energy checking to uncover clues. This is a critical issue for a successful treatment outcome.

**6.3.3. INTERPERSONAL READINESS FOR THE THERAPY TO PROCEED.** If rapport has not been adequately established, therapeutic success will be compromised. As an aside, in treatment approaches that limit themselves to energy-based interventions, the client's transference tends to go more to the technique than to the therapist. Counter-transference [from therapist to client], however, is heavily interpersonal, because counter-transference can occur as much at the energy level as the more obvious levels known to conventional psychotherapy. If the therapist is neurologically disorganized (or non-polarized in some other way), this will affect the treatment. If the therapist has any psychological reversals regarding the treatment, this will also affect the treatment. If the therapist has unfinished business in working through the issue being addressed, this will affect the treatment as well. The caveat, "practitioner heal thyself" is therefore arguably even more important with energy psychology treatments than in conventional psychotherapy or medical interventions.

**6.3.4. INNER OBJECTIONS.** Psychological reversals, inner objections to accomplishing a desirable therapeutic goal, have already been addressed in the [[Energy Psychology Interactive CD](#)]. We call them psychoenergetic reversals because they are not "just psychological"; rather this powerful obstacle to desired and desirable change is embedded in the energy system. So as not to convey to the client a quality of blame or an assumption of intentional sabotage, we also refer to them simply as inner objections to the treatment goals.

There are many different flavors of inner objections to attaining the treatment goal. Over two-dozen kinds of psychoenergetic reversals have been cataloged, such as those already described in this CD, and they can extend to permutations that involve every conceivable intra-psychic and interpersonal dynamic. For instance, there are vengeance psychoenergetic reversals, such as: "I won't overcome this problem until my spouse is truly sorry for having hurt me." There are co-dependence psychological reversals, such as: "It's unsafe for my mother for me to get over this problem." Each of these is a variation on a more general theme (vengeance is an intensification of the feeling that other person "does not deserve to have me overcome this problem"; co-dependence is a prolonged feeling that "If I get over this problem, it jeopardizes another's safety"). The dramatic wording, however, adds to the clinical impact of identifying the reversal.

Some psychoenergetic reversals are so fundamental that no other psychological issue can be meaningfully addressed until they are resolved: "I don't want to live." Psychoenergetic reversals are generally amenable to the same basic correction strategy. An acupoint or neurolymphatic reflex is stimulated while a verbal correction is introduced. The verbal correction takes the form of an acknowledgment of the feeling or position involved in the reversal combined with an affirmation of self-acceptance: "I deeply and completely accept myself, even if I don't want to live." In line with

insights from the field of linguistics, we reverse the phrasing in these treatment statements, so that the client instead states the self-acceptance clause at the end of the sentence. For instance, "Even if I don't want to live, I deeply and completely accept myself."

It is, of course, not feasible (or necessary) to energy check every conceivable psychoenergetic reversal for treatment to proceed. Rather than going through the catalog, you can trust the client's intuition to know what is getting in the way of treatment progress, using such interview questions as, "If you had an objection to getting over this problem, what would it be?" You can also energy check: "There is a psychoenergetic reversal currently affecting this issue" versus "There are no psychoenergetic reversals currently affecting this issue."

**6.3.5. METAPHYSICAL IMPOSITIONS.** Some people not only believe that a supernatural force is involved in maintaining their problem, the belief is coded in their energy system. Examples: "The only way I can be worthy in the eyes of God is to be a person who is suffering; if I stop suffering, the devil will have my soul." "The root cause of this issue traces back to a previous lifetime, and it is my karmic debt to bear its burden." Often these deep beliefs will co-exist with a desire to be free of the problem. Regardless of the therapist's judgment about the beliefs, if the body is coding a top priority issue within such metaphysical concepts, the objection can be treated within those terms, adapting the procedures used for other forms of psychoenergetic reversal. Believing in such phenomena is not a prerequisite for clearing these issues. It works just as well to view this as metaphoric or symbolic representation, so there's no need to view these energetic codings as any more literally true than, say, a representation of a past trauma that didn't literally necessarily occur exactly as it is symbolically or metaphorically represented in the client's memory.

## **6.4. SELECT THE PRIORITY TREATMENT METHOD**

Once you have identified the top priority issue and established a readiness to benefit from the treatment, the next question is: "What is the best treatment: 1) for this person; 2) at this time; 3) for this issue, and 4) for this level/aspect of the issue?" While in most psychotherapeutic approaches this is the therapist's call, based on clinical intuition, energy methods can be used to make these choice points highly explicit and to involve the client's intuitive knowledge in the moment-to-moment choice of treatment method.

If you think of all the possible treatment methods as tools, these tools will be found in your own toolbox, in your client's toolbox, and in the toolbox of the various possible referral sources you and/or your client have at your disposal.

Beyond interview questions that evoke the client's intuition about what will help, questions that can be energy checked might include: "Is there a method in your toolbox that would be the priority treatment for this layer of the issue?" We prefer to begin the process of selecting an intervention by calling upon the client's own resources. If the energy check shows that there is such a method in the client's "toolbox," this can be discussed and pursued. If the energy check shows that there is not, the next question to energy check might be "Is it in my toolbox?" If yes, specific approaches might be checked: "Is it hypnosis?" "Is it a meridian-based treatment?" "Is it a chakra-based treatment?" "Is it EMDR?" This is done, not as an artificial or laborious process that addresses every possibility, but rather as a way of attuning the client's and the therapist's intuition to one another and verifying plans for taking the next step in the highest leverage way possible.

If the discussion and energy checks show that the needed treatment is in neither the client's nor the therapist's "toolbox," a question such as "Is it appropriate to incorporate some other referral source?" might be explored, along with specific options such as naturopathic, craniosacral, or pharmacological treatments. If a series of options are explored and a direction established, but the process seems to have been a bit complex, it may also be useful before coming to a final conclusion to energy check and explore a question such as "Is there any deception or error in the answers we've received?" (This question is useful to periodically energy check at any point during diagnosis or treatment.)

## **6.5. CONFIRM FULL COMPLETION OF THE TREATMENT**

**6.5.1. SEARCH FOR HIDDEN ASPECTS AND LAYERS.** Treatment is not complete until every aspect and layer of the top priority issue has been resolved. Sometimes we don't need conscious knowledge of all these layers in order to clear them; our inner wisdom knows them for us. But, at other times, there are indeed layers that do need to be brought to conscious awareness before they can be cleared. Energy psychology provides the tools for doing both, and for discovering when to do which. Careful interviewing is combined with energy checks on questions such as, "Is there anything we've missed?" If the issue involves a trauma, the search for unresolved aspects may be as thoroughgoing as to ask the client to run through the trauma in slow motion and inquire, "Do you get any discomfort when you get into the worst part of it?" If not, move on. If so, introduce another round of treatment.

**6.5.2. FUTURE PACING.** Having clients mentally project themselves into a future situation that once would have evoked the problem state is another way to confirm if the treatment is complete. If anticipatory anxiety arises, if the SUD goes above 0, introduce another round of treatment. If not, move on.

**6.5.3. FOUR LEVELS OF COMPLETENESS.** Once the problem appears to have been completely resolved, another method for confirming that this is the case, taught to us by Judith Swack [and Three In One], is to energy check four statements: "This treatment is 100% complete at the . . .

Body Level, Conscious Level, Unconscious Level, Soul/Spiritual Level

If the energy check indicates that the treatment is not complete on one or more of these levels, further discussion is likely to identify its unresolved aspects. A final confirmation, after each of the above checks shows the treatment to be complete, might be to energy check a statement such as, "This treatment is 100% complete at all other levels, known or unknown."

**6.5.4. IN-VIVO CONFIRMATION.** The ultimate test of the treatment is whether the client responds differently in the situations that once evoked the problematic response. In our experience, when back home results are disappointing, it usually means we missed an aspect or layer of the issue. This becomes evident in the follow-up interview and leads to treatment of the aspect or layer that had been neglected. (Again, knowing all five of the key areas described in this paper make the troubleshooting process very efficient. Better yet, if you address each of these areas as you go along, you'll have to go back and troubleshoot much less often!) Some situations are actually treated most effectively in the real life context in which they occur rather than in the therapist's office. Again, you can determine when this is true through interviewing the client, energy checking, noticing that

attempts to treat the issue in the office aren't as effective as you would expect, and/or noticing that in-office treatments only take the client so far in resolving the issue. Under these circumstances, there may be one or more aspects of the issue that need to be treated in the real life context. Sometimes this is because the client may not be able to access important diagnostic or treatment information about this situation while in the safety of your office. When this is the case, such information may only become available to the client when you work with them in vivo

## **6.6. UPGRADE THE UNDISTURBED STATE WITH PEAK FUNCTIONING**

**6.6.1. PEAK FUNCTIONING.** If you try to install a desirable belief or response over a pattern of disturbed meridian responses, you still may bring about temporary relief, but you are pushing the problem deeper rather than resolving it. A systematic approach removes the baggage of meridian disturbances as the treatment unfolds. But rather than leave the client merely with an undisturbed response, we look for ways to psychoenergetically install internal states that help the person function in an optimal way.

**6.6.2. THE FULLY FORMED OUTCOME.** The first step is to create a vivid, multi-sensory image of what we call the "fully formed outcome" (in NLP, this is called a "Well Formed Outcome.") The client envisions how he or she ideally would like to be when in the kind of situation that once evoked the problem. This vision is cultivated and described using all 5 senses: "What do you want to see, hear, feel, smell, taste?"

**6.6.3. INSTALLING THE FULLY FORMED DESIRED OUTCOME IMAGE.** As in Fred Gallo's "Outcome Projection Procedure" [see below] introduced in the Closing Phases module [of the Energy Psychology Interactive CD,] the tools for correcting disturbances in the meridian system can also be applied for installing positive states. Installing the "fully formed outcome" vision is a powerful method for supporting peak functioning. Many of the leading energy psychology approaches have their own procedure for accomplishing this.

**6.6.4. PSYCHOEDUCATION ABOUT RESOURCES AND STRATEGIES.** An important final part of treatment is to explore whether the client has the internal and external resources for optimal functioning in relation to the issue that has been successfully treated. Again, a simple interview will reveal much about whether critical resources are missing. This may lead to further therapy (e.g., for boundary-setting or re-parenting), homework (e.g. listening to instructional audio tapes on basic emotional or practical skills), or referrals to community resources (e.g., vocational testing or classes on parenting or money management skills).

## **6.7.SUMMARY**

Psychological interventions always occur within the container of the client-therapist relationship. The five keys to successful treatment outlined here attune the therapist to ways of keeping the process proceeding in the most efficient way possible, largely through interview and energy checks, by focusing on the diagnostic and treatment issues that are most critical to successful outcome: 1) correctly identifying the issue that will help the client move forward the most effectively, 2) establishing a psychological, energetic, and interpersonal readiness to benefit from the treatment, 3) selecting the interventions that will be most powerful for resolving the top priority issue, 4) confirming that the treatment has been thorough and is complete, and 5) replacing the now undisturbed response with internal states that help the client function in an optimal way.

## 6.8. THE OUTCOME PROJECTION PROCEDURE

To bridge the outcome into the context of the client's ongoing life: (for detailed instructions see Energy Psychology Interactive CD, Feinstein, D. available at Website: <http://www.innersource.net>)

**6.8.1.** The client states the desired outcome and rates how strongly he or she believes it will occur (on the now familiar scale of 0 to 10). For example, "I believe, at a level of 7, that I will be able to talk to my boss about a raise without being distracted by anxiety." An indicator muscle is tested for corroboration. If the belief level is already between 8 & 10, the results will probably transfer satisfactorily to the real-life context.

**6.8.2.** If the belief level is less than 8, the same basic strategy for lowering a SUD level is employed: Check and resolve neurological disorganization and psychological reversals, employ general balancing procedures while thinking about the desired state, and stimulate treatment points while thinking about the desired state.

**6.8.2.1.** Checks for psychological reversals are worded along the lines of:

"I want to thoroughly believe that I will be able to . . ."

"I will be able to . . ."

"It is safe for me to believe that I will be able to . . ." etc.

**6.8.2.2.** General balancing procedures may be as simple as tapping the gamut point (just below the knuckles of the ring and little fingers, slightly toward the wrist) or the points at the outside tips of the eyebrows while thinking about being able to achieve the desired outcome. Any of the other brain balancing techniques (7 Gamut, 9 Gamut, 6 Eye Movement, Blow-Out/Zip-Up/Hook-In, Elaborated Cross-Crawl, Separating Heaven and Earth) can also be paired with the thoughts about the desired outcome. These will often elevate the belief level to the desired range.

**6.8.2.3.** The alarm points may be checked while the client thinks about being able to achieve the desired outcome. Since a problem state is not being "locked in," corrections in this case should be made when the indicator muscle loses its firmness. If touching the alarm point for liver meridian weakens the indicator muscle, for instance, a liver meridian point is stimulated while the client thinks about the desired outcome.

**6.8.3.** These procedures are repeated in various combinations until the client is able to create a strong internal representation of the desired outcome (seeing, hearing, feeling) without experiencing any indications of stress or a drop in the belief level.

**6.8.4.** To further affirm the treatment outcome, treatment points that had needed attention can be rechecked using the alarm points while the client thinks about the original problem.

## 7. A LIST OF SUB-MODALITIES FOR IN-DEPTH EXPLORATION OF AN EXPERIENCE

NLP has identified the various aspects of how we store experience and information (memory and knowledge/belief/information etc.). The "modes" which they talk about refer to our senses.

However, within these stored experiences there are more subtle aspects ("sub-modalities") that can

be used to guide the individual in exploring these stored experiences. This process of exploration may have importance to a more complete resolution of a presenting issue. In addition, since the past is only important in the way we store it and how this stored piece of past life influences us NOW, then to change how we respond NOW to this stored experience can be changed by manipulating the aspects (sub-modalities). By having the person manipulate various qualities of the stored experience, you can have them realize that the stored experience is their product and thus under their control.

The following is a type of check list for you to use. Some "sub-modalities" are more useful than others and what is useful differs from person to person and time to time. (List taken from Furman and Gallo, 2000, pp. 203-205 with modifications and additions)

VISUAL MODE	
1. Remembered/Constructed or Created	13. Proportions of the image
2. Movie/Still	14. Proximity (near/far)
3. Whole/part	15. Fast/medium/slow
4. Detailed/contextual (broad picture)	16. Specific focus
5. Content digital (analyzed and processed) or analog (stored as given)	17. Self in/out of the image
6 Solid/transparent/vapor	18. Frame/panorama
8. Right/left/center	19. 2/3 dimensional
9. Up/down/middle	20. Particular color
10. Bright/dim/dark	21. Viewpoint/angle viewed from
11. Degree of contrast	22. Number of images/pictures
12. Life-size/bigger/smaller	23. Simultaneous/sequential
	24. Number of picture shifts

AUDITORY MODE (HEARING)	
1. Remembered/Constructed or Created 2. Associated/disassociated 3. Self/others 4. Content 5. How it's said 6. Volume 7. Voice tonality 8. Voice quality/timbre 9. Tempo 10. Location	11. Distance or proximity 12. Sound move around (spatial) 13. Simultaneous/sequential 14. Relation of sound to image 15. Resonance (size/power of sound) 16. Harmony/dissonance 17. Rhythm: regular/irregular 18. Cadence (interruptions, groupings) 19. Pitch: High/medium/low 20. Inflection 21. Duration

KINESTHETIC MODE (BODY SENSORY, FEELING/EMOTION)	
1. Associated/disassociated 2. Internal/external 3. Simultaneous/sequential 4. Temperature: Level, change 5. Texture: quality, change 6. Rigid/flexible 7. Vibration 8. Pressure 9. Location of feeling/sensation 10. Tension/relaxation	11. Movement/direction/speed 12. Breathing (hot/cold, easy/strained, fast/slow, rhythmic/arrhythmic) 13. Weight sensations: heavy/light 14. Steady/intermittent (throbbing) 15. Size: large/small, radiate/localized 16. Shape of sensations: change 17. Direction (coming into or going out of body) 18. Density 19. Intensity 20. Duration

SOMATO (BODY) SENSORY SUBMODALITIES FOR PAIN	
1. Tingling 2. Hot/cold 3. Muscle tension 4. Sharp/dull	5. Pressure 6. Duration 7. Intermittent (throbbing)/constant 8. Location

GUSTATORY MODE (TASTE)	
1. Sweet/sour/bitter/salty/blended 2. Texture (smooth, chewy, crunchy, slimy)	3. Strong/Mild 4. Sharp

OLFACTORY MODE (SMELL)	
1. Pleasant/unpleasant 2. Strong/faint	3. Type and associative connections (perfume, cooking, animal, nature, trash, cleaning, sterile, sensual, etc.)

FUNDAMENTAL MODE-NEUTRAL ASPECTS FOR ABOVE MODES	
1. Incorporate 2. Replicate 3. Cleave/separate	4. Recombine 5. Transmit accurately

### 8. INSTANT HELP

This fascinating approach is adapted from Larry Nims' "Instant BSFF" format [Nims, L.P. (2000) BSFF Training Manual, pp. 46-57].

Give this instruction to your Healing Sources & ESSENTIAL SELF (your "faithful servant") just once. It will always agree to do it for you from now on. Pick a cue/trigger word, action or phrase that is meaningful and significant to you and one that you won't forget. You can add any cues you wish at any time by just telling your Healing Sources & ESSENTIAL SELF, I will also use this "word, action or phrase" as one of my cues. or I am adding this new "word, action or phrase" as another treatment cue. Use your cues interchangeably as your mood dictates. You cannot have too many cues for your ESSENTIAL SELF to handle. You just use any one of your cues for each problem you treat. Your ESSENTIAL SELF will fully accept this instruction and implement the treatment procedure every time you use any of your cues for any problem. Your *intention to treat, combined with your cue* to your Healing Sources & ESSENTIAL SELF starts the process. Your ESSENTIAL SELF (faithful servant) then instantly does all of the treatment work for you.

I recommend that you use the Freeze Frame procedure; focus on your heart (by placing your hand over it or putting your attention on it) and give it some core heart positive **feelings** such as appreciation, happiness, compassion, forgiveness, care, non-judgment, love, peace. However, any agreed upon cue will do. Some examples of cues others have used: Release it. Praise. Jesus. Horse. Ocean view. Peace. Treat it. Apples. Lord. Now. Vanilla. Love. Chi. Free. Emmanuel. God is. Boom. Eliminate. Freedom. Go away. Get outta' here! I'm OK. Success. Happiness. Joy. Health. etc.

You must become accustomed to doing "Instant Help" in all types of circumstances, whether alone or with others. This simply means a little practice, plus using it to eliminate any subconscious blocks to doing it alertly and readily.

The invocation of healing Sources approach was developed by Stephanie Rothman, Hypno-Energy Therapist (CHT).

The "...." indicate points to pause when doing the induction.

Invocation of your highest healing sources: These include any and all energy sources that can assist you in your transformation (e.g., Universal Intelligence, God, the Divine, Great Spirit, Angels, Mentors, Teachers, Spirit Guides, Ancestors, Your Unconscious Mind, Your Conscious Mind, Your Essence, All Parts of You). I strongly recommend, even if you doubt the existence or power of these sources, that you invoke and seek the help of your healing forces to help you. State in your language all that you desire to change regarding this issue, your desired outcome. Understand that we are not the source of the healing but simply a channel. Know that everything that happens during this process is for your highest good and you will remain safe and protected in the healing light of the higher sources of healing. A suggested wording for the invocation follows.

"Healing sources,.....thank you for coming and helping me.....I am glad and grateful to be here.....I ask that my ego and beliefs stay out of the way,.....that I remain an open channel.....I ask that all the healing that happens here today.....is for my highest good.....and that I am constantly surrounded.....and protected.....by the pure healing light.....of my higher sources of healing.....I also ask that I receive everything I desire including.....(name the desired outcome).....assuming all of this is for my highest good.....Thank you.....So be it."

Now read the instructions below. Pause at the spaces "....." [in the instructions "I" = you and your issues, "you" = your Healing Sources & ESSENTIAL SELF.]

### **INSTANT HELP INSTRUCTIONS: to YOURSELF**

This instruction is to my Healing Sources & Essential Self.....Whenever I consciously notice any problem that I want to eliminate,....whether or not I can identify the problem with words,....and when I just think....or speak....or do my cue which I will tell you to use,....**you will do whatever treatment approach is needed....for my highest good....with exactly the same results....as if I were physically doing....all of the treatment approach.**

This means that you will eliminate....all of the negative emotional roots....and the belief systems....involved in each problem....that I intend to treat....at all levels....of my entire life experience....and my entire being,....and at all levels of my mind.....You will do this whether or not I consciously know what the problem is,....and even when I cannot identify....or describe the problem with words.

You will also simultaneously....treat and eliminate....any and all other problems,....at all levels....of my entire life experience....and being,....and at all levels of my mind,....which have directly or indirectly,....in any way contributed to,....fed into,....or helped set up....or maintain....this problem....which I have noticed....and intend to treat.

You will do this from now on,....for any problem....that I ever notice....and intend to treat, ....whenever I initiate the treatment approach with my cue.....You will do this for me....with any and all cues....which I tell you I want to use.....I simply need only notice a problem....and start the treatment approach....with my thought....or with my voice....or my action....by using any one of my cues.....You will do this....in any situation....or circumstance I am in.

You will include....in every treatment....the very first time....to the last time....that I ever experienced any aspect of the problem....which I am signaling you to treat.

You also....will now go back....and do....all of this treatment work....that has not yet already been completed....for every problem....that I have ever treated....with any counseling or therapy technique.....You will completely eliminate....all of these problems....whether or not I have been programmed subconsciously....to keep them....or to take them back.

## INSTANT HELP INSTRUCTIONS: to a GROUP or to ANOTHER

I'm giving this instruction to your Healing Sources & ESSENTIAL SELF (your "faithful servant") just once. It will always agree to do it for you from now on. Pick a cue word, action or phrase that is meaningful and significant to you and one that you won't forget. You can add any cues you wish at any time by just telling your ESSENTIAL SELF: **you will also use this "word, action or phrase" as one of your cues or you are adding this new "word, action or phrase" as another treatment cue.** Use your cues interchangeably as your mood dictates. You cannot have too many cues for your ESSENTIAL SELF to handle. You just use any one of your cues for each problem you treat. Your ESSENTIAL SELF will fully accept this instruction and implement the treatment procedure every time you use any of your cues for any problem. Your ***INTENTION TO TREAT, COMBINED WITH YOUR CUE*** to your ESSENTIAL SELF ***STARTS THE PROCESS.*** Your ESSENTIAL SELF (faithful servant) then instantly does all of the treatment work for you.

I recommend that you use the Freeze Frame procedure; focus on your heart (by placing your hand over it or putting your attention on it) and give it some core heart positive **feelings** such as appreciation, happiness, compassion, forgiveness, care, non-judgment, love, peace. However, any agreed upon cue will do. Some examples of cues others have used: Release it. Praise. Jesus. Horse. Ocean view. Peace. Treat it. Apples. Lord. Now. Vanilla. Love. Chi. Free. Emmanuel. God is. Boom. Eliminate. Freedom. Go away. Get outta' here! I'm OK. Success. Happiness. Joy. Health. etc.

The "...." indicate points to pause when doing the induction.

Invocation of your highest healing sources: These include any and all energy sources that can assist you in your transformation (e.g., Universal Intelligence, God, the Divine, Great Spirit, Angels, Mentors, Teachers, Spirit Guides, Ancestors, Your Unconscious Mind, Your Conscious Mind, Your Essence, All Parts of You). I strongly recommend, even if you doubt the existence or power of these sources, that you invoke and seek the help of your healing forces to help you. State in your language all that you desire to change regarding this issue, your desired outcome. Understand that we are not the source of the healing but simply a channel. Know that everything that happens during this process is for your highest good and you will remain safe and protected in the healing light of the higher sources of healing. A suggested wording for the invocation follows.

"Healing sources,.....thank you for coming and helping us.....We are glad and grateful to be here.....We ask that our egos and beliefs stay out of the way,.....that we remain an open channel.....We ask that all the healing that happens here today.....is for our highest good.....and that we are constantly surrounded.....and protected.....by the pure healing light.....of the higher sources of healing.....We also ask that we receive everything we desire including.....(name the desired outcome).....assuming all of this is for our highest good.....Thank you.....So be it."

I will now read the instructions. Relax and let your Healing Sources & ESSENTIAL SELF take it all in:

This instruction is to your Healing Sources & Essential Self.....Whenever you consciously notice any problem that you want to eliminate,.....whether or not you can identify the problem with words,.....and you think.....or speak.....or do your cue.....which you tell your Healing Sources & Essential Self to use,.....**your Healing Sources & Essential Self will**

**do whatever treatment approach is needed.....for your highest good.....with exactly the same results.....as if you were physically doing.....all of the treatment approach.**

This means that your Healing Sources & Essential Self will eliminate..... all of the negative emotional roots.....and the belief systems.....involved in each problem..... that you intend to treat,.....at all levels of your entire life experience.....and your entire being,.....and at all levels of your mind.

.....Your Healing Sources & Essential Self will do this.....whether or not you consciously know what the problem is,..... and even when you cannot identify.....or describe the problem with words.

Your Healing Sources & Essential Self will also simultaneously.....treat and eliminate .....any and all other problems,.....at all levels.....of your entire life experience and....your entire being,.....and at all levels of your mind.....which have directly..... or indirectly,.....in **ANY** way,.....contributed to,.....fed into,.....or helped set up.....or maintain this problem.....which you have noticed..... and intend to treat.

Your Healing Sources & Essential Self will do this from now on,.....for any problem .....that you ever notice.....and intend to treat,.....whenever you initiate the treatment approach with your cue.....Your Healing Sources & Essential Self will do this for you.....with any and all cues.....which you tell your Healing Sources & Essential Self you want to use.....You simply need only notice a problem.....and start the treatment approach.....with your thought.....or voice .....or action.....by using any one of your cues.....Your Healing Sources & Essential Self will do this.....in any situation.....or circumstance.....you are in.

Your Healing Sources & Essential Self will include.....in every treatment.....the very first time.....to the last time.....that you ever experienced any aspect of the problem.....which you are signaling your Healing Sources & Essential Self to treat.

Your Healing Sources & Essential Self also.....will now go back.....and do.....**ALL** of this treatment work.....that has not yet already been completed.....for every problem.....that you have ever treated.....with any counseling or therapy technique.....Your Healing Sources & Essential Self will completely eliminate.....all of these problems.....whether or not you have been programmed subconsciously to.....keep them.....or to take them back.

## **9. SELF-SABOTAGE, PSYCHOENERGETIC REVERSAL, NEUROLOGIC DISORGANIZATION, AND OTHER NASTY THINGS**

### **9.1. INTRODUCTION**

Callahan (1991b, p. 221) defines Psychological (Psychoenergetic) Reversal (PR) as "A state or condition that prevents natural healing and blocks otherwise effective corrections from working. Usually [it is] accompanied by negative attitudes and self-sabotage that leads to self-defeating behavior... Psychological [Psychoenergetic] Reversal is usually confined to particular area of one's life but may occur in any area...Chronic problems usually have an element of Psychological Reversal. Psychological Reversal is almost always present in addiction problems." Walther (1988, p. 396) writes "Most practicing physicians can recognize psychologically reversed individuals in their practices. These are often the individuals who respond poorly to [chiropractic] correction. When there is some improvement in a condition, they will dwell on the negative aspects. Even when the improvement is pointed out, they will immediately change the subject back to the negative aspects."

"...Dr. Robert Blaich, who specializes in treating world-class athletes, has helped his patients improve performance by treating them for Psychological [Psychoenergetic] Reversal...[T]he real differences in performance among most world-class athletes are due to psychological factors. One of the consequences of Psychological Reversal is that it affects the neurological organization, which in turn affects timing, coordination, and concentration...In one study conducted by Dr. Blaich, reading speed and comprehension were improved in an experimental group of people being treated for reversal. The Callahan Techniques improved reading speed and comprehension in a group of professionals much better than more time-consuming procedures requiring specialized training to perform." (Callahan, 1991b, p. 53) Dr. Lee Pulos has used this technique to help professional football players. More and more athletes are using these techniques to improve performance.

*"An energy reversal blocks you from seeing solutions even when you have the knowledge, or it prevents you from implementing the solution even though you have the ability. This is a core point of energy psychology. It is a reversal in your energy that prevents you from accomplishing your goal and it is an energy imbalance that creates faulty ideas or weak willpower. Once reversals are treated, you will experience the difference. In theory, when you correct a psychological reversal you are reconnecting the mind (beliefs) with the body (energy) so that you can again create positive energy in the previously reversed areas of your life. Once this is done, you will stop making the wrong decisions and start moving toward a successful lifestyle." (Gallo and Vincenzi, 2000, p.56)*

### **9.2. SIX TYPES OF SELF-SABOTAGE**

Gallo and Vincenzi (2000, pp. 56-58) describe six types of self-sabotage/psychoenergetic reversals. The Grudermeyers (2000) go into great depth discussing all the possible types of reversal and neurological disorganization which can interfere with progress.

I think it of utmost importance to identify and treat psychoenergetic/psychological reversals. "There are six common types of reversals that are at the core of all sabotaging beliefs or behaviors. When an energy treatment doesn't work, a psychological reversal is frequently the culprit, and it must be treated. Following is a brief description of these six types of reversals. Once you are familiar with them, you can assess yourself to determine if you are reversed in relation to a particular problem.

You will find that you can be ...reversed with one problem and not another. Energy treatments are not effective until reversals are corrected."

### **9.2.1. MASSIVE REVERSAL**

"Massive reversals affect major aspects of your life, especially in those areas where everything seems to go wrong all of the time. People who experience this type of reversal appear as if they want to live a miserable life. Although they consciously believe that they want a happy life, their behaviors create the opposite of what they seek. People who are massively reversed often reject or pass up potentially good opportunities. Unfortunately, they can't recognize them and instead often focus on the one negative aspect of that opportunity. They are unable to identify situations and people that are good for them and, in the worst cases, they actively seek out negative situations. People who continually have bad relationships, chronic depression, or ongoing addiction problems are usually massively reversed." (Gallo and Vincenzi, 2000, p.56)

This involves a general reversal of the whole bodymind system causing most of the major areas of a person's life to "Not Work," which Callahan calls "Massive Psychological Reversal." Caroline Myss (1996, 1997) discusses this phenomenon in her books, audio tapes and workshops on why people don't heal; why they persist in operating from "woundology," their continual preoccupation and identification with their wounds, problems and negative life events, past and present. Addicted people seem especially prone to Psychoenergetic Reversal/Self-Sabotage and so Callahan created a special 5 minute audio tape for smoking addiction (1987, Psychological Reversal: Quit Smoking). "Massive Psychoenergetic Reversal" seems related to the concept of "Self-Defeating Personality Disorder" with it's 8 defining traits. (Callahan, 1991b, pp. 54-56)

Self-Defeating Personality Disorder people:

1. Choose people or situations that lead to their disappointment, failure, or mistreatment even with better options clearly available to them.
2. Reject or render ineffective the attempts of others to help them.
3. React to a positive personal event with depression, guilt, or behaviour that brings about pain.
4. Incite angry or rejecting responses from others and then feel hurt, defeated, or humiliated.
5. Turn down opportunities for pleasure and are reluctant to acknowledge enjoying themselves despite having adequate social skills and the capacity for pleasure.
6. Fail to accomplish tasks crucial for their personal goals despite demonstrated ability to do so.
7. Are bored with or uninterested in people who consistently treat them well.
8. Engage in excessive self-sacrifice that is unsolicited and discouraged by the intended recipients of the sacrifice.

### **9.2.2. DEEP-LEVEL REVERSAL**

"Deep-level reversal affects people who want to change, but believe that their problem is too powerful or too much a part of their life for them to eliminate. With this type of reversal, a person expresses a sincere desire to deal with and eliminate their problem, yet at an unconscious level they hold the belief that, 'There is no way I'm going to get over this problem.' Usually, a lack of confidence and an inability to visualize their life without this problem helps perpetuate it." (Gallo and Vincenzi, 2000, p.57)

### 9.2.3. SPECIFIC REVERSAL

"Specific reversals are the most common and are usually limited to particular situations, such as a fear of heights or a fear of public speaking. With specific reversals, there are no other major issues to address, except the particular problem (e.g., fear of heights) you wish to eliminate. The central question of specific reversals is whether you are ready to eliminate the problem now. Although you might want to get over the problem, you may be blocked on letting it go at the present time. You may also be blocked on whether you are ready to eliminate the problem in its entirety." (Gallo and Vincenzi, 2000, p.57)

The reversal of specific areas of life and the bodymind system is demonstrated in the pioneering research by Louis Langman (reprinted in Burr, 1973, pp. 151-172) He found "In 75 patients with known cancer of the female generative tract, 98.7% showed the cervix to be consistently electro-negative to the ventral abdominal wall. In 353 patients suffering from non-malignant conditions, 289 (81.9%) showed the cervix to be positive with respect to the abdomen." (Burr, 1973, p. 153. See also Eeman, 1947/1987; Nordenstrom, 1986; and Patten and Patten, 1988) More recently, Becker's research (1990a, chapter 2) shows that the origins of healing and regeneration involve the proper polarity at the site of healing. This research demonstrates that this is not a trivial phenomena but a common source of much human misery. Callahan's development of simple corrections is a major contribution toward the alleviation of this misery.

### 9.2.4. CRITERIA-RELATED REVERSAL

"The fourth type of reversal, criteria-related reversal, also deals with specific issues or beliefs. This type of reversal centers on issues such as whether you believe *you deserve* to get over a problem or whether you will allow yourself to get over a problem. For example, people who suffer from severe guilt may want to get over the guilt, but they may unconsciously believe that they deserve to feel guilty. In this case, the issue of what they believe they *deserve* must be treated before further treatments can be effective." (Gallo and Vincenzi, 2000, p.57)

### 9.2.5. MINI-REVERSAL

"A mini-reversal can occur after there is treatment progress. In this case, you experience considerable progress in getting over a problem but then, at some point, the progress comes to a halt. Some of the problem remains and the treatment sequence stops being effective. Most likely, you are not ready to completely let go of the problem. Mini-reversals can appear in the form of specific, deep-level, or criteria related reversals. In these situations, you must determine which of the reversals is preventing you from completely eliminating your problem." (Gallo and Vincenzi, 2000, p.57)

### 9.2.6. RECURRING REVERSAL

"When you experience significant progress in eliminating a problem but then a resurgence of your original level of distress occurs, it frequently indicates a recurring reversal. This is not merely a halt in progress, as is the case with mini-reversals, but rather a recurrence, often at the level of distress prior to the treatment. This is important to recognize because you can make the mistake of thinking that a treatment process isn't effective. Patience is required with recurring reversals, as you must start again and complete the entire treatment sequence from the beginning. You must also

reexamine the possibility of each type of reversal and treat any reversal that you believe is blocking your success." (Gallo and Vincenzi, 2000, p.57)

"Once you understand the various types of reversals, you will be able to identify the specific ways that you sabotage situations in your life. The mind/body relationship is very concrete. Therefore, the more specific you are, the better the results will be. In general, repeated treatment for psychological reversal is necessary for addictive problems, for very competitive people, or when the problem has resulted in a very low energy level. If your problem involves shame, guilt, apathy, or long-term grief, your energy level is most likely very low in that area. This will require you to have patience. You must be willing to treat yourself on a daily basis for several weeks to eliminate the problem. While you are doing this, however, you will continue to receive some benefits from your treatment." (Gallo and Vincenzi, 2000, pp. 57-58)

### **9.3. TREATING PSYCHOENERGETIC REVERSALS**

"As we have been discussing, prior to using one of the treatment sequences ..., you need to determine if a psychological reversal exists, as it will block the successful elimination of a problem. When you are reversed, the first step is to accept yourself and the fact that you have the problem. This doesn't mean that you aren't going to change. Before you can change, however, you must accept yourself with your flaws.

"...The purpose in completing the analysis [of your possible reversals] is to help you understand the underlying beliefs that may prevent you from achieving your goals. If you have an energy reversal in a particular area, it will impede treatment. It is essential that these beliefs be explored with each problem you try to eliminate. You may find that you have different beliefs associated with different problems.

"Once you have completed the analysis for a particular problem, use the treatments that are provided to correct any reversals that are sabotaging your life. Then, immediately ...use the treatment sequence for that particular problem. If you wait - even for five or ten minutes - before using the treatment sequence, the reversal may reoccur and block the treatment. Once you treat the imbalance in your energy, it is far less likely that the reversal will reoccur. If there is a delay after you treat a reversal, just treat it again before using the appropriate treatment sequence...After you treat a reversal, you must immediately go to the treatment sequence and treat the problem that is causing you distress." (Gallo and Vincenzi, 2000, p.58)

### **9.4. PSYCHOENERGETIC REVERSAL (SELF-SABOTAGE) THEMES**

Other aspects on which reversal occurs involve the following phrases and life areas which your system must accept for total relief from the problem or issue (you can create your own phrases also, depending on your specific case. If any of these phrases, affirmations, or life areas are felt by you to be problem areas, then say the suggested affirmation or make one up that fits your case. Be creative!).

Lambrou, P. and G. Pratt (2000) Instant Emotional Healing: Acupressure for the Emotions, Broadway Books/Random House. (pp. 64, 70-71, 143)

(except for 3 & 4, all use the rubbing spot and/or the side of the hand. The rubbing spot is in the interspace between the 2nd and 3rd ribs, from the top, next to the sternum, mainly on the left side

but try both if they are sore. From the "v" move down about 3 inches and over about 3 inches. (Neurolymphatic massage point for the Governing Meridian). The point on the side of the hand is at the bend of your palm half way between the base of your little finger and your wrist on the fleshy part of your hand where you would make a karate chop (Small Intestine point 3).

Intention statement/affirmation stem: "I deeply and completely accept myself, even..."

1. Global: "...with all my problems and limitations"
2. Keeping: "...if I want to keep this problem."
3. Future: (use Under Nose point above the upper lip on the midline (Governing meridian)) "...if I will continue to have this problem."
4. Deserving: (use Lower Lip point under the lower lip on the midline (Central meridian)) "...if I don't deserve to get over this problem."
5. Safety of Self: "...if it isn't safe for me to get over this problem."
6. Safety of others: "...if it isn't safe for others for me to get over this problem."
7. Permission: "...if it isn't possible for me to get over this problem."
8. Allowing: "...if I will not allow myself to get over this problem."
9. Necessary: "...if I will not do what is necessary to get over this problem."
10. Benefit of Self: "...if getting over this problem will not be good for me."
11. Benefit of Others: "...if getting over this problem will not be good for others."
12. Unique: "...if I have a unique block to getting over my problems." Examples of idiosyncratic reversals:

...I'll feel deprived...; ...I don't trust myself...; ...I don't trust other to help me...; ...I'm too embarrassed...; ...God will not forgive me...; ...I cannot let this problem go...; ...I don't have a right...; ...it is not right for me...; ...I do not believe in this method...; ...I do not want this method to work...; ...I do not have the intention...;...this problem is too severe to get over...; ...I'm not capable of getting over...

Criteria-Related Reversals (Durlacher, 1994 and Gallo, 1998, pp. 159-161)

#### DESERVEDNESS

T: "I *deserve* to get over this problem."  
C: "Even if I *deserve* to have this problem, I accept my self."

T: I *deserve* to get *completely* over this problem."  
C: "Even if I *deserve* to have *some of* this problem, I accept my self."

#### MOTIVATION

T: "I *will do* what's necessary to get over this problem."  
C: "Even if I *won't do* what's necessary to get over this problem, I accept my self."

T: "I *will do* what's necessary to get *completely* over this problem."  
C: "Even if I *won't do* what's necessary to get *completely* over this problem, I accept my self."

### SAFETY

- T: "It's *safe* for me to be over this problem."  
C: "Even if it *isn't safe* for me to be over this problem, I accept my self."

- T: "It's *safe* for me to be *completely* over this problem."  
C: "Even if it's *unsafe* for me to be *completely* over this problem, I accept my self."

### SAFETY (Others)

- T: "It's *safe for others* (specify) for me to be over this problem."  
C: "Even if it *isn't safe for others* (specify) for me to be over this problem, I accept my self."

- T: "It's *safe for others* (specify) for me to be *completely* over this problem."  
C: "Even if it *isn't safe for others* (specify) for me to be *completely* over this problem, I accept my self."

### POSSIBILITY

- T: "It's *possible* for me to be over this problem."  
C: "Even if it's *impossible* for me to get over this problem, I accept my self."

- T: "It's *possible* for me to be *completely* over this problem."  
C: "Even if it's *impossible* for me to get *completely* over this problem, I accept my self."

### BENEFIT

- T: "*Getting over* this problem will be *good* for me."  
C: "Even if *getting over* this problem is *not good* for me, I accept my self."

- T: "Getting *completely over* this problem will be *good* for me."  
C: "Even if getting *completely over* this problem is *not good* for me, I accept my self."

### BENEFIT (Others)

- T: "My *getting over* this problem will be *good for others* (specify)."  
C: "Even if my *getting over* this problem is *not good for others* (specify), I accept my self."

- T: My getting *completely over* this problem will be *good for others* (specify)."  
C: "Even if my getting *completely over* this problem is *not good for others* (specify), I accept my self."

### DEPRIVATION

- T: "I will *be (feel) deprived* if I get over this problem."  
C: "Even if getting over this problem is *(feels) depriving* to me, I accept my self."

- T: "I will *be (feel) deprived* if I get *completely over* this problem."  
C: "Even if I *am (feel) deprived* if I get *completely over* this problem, I accept my self."

## PERMISSION

T: "I will allow myself to get over this problem."

C: "Even if I *won't* allow myself to get over this problem, I accept my self."

T: "I will allow myself to *completely* get over this problem."

C: "Even if I won't allow myself to get *completely* over this problem, I accept my self."

## IDENTITY

T: "I will *lose my identity* if I get over this problem."

C: "Even if I *lose my identity getting over* this problem, I accept myself."

T: "I will *lose my identity* if I get *completely over* this problem."

C: "Even if I *lose my identity* if I get *completely over* this problem, I accept myself."

## EXPECTATION (from P.W. Warren)

T: "I *expect* to *get over* this problem."

C: "Even though I *don't expect* to *get over* this problem, I accept my self."

T: "I *expect* to get *completely over* this problem."

C: "Even though I *don't expect* to get *completely over* this problem, I accept my self."

In addition, there may be reversals and problems in the following areas of life.

### 9.5. BROAD GENERAL STATEMENTS TO CHECK FOR BODYMIND ACCEPTANCE

1. I want to be happy.
2. I'm patient and forgiving.
3. I openly receive and accept love, respect and support.
4. I no longer expect perfection from \_\_\_  
\_\_\_\_\_.
5. Loving myself and others gets easier every day.
6. I am open to receiving financial abundance
7. I believe I'm worthy of financial abundance now.
8. I MUST work hard to achieve success.
9. I'm worthy and deserving of a loving relationship.
10. I like and respect who I am.
11. I look forward to personal growth and change.

### 9.6. NEUROLOGIC DISORGANIZATION

Neurologic Disorganization or polarity switching involves "left-brain/right-brain disorganization," in addition to other features such as "frozen muscle" or over energy in the energy/muscle checking process. This means that no matter what, the muscle stays firm and can not release, thus giving unusable results. Think of the analogy of a computer freezing up and not allowing you to continue on with what you were doing. No matter what you do, all that you get is the error message in the center of the screen and when you click on "ok" or "cancel" or do "esc" or whatever, it won't budge. You just push the reset button and hope all is not lost. This is your "bio-computer" in Neurologic Disorganization and you need to reset your system in order to proceed.

"Some of the signs that are frequently indicative of switching include reversals of letters and numbers, confusing left and right, and saying the opposite of what one means. Neural

disorganization is also evident when an individual is significantly awkward or clumsy. When this condition exists, the client's psychological problem is generally slow to respond or recalcitrant to treatment sequences that should otherwise work to alleviate the problem ... switching can get activated at various levels of the disturbance. This suggests that switching is more a function of energy disruption, rather than a strictly hemispheric event ... Oftentimes the value in correcting Neurologic Disorganization is found simply in that treatment proceeds more quickly and efficiently afterwards. In other instances, [the correction] is necessary in and of itself or as an aspect of the overall treatment in order to rectify conditions such as attention deficits and extreme awkwardness and clumsiness. At other times, treatment cannot proceed at all unless the switching is corrected. Frequently this condition cannot be corrected at all, such as when an energy toxin or a structural imbalance is affecting the energy system. In such instances, correcting the primary cause of the energy disruption will simultaneously rectify the Neurologic Disorganization." (Gallo, 1998, p. 111-112) It would be wise to use the corrections for this condition as well as Psychoenergetic Reversal quite frequently. I routinely do the corrections upon awakening in the morning since it only takes about 1 minute or less.

## 9.7. CONCLUSION

Saying affirmations is a very popular activity in self help circles. The general idea of substituting positive self talk for negative is excellent but one criticism of the approach is that people slip into denial of the bad. "If you aren't troubled by what's happening then you don't realize just how bad the situation is" is a common complaint about the "positive thinkers" by us "realists." The problem is maintaining "Self-acceptance" which Callahan defines as "Acknowledging one's shortcomings without denigrating oneself for having them." (1991b, p. 222). Craig (2000) in his "Palace of Possibilities" videos discusses the problem of what he calls "tail enders" and I call the "yes buts." The point is that when you say an affirmation, you MUST be aware of the "yes but" at the end since that acts as your real affirmation and you end up affirming your doubts and hang-ups. This is a major reason why affirmations don't work for some people. Until you get rid of the "yes buts" using some Psychogarbage Transformation Program (PTP), the affirmation will be largely ineffective.

A very valuable refinement of saying affirmations is the way Callahan phrases his Psychoenergetic Reversal correction affirmation: "I accept my self EVEN THOUGH I have this problem". If you are in a state of Psychoenergetic Reversal, these "Positive Lies" to your self (as I call them) will not be accepted by your system since it only can believe the "Negative Lies" and "yes buts." Thus, you need to use the reversal correction as you say your affirmations and include the "even though" part so that you counteract the negative with the positive. The point is to acknowledge (not deny) the problem or issue and accept yourself anyway, warts and all!

I **STRONGLY RECOMMEND** that you use psychoenergetic reversal corrections quite often since I found myself in reversal many times when "things weren't just right or a little bit screwy." I would reverse letters or numbers or misread directions or turn the wrong way and similar events. When confronted by a stressful situation (e.g., exams, interviews, emotional encounters, or substances that cause you unwanted reactions etc.) use the reversal correction. One phrase that might be useful, especially if you enjoy the behaviour or substance you're wishing to control, is "I accept myself even though I really like/enjoy/get great pleasure/etc....." (you supply the correct phrase. Be creative and ruthlessly honest!)

Addicts, especially smokers, appear very prone to Psychoenergetic Reversal and usually when a successful elimination of a problem (e.g. phobia) occurs but then returns at a later time it is due to environmental toxins such as smoke.

I also recommend that you increase the power of the corrections by increasing the power of your affirmation such as: "Even though I am/have-this problem \_\_\_\_\_ (state the exact nature of the problem) **I deeply and profoundly love, honour and cherish myself on every level.**" For example: "Even though I am addicted to cigarettes, I deeply and profoundly love, honour and cherish myself on every level." Stimulate both hands (sh) also and rub the recurring reversal spot (rs) often. This can be done almost anywhere without being noticed by others. If someone comments on it, you can explain what you are doing if you like and invite them to begin the process of healing or just tell them it's a nervous habit or itch and "bug off!!"

Do not be misled by the simplicity and speed with which these procedures work. They ARE effective and fast and contrary to most psychotherapeutic assumptions **YOU DO NOT HAVE TO SMELL, EXAMINE, CLASSIFY, AND SORT YOUR GARBAGE BEFORE YOU CAN DISPOSE OF IT.** These Psychogarbage Transformation Program (PTP) bioenergy based procedures remove the distress residue and short circuits held in your bodymind energy system and leave the information so that you have the knowledge about what was producing the continued distress in your life but without the emotional discomfort. You put yourself in a position of CHOICE about your response rather than being thrown constantly into reflexive knee jerk no-choice states of being. No longer FORCED to avoid by fear or FORCED to indulge by compulsion, you are now FREE TO CHOOSE. For examples of the power of this approach watch the videos such as What Other Professionals Say, Why Do I Eat When I'm Not Hungry? Introduction to Thought Field Therapy, and Hope With Reason and listen to audio cassettes such as The Callahan Techniques: Telephone Therapy. Craig and Fowlie provide many examples of the power of these techniques in their AV which accompanies their Emotional Freedom Techniques™ training package.

## **10. RATIONAL-EMOTIVE and COGNITIVE APPROACHES**

Do-It-Yourself-Rational-Emotive-Cognitive-Therapy

### **10.1 INTRODUCTION**

The first thing you need to do before you do any skill training is to get rid of your self-defeating/self-sabotaging habits of thought. This is the granddaddy of all bad habits which we all, in varying degrees, carry around with us. Worse still, we usually are not aware that we have it and just how bad we have it. At times, we feel virtuous with it; it's called "humility".

You can get an idea of the conscious aspects of this tendency to put yourself down if you do a quick survey of how you talk to yourself and treat yourself when you get in a difficult or stressful situation or when you make a mistake.

Most of us talk to ourselves in ways that make us less able to perform well. We even feel virtuous when we start calling ourselves names after we haven't performed to some standard. This is all done with the best of intentions: to "make us a better person".

The result is the opposite. If you don't get rid of the self-sabotage, then the new skills and behaviours you acquire will not last or take hold. You will eventually slip back into the old modes of feeling/thinking/believing/behaving.

**IF, UNDER IT ALL, YOU FEEL AND TELL YOURSELF THAT YOU'RE:**

Dumb & Stupid  
Not worthy of success, happiness, admiration etc.  
Unable to learn (in general or specific things)  
Doomed to failure  
Afraid of challenge, success, failure, math, school etcetcetc.  
Always messing up ....(you fill it in!!)

**THEN YOU WILL ACT TO MAKE YOUR THOUGHT/BELIEF COME TRUE AND YOU WILL BE:**

Always messing up ....(you fill it in!!)  
Dumb & Stupid  
Not worthy of success, happiness, admiration etc.  
Unable to learn (in general or specific things)  
Doomed to failure  
Afraid of challenge, success, failure, math, school etcetcetc.

**AND AT LEAST YOU WILL BE RIGHT ABOUT THAT!!**

(even if you do go down in flames, you'll go down knowing that YOU'RE RIGHT)

There is a slogan popular among computer buffs:

***GARBAGE IN: GARBAGE OUT***

**So the first thing you will be required to do is examine this whole area  
of  
self-concept/self-esteem.**

***THIS IS REQUIRED***

unless you're perfect; in which case I have some water that I'd like you to turn into a nice moderately dry white wine! We'll get rich and go on A MAJOR TALK SHOW.

Since it took several years for you to develop and perfect your self-sabotage life style, it won't disappear instantly nor without some discomfort. This is because you are using your self to cure yourself but, ironically, you have become attached to your problems and hang-ups. They are familiar friends, even if they are turkeys.

BUT

**If you want to soar like a hawk, don't hang around with turkeys!!**

Change would be more rapid (and more expensive) if you were to go to a skilled professional. Using this "boot strap" approach will require more from you, but it won't be money. Just commitment, dedication, desire, effort, faith in your self and getting out of your own way!!

**RIGHT NOW,  
YOU NEED TO GET AN IDEA OF WHAT YOUR BELIEFS ARE. SO BEFORE YOU DO  
ANY MORE WORK TAKE AND SCORE THE  
BELIEFS INVENTORY**

When you have done this then you can begin to examine the implications of these beliefs and begin your elimination of self-sabotage using various exercises (cognitive-behavioural, imagery or energy-information approaches).

**10.2. BELIEFS INVENTORY**

The first step in the Do-It-Yourself-Rational-Emotive-Therapy is to do an assessment of your irrational beliefs. The Beliefs Inventory helps you to pin-point belief clusters which can make you unhappy and dissatisfied. When you're done you probably will be able to add some that are unique to you. These are especially important so write them down. As you answer these items remember that it's not the individual item that's significant but how these tend to cluster into classes of beliefs. Also remember, no self-test is absolutely valid, "reading your mind" or some such nonsense. It only is to be used as a source of information about yourself. The important thing is self-honesty (don't believe the "line" you give others) and self-reflection. It is useful to take this inventory both before and after you self-help program and even at other times. So indicate the date you take the inventory (make a copy of this and the scoring and profile pages for multiple use).

**When taking this inventory, do not think over any item very long. Give your unedited gut reaction and go on to the next item. Mark how you ACTUALLY FEEL about the statement, not how you think you SHOULD feel.**

For each item CIRCLE:

**"A" (mostly agree);**

**"D" (mostly disagree);**

**or "A&D" (sometimes agree & sometimes disagree).**

	SCORE	QUESTION
A A&D D		1. It is IMPORTANT to me that others approve of me.
A A&D D		2. I hate to fail at ANYTHING.
A A&D D		3. People who do wrong DESERVE what they get.
A A&D D		*4. I usually accept what happens philosophically.
A A&D D		*5. If a person WANTS to, he can be happy under almost any circumstances.
A A&D D		6. I have a fear of some things and it OFTEN bothers me.
A A&D D		7. I USUALLY put off important decisions.
A A&D D		8. Everyone NEEDS someone he can depend on for help and advice.
A A&D D		9. "A zebra CANNOT change his stripes."
A A&D D		10. I prefer quiet leisure above ALL things.

A	A&D	D	*11. I like the respect of others, but don't HAVE to have it.
A	A&D	D	12. I avoid things I can't do well.
A	A&D	D	13. Too many evil people escape the punishment they deserve.
A	A&D	D	*14. Frustrations don't REALLY upset me much.
A	A&D	D	*15. People are disturbed not by situations but by the view they take of them.
A	A&D	D	*16. I feel LITTLE anxiety over unexpected dangers or future events.
A	A&D	D	*17. I try to go ahead and get irksome tasks behind me when they come up.
A	A&D	D	18. I consult an authority on ALL important decisions.
A	A&D	D	19. It is almost impossible to overcome the influences of the past.
A	A&D	D	*20. I LIKE to have a lot of irons in the fire.
A	A&D	D	21. I want EVERYONE to like me.
A	A&D	D	*22. I don't mind competing in activities in which others are better than I am.
A	A&D	D	23. Those who do wrong DESERVE to be blamed.
A	A&D	D	24. Things SHOULD be different from the way they are.
A	A&D	D	*25. I cause my own moods.
A	A&D	D	26. I OFTEN can't get my mind off some concern I have.
A	A&D	D	27. I avoid facing my problems.
A	A&D	D	28. People NEED a source of strength outside themselves.
A	A&D	D	*29. Just because something once strongly affects your life doesn't mean it HAS to in the future.
A	A&D	D	*30. I'm MOST fulfilled when I have lots to do.
A	A&D	D	*31. I can like myself even when many others don't.
A	A&D	D	*32. I LIKE to succeed at something, but don't feel I HAVE to.
A	A&D	D	33. Immorality should be STRONGLY punished.
A	A&D	D	34. I OFTEN get disturbed over situations I don't like.
A	A&D	D	*35. People who are miserable have USUALLY made themselves that way.
A	A&D	D	*36. If I can't keep something from happening, I don't worry about it.
A	A&D	D	*37. I USUALLY make decisions as promptly as I can.
A	A&D	D	38. There are certain people that I depend on GREATLY.
A	A&D	D	*39. People overvalue the influence of the past.
A	A&D	D	*40. I MOST enjoy throwing myself into a creative project.
A	A&D	D	*41. If others dislike me, that's THEIR problem, not mine.
A	A&D	D	42. It is very important to me to be successful in EVERYTHING I do.
A	A&D	D	*43. I SELDOM blame people for their wrongdoings.
A	A&D	D	*44. I USUALLY accept things the way they are, even if I don't like them.
A	A&D	D	*45. A person won't stay angry or sad long unless he keeps himself that way.
A	A&D	D	46. I can't STAND to take chances.
A	A&D	D	47. Life is too short to spend it doing unpleasant tasks.
A	A&D	D	*48. I LIKE to stand on my own two feet.

A	A&D	D	49. If I had had different experiences I could be more like I want to be.
A	A&D	D	50. I'd like to retire RIGHT NOW & quit working ENTIRELY.
A	A&D	D	51. I find it hard to go against what others think.
A	A&D	D	*52. I enjoy activities for their own sake, no matter how good I am at them.
A	A&D	D	53. The fear of punishment helps people BE good.
A	A&D	D	*54. If things annoy me, I don't let them GET to me.
A	A&D	D	55. The more challenges a person has, the less happy he will be.
A	A&D	D	*56. I am SELDOM anxious over the future.
A	A&D	D	*57. I SELDOM put things off.
A	A&D	D	*58. I am the only one who can REALLY understand & face my problems.
A	A&D	D	*59. I SELDOM think of past experiences as affecting me now.
A	A&D	D	*60. TOO much leisure time is boring.
A	A&D	D	*61. Although I like approval, it's not a REAL need for me.
A	A&D	D	62. It really bothers me when others are better than I am at something.
A	A&D	D	*63. Everyone is BASICALLY good.
A	A&D	D	*64. I do what I can to get what I need & then don't worry about it.
A	A&D	D	*65. Nothing is upsetting in itself--only in the way you interpret it.
A	A&D	D	66. I worry A LOT about certain things in the future.
A	A&D	D	67. It is REALLY HARD for me to do unpleasant chores.
A	A&D	D	*68. I dislike for others to make my decisions for me.
A	A&D	D	69. We are slaves to our personal histories.
A	A&D	D	70. I'd love to go to a tropical island & just lie on the beach forever.
A	A&D	D	71. I OFTEN worry about how much people approve of & accept me.
A	A&D	D	72. It REALLY upsets me to make mistakes.
A	A&D	D	73. It's unfair that "the rain falls on both the just & the unjust."
A	A&D	D	*74. I am FAIRLY easygoing about life.
A	A&D	D	75. More people should face up to the unpleasantness of life.
A	A&D	D	76. Sometimes I can't get a fear off my mind.
A	A&D	D	*77. A life of ease is SELDOM very rewarding.
A	A&D	D	78. I find it NECESSARY to seek advice.
A	A&D	D	79. Once something strongly affects your life, it ALWAYS will.
A	A&D	D	80. I LOVE to lie around just doing nothing.
A	A&D	D	81. I have CONSIDERABLE concern with what people are feeling about me.
A	A&D	D	82. I OFTEN become quite annoyed over my little goofs.
A	A&D	D	*83. I USUALLY give someone who has wronged me a second chance.
A	A&D	D	*84. People are happiest when they have challenges & problems to overcome.
A	A&D	D	*85. There is never any reason to remain sorrowful for very long.
A	A&D	D	*86. I hardly ever think of such things as death or atomic war.
A	A&D	D	87. I dislike responsibility.
A	A&D	D	*88. I dislike having to depend on others.

A	A&D	D	89. People NEVER change basically.
A	A&D	D	90. Most people work TOO hard.
A	A&D	D	*91. It's annoying but not upsetting to be criticized.
A	A&D	D	*92. I'm not afraid to do things which I can't do well.
A	A&D	D	*93. No one is BASICALLY evil, even though their actions may be bad.
A	A&D	D	*94. I SELDOM become upset over the mistakes of others.
A	A&D	D	*95. Man makes his own hell within himself.
A	A&D	D	96. I OFTEN find myself worrying about what I would do in different dangerous situations.
A	A&D	D	*97. If something is necessary, I do it even if it's unpleasant.
A	A&D	D	*98. I've learned not to expect someone else to be very concerned about my welfare.
A	A&D	D	*99. I don't look upon the past with any regrets.
A	A&D	D	100. I can't feel really content unless I'm relaxed & doing nothing.

## 10.2.1. SCORING THE BELIEFS INVENTORY

Date: \_\_\_\_\_

ITEMS WITH "\*" BESIDE THEM: In the score space give yourself 2 points if you circled D & 1 point for A&D.

BLANK ITEMS: In the score space give yourself 2 points if you circled A & 1 point for A&D.

### CLUSTERING YOUR INDIVIDUAL POINTS TO ARRIVE AT IRRATIONAL BELIEFS.

The lowest possible score is 0, the highest possible is 20. The closer you are to 20 for a cluster the more you agree with the **Irrational Belief (IB)** stated.

1. Add scores for items: 1,11,21,31,41,51,61,71,81,91 and enter the total: \_\_\_\_\_

**IB: It is an absolute necessity for me, an adult, to have love and approval from peers, family and friends.**

2. Add scores for items: 2,12,22,32,42,52,62,72,82,92 and enter the total: \_\_\_\_\_

**IB: I must be unfailingly competent and almost perfect in all I undertake.**

3. Add scores for items: 3,13,23,33,43,53,63,73,83,93 and enter the total: \_\_\_\_\_

**IB: Certain people are evil, wicked and villainous and should be punished.**

4. Add scores for items: 4,14,24,34,44,54,64,74,84,94 and enter the total: \_\_\_\_\_

**IB: It is horrible when things are not the way I would like them to be.**

5. Add scores for items: 5,15,25,35,45,55,65,75,85,95 and enter the total: \_\_\_\_\_

**IB: External events cause most of my misery--people simply react as events trigger their emotions.**

6. Add scores for items: 6,16,26,36,46,56,66,76,86,96 and enter the total: \_\_\_\_\_

**IB: I should feel fear or anxiety about anything that is unknown, uncertain or potentially dangerous.**

7. Add scores for items: 7,17,27,37,47,57,67,77,87,97 and enter the total: \_\_\_\_\_

**IB: It is easier to avoid than to face life's difficulties and responsibilities.**

8. Add scores for items: 8,18,28,38,48,58,68,78,88,98 and enter the total: \_\_\_\_\_

**IB: I need something other or stronger or greater than myself to rely on.**

9. Add scores for items: 9,19,29,39,49,59,69,79,89,99 and enter the total: \_\_\_\_\_

**IB: My past has a lot to do with determining my present.**

10. Add scores for items: 10,20,30,40,50,60,70,80,90,100 & enter the total: \_\_\_\_\_

**IB: Happiness can be achieved by inaction, passivity and endless leisure.**

### 10.2.3. IRRATIONAL BELIEFS PROFILE

Create your own irrational beliefs profile so that you can get a picture of your beliefs. Circle the number of your score for each of the 10 IBs and then connect the circles.

Date: \_\_\_\_\_

IB NUMBER	SCORE
1.	0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
2.	0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
3.	0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
4.	0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
5.	0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
6.	0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
7.	0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
8.	0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
9.	0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
10.	0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

#### Irrational Belief Statement

1. It is an absolute necessity for me, an adult, to have love and approval from peers, family and friends.
2. I must be unfailingly competent and almost perfect in all I undertake.
3. Certain people are evil, wicked and villainous and should be punished.
4. It is horrible when things are not the way I would like them to be.
5. External events cause most of my misery--people simply react as events trigger their emotions.
6. I should feel fear or anxiety about anything that is unknown, uncertain or potentially dangerous.
7. It is easier to avoid than to face life's difficulties and responsibilities.
8. I need something other or stronger or greater than myself to rely on.
9. My past has a lot to do with determining my present.
10. Happiness can be achieved by inaction, passivity and endless leisure.

Looking at your "IB Profile", which are your strongest IBs? Do you have many strong IBs? Are some very strong and others weak or non-existent? Are they all moderately strong or weak? How are your IBs creating your unhappiness? What and How can you change your IBs?

## 10.3. INVENTORYING AND DEALING WITH YOUR IRRATIONAL BELIEFS (IBs) AND DISTORTED THINKING (DT)

### 10.3.1. INTRODUCTION

As usual, the Greeks said it first. Epictetus found the key to most cognitive self-improvement and stress-reduction approaches when he said: **"People are not disturbed by events, but by the view they take of them"**.

Take a moment and reflect on how you talk to yourself; your internal chatter. If you are typical, you'll discover that there is an almost constant stream of "Self Talk" going on. These are the words and expressions that you use to describe and interpret your internal and external world. If the chatter is accurate and in agreement with other peoples chatter, then you are considered normal and you probably function OK in life. If, however, it's inaccurate, untrue or in disagreement with others, then you will be uncomfortable, stressed, disturbed, and "feel out of it".

As an example of irrational Self Talk consider this: "I can't stand making a mistake." No mortal has not made a mistake. There are some ways to never make mistakes: (1) Be a GOD (and thus not mortal); (2) Never do or think anything that isn't "Tried and true" (in which case, you will never do anything different and you would not be where you are today). (3) DIE (but according to some, even that is no guarantee).

As Sir James Barrie said All of us are failures. At least the best of us are! Making a mistake may be uncomfortable, embarrassing, undesirable, or frustrating but you can live with it and through it. Indeed

YOU HAVE NO CHOICE.

Also, watch out for all the "Shoulds", "Oughts", "Musts", "Nevers", "Always". They allow no possibility of flaw or failure. As Albert Ellis said:

**"We all suffer from too much MUSTerbation!"**.

Irrational Beliefs (or IBs) and Distorted Thinking (DT) may be based on straight mis-perception or mis-information or an overactive "perfectionist gland" (the one which keeps pumping the should/ought/must into your mind). Typically IBs tend to be more specific, focused on a particular event, task, person, time of day etc. whereas DT is broader and relates to a general world view which tends to color your whole life. However, there is no hard and fast distinction between IBs and DT. The important thing to notice is that they both generate a large amount of Self Talk which you actually believe on a subconscious, and thus dangerous, level.

Irrational Self Talk such as "I NEED success!" is emotionally dangerous compared to the more rational "I want success very much, but I don't absolutely NEED it. I can survive and feel reasonably happy without it." The belief "It's TERRIBLE to fail" is a fear-producing bit of chatter compared to "I find it unpleasant and momentarily awkward and feel sad when I fail. But I'll live."

Albert Ellis is the creator of Rational Emotive Therapy which deals with these Irrational Beliefs. Since his initial work, many others have developed "Cognitive Therapies" for dealing with disturbances of feeling and emotion (see bibliography at end of this unit).

Ellis' basic idea is that the emotion you feel doesn't have any direct relation to the actual event. Instead, in between the event and the emotion is a belief system or idea which is represented in Self Talk. Your body's response to this Self Talk is what we term emotion. It can be positive or negative, helpful or harmful. Mostly it's negative. Unfortunately "That's Life".

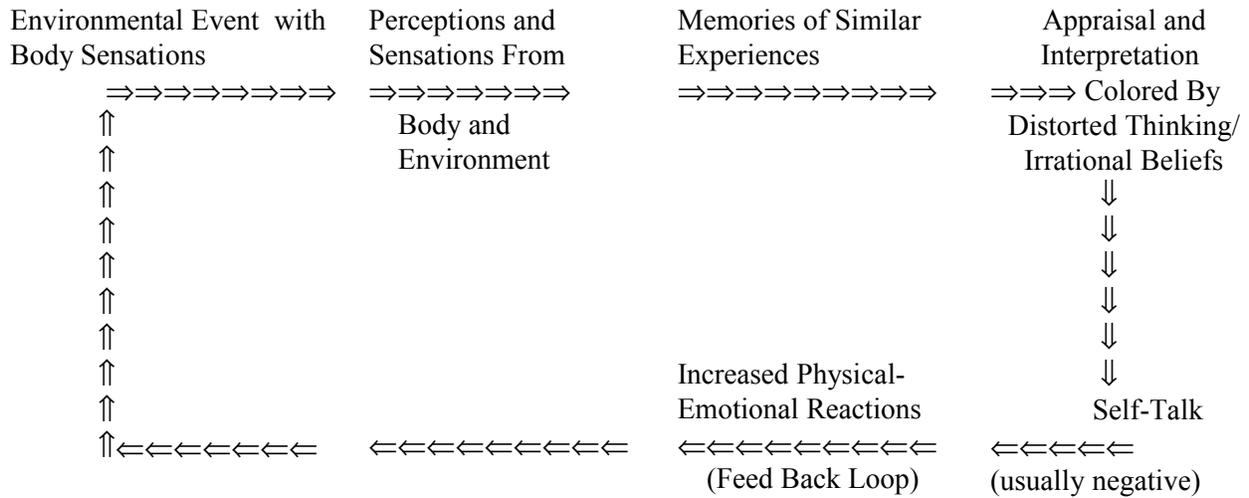
As a "thought experiment" try the following:

Situation 1: You're driving and unintentionally cut in front of a driver. What gesture could you use to say "I'm sorry. It was my fault"?

Situation 2: You're driving and some one cuts in front of you. What gestures could you use to say "You stupid @#%&\*\$\$"#!!!"?

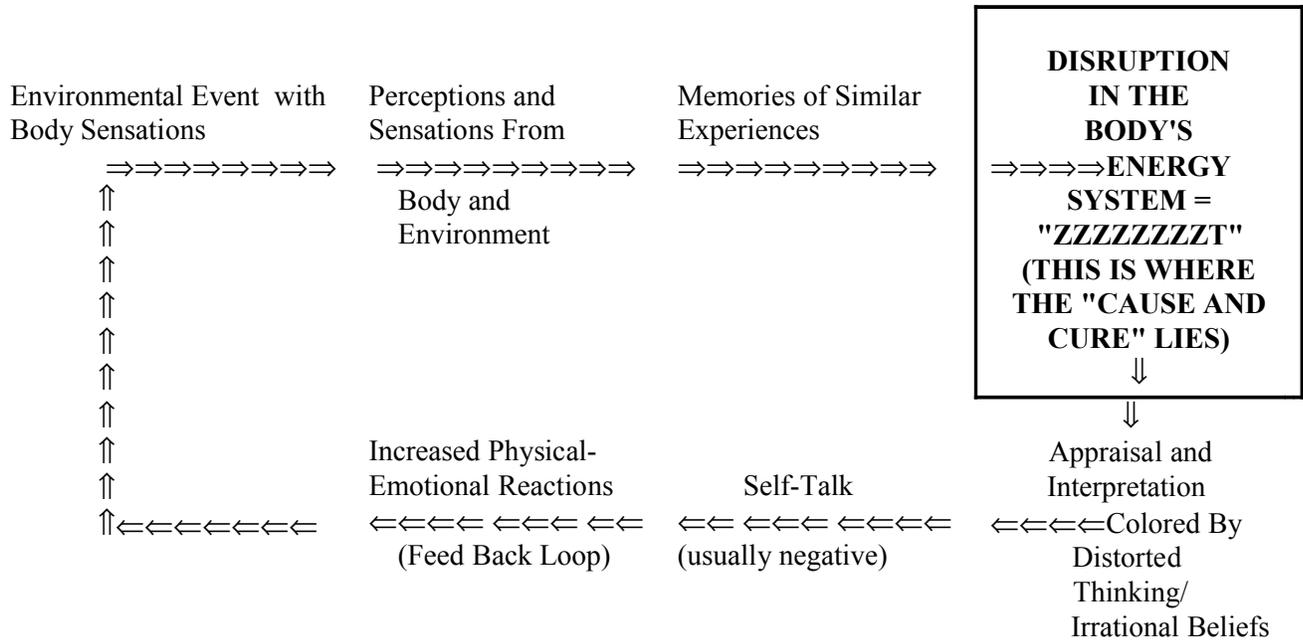
We seem to be much more fluent in negative talk than positive, both in our lives and in our heads.

## THE COGNITIVE ONLY MODEL OF STRESS REACTION



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## THE COGNITIVE PLUS ENERGY MODEL OF STRESS REACTION



### Comparison of the Cognitive Only and Cognitive Plus Energy Model Of Stress Reaction

Negative Self Talk produces considerable emotional arousal: your body tenses and becomes stressed when you indulge in it producing anxiety, anger, guilt and feelings of worthlessness.

Fundamental to all IBs and DT is the basic belief that things are done to you. We say things like: "Getting a D in psych really got me down." "Tests make me nervous." "Teachers scare me." etc. Nothing is really done to you that makes you feel a certain way; only you can make your self feel.

The true sequence of events is as follows:

- A. You experience an event and have external and internal perceptions.
- B. You appraise it (judge it good or bad) typically filtered through your own personal system of Irrational Beliefs and Distorted Thinking and engage in Self Talk.
- C. Then you experience an emotion based on your appraisal and Self Talk. The typical outcome of this is that you increase the level of emotion experienced so that it fits your personal system of IBs and DT, making the whole mess stronger and thus more likely to be used in the future.

So, "A" doesn't cause "C"; "B" causes "C". If the Self Talk is irrational, unrealistic, negative or threatening, you create unpleasant emotions.

The two most popular forms of negative Self Talk take the form of

**AWFULIZE**  
and  
**ABSOLUTIZE**

You can awfulize your world by making catastrophic, nightmarish appraisals of your experience. You flunk a math quiz and your academic career is ruined. Naturally, the emotions that follow awfulizing self-talk tend to be awful--since you're responding to your own descriptions of things.

Absolutizing the world is very popular also (e.g. Albert Ellis' MUSTerbating). This usually involves words like **SHOULD, OUGHT, MUST, ALWAYS, NEVER, EITHER/OR, HAVE TO**. If you believe that things simply have to be a certain way, or you have to be a certain way, then you're asking for trouble. Any deviation from the way it's supposed to be is bad (and you probably awfulize it too!!).

**YOU MUST GET OUT OF YOUR OWN WAY**

The ten basic IBs (Irrational Beliefs) that were used in the Beliefs Inventory were isolated by Albert Ellis in developing his Rational Emotive Therapy approach. They are listed below, again, with some comments on why they are irrational. Based on the results of your Beliefs Inventory and your knowledge of situations in which you choose to experience upset, check again the ones that seem especially popular with you.

**10.3.2. IRRATIONAL BELIEFS (IBs) LIST**

- 1. It is absolutely necessary for me, an adult, to have love and approval from peers, family and friends.**

In fact, it is impossible to please all people all the time. Even if they basically like and approve of you, there are some things about you they probably don't like. If they are true friends they like you in spite of your warts. Ellis thinks that this IB is the single greatest cause of unhappiness.

- 2. I must be unfailingly competent and almost perfect in all I undertake.**

The results of believing you must be perfect are self-blame for the all too human failure, lowered self esteem, perfectionistic standards applied to others and fear and inability to attempt anything different. This one is very common in schools: Whatever you do, don't make a mistake! or It's better to be safe than sorry.

**3. Certain people are evil, wicked and villainous and should be punished.**

This one is a favorite of certain brands of religion. A more realistic belief is that these people are behaving in inappropriate or antisocial ways. They may be dumb, ignorant or neurotic and it would be nice for all concerned if they changed. It doesn't help you or them to label them in absolute terms.

**4. It is horrible when things are not the way I would like them to be.**

This is the "spoiled child syndrome". When an assignment comes along at a bad time the self-talk starts: "Why does this always happen to me? Damn, I can't take this. It's unfair." Any inconvenience, problem or failure that gets in your way is likely to be met with awfulizing and your "reward" is irritation.

**5. External events cause most of my misery/happiness --people simply react as events trigger their emotions.**

If you really believe this then you will be very busy trying to control all the external events that could be troublesome in order to "guarantee happiness or avoid sorrow." Because such control has great limitations and you can't really manipulate the wills of others, you will create for yourself a feeling of helplessness and chronic frustration. Blaming external events is a very popular way of avoiding reality. Remember, the self statements and appraisals which interpret the event cause the unhappiness (or happiness). While you have limited control over others, you have enormous control over your own appraisals and self-talk.

**6. I should feel fear or anxiety about anything that is unknown, uncertain or potentially dangerous.**

The common feeling here is: "A little bell goes off and I think I ought to start worrying". Beat the crowd!! Then you begin to rehearse your catastrophe scenario all the while telling yourself that this will help you "prepare for the worst". What it does is the opposite. By increasing the fear and anxiety in the face of uncertainty, you make coping more difficult and add to your unhappiness. If you "save your fear response" for actual danger you can enjoy the exciting uncertainties and novel experiences that you had resulting in the interesting and talented person you are today.

**7. It is easier to avoid than to face life's difficulties and responsibilities.**

You probably have many ways of ducking responsibilities. Most of them come under the "manana syndrome" (procrastination). "I really should study tonight but I'm too tired, busy...Besides, the paper isn't due until next week." If you checked this as one of your IBs then please add your standard "reasons" to avoid responsibility (be honest): (listen to Ellis' tape He who hesitates is lost)

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**8. I need something other, stronger or greater than myself to rely on**

This can be a trap where your independent judgment and awareness of your particular needs and ideas are undermined by over reliance on authority. It doesn't mean that you ignore and reject authority. It just means that you use it as a source of information and aren't a slave to it.

**9. My past has a lot to do with determining my present.**

Just because you were strongly affected by something at one time does mean that you **MUST** continue this way. The old patterns and ways of responding are actions made so many times that they have become nearly automatic. The battle cries "If it was good enough for me it's good enough for my kids!" and "The old ways were the best!" are made by people out of touch with the fast paced modern world. You can identify old patterns and start changing them right now. You can learn from past experience, but don't be overly attached to it. Like your response to authority, use it as a source of information.

**10. Happiness is achieved by inaction, passivity and endless leisure**

This is the "Elysian Fields Syndrome". It is a common problem with people who try to create a utopia--a place without problems. You **NEED** problems and challenges. What you really want is to have meaningful and important problems instead of stupid and trivial ones.

**10.3.3. OTHER POSSIBLE IRRATIONAL BELIEFS**

(see Farquhar and Lowe)

**11. I am helpless and have no control over what I experience or feel.**

This IB is at the core of much depression, anxiety and resentment. The truth is that we have considerable control over our interpersonal situations and even more control over how we interpret and emotionally respond the life events. (see IB #4)

**12. People are fragile and should never be hurt or they'll crack.**

This IB can result in failing to communicate important feelings and indulging in self sacrifice that gives up what is nourishing and fun. Conceivably, everything you need or want could hurt or deprive someone else so you will feel frustration, helplessness and depression. There are ways of handling this problem through "Assertiveness Training" and communication skills. (see page 78)

- **13. Good relationships are *largely based on mutual sacrifice and a focus on giving.***

This IB assumes that it is better to give than to receive: ALWAYS. It is expressed in a reluctance to ask for things and the belief that your unexpressed needs and wants will be magically discovered and provided. CONSTANT self denial usually results in bitterness, withdrawal and resentment. Good relationships are based on give AND take on ALL sides.

- **14. If I don't go to great lengths to please others, they will abandon or reject me.**

This IB is a by-product of low self esteem. There is a big advantage to offering others your true self. They can take it or leave it but YOU don't have to constantly worry about slacking off, letting your guard down and being rejected later. "Get rejected now and avoid the rush." (see IB #1)

- **15. When people disapprove of me, it invariably means that I am wrong or bad.**

This is a bad one. It sparks chronic anxiety in your relationships. Usually it involves over-generalization of one fault or unattractive feature (usually hidden) to a total indictment of you as a person. (see IB #s 1 & 14)

- **16. Happiness, pleasure and fulfillment can only occur in the presence of others, and being alone is horrible.**

Pleasure, self worth and fulfillment can be experienced alone as well as with others. At times, being alone is absolutely necessary for personal growth and happiness.

- **17. There is a perfect love and a perfect relationship.**

If you hold this IB you probably hop from one close relationship to another, never satisfied and leaving it with resentment. Nothing is quite right because you are waiting for the perfect fit. And it never comes.

- **18. You shouldn't have to feel pain; you're entitled to a good life.**

Pain is an inevitable part of the human condition. It frequently accompanies a tough but sound decision which is healthy in the long run even though painful at first. The process of growth, learning and development involve pain and disappointment because they involve taking chances. "No pain, No gain." Besides, LIFE IS NOT FAIR, and sometimes you will suffer no matter what you do (see IB #s 6, 7 & 10)

- **19. Your worth as a person depends on how much you achieve and produce.**

This one is very common in our materialistic and pragmatic culture. It "powers the engines of free enterprise." A more reasonable assessment of your true worth would also include such things as your capacity to be fully alive, to be spontaneous, your sense of humour, your capacity to be open and honest, your creativity etc. "The best things in life aren't things."

- **20. It is bad or wrong to look out for your interests (be selfish).**  
No one knows your needs and wants better than you and no one has as much interest in seeing them fulfilled as you do. Your happiness is your responsibility, not someone else's. Being "selfish" means that take accepting that responsibility. Balance, however, is the key here. (see IB #13)

#### 10.3.4. DO-IT-YOUR-SELF IRRATIONAL BELIEF LIST

With a bit of HONEST effort, I imagine you can come up with a few IBs that are unique to you. The best way to uncover them is to think of situations where you experience anxiety, depression, guilt or feelings of worthlessness. Behind each of these emotions, especially if they are chronic is an Irrational Belief with its accompanying Self Talk. What do you say to yourself? These situations may be very specific, tied to a particular person or place or time of day. Keep working at them; more will pop up as you become aware of them so that you may create quite a list when you're done! [Put on a separate page].

Your favorite irrational ideas: \_\_\_\_\_

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Uncovering this chatter is difficult because it happens quite fast and is automatic and habitual. It's almost a blur like a record played at double speed. You may not be aware of complete sentences and statements; although at times you find yourself arguing with yourself (and losing!!). Because this Self Talk is automatic/habitual it seems that the emotions arise straight from the event, rather than the chatter. If the thoughts are slowed down and examined the time it takes to say "I'm flunking this test" is shown for its self-defeating influence. The thoughts that create your emotions may be in a type of shorthand: "no good...crazy...sick... dumb... etc.". This has to be stretched out into the original sentence from which it came. Then the full thought can be challenged with methods presented in the "Refuting Irrational Beliefs" (p. 36) and "Combating Distorted Thinking" (p. 40) sections.

#### 10.3.5. STYLES OF DISTORTED THINKING (DT) (see Beck, Burns, McKay et al)

As if 20 Irrational Beliefs weren't enough, I now provide you with a list of 15 (count 'em!!) possible ways of twisting and distorting your appraisals of the world. As I said earlier we are not so much Rational Animals as we are Rationalizing Animals. The problem is that we tend to over emphasize the negative and thus create our own personal prisons with the key inside!! I will continue the numbering on from the list of 20 IBs.

- **21. MENTAL FILTERING: This involves a failure to be aware of the total picture. You take the negative aspects of events, magnify them and filter out (de-emphasize or deny) the positive aspects.**

This is a type of "tunnel vision" where you look at only a very small part of the situation and then appraise the whole on the basis of the part. Each of us has their own "Tunnel Filter" to look through.

Unfortunately, we all too often pick out the bad aspect rather than the good, although we could do either. As I stated earlier we seem to have a negative bias or filter and look at loss rather than gain,

danger rather than safety etc. In "Disqualifying the Positive" you insist that positive experiences "don't count" in some way or other. A more extreme form of filtering is Denial the desire not to see the whole picture.

Depending on where you look (inside or outside), you will tend to overrate the importance of internal factors, producing self blame, or external factors, blaming others.

Your memory is also very selective. From your total possible memory bank you probably habitually remember only certain kinds of events. Thus, be cautious in what you "remember" when you review your past.

By this filtering process you magnify and probably "awfulize" your thoughts. When you pull negative elements out of context and isolate them from the good aspects, you make them seem large and more awful than they really are. The end result is that your fears, losses and irritations get blown out of proportion because they fill your awareness to the exclusion of all else. Some key words to look for in "Filtering" are: Terrible, Awful, Disgusting, Horrendous, etc. A key phrase is: "I can't stand it!" (What's this it?).

□ **22. MAGNIFICATION, CATASTROPHIZING AND MINIMIZATION: Here you expect disaster. This is done through Magnifying your negative qualities and/or Minimizing your positive qualities. You notice a problem and start with a bunch of "What if's..." magnifying it all out of proportion.**

Burns calls this the Binocular Trick: you either blow things up out of proportion or shrink them to insignificance. Your lenses for viewing reality are the problem. Usually, you take your strengths and look through the wrong end of the binoculars so that they look small and unimportant, or the other persons human failures are minimized. The other way around you magnify your imperfections and the other persons strengths. Either way, you end up diminished by comparison. If you magnify your imperfections and minimize your strengths, while doing the opposite for everyone else, I guarantee you'll feel inferior or your money cheerfully refunded.

One hair comes out of your head and you're going BALD. The process of Catastrophizing frequently starts with the words "What if..": it will happen to me. The list is endless. To the Creative Catastrophizer the whole world can become nothing but a big collection of dangers and potential disasters.

□ **23. OVERGENERALIZING: Here you come to broad general conclusions on the basis of a single incident or piece of data, usually a negative instance. If it was bad once it will be forever.**

One mistake means "I'll never be able to do this." One bad experience means that whenever you're in a similar situation you will have a repeat.

If you persist in this DT you will end up with a more and more restricted life. Over generalizations are usually made in the form of absolute statements and you act as if there were some absolute laws that govern and limit your outcomes. The cue words to look for to indicate that you're probably over generalizing are: Nobody... Everybody...No one...Every one...None...All...Every...Never...Always

- **24. STEREOTYPING, LABELING AND MISLABELING: Here you take one or two qualities and generalize them into an overall global judgment with an appropriate label (usually negative).**

This is called the "Horns Effect" when negative; the "Halo Effect" when it's positive. It constitutes the basis for all stereotyping and can apply to any object about which you have an opinion: a person, food, groups, organizations, music, yourself .... Once you have made the label you respond on the basis of the label and ignore cases which don't fit the label, disregarding differences between members of a class of people, for instance. Mislabeling involves using inaccurate and highly emotionally loaded language to describe the object or event.

What makes this type of DT a problem is that the label may contain a grain of truth. However, when overextended, you take the few and apply it to all, ignoring all contrary evidence. It makes your world view flat and one dimensional, full of stereotypes and clichés.

You apply it to yourself when you do not describe an error or fault but attach a negative label to your whole being. Chances are you're using this DT when you use the phrase "I'm such a loser, idiot, fool, failure, bitch, pig, slob, nerd, klutz...etc. For example, because you breathe do you say "I'm such a breather"! Sounds a bit strange doesn't it?

- **25. REASONING EMOTIONALLY: You FEEL; Therefore it's TRUE; automatically. You FEEL stupid; therefore you ARE stupid.**

The problem with this distortion is that emotions in themselves have no necessary relation to fact. They are products of thought. If you have distorted thoughts and irrational beliefs then your emotions will reflect them. Because things feel negative, you assume they truly are. Always believing your emotions is like believing everything you see in print.

- **26. PERSONALIZING: You feel that everything people do or say is some kind of reaction to you. You're constantly comparing yourself to others to see who's smarter, better looking etc.**

This tendency to relate everything around you to yourself is similar to the feeling of omnipotent control and is the basis for much misplaced feelings of reference ("They must be whispering about me!"). One major aspect of this is the constant tendency to compare yourself to others, and usually coming out on the short end. These opportunities are endless and so you will be very busy. Underneath it is your feeling that you are never sure how you measure up. You end up constantly testing your value as a person against others. In the times you come out better, you feel relief and pride; but the nagging feeling remains, waiting for the next test. The distortion is that you see each experience, conversation or look as some type of clue to your value and worth. Life is one big mid-term exam!

- **27. JUMPING TO CONCLUSIONS: Here you arrive at a conclusion or make an inference without checking the facts. You confuse your inference or guess with the facts relevant to it. There are two sub-forms:**

**MIND READING: You assume you know what others are feeling and thinking and why they act the way they do, especially how they feel about you, but you never check it out with them.**

**SELF FULFILLING PROPHECY: You anticipate that things will turn out badly and feel convinced that your prediction is fact. This causes you to behave so that your prediction comes true.**

This distortion involves making judgments and inferences without adequate evidence. The assumptions are typically untested, based on misplaced intuition, hunches, vague misgivings from past experiences. Making inferences in and of itself is not bad. The problems arise when we do this in an arbitrary manner with little supporting evidence and don't question that our inferences may be untrue. The inferences usually have more to do with your basic belief system than with the actual facts involved. Thus, the same situation can lead to a variety of inferences.

Positive inferences usually do cause the problems that the negative ones do, but they can be also if they involve distortion and denial of reality. You may be involved in "Inverse Paranoia" where you lack sufficient suspiciousness, so you persist in a bad situation when you should leave or give up on it.

In Mind Reading you make assumptions about how people are reacting to the things and events in their environment, especially you. But remember the saying: When you assume you make an ASS out of "U" and "ME". Mind Reading relies heavily on "Projection". You assume that people feel the same way you do and react to things the same way you do. to a certain degree, this is true of everyone. The difference, when it becomes a distortion, is that the assumption is never checked for truth. It is assumed to be true and so you don't bother to watch or listen closely to notice that the assumption is in fact false. Mind readers jump to conclusions that are true for them without checking if they are in fact true for others.

Self Fulfilling Prophecy starts with an assumption that something bad will happen and then takes the assumption as fact. In order to make it a fact, you will act in such a way that your original assumption comes true. The negative prediction causes you to feel hopeless and helpless.

□ **28. POLARIZED THINKING: Things are EITHER black OR white, good or bad. You have to be perfect or you're a failure. There is no middle ground.**

You tend to perceive everything at the extremes, with very little room for a middle ground. People and things are either good or bad, wonderful or horrible. This creates a black and white world, and because you miss all the nuances of gray (to say nothing of the other colors!) your reactions to events swing from one emotional extreme to another. If you persist in trying to force your experience into absolute categories, you'll be constantly frustrated because your view can not conform to any reality in our world. You'll set yourself up for constant disconfirmation because whatever you do will never measure up to your exaggerated view of things. The greatest danger is the impact of Polarized Thinking on how you judge yourself. If you aren't perfect or brilliant, then you must be a failure or an imbecile. There is no room for mistakes or mediocrity.

□ **29. SHOULD THINKING: You have a list of ironclad rules about how you and others should and/or shouldn't act and be. People who break the rules make you mad; when you break them you feel guilty. You suffer from Albert Ellis' MUSTERbation syndrome.**

This involves a bogus form of motivation which causes you to feel pressured and resentful. Paradoxically, you end up feeling apathetic and unmotivated. The same thing happens when you direct your Shoulds and Musts to others.

Using this DT means that you have an unquestioned, absolutely right and indisputable set of rules. YOU HAVE A HOT LINE TO TRUTH!! Any deviation from YOUR rules is bad and so you get lots of opportunities to judge and find fault. People are irritating, they don't act/think right, they have bad traits or habits, their opinions/beliefs are wrong, they should know the rules and stick to them. When you don't have anyone else to judge, you always have yourself. Since you're a mere mortal you can always "Should Yourself" into unhappiness, especially if your rule list is long and tough.

The cue words for this DT are: Should...Ought...Must... Here is a partial list of the "Tyranny of Shoulds" (in case you missed some).

#### I SHOULD:

- ∞ be perfect in generosity/consideration/dignity/courage/unselfishness.
- ∞ be the perfect lover/friend/parent/teacher/student/spouse/sibling.
- ∞ be able to endure any hardship with good cheer.
- ∞ be able to find a quick solution to every problem.
- ∞ never feel hurt but always be and appear happy and serene.
- ∞ know, understand and foresee everything.
- ∞ always be spontaneous and at the same time in control of my feelings.
- ∞ never feel bad emotions like anger or jealousy.
- ∞ love my children/friends/siblings equally.
- ∞ never make mistakes.
- ∞ always be constant with my emotions-once in love, always in love.
- ∞ be totally self-reliant.
- ∞ assert myself and at the same time never hurt anybody else.
- ∞ never be tired or get sick.
- ∞ always be at peak efficiency.
- ∞
- ∞
- ∞
- ∞
- ∞

□ **30. BLAMING: You take the responsibility away from the real cause and put it onto something or someone else. You hold other people responsible for your pain and problems or, being of more "noble" bent, blame yourself for all of your own and their problems.**

There's great relief in knowing who or what to blame. It usually involves making someone or something responsible for choices and decisions that actually are your own responsibility. The small but powerful word IT is usually involved in the misdirection of responsibility. For example, "I couldn't take it any more." Through the use of this common and seemingly harmless pronoun, you throw your own power and control out of the window. "It just seems too hard." How do you make it too hard? You believe that someone or something is doing IT to you and you have no responsibility for asserting yourself so that your needs are met, saying no or going elsewhere for what you want.

You may, however, go to the other extreme and blame yourself for everything. Do you beat on yourself constantly (figuratively speaking) for being insensitive, stupid, too emotional/cold, klutzy etc.? Always ready to be wrong and accept blame? Probably you consider this, in some distorted way, a noble act.

□ **31. BEING RIGHT: You always feel on trial to prove that your opinions, ideas and actions are correct. Being wrong is unthinkable and you will go to any length to prove your rightness.**

This distortion means that you are usually on the defensive. You act like you have "A hot line to truth!" but maybe, deep down, you are uncertain and so must continually try to prove that you're right and everyone else is wrong. You're not really interested in the truth or falsehood of a differing view. Your attention is only focused on how to prove and defend your view.

Since "you have found the truth" you have no need to change your viewpoint and so cut yourself off from hearing and being exposed to new ideas and information. If the facts don't fit what you know to be THE TRUTH, you ignore them or twist them so that they do fit. Having to be right makes you lonely. Being *right* is more important than being *with*.

□ **32. CONTROL FALLACIES: If you feel externally controlled, you will see yourself as some kind of helpless victim of fate. The opposite fallacy, internal control, will have you responsible for the pain and happiness of everyone around you (and if you're real ambitious, the state of the planet).**

The two ways to manifest distortion of power and control are seeing yourself as helpless, a "billiard ball on the big pool table of life" or as omnipotent and responsible for everyone and everything around you.

Feeling externally controlled is the psychology of the victim. You don't feel you can really make much impact on the direction of your life, let alone on the rest of society. You're helpless. Someone or something "did it to you (again!!)". They/it are responsible for your pain, loss, problems, your failures. Why bother planning and seeking solutions. It's out of your hands and probably wouldn't work anyway.

The opposite fallacy is feeling omnipotent. It's most common among parents, especially mothers, who feel responsible for their children and family. They want them to be pain free, no hassles, and when they mess up, you feel you have failed. You feel you carry the world (or at least all your friends and loved ones) on your shoulders. Everyone at work depends on you; your friends depend on you; the happiness of many people depend on you. If you don't do your part, they will be lonely, rejected, lost, frightened, get into a terrible muddle. Since it will be your fault, you have to right all the wrongs, mend the rifts, soothe the ruffles etcetcetc. If you don't you'll feel guilty.

The belief depends on three things:

- ∞ A sensitivity to the needs of people around you;
- ∞ An exaggerated belief in your ability to fill those needs;
- ∞ The belief that you, not they, are responsible for filling their needs.

□ **33. FALLACY OF CHANGE: You expect others will change to suit you if you just pressure or cajole them enough. You need to change them because your hope of happiness depends on them.**

Face it: the only person you can really control or have much hope of changing is YOU. If you assume that others will change to suit you then your attention and energy will be focused on others because your hope of happiness lies in convincing them to meet your needs. Some strategies used in this task are blaming, demanding, withholding, bargaining and trading. The typical result, however, is that the other feels attacked, pushed around, conned etc. and resists change even more.

The basic assumption here is that your happiness depends on the actions of others. In fact, your happiness depends on the many thousands of decisions you make during your life.

□ **34. FALLACY OF FAIRNESS: You feel resentment because you know what's fair but others don't agree with you.**

You probably have an excessively legalistic view of the world. But most of life is not conducted on these views. Two people will seldom agree on what's fair and there's no court to help them. Fairness is a personal judgment of how much of what you expect, need, hope for is actually being provided by others. The problem is that fairness is so conveniently defined with self-serving that you can easily get locked into your own viewpoint. This can result with you feeling you're living in the trenches, with every growing resentment that you're not getting yours.

The fallacy of fairness is often expressed thus: "IF they really.... THEN they would do...." It is very tempting to make assumptions about how things would be if people were only fair or really valued you. But others seldom see it that way and you end up causing yourself a lot of pain.

□ **35. HEAVEN'S REWARD FALLACY: You expect that all your sacrifice and self-denial will pay off, as if someone was keeping score. When it doesn't meet with your expectations you feel bitter and resentful.**

You probably assume you always do the "right thing" in hope of a reward. All your sacrifice and slaving away is creating brownie points that you can cash in some day. This is a typical problem of parents. While you are doing "the right thing" you are physically and emotionally bankrupting yourself and becoming an unpleasant person. When the cashing in time comes, they remember the unpleasant person, not the sacrificing one.

### **10.3.6. REFUTING IRRATIONAL BELIEFS (IBs)**

There are five steps to disputing and eliminating IBs (see the tape by Ellis [A guide to personal happiness](#)) Start by selecting a situation that consistently creates unpleasant emotions for you and:

1. Write down the facts of the event as they occurred at the time you were upset. Include only objective facts, not conjecture, subjective impressions or value judgments.
2. Write down your self-talk about the event. State all your subjective value judgments, assumptions, beliefs, predictions, and worries. Note which of these have been previously identified as IBs.

3. Focus on your emotional response. Make a clear one or two word label such as angry, depressed, felt worthless, afraid, etc.

4. Dispute and change the irrational self-talk identified in "3". According to Ellis, this is how to do it:

a. Select the irrational belief that you wish to dispute. For example, the IB "It's not fair that I have to suffer with such a problem".

b. Is there any rational support for this belief? Since everything is as it should be, given the long chains of cause and effect, the answer is no. The problem must be endured and dealt with because it happened. It happened because all the conditions existed necessary to make it happen.

c. What evidence exists for the falseness of this idea?

- ∞ There are no laws of the universe that say I shouldn't have pain or problems. I can experience any problem for which the necessary conditions exist.
- ∞ Life is not fair. Life is just a sequence of events, some of which bring pleasure and some of which are inconvenient and painful.
- ∞ If problems occur, it is up to me to solve them.
- ∞ Trying to keep a problem from developing is adaptive, but resenting and not facing it once it exists is a dangerous strategy.
- ∞ No one is special. Some go through life with relatively less pain than I do. This is due to one of two things: Luck of the draw, or decisions I have made that contributed to the necessary conditions for my problems.
- ∞ Just because I have a problem doesn't mean I have to suffer. I can take pride in the challenge of a creative
- ∞ solution. This may be an opportunity to increase my self-esteem.

d. Does any evidence exist for the truth of this belief? No, my suffering is due to my self-talk, how I have interpreted this event. I have convinced myself that I should be unhappy.

e. What is the worst thing that could happen to me if what I want to happen doesn't, or what I don't want to happen does?

- ∞ I could be deprived of various pleasures while I deal with the problem.
- ∞ I might feel inconvenienced.
- ∞ I might never solve the problem, and experience myself as ineffective in this particular area.
- ∞ I might have to accept the consequences of failure.
- ∞ Others might not approve of how I am behaving, I might be rejected as incompetent.
- ∞ I might feel more stress, tension and a sense of being up against it.

f. What good things might occur if what you want to happen doesn't, or what you don't want to happen does?

- ∞ I might learn to tolerate frustration better.

- ∞ I might improve my coping skills.
- ∞ I might become more responsible.

5. Substitute alternative self-talk, now that you have clearly examined the irrational belief and compared it with rational thinking.

- ∞ There's nothing special about me. I can accept painful situations when they emerge.
- ∞ Facing the problem is more adaptive than resenting it or running away from it.
- ∞ I feel what I think. If I don't think negative thoughts, I won't feel stress emotions. At worst I will experience inconvenience, regret and annoyance--not anxiety, depression and rage.

### **10.3.7. PROBLEMS IN YOUR DO-IT-YOURSELF RATIONAL EMOTIVE THERAPY**

If you are having problems making headway, one of three things may be getting in the way:

1. You don't believe that your thoughts cause emotions. If this is so then use the technique of Rational Emotive Imagery described below. If you then find that changes in your self-talk can push you toward less unpleasant emotions, the idea that thoughts cause emotions may become more believable.
2. Your irrational beliefs and self-talk are so lightning swift that you have difficulty catching them. Use the techniques describing this problem with inner voices. Keep a journal while undergoing intense emotions. Put down everything that enters your mind: scenes, images, single words, vague half-formed thoughts, names, sounds, sentences, etc.
3. You have difficulty remembering your thoughts at a later time. If this is the case, don't wait until later but write down everything just as it is happening.

### **10.3.8. RATIONAL EMOTIVE IMAGERY TECHNIQUE**

This technique, developed by Maultsby, will help you develop to change unpleasant emotions. The steps are as follows:

1. Imagine an event that is stressful, and usually accompanied by unpleasant emotions. Notice all the details of the situation: sight, smell, sound, how you're dressed, what's being said.
2. As you clearly imagine the event, let yourself feel uncomfortable. Be aware of the emotions of anger, anxiety, depression, worthlessness, shame. Don't try to avoid it--feel it.
3. After experiencing the unpleasant emotion, push yourself to change it. You can fundamentally alter this emotion so that anxiety can be replaced by keenly felt concern, depression by disappointment, rage by annoyance and guilt by regret. If you think you can't do this, you're only fooling yourself. Everybody can push themselves to change a feeling, if only for a few moments.
4. Having contacted the stressful feeling, and pushed it, however briefly, into a more appropriate emotion, you can examine how you did it. What happened inside your head that

altered your original depression, anxiety, rage, etc.? You will find that you altered, in some way, your belief system and this belief system is expressed in self-talk.

5. Instead of saying "I can't handle this...this will drive me crazy", you might now be saying, "I've dealt successfully with situations like this before." You have changed your beliefs, your interpretations of experience. Once you know how you changed the unpleasant emotion to a more appropriate one, you can substitute the new, adaptive beliefs any time you want. Become deeply aware of how the new beliefs lead you away from stress and produce more bearable emotions.

6. You can always use the "Focusing Technique" and other techniques for facilitating personal change.

### 10.3.9. WORK SHEET FOR DEVELOPING ALTERNATIVE EMOTIONAL RESPONSES

[make a separate sheet and create a worksheet]

Situation	Unpleasant Emotion	More Appropriate Emotion
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You can use the Rational Emotive Imagery technique in any situation. If the unpleasant emotions do not change right away, let yourself keep feeling them until they do change. You can alter these emotions by just pushing yourself to do so. Afterwards, you can isolate the key thoughts and phrases that made the new, more appropriate emotion possible. Changing your self-talk to include these more adaptive thoughts, beliefs and ideas will make it increasingly easy to change the emotion.

### WORK SHEET FOR REFUTING IRRATIONAL BELIEFS (IBs)

[make a separate sheet and create a worksheet]

To succeed in your war against IBs, you need a daily commitment to homework. Use the sheet below as a model and fill out at least one a day. Use this format with all the stressful events you experience. Spend at least 20 minutes a day on the homework. When possible, do the work sheet right after the event has occurred. Use a separate sheet for each event and save them as a record of your growth

##### (see p. 36-7 for more information).

1. Activating Event:

2. Rational Ideas:

Irrational Beliefs:

3. Consequences of the irrational beliefs:

4. Disputing and challenging the irrational beliefs:

a. Select the irrational belief:

- b. Is there any rational support for this belief?
- c. What evidence exists for the falseness of the belief?
- d. Does any evidence exist for the truth of the belief?
- e. What is the worst thing that could happen to me?
- f. What good things might occur?

5. Alternative Thoughts:

Alternative Emotions:

**10.3.10. COMBATING DISTORTED THINKING (DT)**

The Two Signs of DT: The best tip-off that you are using a DT style is the presence of painful emotions. You feel nervous, depressed, chronically angry, disgusted with yourself, you play certain worries over and over.

You may notice that psychological pain fluctuates, feeling worse at certain times during the day than at other times. Use the "Thoughts Diary" (discussed in section "10.4. INVENTORYING YOUR INNER AUTOMATIC CONVERSATIONS") to identify the situations which classically increase your distress and the habitual thoughts which accompany these situations.

The other cue is the ongoing conflicts with friends and family. Notice what you say to yourself about the other person. Notice how you describe and justify your side of the conflict.

Illogic Is Logic That Makes You Ill: When you become aware of a painful emotion or conflict in a relationship, it is time to focus on what you are thinking. Faulty logic is at the root of many thinking errors and a great deal of pain. People use all sorts of hidden beliefs which become rules (premises) in faulty logic. For example:

Any criticism means I'm stupid.  
The teacher criticized me.  
Therefore, I'm stupid.

The problem with these types of rules is that they are sweeping generalizations that fail to include any alternative or interpretation. The painful conclusion is based on a false rule. Most people believe one or more cherished rules. They result in misinterpretations, poor decision making, lowered self-esteem and unpleasant emotions. To uncover a rule, ask yourself: "What do I believe to be true about situations like this? When.....happens, what does that usually mean?" Once you identify a rule you can observe how you apply it to specific situations in order to formulate your assumptions. Look for the exceptions to your rule.

To begin combating your distortions, go back to a time when you were experiencing a painful emotion or were in the middle of some interpersonal conflict. The following four-step method will

help you identify what you felt and thought in that situation. It will also assist you in uncovering your DTs and restructuring how you look at things. The four steps are:

1. Naming your emotion
2. Describing the situation or event
3. Identifying your distortions
4. Eliminating your distortions

The "Work Sheet for Combating DTs" will help you structure this work. Use a separate sheet for each painful emotion or interpersonal conflict.

Often people have trouble rewriting their statements without including the distortions. The distortions are so automatic they seem to make a lot of sense. If you need help, turn to the "Rational Comebacks To Distorted Thinking Styles" later in this section. It is important that you really believe what you put in column "C". What you write in substitution for your old distortions will only work if it makes sense to you -- only if it seems true.

When writing your descriptions on the work sheets, you may become so concerned about whether you use the DT styles that you write very little or heavily edit what you write. In either case, you will not get full benefit of the exercise. You will not be able to experience or change distortions unless you write freely, just as you would describe the situation to yourself or to someone you trust. Write a lot and write the first thing that comes to mind. You can worry about the presence or absence of DTs later.

### **10.3.10.1. WORK SHEET FOR COMBATING DTS**

[make a separate sheet and create a worksheet]

1. Name emotion:

2. Describe the situation or event:

- a. Write a detailed description of the situation or event about which you're upset. Write as if you were telling a close friend.
- b. Write what you thought about during the situation or event.

3. Carefully read what you have written and circle the DTs that appear.

Filtering	Personalizing	Being Right
Catastrophizing	Mind Reading	Control Fallacies
Overgeneralizing	Polarized Thinking	Fallacy of Change
Stereotyping	Shoulds	Fallacy of Fairness
Reasoning Emotionally	Blaming	Heaven's Reward Fallacy

4. For each distortion you uncovered: List the distortion in "A". In "B" write the phrase or sentence you used which included the distortion. In "C" rewrite the phrase or sentence without the distortion.

A

B

C

### 10.3.10.2. THE THREE COLUMN TECHNIQUE

Once you're reasonably competent at combating your distortions using the "Work Sheet for Combating DTs", you can shorten the process by eliminating the first three steps and do a modified step 4. If you have been saying things to yourself that are causing unpleasant emotions, write down that statement in column "A". Name the distortion involved in column "B". In column "C" rewrite the statement without the distortion. For example: [make a separate sheet and create a worksheet]

A	B	C
Original Statement	Distortion	Rewritten Statement Without the Distortion

### 10.3.11. RATIONAL COMEBACKS TO DISTORTED THINKING STYLES

As a reference for you to use when you are having problems with a particular DT style we list below the rational responses and arguments to the fifteen distorted thinking styles. I use the numbers used in the prior text. The key comeback ideas are given immediately after the DT's name in boldface.

**21. MENTAL FILTERING: Shift Focus. No Need to Magnify. What else is relevant.** You have been stuck in a groove, focusing on things in your environment that tend to upset you and produce unpleasant emotions. To overcome filtering, you will have to deliberately shift focus. You can do this in different ways:

Place your attention on coping strategies to deal with the problem rather than being obsessed by the problem itself.

- ∞ Categorize your primary mental theme as: Loss, Injustice, Danger or \_\_\_\_\_ (fill in your own theme). If your theme is loss, focus instead on what you have of value. If your theme is danger, focus on things in your environment that represent comfort and safety. If your theme is injustice, stupidity, incompetence etc., shift your attention to what people do that does meet with your approval.
- ∞ Use the "etcetera technique". Remind yourself to account for as much relevant information as possible before you make a judgment. The attitude of "what more?" opens your narrow focus so that you can see beyond your own belief system. Try listing all possible reasons for a particular result. Put as much information as possible into your description.

When you're filtering you usually end up magnifying your problems. To combat magnifying, stop using words like terrible, awful, disgusting, horrendous etc. In particular, stop using the phrase "I can't stand it." You can stand it, because people can survive and even thrive with almost any psychological blow and physical pain. You can get used to and cope with almost anything. Try saying to yourself things like "No need to magnify" and "I can cope".

**22. MAGNIFICATION, CATASTROPHIZING AND MINIMIZATION: Realistic Odds.** This is the royal road to misery. As soon as you catch yourself, make an honest assessment of the situation in terms of odds or percent or probability. Are the chances one in 100,000; one in a

thousand; one in twenty? Looking at odds helps you realistically evaluate whatever is frightening you.

**23. OVERGENERALIZING: Quantify, Date and Index. Evidence for Conclusions?** There Are No Absolutes. Over generalization is the tendency to exaggerate, tail wagging the dog etc. You can fight this tendency by quantifying, and not using words like huge, awful, massive, minuscule etc. Moreover, you can examine how much evidence you really have for your conclusion. If the conclusion is based on one or two cases, a single mistake, or one small symptom, then throw it out till you have more convincing proof. Use this three column approach: [make a separate sheet and create a worksheet]

Evidence for my conclusion  
conclusion

Evidence against my conclusion

Alternative

---

If you over generalize you think too much in absolutes. You should therefore avoid statements and assumptions that use the words every, all, always, none, never, everybody, nobody etc. Thoughts and statements that include these words ignore the exceptions. To become more flexible, use instead words such as may, sometimes, often, many, few etc. Be especially sensitive to absolute predictions about the future such as "No one will ever love me". They are extremely dangerous because they can become self-fulfilling prophecies.

Use the techniques of "Dating" and "Indexing". "Dating" involves attaching a time (day, hour, year) to a situation and helps you recognize that what you feel, think, and believe at one time differs from another. "Indexing" emphasizes the uniqueness of each person and each event. This specific person in this specific set of circumstances. Not everyone, in every situation. For ever and ever; A Men!

**24. STEREOTYPING, LABELING AND MISLABELING: Be Specific.** Global labels are usually false because they focus on only a single characteristic or behaviour but imply that it's the whole picture. Rather than applying global labels, you can limit your observations to a specific case. Ask yourself if a case is always true, or only true now or only some of the time.

**25. REASONING EMOTIONALLY: Feelings Can Lie.** What you feel is dependent on what you think. If you have DTs and IBs, your feelings won't have much validity. Your feelings can lie to you. In fact, if you're feeling depressed or anxious all the time, it's almost certain they are lying to you. There is nothing sacred or automatically true about what you feel. If you feel unattractive or feel foolish and embarrassed, you tend to believe yourself ugly or a fool. But stop a minute. Maybe it isn't true and you are suffering for nothing. Be skeptical about your feelings and examine them as you would a used car (or a politician's pronouncements).

**26. PERSONALIZING: Check it Out. Evidence for Conclusions? Why Risk Comparisons?** If your tendency is to personalize, force yourself to prove that, for instance, the teacher's frown has to do with you. Check it out. If you can't ask the person, use the three column technique outlined in "Combating DT" to test your conclusions. Make no conclusions unless you're satisfied that you have reasonable evidence and proof. It is also important to give up the habit of comparing yourself--negatively or positively--with other people. Comparisons are a form of gambling. Sometimes you win and really outshine someone but when you lose, you set yourself up for a blow to your self-

esteem and maybe the beginning of a good 'ol depression. Your worth doesn't depend on being better than others, so why start the comparison gamble?

## **27. JUMPING TO CONCLUSIONS-MIND READING AND SELF FULFILLING**

**PROPHECY: Check It Out. Evidence for Conclusions?** Mind Reading is the tendency to make inferences about how people feel and think. In the long run, you're probably better off making no inferences about people at all. Either believe what they tell you or hold no belief until some conclusive evidence is available. Treat all of your notions about people as hypotheses to be tested and checked out by asking them. If you lack direct information from the person, but have other evidence, evaluate your conclusion using the three column technique in "Combating DT".

Make a clear distinction between Inference and Fact. Ask yourself "Am I stating a fact or making an inference?" If you discover that what you are telling yourself is based on an inference, your second step is to ask yourself "What are the facts supporting this inference?" Unless the facts are overwhelming, it would be extremely wise to take a third step of checking out whether or not other conclusions could be drawn from the same facts. For example:

### INFERENCE

"I don't have any friends."  
"She's going to come back to me."  
"I'm a failure in the course."

### FACT

No one called me today while I was home.  
"She sent me a birthday card."  
"I got a D on the mid-term."

**28. POLARIZED THINKING: No Black and White Judgments. Think in Percentages.** The key to overcoming Polarized Thinking is to stop making black or white judgments. People are not either happy or sad, loving or rejecting, brave or cowardly, smart or stupid. They fall somewhere along a continuum. They are a little bit of each. Human beings are just too complex to be reduced to either/or judgments. If you have to make these kinds of ratings, think in terms of percentages: "About 30% of me is scared to death and 70% is holding on and coping...about 60% of the time he seems terribly preoccupied with himself but there's the 40% when he can be really generous 5% of the time I'm stupid, the rest of the time I do all right."

**29. SHOULD THINKING: Flexible Rules. Flexible Values.** Re-examine and question any personal rules or expectations that include the words should, ought or must. Flexible rules and expectations don't use these words because there are always exceptions and special circumstances. Think of at least three exceptions to your rule, and then imagine all the exceptions there must be that you can't think of.

You may get irritated when people don't act according to your values but your personal values are just that--personal. They may work for you but, as missionaries have discovered all over the world, they don't always work for others. People just aren't all the same.

The key is to focus on each person's uniqueness, their particular needs, limitations, fears, pleasures, talents. Because it is impossible to know all of these complex interrelations even with intimates, you can't be certain whether your values apply to another person. You are entitled to an opinion, but allow for the possibility of being wrong. Also, allow for other people to find different things important.

**30. BLAMING: I Make It Happen. Each One is Responsible.** It is your responsibility to assert your needs, say no, or go elsewhere. The other person is not responsible for knowing or helping you meet your needs. No one else can really be at fault if you, a responsible adult, are depressed or unhappy. Focus on the choices you have made that created this situation. Examine what options you have now for coping with it.

There is a difference between taking responsibility and turning the blame on yourself. Taking responsibility means accepting the consequences of your own choices. Blaming yourself means attacking your self-esteem and labeling yourself bad if you make a mistake. Taking responsibility doesn't imply that you are also responsible for what happens to others. Blaming yourself for another person's problems is a form of self-aggrandizement. It means you think you have more impact on their lives than they do.

**31. BEING RIGHT: Active Listening.** If you've always got to be right, you don't listen. You can't afford to. Listening might lead you to conclude that you're wrong sometimes. The key to overcoming Being Right is active listening. As an active listener you participate in communication by repeating what you think you've heard in order to make sure you really understand what's been said to you. This checking out process helps two people who disagree to appreciate each other's point of view. A proportionately greater amount of time is spent trying to understand the other person than in devising your own rebuttals and attacks. Remember that other people believe what they are saying as strongly as you believe in your convictions, and that there isn't always one right answer. Focus on what you can learn from the other person's opinion.

**32. CONTROL FALLACIES: I Make It Happen. Each One Is Responsible.** Aside from natural disasters, you're responsible for what happens in your world. You make it happen. If you're unhappy there are specific choices you have made, and continue to make, that have the by-product of unhappiness. You usually achieve in life whatever your top priority is. Ask yourself "What choices have I made that resulted in this situation? What decisions can I make now to change it?"

The Omnipotence Fallacy is the opposite side of the coin from the external control fallacy. Instead of everyone else being responsible for your problems, you are responsible for everyone else's problems. If someone is in pain, it's your responsibility to do something about it. The fault is with you if you don't take up the burdens of others. The key to overcoming the Omnipotence Fallacy is to recognize that everyone is responsible for themselves. We are all captains of our own ships, making the decisions that steer our lives. If someone is in pain, they have the ultimate responsibility to overcome or accept it. There is a difference between generosity and the slavish adherence to a conviction that you have to help everybody. Also remember, part of respecting others includes letting them live their own lives, suffer their own pains, and solve their own problems.

**33. FALLACY OF CHANGE: I Make It Happen.** When you try to push people to change, you are asking them to be different so you can be happy. The assumption is that your happiness is dependent on them and on how they behave. Your happiness depends on you, on each of the decisions you make. You have to decide whether to leave or stay, say yes or no. Each person makes it happen for themselves. It's dangerous to ask someone else to make it happen for you because people resist when they are pressured to change. If they do change they often resent the person who made them change.

**34. FALLACY OF FAIRNESS: Preference vs. Fairness.** Outside of a court of law, the concept of fairness is too dangerous to use. The word fair is a nice disguise for personal preferences and wants. What you want is fair, what the other person wants is bogus. Be honest with yourself and the other person. Say what you want or prefer without dressing it up in the fallacy of fairness.

**35. HEAVEN'S REWARD FALLACY: The Reward is Now.** This DT style accepts pain and unhappiness because those who do good are rewarded in the end. But if doing good means you are doing things you don't want to do and sacrificing things you resent giving up, then you are likely to reap no reward at all. You'll become so bitter and unhappy that people will steer clear of you.

In reality, the reward is now. Your relationships, your progress toward your goals, and the care you give to people you love should be intrinsically rewarding. Most days, your emotional bank balance should be in the black. If you're drained, running in the red for days or weeks at a time, something is wrong. You need to arrange your activities to provide some here-and-now reward, dropping or sharing the activities that chronically drain you. Heaven is a long way off and you are getting very tired waiting.

It is part of your responsibility to those you care about not to do things that will lead you to feel resentful. Remember that you wouldn't want others doing things for you that they didn't want to do.

## **10.4. INVENTORYING YOUR INNER AUTOMATIC CONVERSATIONS**

### **10.4.1. INTRODUCTION**

We are constantly indulging in an inner dialogue of automatic self-talk. This self-talk is the most concrete example of the unconscious action of labeling, judging and interpreting your world; it's something you can find, listen to, analyze, and change given some training and effort. It indicates the ways you use the IBs or DTs that were listed previously (on a deeper level than just checking the ones you recognize as your favorites) and also lets you become aware of any that are unique to you.

You probably talk to others in a very different way than you talk to yourself. You may describe your life to others as a rational sequence of cause and effect. At the same time you may be talking to yourself with a nasty dose of venom. Thus, there is an INTERNAL and EXTERNAL reality and they are both important to the quality of your life. In many ways the internal one is more important since it is with you always. Ironically, we have only a dim awareness of this inner reality and overemphasize the importance of the external events as the factors in our happiness and success. To get at this self-talk factor try evaluating a situation in two ways:

1. Take a very objective view of the realistic consequences of the event (its external impact).
2. Take a subjective self-evaluative view of the consequences of the event (its internal impact).

The results usually are quite different. For instance, suppose you have just flunked a mid-term in a course. The external impact of this event is that you will have to work harder, find out why you flunked, discuss with the instructor what mistakes you made, was it a testing problem or did you not know the material or did you know the "wrong" material (not considered important by the instructor) etc. The internal impact may result in a string of self-talk something like this: "Oh No!! I've flunked the course; I'll never pass it now. I'm so stupid. I can't do anything right. It's hopeless.

My friends will think I'm so dumb. My parents will hate me. My cat will reject me. I'm such a turkey.....ad nauseam." To the degree that you believe these inner messages, the internal impact will be more disturbing and problematic than the inconvenience of the external consequences.

This self-talk is what most call thinking. It involves two or more inner voices debating every issue- from what ice cream to pick , to which job to take (if you have a choice!) to the big ones "What is the meaning of life?". What most of us consider our "self" is really a bunch of selves, each with its voice, in constant conversation. You may or may not be aware of all this inner chatter. Not everyone wants to be aware of it. Probably, when you are mentally relaxing, you will be most aware of this babble. When the instruction for mental relaxation is "Sit comfortably, be in present time and breathe. Don't think, imagine etc. JUST BREATHE." Most people find that simple instruction impossible. To make it easier, the mind is usually given something to do like "Count your breaths up to 10 and then start over" or "Say to yourself `in' as you breathe in and `out' as you breathe out." Sometimes you are given your own "Secret Woid" to give your mind something to do. Most can not stop the babble, but they can be neutral observers and witnesses of it, note its presence and let it float away like a feather on the wind rather than get caught up in the inner debate.

Most people are aware that they are always thinking on some level, even if they can't pin down the thoughts or make sense of what's going on. Unfortunately, most peoples self-talk is usually not productive. I use the metaphor of the "Inner Turkeys". If you have ever heard a bunch of turkeys "talking" you will understand how little of it makes sense; just allot of nerve racking noise. The source of this self-talk is not coming from just one unified ME (SELF), but from a number of Me's (Sub-selves). Some are enemies-Turkeys (Judges) and some are allies-Hawks (Guides).

You do have a true *Intrinsic Self* which is your basic core of aliveness, the self that registers, moment to moment, what you feel, want or need. If un-hindered in its development, your Intrinsic Self allows for full expression of your uniqueness. This is what is termed SELF ACTUALIZATION. However, the *Intrinsic Self* is the "Wee Small Voice" that literally gets buried by the babble of the Turkeys. These, collectively, can be seen as an *Imposed Self* (or selves). You could operate from the inner pulse of the *Intrinsic Self* were you not constantly being pushed, pulled, shoved by our images of what you should become or stopped, side tracked, inhibited by your fears of what might happen. The "Focusing Technique" (p. 12 on) facilitates your contact of the inner pulse of the Intrinsic Self.

If you are lucky, this Imposed Self is not the punishing and severely critical Turkey/Judge that is so common but acts more as a Hawk/Guide. If you were fortunate enough to have mainly supportive people in your life (especially early life) then your Imposed Self may actually help your Intrinsic Self to actualize. Most are not that lucky.

Once you tune in to the self-talk and bring it to your awareness, you can start to pick out the different Me's (sub-selves) and see who they are, what are they doing, what purpose do they serve (both the Turkey types and Hawk types think they are doing you a favor with their advice). You can become aware of the constant, pervasive, ongoing inner-dialogue by which you run or ruin your life. You can note the complexity and overlap of the many voices and the many forms you use to communicate with yourself. You will be surprised by the seemingly contradictory messages of the voices. When you start listening to this self-talk you will understand how literal the saying "I'm of two (or more) minds" can be.

These inner voices (sub-selves) differ in style. Some are stronger, more talkative, more glib and persuasive than others. They tend to specialize in certain subject areas. When you are in a certain situation the voice that specializes in that type of situation will speak up. Sometimes, all too rare, the voices are Guides; calm, rational and to the point. Sometimes they even shut up! (or maybe you just don't notice them). At other times there can be a rant and scream "turkey farm" going on. You don't feel you "know your own mind".

The voices can cajole, praise, taunt, whine, accuse, harp on the same old story, interest us or scare us. Too often, what happens is that the negative, teasing, naysaying, critical, vindictive, hurtful Turkey/Judge voices get the upper hand. They win and end up making the decisions and doing the judgments of events, winning out over the positive, friendly, supportive, growth enhancing Hawk/Guide voices. When this happens, you literally "Turn against yourself".

What you want to do is become aware of this inner self-talk and develop a fair debate and dialogue which will lead to decisions that reflect your own best interests. Turn the Turkey/Judge into a Hawk/Guide. The aim is to develop safe and sane self-interest, not being mindlessly un-critical of ourselves or self-indulgent, on the one hand, but also not beating up on ourselves for making human errors. The outcome of this process determines the course of your life, making the difference between happiness and sorrow, success and failure, self-esteem and self-hate.

It's not easy to tune in to this "turkey farm". Much of the inner self-talk is hidden below awareness. The Inner Turkey is very happy with this situation. If you are confused, mystified and miserable you are most vulnerable. When the negative voices are in power, they are in a position to determine the actions and decisions by which you live. This is why the Inner Turkey must be uncovered, for as long as it is unconscious, it has the power to control and torture you. Once you bring the negative voices to light, for examination, they lose much of their power over you.

What I call the "Inner Turkey" refers to the collection of junk inside you that holds you back. It is within your power to learn to live with it, to turn the negative into creative and self-enhancing ways of thinking and being. The Inner Turkey really does think it's doing you a favor. As you bring it out of hiding, you will be able to make choices on a rational basis from among your many voices. The Inner Turkey will only be a source of data, a viewpoint among others, a Guide.

The Inner Turkey is the uncreative, unproductive focus of your anxieties; your anger turned in on yourself. I refer to the sneaky, pervasive, everyday slow torture that characterizes the ways people turn against themselves; not the dramatic self-destructive acts that make the headlines.

Everyone has an Inner Turkey in some form; it's part of the human condition. It involves a queer form of logic (a major DT): in sabotaging yourself you can beat the others to the punch. You hurt yourself before others can hurt you. Much of it comes from "child rearing", your early guides as to how to live. It involves internalizing or taking to heart the attitude of the critical others at a time when you were too young to be able to think and analyze these attitudes. The strength of your Inner Turkey depends; first, on how strongly and deeply the outside parties --especially your parents-- found fault with or refused to recognize your true nature; and, second, how easily and for how long you agreed with, accepted as your own and conformed to, that opinion. The childhood fear of a loss of love is the force behind this process.

#### 10.4.2. COMMON CHARACTERISTICS OF AUTOMATIC SELF-TALK

1. It takes the form of specific, discrete messages.
2. It often appears in shorthand, composed of just a few essential trigger words or a brief image or sensation. Verbally, the shorthand is often in telegraphic phrases. One word or a short phrase serves as a label for a group of painful memories, fears or self-reproaches. Sometimes it takes the form of a brief replay of some past event.
3. No matter how irrational, it's almost always believed to be true. The same believability is attached to it as to your perceptions of the world. It seems plausible because you hardly ever notice it, let alone question or challenge it. This self-talk simply doesn't get tested, nor are the implications and conclusions logically analyzed.
4. It is experienced as spontaneous, just popping into awareness
5. It often contains the words SHOULD, OUGHT, or MUST. As stated earlier, each ironclad "should" produces a sense of guilt or loss of self-esteem.
6. It often "awfulizes" the situation, predicting catastrophe, seeing danger everywhere in everything, always expecting the worst.
7. It is relatively unique to you as an individual, based on your unique way of viewing the situation.
8. It is hard to turn off. Because it is reflexive and plausible, it weaves unnoticed through the fabric of your inner life. It seems to have a life of its own and triggers different chains of thoughts.
9. It is a learned habit. Since childhood people have been telling you what to think and feel. As you get older this expands from parents to include teachers, friends, media, officials ad nauseam. Since it is learned, it can be unlearned and modified.

#### 10.4.3. COMMON CHARACTERISTICS OF THE INNER TURKEY/JUDGE

1. It is old hat: It reflects your past ways of coping with contradiction, problems and troubles. It is honed and refined by your personal experiences. One problem, which makes it an enemy rather than an ally, is it's frequently stuck in the past, making a final decision and holding it for ever, even though it doesn't apply now. At the time, the decision may have been the best one possible, given the data and circumstances. But it doesn't hold true now. The decisions must be re-evaluated and brought up to present time circumstances.
2. It is shifty: An accumulation of all the enemy voices, it's a walking encyclopedia of the self-defeating, growth-impairing ways that "worked so well" in the past. It keeps a running inventory of your weaknesses. If you're successful at beating the Inner Turkey in one area, it will shift to another. It also seems to want to maintain a certain level of misery in your life. If there are real problems to cope with, you don't have time to beat up on yourself.
3. It works undercover: The Inner Turkey is not a fair fighter but is secretive, sneaky, the master of the surprise attack. It's ways are subtle and always presented as "for your own good". Remember: "This will hurt me more than it hurts you"? Did you believe it then? Do you believe it now?
4. It is negative: It's a walking encyclopedia of every piece of bad news, every little failing, every fear; it dwells on the minuses and discounts the pluses, exaggerates the failures and minimizes the successes and accomplishments.

5. It is narrow minded: It uses tunnel vision or filtering (DT #21) and can not cope with context. It focuses on simple traits to make broad generalizations (DT #23); its frame of reference is outdated. Our world of complexity and paradox, subtlety and nuance, makes the Inner Turkey uncomfortable. It loves simplifications, stereotypes and over-generalizations. A favorite technique is to find a past failure, a flaw, weakness, fear, unhappy memory and then keep hammering you with it, constantly reminding and criticizing you about it until it's blown way out of proportion.
6. It is rigid: It has fixed ideas about what's right and wrong, definitely an authoritarian (suffers from "MUSTurbation"), loves to play "blamesmanship", always on the side of power (parent, teacher, cop etc.) which makes it even harder for you to stand up to unauthorized authority and fight for your rights.
7. It is a coward: As you develop, your impulse to move forward in life, to learn and expand means health. The Inner Turkey wants to stay where it's comfortable, in the past where there are no surprises. The Inner Turkey gets especially vicious and active when you seek the truth about yourself, when you distinguish between your dreams and the dreams of others. Growth is a constant dialogue between safety and exploration. The two tendencies need to be balanced. The Inner Turkey wants nothing to do with the exploration business.

#### **10.4.4. A TYPOLOGY OF COMMON INNER VOICES**

George Bach (see [The Inner Enemy: How to Fight Fair With Yourself](#)), as a result of experiences with his workshops on this topic, has provide us with a typology of the most common types of inner voices. Also, I have used some voice types of Pam Butler's [Talking to Yourself](#). Remember that everyone's collection of sub-selves is different, unique to them. Also, as you read over this list of Turkeys/Judges (Enemy Voices) and Hawks/Guides (Ally Voices), do not expect to possess every one (shades of [The Minds of Billy Milligan!](#)). It is normal to have a number of voices and conflicting opinions, all trying to be heard. Single-mindedness is a myth. You have many, many thoughts about every little or big thing. They overlap and are sometimes in direct contradiction

This list is to give you some idea of what to look for, based on other people's experiences in uncovering these voices in Bach's and Butler's workshops. Some voices are very similar so don't get hung up on whether or not a voice is, for instance, a "Knife Twister" or "Naysayer". Everyone has different numbers of voices that pop up at different times, speaking in different ways, on different topics with varying degrees of power. To bring order out of Turkey Babble, you need to identify each voice as it emerges in your inner dialogues to see what it says and when. As indicated before there is a common thread in the Turkey/Judge (enemy) voices: they want you to stay put, maintain the status quo, hang on to the "good 'ol ways", be secure and safe. They love saying, in various ways **STOP!!**. This is true even of the "drivers" in the bunch. Even though they appear, on the surface, to get you to act and accomplish, they do it in a way that is eventually self-defeating and thus stop you from growth and change. The Hawk/Guide (ally) voices have a common theme also: they want action, growth, change. They say **GO!!**. They are the Imposed Selves who are allies of your Intrinsic Self.

##### **10.4.4.1. TURKEY/JUDGE TYPES (ENEMY VOICES)**

1. *The Spoiler*: This is the wet blanket of the bunch. It will show itself when you're having a good time; it's the pleasure stealer.

2. *The Goof Off*: It always has good arguments for neglecting your duties, putting off work you have to do so that you don't accomplish what you could.
3. *The Hurried One*: This driver urges you to do things quickly; do more in less and less time. Always impatient with yourself or with others, always aware of the clock and how much has been done (never fast enough) in how much time.
4. *The Pusher*: This driver pushes you to take on more and more: projects, invitations, responsibilities, courses. It doesn't understand the idea of setting appropriate limits.
5. *The Doubter*: It has a very low opinion of your abilities and talents. In the name of caution and reason, it will keep you from trying anything new on the grounds that you're just not up to it and it doesn't want to see you hurt.
6. *The Name Caller*: This one labels you with arbitrary negative evaluations attached to natural and healthy Intrinsic Self impulses. It's always ready to punish and ridicule a push toward growth or change.
7. *The Pessimist*: This is the voice of doom and gloom, never expecting any good from anything or anyone. When things turn out good, it's a fluke.
8. *The Catastrophizer*: This one is constantly rehearsing all the horrible, catastrophic things that MIGHT possibly occur if you take a particular course of action. It doesn't understand the rational solution to the equation: Action = Benefit-to-be-obtained compared to the Risk-to-be-taken.
9. *The Overindulger*: Superficially, this voice seems like a Good Buddy. It always wants more for you. It doesn't tell you about the consequences later; BIG headaches, overweight, ill health, debts.
10. *The Bumbler*: This one is always messing up. It makes you feel clumsy and incompetent, just when you thought you were doing fine.
11. *The Knife Twister*: This is a real baddy. It won't let you off the hook if you make a boo-boo, whether large or small. The constant haranguing and browbeating is very effective, great for lowering self-esteem and creating anxiety over ancient history.
12. *The Naysayer*: This one is also a real baddy. It basically says DON'T!! "Don't: grow up, change, be yourself, be different, BE." It makes it very hard to honour your Intrinsic Self, acknowledge and accept your own growth impulses. You are pushed to follow some version of an Imposed Self.
13. *The Nurse*: Another seemingly friendly voice, it's always fussing over you, telling you to watch out, take it easy, not to work too hard, not to think about things that confuse or upset you. It will pamper you, make excuses. But unlike The Comforter, it wants you to be weak and dependent.

14. *The Belittler*: This turns your dreams and accomplishments to ashes. It makes it hard to take pride in your abilities and discourages your interest in trying new things.
15. *The Perfectionist*: This driver is particularly popular in our culture. You constantly grade your self in a bizarre Pass/Fail system. 100% is a pass. All else is flunk and subject to severe self-punishment. (listen to the tape Burns "Nobody is Perfect").
16. *The Scaredy-Cat*: This is afraid of everything and will raise your anxiety level greatly, keeping you close to the "good 'ol tried and true."
17. *Super Person*: This driver tells you that certain needs and feelings are not OK. Any need is a weakness to overcome. You must handle all your own (and others) problems by your self. Asking for help is a weakness, as is the feeling which accompanies it.
18. *People Pleaser*: This driver says you're OK only when others like and approve of you. If you loose this approval, even for a moment, you feel anxious and depressed. Thus, you deny your own needs and feelings in order to please the other (and eventually become resentful of the whole situation).
19. *The Love-Crusher*: This one is always questioning whether your friends really care for you, always looking and finding evidence that your friends and loved ones don't love or respect you, indeed the whole world is a basically hostile place.
20. *The Condition Setter*: This one is constantly setting rigid requirements and conditions on your actions. It uses the small but powerful word IF. "I will do X IF A,B,C,D,E,F,G,H,I,J,K, ....happen." The more requirements and conditions you add, the less likely you will do anything. Try substituting EVEN IF to get some action going in the above formula.
21. *The Procrastinator*: This is the classic character. What better, more effective way to stagnate, to be unable to grow and move on, than simply not to do what you are supposed to do? It employs various insidious tactics, sidetracking you with unimportant concerns and tasks. (listen to the tape by Ellis He Who Hesitates is Lost).

#### **10.4.4.2. HAWK/GUIDE TYPES (ALLY VOICES)**

1. *The Adventurer*: This one wants you to try something new, make a change, to explore, not get bogged down in unproductive doubts, groundless fears, endless questioning. Reassuring you of the benefits and rewards of success and the pleasures of trying, it encourages you to go out on a limb and take risks that will help you get where you want to go.
2. *The Comforter*: When you're having a hard time or failed something, this one will soothe you, reassure you that you're OK and rescue you from self-recrimination so that you can move on (unlike The Nurse which keeps you dependent and afraid).
3. *The Voice of Reason*: This is the level-headed counsel that prevents you from getting too carried away in your action plans. It sees that you make healthy choices and, by reason, offsets the voices that try to get you to do harmful things or that unrealistically overrate your abilities and strengths, almost guaranteeing failure.

4. *The Good Buddy*: Your inner companion and confidant, it understands you and wants the best for you, supports your dreams, feelings and concerns. It's the voice to whom you confide on daily matters or major projects.
5. *The Optimist*: The world is an OK place, it's going to work out all right and The Optimist isn't going to let you get bogged down in gloomy predictions and negative scenarios. It keeps you thinking positively.
6. *The Fan*: It is the loyal supporter who sees all the good, strong, positive traits in you and points them out every chance it gets. It believes in you and what you can do.
7. *The Go-Getter*: It gets things done--no procrastination, no doubts, no putting off.
8. *The Dreamer*: This is the creative one, full of ideas, new approaches and techniques, constantly looking at things in new ways to allow you to aspire to high and difficult goals.

#### **10.4.5. ANALYZING YOUR TURKEYS/JUDGES AND HAWKS/GUIDES**

Just by reading over this list, you may or may not feel it applies to you. Those voices that do strike a bell may not have much detail to go with them; more a vague feeling of knowing them rather than an intimate knowledge of their ways.

Some questions to ask yourself about the above list:

- ∞ Did you recognize any? Did they match well the descriptions given?
- ∞ Did any show up that you didn't realize existed?
- ∞ Did the list trigger any that aren't listed, your unique voices?
- ∞ Did you recognize any ex-selves, ones that were but are no longer?
- ∞ Did you recognize any people in your past; did one sound much like a parent, teacher, neighbor, preacher, older sibling, relative?
- ∞ How's the positive/negative balance? Try listing the two camps and see the score:  
[make a separate sheet and create a worksheet]

#### HAWKS/GUIDES

#### TURKEYS/JUDGES

- ∞ Are there more names on one side than the other?
- ∞ Is there a power balance or are the names on one side more powerful than those on the other?
- ∞ Which ones are the most powerful? The weakest?
- ∞ Particularly notice the kinds of Turkey/Judges you DON'T have--this will help you identify the turkey/judge free areas.
- ∞ Do the same with Hawks/Guides. What kinds of allies are missing and need developing?
- ∞ How do the voices interact when you're thinking something over?
  - Is there an orderly presentation, do they speak in turn or is there chaos?
  - Is there a positive/negative, happy/sad, brave/fearful balance?
  - Does it seem to be democratic with open discussion and fair debate or is there a dictator who shouts everyone down?

- Is there one who is fair about giving everyone a chance to have their say or do some get ignored?
- Are there pairings or coalitions of voices that seem to always oppose each other?
- Who's in charge, you or your voices? Can you tune in to your most useful inner consultants when needed?

**List and describe your unique voices:**  
[make a separate sheet and create a worksheet]

#### 10.4.6. FAVORITE TOPICS OF THE TURKEYS/JUDGES

Although each person has a custom tailored turkey farm, there are certain popular areas of special influence, again taken from the workshop experiences of Dr. Bach.

1. Body Image: Particularly in North America, this is a very popular place for the turkeys to gather. Picking on how we look seems to be a universal turkey activity, latching on to every flaw, magnifying them, harping on them, constantly reminding you about them. Your entire life can be colored and diminished by your turkey's exaggerated perception of a flaw that few notice.

##### Some questions:

- ∞ Where does your turkey/judge attack your body?
- ∞ What does it say about how you look? Look at yourself in a full length mirror and listen to see what it says. Make a list of each complaint that comes up.
- ∞ Are there familiar themes? Are the things the turkey/judge doesn't like different now than before?
- ∞ Do you think the criticism is fair, level-headed?
- ∞ Would the honest opinion of a good friend agree?
- ∞ When does the criticism occur? What time of day? What occasion? What location?
- ∞ What kind of comment does it make? Direct insult? Back handed compliment? Innuendoes? Sarcasm? Honest?
- ∞ What hawks/guides do you have, body friends and supporters?
- ∞ What physical attributes do you feel best about?
- ∞ Are there situations when you're confident about your body and appearance? What are these situations? With certain people? Doing certain things? Certain clothes? Certain places?

2. Self-Care: Watch out for this one. You may think your actions are self-indulgent when in fact they may be self-defeating. Turkey/Judges really don't want you to take good care of your self; only to believe that you do. People who take good care of themselves also respect themselves. Lack of self-care often shows as overindulgence.

##### Some Questions:

- ∞ The big one: What do you think of yourself? OK, mean, boring, weak, Great?
- ∞ Who says so? Friends, lovers, family, coworkers, inner turkeys?
- ∞ Do you spend a good deal of time thinking about yourself and your life?
- ∞ Do you make positive, constructive future plans?

- ∞ Do you recall fond memories and past accomplishments? Or is this time spent regretting, brooding, wondering what's wrong with you, feeling anxious about your plans, playing over and over your record of past failures or shortcomings?
- ∞ How are you sleeping? Fun dreams? Nightmares? Insomnia?
- ∞ Are you treating yourself well? Eating properly? Getting enough sleep? Exercise? Leisure time doing what you want to do?
- ∞ Do you enjoy yourself when you're alone? Or are you lonely and bothered when no one is around?
- ∞ Do you have habits that bother you? Smoking? Drinking? Other drugs? Spending too much money?

3. Work and Play: This is a very fruitful area since your unique skills, talents, goals, interests and pleasures are to the front here. There are many ways to keep you from growing in your work or enjoying your leisure. Fear of failure and lack of confidence in work and play can undermine your fun and make you want to avoid testing yourself. For some, having fun is a just a change in hassle! Perfectionism is the other side of procrastination, usually arising out of a fear of failure. Or success, if you do it right, do you feel you'll be under too much pressure to perform in the future?

Some questions:

- ∞ Is life interesting for you or are you often bored? Do you have things you like to do? Places to go? Books to read? Things to learn? Are you often bored? Does life seem dull? Not much to do? No challenges? Too many challenges?
- ∞ Do you have work that you enjoy, that is challenging and uses your talents and abilities? Or is it boring, beneath your talents?
- ∞ What would you really like to be doing? What's stopping you? Be Specific!
- ∞ How do you handle competition? Do you worry about getting ahead?
- ∞ Do you enjoy or avoid it? Does your turkey/judge get into the act when you try and win? Is it more comfortable and quiet when you lose? Or does another turkey/judge get into the act when you lose?

4. Friends and Family: The turkeys are not in favor of having good friends and family as a support network since you're so undeserving. As long as you are holding on to the turkey's low self-esteem and poor self-image, you'll never give true credit to your friend's or family's true feelings about you and never be able to fully give to them (after all, what do you have of worth?). You may get lots of turkey support for having external turkey/judges for friends. When you have supportive friends and family the turkey gives hints that they're impostors or that, if they really knew you, they wouldn't love you.

Some questions:

- ∞ Think of each of your family and friends. Do you care about them and do they care about you?
- ∞ Is their opinion of you accurate?
- ∞ Do they give you enough? Or too much?
- ∞ Do you ever doubt their love or sincerity?
- ∞ Are you open with them or do you not trust revealing your true feelings and beliefs to them?

- ∞ Do you feel they know you?
- ∞ For each one, think about the kinds of problems you have with them. Is it realistic and valid or a product of turkey think?

5. Love and Sex: Because it focuses on details, usually negative, the turkey/judge almost makes it impossible to see a new person as whole individual. Then you start in on yourself, your physical appearance, what to say, how to act. You start generating your scenarios of distorted expectations. The more hung up you are on how it's supposed to be, the less open you are to the range of people you might be interested in. In the area of sex, the two big fixations are Organ and Orgasm! Both hark back to feelings of physical inadequacy. Worry about things that have little to do with pleasure destroy the emotional climate for enjoyable sex and love. If you follow the turkey's advise about love, and attach yourself to someone of the turkey's choosing, rather than the hawk/guide's, you'll end up with someone who has the same growth stifling, stagnating, critical effects of your turkey. Or you may set such impossible standards that no one can meet them. You may be plagued with doubts about the other person's love and concern, setting up impossible tests to prove that love. However, you'll be reminded of how unworthy you are of this love you've found and you'll do things to prove you're unlovable.

#### Some questions:

- ∞ Do you have very particular ideas about the people you date nor dated? Where did these ideas come from?
- ∞ Do (or did) you date many different types of people?
- ∞ Do (did) you feel you choose your dates well? Do (did) you usually enjoy their company? Do (did) they have qualities you admire? or are (were) you often disappointed?
- ∞ Do (did) you feel limited in your choices? Too good for you or unworthy of you?
- ∞ Do you feel self-conscious about your body or about any particular physical flaws?
- ∞ Does it interfere with your enjoyment of sex?
- ∞ Is sex fun, pleasurable and relaxing? Do you feel good at it? Or is it some kind of contest, a chance to measure yourself to see if your OK? Are you afraid of it?
- ∞ When you fall in love, is it with someone who is supportive and good to you?
- ∞ Does it last? If not, what happens? Do you become disillusioned or disappointed with them?
- ∞ Are you able to keep love alive while adjusting to the realities of everyday life?
- ∞ Are you confident of the other person's love? Are you afraid that love will fade or cease?
- ∞ Do you feel you've fooled your partner, that you'll be found out?
- ∞ Do you ever test the love of others? How? What happens?
- ∞ Are you ever critical of those you love? How? Do you feel relieved when you find flaws?
- ∞ Is your relationship balanced or do you feel that you have to do more to deserve the love you get? Or do you feel the other owes you more?

#### **10.4.7. WHEN THE TURKEY SPEAKS: CRISIS AND CONFLICT**

Typically, you will hear more inner-voices in times of crisis or conflict for these times mean that there is a potential for change, growth, newness and turkeys are always fearful about change.

You are a problem solving being. You make a series of decisions, large and small, every day of your life. Weighing information, reviewing options, you make choices about everything you do. The turkey has many ways to "foul" up this living process. There may be so much information, so many conflicting opinions, that making a choice becomes impossible. Or you may be afraid of the change involved in decisions and so avoid them, put them off or choose the safest (least change) alternative. You may become unable to know what you want or what is best for you. When this happens nothing happens. You can't move forward. But life is change and you're left behind.

The problem with turkey opinions during crisis is that they cut down on objectivity and use the veto to override positive innovative suggestions. An overbearing Doubting Thomas will sabotage order and fair debate. Also, turkeys are ignorant of context, lack the big picture and fixate on simple-minded safe solutions. They are uncomfortable with the complexity involved in making a decision of any magnitude. They will rule in favor of making a clear-cut choice, avoiding ambiguity at all costs. This means that they cut down on your options.

One defense against this interference is to be aware of the predictable crisis and conflict situations in your life when turkey/judges show up. When you are contemplating any kind of change, look for the turkey to show up, especially when this change involves some type of self-realization. Properly used, the turkey voice can provide a cautious, historical reminder of what's gone on before. But that's all it knows and it over generalizes and so must be counter balanced.

#### **10.4.8. ANALYSIS OF TURKEY/JUDGE BEHAVIOUR**

The purpose of this analysis is to itemize the situations when the turkey shows up and to pinpoint just how it behaves so that you can recognize its arrival and be prepared to deal with it. As long as it shows up unawares, a surprise, it is able to make much more trouble for you.

Review the parts of the previous section where you itemized and described your turkey/judge voices and review your answers to the questions posed about what life areas are most vulnerable to turkey talk. This is your basic data to do the following analysis: you will now evaluate this data to pick out the common elements, to make concrete statements about your turkey/judge and draw conclusions. Discover what conditions favor turkey activity and see which topic areas it's most active in. Spot its characteristic behaviour, typical words and catch phrases, its entrance cues.

Itemize as many of them as you can in this analysis. You will have a dossier on the turkey/judge that will tell you exactly what to expect and when. It is important to make your statements as specific as possible, supported by the data you have and make as many statements as possible. The suggested categories on the form help you organize this data but are not meant to be restricted to them.

### 10.4.8.1. ANALYSIS SHEET OF TURKEY/JUDGE BEHAVIOUR

Part one: The areas of turkey/judge activity. Enter each of your turkey/judge's names under one of the columns for each area they work in. [make a separate sheet and create a worksheet]

AREA	FREQUENCY			
	Often	Occasionally	Rarely	Never
Body Image				
Self-care				
Work				
Leisure/play				
Friends				
Family				
Sex				
Love				
Other areas:				

Elaborate each instance:

Part two: The times of turkey/judge activity. Enter each of your turkey/judge's names under one of the columns for each time they work in. [make a separate sheet and create a worksheet]

#### FREQUENCY

TIME	Often	Occasionally	Rarely	Never
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Good times  
Bad times  
Decisions  
Crises  
Competition  
Change  
Other

Elaborate what the turkey/judge says:

Elaborate what the turkey/judge does:

## **10.4.9. COPING AND DEALING WITH AUTOMATIC INNER VOICES/THOUGHTS, IRRATIONAL BELIEFS (IBs), AND DISTORTED THINKING (DT)**

### **10.4.9.1. PROMOTING RATIONAL THINKING** (see David Goodman)

There are rules of thumb for evaluating your self-statements. These are general guidelines for rational thinking.

- a. *It doesn't do anything to me.* The situation doesn't make me anxious or afraid. I say things to myself that produce this.
- b. *Everything is exactly the way it should be.* The conditions don't exist for things or people to be/do otherwise. To say that things should be other than they are is to believe in magic. They are what they are because of a large collection of causes, including appraisals, responses from irrational self-talk etc. To say and believe that things should be different is to throw out this history.
- c. *All human beings are fallible creatures.* This is inescapable. If you haven't set reasonable allowances of failure for yourself and others, you increase the probability of disappointment and unhappiness. It becomes all too easy to attack yourself and others as worthless, bad, evil, etc.
- d. *It takes two to have conflict.* Before launching on a course of accusation and blame, consider the 30% rule. Any party to a conflict is contributing at least 30% of the fuel to keep it going.
- e. *The original cause is lost in the mists of time.* It is a waste of time and energy to try to discover who did what first. The search for the original cause of chronic problems is extremely difficult. The best approach is to make decisions to change your beliefs right now and go from there.
- f. *We feel the way we think.* This is the positively stated principle behind principle number 1 above. It reinforces the ideas that we have been pounding at that events don't cause emotions-- your appraisal/interpretation of the events does.

### **10.4.9.2. INSIGHT**

It's important to recognize that there are three types of insight necessary to change:

- a. Knowledge that you have a problem, and awareness of some of the events that may have caused the problem.
- b. Seeing clearly that the Irrational Beliefs which you acquired early in life are creating the emotional climate you live in now, and that consciously or unconsciously, you work fairly hard to perpetuate them.
- c. The strong belief that after discovering these two insights, you will find no way of eliminating the problem other than steadily, persistently and vigorously working to change your IBs. Without commitment to this insight, it will be very difficult to alter your habitual emotional responses.

d. The fourth way to change and "develop insight" is by using the "Focusing Technique" described in Section 4.

### **10.4.9.3. CHANGING YOUR AUTOMATIC INNER VOICES/THOUGHTS**

#### **10.4.9.3.1. INTRODUCTION**

By reading and doing some analysis of your automatic inner voices/thoughts you probably discovered that they are influencing, if not running or *ruining*, your life. The problem is what to do about it. They seem to have a life of their own. There is a way to get at your internal voices and turn off the turkey farm generated by your prior experiences. It involves five steps (see Butler):

1. Listening to your own self-talk. What are you telling yourself?
2. Evaluate it in terms of how helpful and useful it is. Is your self-talk supportive or destructive?
3. Identify the most common themes in your inner speech.
4. Learn to support yourself by replacing your negative self-talk with positive self-talk, permission and self-affirmation. What permission and self-affirmation will you allow/give yourself?
5. Develop a plan to maintain a more positive approach to yourself. What actions will you take, based on your new supportive approach to yourself?

As a start, you must begin to separate yourself from your collection of turkey/judges. The judgments of the Imposed Self must no longer be accepted automatically. The first three steps allow you to put some distance between your Intrinsic Self and the self-talk of the Imposed Self. What you say to yourself will become something to examine and, if necessary, to change. Once this distance has been established, you will have cleared the way for the last two steps: talking nice and changing your talk from Turkey/Judge to Hawk/Guide.

#### **10.4.9.3.2. STEP 1: LISTENING TO YOUR SELF-TALK.**

Hearing your inner voices/thoughts is the first step to gaining control of unpleasant emotions which they too often generate. Much of the internal dialogue may be harmless. The voices/thoughts that cause harm (Turkeys) can usually be found out because they almost always come before some continuing unpleasant emotion.

To identify your turkey voices and thoughts, recall the thoughts you had just prior to the beginning of the emotion and those that go along with the sustained emotion. The process is similar to when you shift attention and listen to different conversations at a party. The babble is going on all the time and you can selectively tune into various conversations. You need to focus your attention on the inner conversations and hear what you are telling yourself. You'll find that these inner conversations are making some private and unique interpretations/appraisals of many external events.

There are various External and Internal "Triggers" of negative self-talk:

### **External Triggers**

- ∞ *Compliments*: Observe your reactions to complements. What appears to be a positive evaluation from an other person may serve as a cue for you for self-reproach and criticism, apologies, excuses for not being more perfect
- ∞ *Criticisms*: This may seem obvious but a criticism may trigger a "can you top this" type of reaction. Do you try to out do the critic? If someone throws a stick at you, do you pick it up and start beating yourself with it?
- ∞ *New Projects and Activities*: Remember, the turkeys like the "good 'ol you" and don't like change so this is fertile territory.
- ∞ *Intimate Sharing*: When you feel safe enough to disclose yourself to another person, the negative things may surface. Be aware of them when they do.

### **Internal Triggers**

- ∞ *Feelings*: Your feelings of anger, joy, sadness, excitement, regret, fear, depression, hostility, etc. provide the best single path to your inner speech. Listen to the self-talk, especially negative, that goes along with these feelings. Do not confuse this judgmental self-talk with the feelings. The distinction is important because you change the self-talk. The changed self-talk will, in turn, begin to change the feelings. Negative feelings are usually signals of underlying negative self-talk. A sudden shift in emotion, out of the blue, is a good signal that you just said something to yourself but didn't catch it.
- ∞ *Physical Symptoms*: Stomachache, headache, difficulty in breathing, rapid heartbeat, back ache, tensed muscles, tensed jaws, forced smiling, etc. are often an indication that negative self-talk is taking place. Our language reflects this relationship in phrases such as "This course is a real pain in the..."
- ∞ *Avoidance Thoughts*: If you find yourself thinking and fantasizing about being somewhere else, doing something else, escaping from the present situation, there is a good chance you are trying to escape from some internally imposed pressure.
- ∞ *Avoidance Behaviours*: If you find yourself actually avoiding some situation, person or task ("procrastination") by eating, drinking, watching something you don't want to on TV etc., then look for some underlying negative self-talk and rationalizations for not doing what needs to be done.

### **An Exercise for Discovering the Triggers and Uncovering the Self-Talk**

This exercise won't be easy. Each question may take a bit of time and thought. Ideas and answers will come up at times you're not actively doing the exercise. Make note of them to record later.

1. Think of a recent compliment. What was your verbal response?
2. Think of a criticism. What was your internal and external reply?
3. Think of a project or activity that you have begun or considered beginning. What did you tell yourself as you started or failed to start it?
4. What beliefs about yourself have you shared in intimate conversation with another? Were they negative or positive?

5. Think of a situation (time, place, surroundings) where you tend to feel negative about yourself. What do you typically say to yourself while in this situation?
6. Think of a time when you generally feel positive about yourself. What do you tell yourself in this circumstance?
7. Do you have any common physical symptoms? What is your symptom telling you?
8. Do you find yourself engaging in "wistful" thinking? Do you often procrastinate? If so, from what negative self-talk are you escaping?

### **Other techniques to bring your self-talk to awareness**

The Walk/Talk: Dr. Bach recommends a simple technique of taking a walk and listening to your thoughts. Many people, when "at a loss for words", move around. It helps the ideas to flow. The very act of moving seems to get the mental and emotional processes going. The pressure of trying to get at the inner voices is lifted some by walking in a pleasant place and you will have easier access to these thoughts. Talking a Walk/Talk with yourself is a pleasant and painless way to get a handle on your inner turkey. As your feet wander, let your mind wander also. Don't be afraid to talk aloud to yourself.

Use the walk to think about what happened during the day, remember the people you saw or spoke to, the work you did, the pleasures or problems that came up. If one of your voices speaks up, if a dialogue gets going, encourage it. Interview your voices, visit with them, listen to them, befriend them, allow them to speak. The Walk/Talk is one of the best ways to contact both turkey/judges and hawk/guides. Set aside a bit of time each day for this walk--the longer the better. As you build a habit of Walk/ Talk, the dialogue will become more open or easy, it can add a richness to your life and a sense of inner wholeness for you, despite the many voices that have something to say.

Imagine yourself with different inner companions on a Walk/Talk. Visit with each of your voices. Find out what they're up to. Have them talk to each other. Make deals with them; negotiate for change or better behaviour. Take a Walk/Talk with an admired person (dead or alive), an idea, a problem. Once you make a habit of the Walk/Talk and become receptive to its benefits, it will all come out in the walk.

Slowing Down The Thoughts: These automatic inner voices and thoughts are often lightning fast and very hard to catch. They flash on as a brief mental image, or are telegraphed in a single word. To add to the problem, the voices all talk at once, using different idioms and speech patterns. It is very helpful to grab a bit of the dialogue and slow it down and repeat it to see what you can learn.

Focus in on the bit of chatter you were able to isolate and the circumstances under which it occurred, and try to repeat it slowly and clearly. Replay this dialogue as many times as you need to in order to see it clearly in as much detail as possible. Who was talking, what provoked the exchange, was it a fair debate, have you heard this one before, who won? Try and make some conclusions from the replay that will help you contend with the turkey/judge in the future.

Reconstruct a problem situation when it seemed that your turkey was at work, going over and over it in your imagination until the painful emotion surfaces. Note what you're thinking as the emotion comes up. Regard your thoughts as a slow motion film and look at your inner dialogue, frame by frame. Notice the fraction of a second it takes to say something, the brief image of a frightening event, notice how you are internally describing and interpreting the actions of others.

Deliberately stretch out a shorthand statement into a complete sentence from which it was taken. "Feeling sick" means "I'm feeling sick and I know I'm going to get worse...I can't stand it". "Crazy" means "I feel like I'm losing control, and that must mean I'm going crazy...my friends will reject me." Hearing just the phrase is not enough. You need to listen to the whole argument going on in order to understand the distorted logic underlying your painful emotions.

Thoughts Diary: McKay, Davis and Fanning recommend a more systematic and disciplined approach so you can appreciate the power of your inner automatic voices and the part they play in your emotional life by using a diary. It's also fun to read later on to see what you were like back in the "bad 'ol days" now that you're enlightened. Every time you experience an unpleasant emotion make a note. Make sure you include everything you tell yourself to keep the emotion going. Use this format as an example:

Time	Emotion	Situation	Automatic Thoughts
9:15	anger	Stuck in traffic	Late...Teacher angry...last one to class...day will be big rush.
10:30	anxiety	Given heavy homework	I'll be up all night...can't stand it. ...get sick.
7:45	depression	Driving home	This is my whole life...there's no way out of this mess.

Daydreams: In our culture, daydreaming is considered a waste of time. You probably got criticized for doing it. In fact, daydreaming can be extremely useful and productive. The most efficient approach to work and problem solving is to alternate between active engagement in the task and disengagement from it, doing something else unrelated or doing nothing but daydreaming. Daydreaming allows you to explore your wishes and longings, it gives you insight into your hopes and dreams. It gives you the leisure to consider various options, to pursue hypothetical situations, to come up with creative imaginative scenarios without the burden of particle considerations that might cause you to abandon your dreams too fast.

Setting aside time to daydream and paying attention to the thoughts in those dreams serves two purposes: 1. Daydreaming will bring the turkey/judge out of hiding because it will surely have something to say when you want to abandon yourself to such nonsense. 2. Daydreaming is an easy and pleasant way to explore your aspirations and hopes that the turkey/judge would rather you didn't think about. It will put you in closer touch with the person you wish to be. There are two steps in the technique:

- ∞ *Set aside time to do it.* "You deserve a break today!!" It is all too easy to never give yourself a moment to be able to sit still, to think, to reflect. So set aside a few (5) minutes a couple times a day--and tell yourself very specifically that it's for daydreaming.
- ∞ *Plan your daydreaming.* Much of the time you will just want to let your mind wander and think of wonderful things. But you can also daydream about things that concern you at the moment. Large and small issues and problems can be approached in daydreams.

Turkey Holiday: This is a daydream for your turkey. Give the turkey free rein and allow it to say and do whatever it wants, to go as far as it wants, to be outrageous and overbearing. "Every dog has its day!!" There are good reasons for doing this. You get to see the range and bizarre scope of the turkey's activities so that you become aware of even its more fringe manifestations. More important, by actively encouraging what appears to be "Turkey Possession", you will realize that you do have control, even in this seemingly turkey dominated situation. The underlying assumption here is that if you give the turkey enough rope, it will hang itself.

*Here's how to do it*: Choose a time when you feel strong enough to let the turkey/judge run amok. Then when it shows up, try to bait it, to draw it out. Pretend to agree with what it says, go along with it, pretend you're giving in, try to make more extreme judgments than the turkey's. If your turkey has a favorite broken record, don't try and stop it, but play it over and over; try to add new refrains and out do it. In a way, this is a form of exorcism. By being let loose, the turkey burns itself out. If this seems silly or dangerous, remember this approach will demonstrate that when you are aware of the turkey and are braced for its onslaught, it loses much of its power to hurt and devastate you-- even in its most wildly outrageous form. In fact, the turkey, seen in this way, begins to seem ludicrous and it becomes easier to dismiss and discount its criticism, easier to talk back to it, easier to avoid its traps. It's in your best interest to be as active a participant as possible when it decides to run wild.

#### **10.4.9.3.3. STEP 2: EVALUATING YOUR SELF-TALK; IS IT HELPING?**

Becoming aware of your automatic self-talk is the first step and as you proceed you will gradually discover more and more of it. You may find yourself unable to gain independence from your habit of self-punishment even when you know it's bad. In fact, you may be all too aware of your self-talk but feel helpless as the messages continue unabated and unbidden. The ways to cope with this problem will be dealt with in Step 4.

The question is why do you have difficulty gaining distance from your own inner turkey/judge? One answer is that you frequently accepted as a whole the negative messages from your past without ever questioning their truth. Also, these negative messages probably were not questioned or opposed by significant and important others in your early life. More likely, during childhood, they were reinforced. As you grew up you may have been surrounded by people who were not supportive of your Intrinsic Self. In fact much in our culture supports the self defeating self-talk in the name of modesty, drive, efficiency, concern, commitment, helping, competition etc.

Thus, your second step is to take a hard look and find out if it is REALLY helping. This can be done by looking at your self-talk in the five important areas of: feelings, stress level, self-esteem, behaviour and relationships with others. Don't ask yourself "Is my self-talk true?" or "Is my self-talk realistic?" since you probably believe the judgments of your turkey and will remain stuck in this judgment trap. You can break out of this self-perpetuating cycle by shifting to the growth oriented evaluation "Is my self-talk helpful?" As you begin to realize that your self-talk is producing negative consequences, you may find it useful to state exactly what these consequences are.

Try this exercise: From your list of self-talk messages, choose several typical examples and ask yourself "Is what I am telling myself helping?" If the answer is no, as it probably will be, find out what the negative costs are of this bit of talk in each of the five basic areas: feelings, stress level, self-esteem, behaviour and relationships with others.

#### **10.4.9.3.4. STEP 3: IDENTIFYING THE THEMES OF YOUR TYPICAL VOICES/THOUGHTS**

Your aim here is to identify the themes (topics and harangues) of your most popular voices and then to recognize the beliefs (IBs and DT) that underlie your negative speech. Doing this gives you a better understanding of the source of your self-punishment. This in turn leads to greater objectivity and the chance to reduce the impact of the turkey farm in your head. In addition, by pinpointing the source of difficulty, you have a direction to go to develop a positive alternative; a point of departure for changing your destructive internal messages into ones of self-support (Step 4). A shift in your self-talk will influence what you do, feel and believe. When you move from negative to supportive self-talk, your feelings will lighten; you'll become more assertive, less driven or anxious or depressed etc. Further, in the very action of changing your self-talk, you challenge your basic beliefs (the IBs and DT), which are the source of both your self-talk and your behaviour.

You may have some success in changing your basic beliefs directly and we addressed this in Parts 4 and 5 of section "E" of this Unit I ("The cure and prevention of self-sabotage in learning and life"). However, you must recognize that these beliefs are long standing and form the very core experience you have acquired (or had imposed) about yourself and your world. These are not easily challenged. Hopefully, using the tape Eliminating Self-Sabotage will make it easier. The final kicker in this is that the beliefs lead you to behave in ways that prove them to be true and so they become self-fulfilling prophecies. The turkey/judges are only too willing to offer mounds of "evidence" that you are what they call you.

As you change your self-talk, you establish a corrective mechanism to challenge the entire structure by which you live your life. As changes in self-talk lead to changes in behaving, the external environment will usually (unless you hang around with Turkeys) respond to support your growth.

Some sources of ideas for themes are contained in the descriptions of the Irrational Beliefs (IBs) and Distorted Thinking (DT) (section E.1 & 2 & 3) plus the names given to the various voices (section "F.2. A typology of common inner voices").

#### **10.4.9.3.5. STEP 4: LEARNING THE LANGUAGE OF SELF-SUPPORT**

Learning to talk nice to yourself is something like learning a new language. Becoming fluent in "nice self-talk" takes time, practice and dedication. These final two steps (4 & 5), which involve developing self-support, people find the most difficult to do. Ironic, isn't it? As you read this section, you may think it obvious and sensible (which it is) but you may be surprised at how difficult it is to put into practice in your daily life the "obvious and sensible" approach to life. You will definitely find that reading about it and doing it are quite different.

Step 4 involves two separate skills: Thought/Voice Interruption/Stopping and Thought/Voice Substitution (Covert Assertions). You seek to develop these two skills in your daily life. At the first

hint of a habitual thought/voice that you know leads to unpleasant emotions you interrupt it by saying to yourself "STOP" or some other interrupting technique. Then you fill the void left with previously prepared positive thoughts and phrases which are more realistic, assertive, creative, healthful, constructive etc. Mastering these two skills will help you cope successfully with thoughts/voices that used to lead to unwanted or unpleasant emotions.

The thought/voice interruption acts as a punishment or distraction which lessens the chance of the same thought/voice coming up again. This gives you time to substitute positive self-talk and assertions (Covert assertions). Negative emotions are thus cut off before they can arise. You substitute a positive feedback loop for your original negative one. Positive assertions give rise to a more positive emotion which provides reward for making more positive assertions.

Thought/Voice Interruption/Stopping. In Step 2 (p. 67) I mentioned that your problem may not be that you're not UN-aware of your negative self-talk but rather that you feel unable to stop or control it, let alone substitute positive self-talk. If this is true for you then there are techniques you can use to handle this problem (see McKay et al, chap. 4). Based on your general awareness of the thoughts/voices that are your particular problem and seem to persist despite your desire otherwise, you select a specific thought/voice to use to practice and master this skill. McKay and Fanning have produced a cassette tape called Thought Stopping (20 + 14 minutes) which you can also use. The general instructions for this "Thought Stopping Procedure" are as follows.

Select a distressing thought/phrase/voice that is persistent. Remember the situation or any associated thoughts and voices that go with it. Try to include all thoughts/voices, normal as well as persistent or fearful ones. You want to interrupt the unpleasant thoughts/voices while allowing the pleasant ones to continue. While ruminating on your distressing thought/voice, shout "Stop" (obviously you should be alone when doing this). Keep doing this until you have successfully gotten rid of the thought/voice several times in a row. When you can completely interrupt the thought/voice by shouting, start saying "Stop" in a normal tone of voice. Practice this until it is just as effective as shouting. Then try a soft whispered "Stop" and finally make the "Stop" internal; imagine hearing it shouted inside your head while you move your tongue and throat as if you were saying it out loud. When you get to this point you can interrupt any unwanted thoughts anywhere without drawing attention to yourself.

If your problem is not great, you may be able to skip the actual shouting match with your inner thoughts/voices and go directly to the silent treatment. If silent shouting doesn't work for you, and doing it out loud is too embarrassing or inconvenient then you can try other methods. Try putting a rubber band unobtrusively around your wrist. When the disturbing thoughts/voices intrude, give it a good snap. You can also pinch yourself! Any sharp and distracting stimulus will do. You MUST, however, insert a positive thought/voice in the space left by your "shock treatment".

Thought/Voice Substitutions: Covert Assertions: Unfortunately, being nice to yourself is not something that comes naturally. People have great difficulty spontaneously thinking and saying nice things about themselves. Thus, you will be rehearsing and preparing positive self-talk phrases ahead of time so that you can use them when the need arises. When you practice thought/voice interruption you probably noticed other thoughts/voices took over. If these were just variations on the original turkey/judge talk, you haven't made much progress. Thus we have the need to be ready to put into place helpful self-affirming self-talk.

### 10.4.9.3.6. STAGES OF WORRY

Your unpleasant emotions and anxieties don't actually come in one single big wave but come in stages. You're just not aware of them. Thus, by breaking this process down into its stages, and preparing positive self-talk for each stage you will be much better prepared to handle the situation. I will use the example of an upcoming course examination, but you can use any stressful event you want, e.g., job interview, first day on job or in school, first date, speaking before a group etc.

Stage one: Anticipatory Worry. What you experience when getting prepared for or thinking about a stressful situation or event.

Stage two: Initial Contact With the Situation. Your experience when you first see or contact the actual fear producing object, e.g., the test paper or being in the exam room. It may be the first action in a series of actions that you find unpleasant.

Stage three: Trying to Cope With Situation and Thoughts. What you experience and think while beginning and continuing the unpleasant and fear producing task, e.g. working on the first questions on the exam.

Stage four: Post Event Reactions. What you experience and think when you think back over your performance, e.g. you may fret for hours after a test, worrying about how you did, what you could have done better, all the answers you now know that you didn't during the text, etc.

Thus, to cope with these four stages, you will need to develop phrases and self-talk appropriate to each. For example, below are listed some that others have found useful. You may use some of these or modify or create ones specifically for your situation and problem. The tailor made ones are usually the most effective. Some people have found that "you statements" like "You feel calm and in control" are more effective than "I statements" like "I fell calm and in control". Putting your assertions in the second person imposes some distance between you and your reactions and implies a degree of outside control. Also, "you statements" tend to be the same format that your inner turkey/judge uses.

In addition, these statements help focus your attention on facts, directing your attention to the task or situation at hand, instead of allowing it to turn inward and concentrate on the "Turkey/Judge Babble". Thus, many people use statements such as "Take one step at a time...What's the next thing to do?... OK now! Describe exactly what's happening."

Before the Event: "Worry won't make it any better." "What exactly do you have to do?" "Just think rationally and calmly. Negative thoughts aren't helpful." "You can plan how to deal with it."

Beginning of the Event: "Just get a grip on yourself. You can handle this." "You only have to take it one step at a time." "Keep your mind on what you have to do, not on the fear." "This anxiety is a signal to relax."

During the Event: "Take a deep breath, pause and relax." "What is the next step. Focus on that." "Fear is natural. It increases and decreases and you can keep it under control."

"It will be over soon. Nothing lasts forever." "Worse things could happen." "Do something to take your mind off the fear."

After the Event: "You did it!" "That wasn't so bad." "It's getting easier." "You could do it again with half the trouble." "Your thoughts about it were worse than the thing itself." "Once again you were bigger than your fear." "This really works."

Think of a stressful or unpleasant event or situation and write down three bits of positive self-talk (make it true; don't lie to yourself) for each of the four stages: [make a separate sheet and create a worksheet]

Before the Event:

Beginning of the Event:

During the Event:

After the Event:

#### **10.4.9.3.7. PERFECTING YOUR POSITIVE SELF-TALK**

Positive self-talk involves a direct attack on your negative self-talk that precedes various unpleasant emotions. The automatic thoughts and voices decide how you will react to any situation using their own brand of logic (or ILL-logic). To combat these thoughts and voices, your positive self-talk must be worded to correspond to your own system of personal logic and must be based on truth; e.g., if you didn't study for a test it doesn't help to say to yourself "I'm well prepared for this test, so relax" since you aren't and no amount of wishful thinking can change it. Your logic (or illogic) is shown in whatever you or your voices are saying to you that is resulting in unpleasant emotions.

Review the statements you created above and reword any that are just denials of your thoughts/voices. Repeating over and over to yourself during the exam "I'm not afraid" is not very helpful. Instead, you should make a statement that reinforces your ability to cope and overcome the fear or whatever, such as "When I read the questions carefully I feel calm...I'm well prepared...I can still get a good mark and not know the answers to some questions."

By not concentrating on denials of the problem in your statements you're doing more than just "thinking positive". You are making statements that remind you that your goal is to cope with unpleasant emotions, not to eliminate them. Effective statements do not deny the existence of negative and unpleasant emotions; they accept their reality and redefine them as a cue for coping, not collapsing. They also remind you of your power to control your reactions.

If you are not successful in your first try at a real life situation, you probably picked one that is still too powerful for your newly acquired skills of positive self-talk. It's a skill like skiing. When you first learn to ski you do it on gentle slopes, not "The White Devil" slope. So, pick a situation that is only slightly disturbing for your first trial.

Because it is a learned skill, positive self-talk takes time to work. Setbacks and reversals are normal. Your negative self-talk took many years to perfect and so it won't disappear over night

If you forget your pre-prepared positive self-talk or it doesn't seem right or effective, you should reword it until it does feel right. Your mind (turkeys/judges and hawks/guides) has its own language and you have to speak it so that it (and they) will get the message.

#### **10.4.9.3.7.1. A PRACTICE EXERCISE FOR POSITIVE SELF-TALK**

Imagined Situations: Close your eyes and imagine a situation that typically triggers unwanted unpleasant thoughts/talks. When it is very real for you, using as many of your senses as possible, and you notice the thoughts/voices beginning, say "Stop" out loud. Then say, out loud, one of your pre-pared statements. Repeat this each time the thought/voice comes back. You can experiment with different ways of saying these things or different statements to see which ones are most effective for you. Repeat the above procedure by barely moving your lips and whispering instead of thinking out loud. Then repeat it silently, saying "Stop" and the statements to yourself.

Real Life Situation: Once you have developed your skill by practicing using imagined situations, all that remains is to use it in real life. When you know that you will soon be doing something or be in a situation that is stressful for you, plan the positive self-talk that you will use. If it is an anxiety situation, go through the four stages in your imagination, using appropriate statements at each step, and imagine yourself getting through successfully.

Always interrupt the negative thoughts/voices at their very beginning. Be diligent and don't let them get a toe-hold and don't leave a hole of silence but immediately substitute your positive helpful self-talk.

#### **10.4.9.3.8. GIVING YOURSELF PERMISSION**

Permission is "giving an opportunity". Giving yourself permission gives you the freedom to make mistakes, to have feelings and to experience yourself as human without self-punishment. Sounds like an obviously sensible move but many don't give themselves permission but rather the Imposed Self's drivers and pushers driving and pushing them to achieve etc. Paradoxically, by giving yourself this degree of freedom and flexibility you insure that you will perform at your highest level of competence. This is what your drivers and pushers think they are doing for you but in reality, create the opposite result. Internally, giving yourself permission is experienced as a relief, a lightening of a burden. It is the basis of the Buffer Zone you will have between negative external inputs and yourself. The Basic Permissions that oppose all the Turkeys/Judges are:

- ∞ It's OK to be human; it's OK to make mistakes.
- ∞ It's OK to follow my own pace, to take my time.
- ∞ It's OK to listen to, honour and act on my own feelings.
- ∞ It's OK to please myself.
- ∞ It's OK to support myself and allow myself to succeed.
- ∞ It's OK to say no to activities that do not reflect my intrinsic feelings at the moment.

The core of all Permission is a decision to honour and trust your own Intrinsic Self. This isn't as easy as it sounds since, for many, this trust goes against much of what they have been taught. You may fear that you will turn out to be "Selfish" or "Self Indulgent". Also, it goes against the popular idea that other people's feelings come first. Trusting your feelings is not easy. Even when you begin

to act from the new more positive position you may hang back, stuck in the Imposed Judgment style.

#### **10.4.9.3.9. AFFIRMING THE INTRINSIC SELF**

Affirming the Intrinsic Self is a positive statement of appreciation and respect. This is what self-respect and self-esteem are meant to be. The focus is on Intrinsic Self growth. Because it is tied to the Intrinsic Self, it matters little whether or not you meet the numerous external demands of society or the internalized version contained in you Imposed Self Judge and other Turkeys. One implication of this is that you can expect that Intrinsic Self Affirmation will probably meet with resistance or downright hostility from others.

It requires you to look within, to your own center of being to decide when you are making progress. This will not be easy for most since the Voice of the Intrinsic Self is "the wee small voice, crying in the turkey farm". The "Focusing Technique" described in section "D" (p. 12 on) gets directly to the Intrinsic Self via the "felt body sense". That technique bypasses ALL internal self-talk (good, bad or indifferent) and goes directly to the "felt body sense" of the problem/concern/situation. In all of this unit you seek to shift your life to the Growth Perspective from the Judgment Perspective. The Growth Perspective has as its motto "It's not where you are on the track that counts. It's where you started and how far you've come." You're focused on your progress and your goals, not on your lack of progress and goofs. The Judgment Perspective has an expectation of perfection and focuses on what is lacking, what remains to be changed and accomplished and so you can't derive positive satisfaction from this. The Growth Perspective has no fixed expectations, even though there is a goal or direction (it doesn't mean aimlessness), the focus is on what is present and what has been changed or accomplished and this produces positive satisfaction.

Unfortunately, too many operate from the Judgment Perspective and discount or ignore positive changes, progress, accomplishment because they haven't "MADE IT" yet and anything less than "MAKING IT" completely doesn't count.

While it is important to affirm yourself for "doing", it is also important to affirm yourself for just "being". Again, this is what the "Focusing Technique" is excellent for. There is a formula for life that goes "Be-Do-Have". Many almost reverse this sequence and try to "Have" (acquire wealth), to be able to "Do" what they want to do so they can finally just relax and "Be" themselves (e.g., work to get money so you can relax when you retire and finally do what you want to do; if you're not too old and sick to do it having worked yourself to death).

The worth of your Intrinsic Self is not based on externals, but on the unique person you are, but who was probably not nurtured or appreciated in the past. By addressing the "wee small voice" within (literally maybe the voice of you when you were a wee small child) we permit the development and growth of feelings of "unconditional positive regard", love and compassion and the decision to support and protect the essence of our being.

For many people, the Judgment Perspective is the only one they know and the self-talk spontaneously and "naturally" flows from it. For this reason you have to be quite assertive and determined in combating Imposed Self Judge messages. The struggle between Intrinsic and Imposed selves (judgment and growth) will invariably begin when you start the transition from the old to new language and what was once unknown to you may surface with frightening intensity.

To get a feel for the difference between the Judgment and Growth Perspectives pick a situation and try each of them out. Which feels better and which motivates you better for the future? Try being a good friend to yourself. Talk to yourself as you would to another person. Ask yourself "What would I say to a person whom I loved or was close to if they had made the kind of mistake I just made?" You will probably discover an entirely new set of words and phrases will be called up when the problem is approached from the viewpoint of talking to a loved one.

#### **10.4.9.3.10. GUIDELINES FOR SUPPORTING YOUR POSITIVE SELF TALK**

1. *De-emphasize what should be.* Give yourself credit for the steps you have taken up to now and don't worry about their magnitude or importance. Don't require a major breakthrough for self-acknowledgment. The smallest bit of progress counts.
2. *Be Specific.* When you spend two hours on an assignment, give yourself credit for two hours. Don't say "I spent some time on.."
3. *Focus on something besides accomplishment.* Praise yourself for effort, for improvement, for allowing yourself to express or experience your feelings etc. Give yourself credit for being aware of a negative process, even if you haven't changed it yet. You have met the enemy and he is you. Notice any assertion of your Intrinsic Self.
4. *Learn to think in percentages.* This gets away from the either/or perfectionist mentality. 10% progress is progress, even though it is true you have 90% left.
5. *Encourage yourself.* Remind yourself that you are a valuable and worthy person right now, warts and all.

#### **10.4.9.3.11. CREATING A BUFFER BETWEEN YOU AND EXTERNAL NEGATIVE INPUTS**

One big benefit of self-support is the protective barrier or buffer that you build against the external turkeys who are "just doing this for your own good". You are receiving negative input from your environment. Only when you have the inner mechanism of self-support can you actually use this negative input in a constructive manner. This means that when someone throws a stick at you, instead of picking it up and beating yourself with it, you can use it as a walking stick, or maybe do a bit of creative whittling.

A buffer is a shock absorber, a protection against outside influences. The buffer provided by your own self-support system will stabilize you and keep you centered in the face of disappointment, criticism, rejection, or disapproval. Very few have not received destructive feedback from another person at some time in their lives. These negative judgments will influence those without a protective buffer to turn away from their Intrinsic Selves. When the one giving the judgment also has society's seal of approval (authority figures in general) then there is a much greater chance that the critical judgment will be taken as a whole, unexamined and unchallenged. It has the weight of authority. Self-support gives you the cushion to keep you from buckling under the onslaught of negative input. Without it is very difficult to carry on. If you have the buffer, the negative input, while not exactly pleasant, won't crush you.

It is important to realize that the buffer doesn't block the information coming in; nor does it produce a counter attack. It allows you to distance yourself from the negative input, neutralizes the judgmental aspect and allows you to deal with the information content of the message, minimizing the self-evaluative pain. It also stops the Imposed Self Judge from running amuck by introducing messages of Permission and Self-Affirmation to counter all the Turkey/Judge pronouncements.

Interestingly, your external stress situation may not be changed; it may in fact be worse if people liked the "good 'ol you". Yet, your inner environment is greatly changed. When in the face of equal or greater objective stress, you will feel congruent, alive and calm within; the "eye of the storm". You will know that a genuine turnabout has happened. Remember that the same paradox of bodily felt relief comes in the "Focusing Process" when you obtain a "Felt Shift". Externally, the problem/concern/situation may be unchanged, but how it effects you has improved. You literally feel better about it.

#### **10.4.9.3.12. STEP 5: MAINTAINING A POSITIVE APPROACH TO YOUR SELF**

As a review of the process of change to a positive approach use the following questions as a guide to bring about this change. Any time you find yourself in a situation where the turkeys are aroused ask yourself these questions:

1. What am I telling myself? (Step 1: Listening)
2. Is my self-talk helping? (Step 2: Evaluating)
3. What voice/thought type is in operation? (Step 3: Theme identification)
4. What Permission and Self-Affirmation will I give myself? (Step 4: Language of self-support)
5. What specific action do I want to take to help me achieve my goals/resolve my problems? (Step 5: Positive approach to life)

#### **10.4.9.3.12.1. CHANGING YOUR JUDGE INTO A GUIDE (A TURKEY TO HAWK CONVERSION KIT)**

Unfortunately, maintaining a positive approach is not easy; "De Turkey gona get you if you don't watch out!!!" and "Here come 'de Judge!" Thus, you need a direction, a flexible plan of action that allows for mistakes yet moves you to actualize your Intrinsic Self. In contrast to the Turkey/Judge, the Hawk/Guide provides an action plan that allows you to be human, to experience and accept your feelings and to cooperate with your Intrinsic Self. The Hawk/Guide function of self-talk helps formulate an action plan that is both realistic and useful. The table on the next page compares the two types of Imposed Selves (see Butler, p.106). As you read through these comparisons, it will be obvious which is better. To develop the better one (Hawk/Guide) there are five basic principles to use to get your Hawk/Guide to be effective. Most of these seem obvious but, again, are rarely used.

1. Proceed by small steps
2. Be sensitive to the environment/situation
3. Be sensitive to your Intrinsic Self feelings and capabilities
4. Use ample rewards
5. Develop Self-assertion and Communication skills in your interpersonal life.

### 10.4.9.3.12.2. IMPOSED-DERIVED SELVES

#### DYSFUNCTIONAL

##### Turkey/Judge

1. Ignores your Intrinsic Self; Operates totally on preconceived ideas of what *should* be.
2. Is inflexible. No change is allowed when there are different or changing circumstances.
3. Does not consider the environment. Operates within the fantasy world of what *should be & ignores what is.*
4. Knows nothing of small steps. The message "Do something!" is never qualified by the instruction "This is the first step."
5. Relies on Drivers & Push/Pullers, based on the assumption that you would not move if you weren't pushed. Drives & Push/Pullers are considered necessary mechanisms of control & motivation.
6. Uses punishment, not reward. Focuses on what is lacking, not on what is accomplished.

#### FUNCTIONAL

##### Hawk/Guide

- Takes into account your Intrinsic Self; your feelings, your daily mood changes, your changing priorities and desires.
- Is flexible. Allows your action plan to vary with different or changing circumstances.
- Considers the environment in which a particular behaviour is to be developed. That environment is changed as part of the action plan, if necessary.
- Is satisfied with small steps. Rather than demanding "Accomplish Such & Such!" it asks "What step can you take to move forward in your growth?"
- Permits no Drivers & Push/Pullers to interfere with the action plan. There is no "Hurry up, Try harder, Be perfect". Assumes that given the proper environment, you will grow in the way that's best for your Intrinsic Self.
- Incorporates ample positive reward into each step.

### 10.4.9.3.12.3. PRINCIPLE 1: PROCEED BY SMALL STEPS

This is most basic but typically ignored. A step can be defined as follows: it is large enough to be noticeable but small enough to be accomplished. If a step is too large, it will be avoided. If it is too small, it will be ignored. The larger the step, the less likely you are to make it and the more you set yourself up for discouragement and self-punishment. The practice of making the first steps small enough seems simple but it flies in the face of the Turkey/Judge's "Pushers, Hurried one" commands.

The more fear and trembling you experience in doing something, the smaller your first step must be. Many problems seem huge, frightening and overwhelming when looked at as a big mass/mess. They become manageable when the steps are made small enough. If you find yourself avoiding some task that you want to do or ignoring a goal that you want to achieve, your problem may be just that the first step is too big. Break it down into smaller sub-steps. Continue to break the first step into

smaller ones until it becomes one that you can do without dread. Once the first step is finished you then re negotiate with yourself about the next one and so on until you achieve your goal.

#### **10.4.9.3.12.4. PRINCIPLE 2: BE SENSITIVE TO THE ENVIRONMENT/SITUATION**

If you want to be most effective, you must develop this sensitivity to the circumstances the surrounds the problem. When you recognize the importance of this you gain a useful tool for helping your desired behaviour. However, if you have an overwhelming sense of how something should be, you may fight your environment rather than use it for your own benefit. For instance, you may feel you must have "self-control" under any and all circumstances and punish yourself if this control disappears in the face of strong environmental demands. To save yourself much work and stress create the situation so that it maximally supports whatever behaviour you are trying to achieve.

#### **10.4.9.3.12.5. PRINCIPLE 3: BE SENSITIVE TO YOUR INTRINSIC SELF FEELINGS AND CAPABILITIES**

Sensitivity to your feelings. You must be willing to listen carefully to your own inner experience. Many have learned not to trust it but much of this originates in the confusion between Intrinsic and Imposed self messages. As I said before, the Intrinsic Self's voice gets drowned out with all the Turkey Babble. When cleared of these muddying effects, your Intrinsic Self feelings give you the clearest, most complete feedback possible about your own unique direction.

People who operate in harmony with the Intrinsic Self describe it as an experience of "unblocked flow". These feelings may be up or down but they will be accepted and supported and you will allow yourself to experience them fully and finish them so that you don't accumulate resentment or block your expression of negative emotions to display them later in various symptoms. In short, you won't feel the conflict that occurs when you're fighting yourself nor will you deaden your own sensations with Shoulds and Don'ts.

The point is that both negative and positive feelings are signals to you for use. Feelings of aliveness and oneness tell you that you are on the right track; anxiety, depression and lethargy tell you that you have wandered from your Intrinsic Self and your fighting yourself.

The "Focusing Technique" the "EmoFree" are the best and most satisfying approach to develop sensitivity to feelings and use this for self-improvement.

Sensitivity to your capabilities. You need also to be aware and accurate in reading your current level of functioning or capability level. Throughout the day and your life you vary in your performance capability. When at a capacity for peak performance, you can do your best work and things just flow, you can handle your most difficult projects. A bottom level would be good for relaxing or maybe routine tasks. These capability levels are based, in part, on the normal recurring biological cycles as well as other temporary influences (e.g., illness, Jet lag, fatigue, good news etc.)

Typically the turkey cares little for these matters since you're supposed to be able to do any thing any time any where. However, both over employment and underemployment of your current capability level can lead to negative consequences. Your hawk/guide matches your internal level with the external demands that you face. To try complex tasks when your capability level is low

leads to mistakes and frustrations and negative self-talk. To do menial work when your in top form leads to frustration and resentment. By denying capability level considerations you may set yourself up for rather constant self-punishment. Typically, if your running on Pushers/Pullers and not matching your tasks to your capabilities at the moment you'll end up thinking you're a failure, incompetent or lazy or stupid or?.. This continual lack of self-reward combined with working to exhaustion will result in a general overall reduction in your capability and you will be swamped with what Butler (1981) calls "Exhaust Time". Because your pushers push you too far, for too long you become burnt out. "Exhaust Time" is the lowest level of you capability; it can be pleasurable if self-demands are kept to a minimum. It is a time for restoration and self-nourishment. If you are especially a slave to your Pushers you may deny the existence of Exhaust Time and, if you're really hooked, will punish yourself for periods of low level capacity. This self-punishment interferes with the natural restoration process and can push you through the cellar of your being into depression. From this sub-basement it takes much longer to get back to function properly. A more common pattern is to use a great deal of high level capability time for work and chores, leaving only "Exhaust Time" for you and your loved ones; and then you wonder why your life is not working!

#### **10.4.9.3.12.6. PRINCIPLE 4: USE AMPLE REWARDS**

Your hawk/guide will urge you to use much reward rather than punishment to motivate. In contrast to the many unwanted side effects that typically accompany punishment, reward produces positive feelings and attitudes. Rewards can be used to both increase desired behaviour and reduce unwanted behaviour. There are two aspects of rewarding yourself:

*Self-Reward Related to General Well-Being:* Ask yourself what is the ratio between the number of your work/chores and enjoyable activities. You may find that you have replaced enjoyment with self-imposed work or family demands and have virtually no time to participate in relaxing or Intrinsic Self interests. Providing yourself rewards helps you to maintain a high level of psychological functioning. You nurture yourself for highest psychological well-being by providing yourself with a generous supply of internal and external reward.

*Self-Reward Related to Increased Positive Behaviour.* You should reward yourself after the completion of each step in your action plan, making sure that your new behaviour is maintained and strengthened. Rewards, even small ones, are very important motivators for behaviour change. The more your behaviour change involves some kind of deprivation (e.g. dieting, stop smoking) the more important ample alternative rewards become. Accomplishment, achievement, growth is intrinsically rewarding when you are free of your Pushers. But again, some people are at a loss to discover what is really rewarding, they're so captured by their voices. Try this exercise. ***Write out what you would consider a description of a perfect day (or week if you're very creative)***. Then ask yourself how often you come close to this ideal; why or why not? Allowing yourself what you need to nurture yourself, as obvious and simple as it may seem, is not easy. Part of nurturing yourself involves expanding your permission boundaries. Brain storm all of your "favorite things" and put them into your perfect day (or week).

### **10.4.9.3.12.7. PRINCIPLE 5: DEVELOP SELF-ASSERTION AND COMMUNICATION SKILLS IN YOUR INTERPERSONAL LIFE**

Since so many conflicts in your interpersonal life can be resolved through communication and assertion skills training it is important to involve your self with these skills. This rather large area will not be gone into at this time. However excellent programs are available:

### **10.4.9.3.12.8. OTHER TOOLS FOR CONVERTING YOUR TURKEY INTO A HAWK**

Becoming aware of how the turkey operates is a "consciousness raising activity" but doesn't necessarily mean that you can do anything about the situation. The general principles given help in the task and this section provides some tools to confront, fight and eventually convert the turkey. This part provides you with suggested exercises and approaches that you can choose from or use to develop your own approach. Your overall objective is to develop a plan of action that will help you lead a more positive life. The plan must suit your own Intrinsic Self needs and style. The conversion process is not an overnight affair. It took you many years to perfect what you currently have and so the conversion will be done in slow small but certain steps. With practice, reward, constant reminders to yourself to "keep on trucking", your self-confidence will grow and along with it your ability to take risks, to believe in the vital present and not some dim, defeating past. When the inner turkey is not so fearsome and awesome you come to take a more tolerant and playful interest in yourself and the present.

#### **10/4.9.3.12.8.1. CONDUCTING AN INTERNAL FAIR FIGHT**

As mentioned when describing the many possible voices you may have inside, much of the automatic self-talk and thoughts take on the form of an argument or fight. George Bach has taken his approach to interpersonal conflicts (detailed in Bach & Wyden The Intimate Enemy, Avon Books. 1968) and has applied them to intrapersonal conflicts (detailed in Bach & Torbet The Inner Enemy).

Arguments, properly conducted, can be useful and more like a debate where issues are raised, arguments presented and conclusions drawn. However, if not properly administered the debate becomes an unruly, incoherent brawl and, unlike Hollywood westerns, the good guys don't often win. One way to handle this is not to PREVENT the argument but to manage it better. Let all sides be heard, be tolerant of the turkey's right to exist. What you want to do is co-opt it and so you need to freely associate with the turkey without fear. You want to establish an atmosphere of goodwill in which to conduct the debate and you want it to adopt your tactics of fair fighting. By behaving in a civilized manner with your turkey (letting it have its say, listening to it, not twisting its words, sticking to the truth) you can force it to fight fairly. But, just as with trying to fight fairly with others, the inner others will resist being fair. They would rather "win" than fight fair. The problem with winning, however, is that eventually everyone involved loses. For the interpersonal realm the assertiveness and communication skills involved are mentioned in the prior section (Principle 5).

Scheduling of Arguments/Debates. Part of voice management is deciding which voices speak, when, and for how long. You must insure that everyone has a fair say, that no one is summarily shouted down, that messages are clearly given and received, that hawk/guides are called in for the

debate. Be assured, however, that the turkey/judge wants all the attention so you will have to order it to shut up (see "Thought/Voice Interruption/ Stopping" skills), negotiate with it to give equal time to an opposing voice or agree to hear it out at another time. The constant ongoing harangues that are so popular with turkeys, however, should be stopped at the earliest opportunity. Address your turkey directly: e.g. "You're not the only one who has something to say." "Not while I'm in the middle of this job. I'll talk to you later." You can learn to postpone the turkey's ravings until a more convenient and less damaging time.

Evening Up the Sides. Any fair debate requires that the two sides be evenly matched and prepared. The turkey, however, loves to show up just when you're under pressure and feeling most vulnerable. What you must do in this circumstances is to call time out and muster your hawk/guide to help. Mentally go through your repertoire of hawks/guides (ally thoughts and sayings) who can be helpful here by providing opposing testimony and support. Prepare your responses. Make it a habit to remember and store positive actions and commentary for these debates, especially about the recurring themes. Then, when the turkey tries to catch you by surprise and tyrannize you, you will have a file of positive information and thoughts to fight back with (see the "Develop Anti-Turkey/Judge Files").

Blow for Blow Comebacks. Encourage conflict in a slow, rational manner and answer the turkey before it has a chance to build up a big head of steam. This reduces the threat of it getting carried away so that you feel too weak and demoralized to put up a good defense. Take turns speaking and don't let the turkey ramble on; match it comment for comment. The constant monitoring and feedback works wonders (see "Develop Rebuttals and Retorts to Your Turkey/Judge").

Closure. Don't let these debates with the turkey dwindle off into nothingness and inconclusiveness; debate by exhaustion is not the way to resolve issues. An official recognition of the end of the dialogue or resolution or an agreement to continue at some later time is part of the fair fight rules.

#### **10/4.9.3.12.8.2. USING INNER DIALOGUE FOR SELF CONSULTATION AND PROBLEM SOLVING: DEVELOPING THE GUIDE**

Rather than letting the inner dialogue ramble at will, especially in nonproductive ways, arrange specific debates, discuss current problems or encourage dialogue between specific voices.

Clearing Your Present Situation. Clear the air of your personal life as often as possible of any troubling situations before they have a chance to become entrenched and blown out of proportion. Left to grow and multiply they will become fertile ground for your turkey to grow ammunition. **Try this exercise:** Select a current situation in which you felt you were stupid, immoral, unethical or in which you felt something went wrong. What you want to do is prevent the build up of negative self-talk. Pose the question to yourself that gets at the heart of what's bugging you. Talk to yourself about what happened, try to get straightforward information and facts and not a bunch of inferences and judgments. Make sure you have your hawk/guides close at hand. Once there is a clear understanding of the incident, let that be the end of the inner-debate. Do what needs to be done externally to right any wrongs using this rational non-self-incriminating base. It doesn't do any good to deny and ignore real guilt or lack of skill; that will just perpetuate your problems and provide irrefutable arguments for your turkeys. You can prevent the issue from escalation and misinterpretation, however. (The "Focusing Technique is also good for this purpose).

Stopping the Long Running Harangues of Blame and Recrimination. These are something like endless tapes on auto-reverse players. They just go on and on and on and... These are the hardest patterns to break. They are predictable but nonetheless devastating diatribes on certain issues in your life that can be repeated for years on end. Or, your inner turkey can begin a new one and dwell on some current misfortune or unhappiness so long and loud that all constructive or supportive comment is drowned out. These patterns of negative self-talk are very hard to combat since they may be very long-standing and entrenched and are so debilitating. The turmoil, torment and disorientation can be great and the time and energy wasted enormous. Once started, they are very hard to stop. You can become practically hypnotized by the turkey/judge's repeated assaults, especially when they have gone on for a long time. You may become so disheartened at your seeming inability to fight back that you give up the moment you hear the old familiar refrain start up.

Clearing up your present situation is especially important here. If you're brooding over something you feel you did wrong, you must get yourself off the hook so that the turkey won't continue to store it and bring it up for negative self-talk. The steps for this are:

- ∞ First, accept responsibility for whatever you feel you did wrong and reject all other accusations and insults coming from your turkey.
- ∞ Second, articulate it with as much detail and honesty as possible. Accepting REAL blame can be done in the context of a debate with your turkey/judge. The issue will be put in perspective and it keeps the turkey from piling up too much self recrimination and unwarranted criticism. This approach is especially useful for issues that have been around a long time and become clouded by years of self-punishment. It helps you cut through all the dramatic hysteria and exaggeration and see where the truth lies.
- ∞ Third, once the inner air has been cleared, you're in a much better position to actually do something about the situation. Ironically, one way to get yourself off the hook is to do penance or punish yourself--in a constructive way--for what you realistically believe is wrong. Don't let the turkey/judge make this decision. Remember that it has already blown the "crime" out of proportion and the original incident may be long past and so, objectively, there may be very little you can do to undo the act. Also, the turkey/judge often rewrites your personal history to better fit its critical negative plots and pick out only the bad things and blows them up out of proportion. But you can steal the thunder from the turkey/judge by taking its power of rewards and punishments and doling them out to yourself in a more rational manner. One way is to develop set Punishment and Reward Rituals that you can use when needed. It takes the initiative away from the turkey when you do something wrong and gives it to you. One difference is that you will also have Reward Rituals which the turkey/judge never provides.
- ∞ Finally, reclaim some of the territory occupied by the issue in question. The turkey's harangue is consuming a disproportionate amount of time and energy. To combat this you develop an equally powerful "counter harangue" of positive things. Call on your hawk/guides, looking at the positive areas of your life, and develop a body of evidence that refutes the turkey's point of view and supports your Intrinsic Self interests. Write everything down so you have the information handy the next time the never-ending-tape begins. Develop your own spiel that matches in power and conviction that of your turkey/judge. Rehearse it, embellish it and, any time the issue comes up, use it to counter the turkey's spiel. As you use the new spiel over and over, as it becomes more repetitious and set, it too becomes a harangue but a positive one.

Issues and Answers. A properly managed Inner Dialogue is useful to debate ongoing issues, to gain insight into your thoughts and feelings about things that are important to you. You can also set up dialogues with matched opposing inner voices so that they learn to confront each other directly; e.g. The Hurried One and The Procrastinator, Pessimist and Optimist, Adventurer and the Goof Off etc.

### **10/4.9.3.12.8.3. REWARD AND PUNISHMENT RITUALS**

An effective way to steal the thunder and power from your turkey is to take away the power to punish. Developing a personalized punishment ritual that you can use whenever you feel guilty or have done wrong means that you can short-circuit the turkey/judge's never ending overly severe punishment. With the personal Punishment Ritual, you are your own judge and administrator. It should be used whenever you (not the turkey) feel it is needed. It should be something you feel is unpleasant or onerous but not demeaning. It should have a fixed time frame and not go on forever like your internal punishments. Make a list of several things you dislike--you might even order them in terms of magnitude of negativity -- so that whenever punishment is in order, you will have a ready made list to choose from and make the punishment fit the crime, taking this away from your turkey. Things which are unpleasant but necessary such as various house and yard tasks, writing a letter to someone you would rather not write to, giving up a desired activity or food etc. Be specific about how much and how long.

Unlike your turkey, you must also develop Reward Rituals (see "Changing your Judge to a Guide" Principle 4: Use ample rewards). The hallmark of the turkey is that it overlooks and discounts the good things that you do while playing up the bad. Accomplishments and good deeds generally pass unheralded and so count less when the "naughty and nice" balance sheet is produced. Especially use rewards when you overcome the turkey, no matter how small the victory.

### **10/4.9.3.12.8.4. DEVELOP ANTI-TURKEY/JUDGE FILES**

As mentioned before, the turkey/judge has a vast storehouse of negative self-talk to use on your Intrinsic Self. It remembers everything you have done wrong, every embarrassing moment, every fumble and moment of panic. It saves juicy bits of gossip, shattered dreams, chances missed, weaknesses, flaws, warts, bad behaviour. All this junk is carefully filed and constantly at-ready to use at any time. At times the barrage is so unexpected, so heavy and so relentless that you are stunned and powerless to protect yourself. The best defense is an effective offense; that is, develop matching files of good stuff to counter the junk of your turkey/judge. The information must be packaged and stored so that it can be called up at will and presented to counter the junk. To assemble these positive files, concentrate on issues that the turkey tends to hound you about. For every one of these vulnerable areas you must develop a data base that refutes the turkey/judge's arguments. Make a list of all the areas in which you are competent, all the reasons why you are good and skillful. Collect evidence and examples to support your arguments. Add information to your files as it comes to you (it's a good idea to keep a written record). Review these files from time to time so that when you need the information (when you're under the gun) you don't have to grope for a comeback.

As you do battle with the turkey you will note that it has vulnerabilities also. It will back down on certain issues, shut up at certain times, be intimidated by specific remarks. Note these items in your files. As time goes on, the territory of the turkey/judge will slowly shrink and you can quickly move

hawk/guides into the evacuated areas of your inner life to actively reinforce good feelings and actions to produce healthy growth.

#### **10/4.9.3.12.8.5. BE PREPARED: REHEARSE**

The turkey has a tendency to turn up when you are having a good time or in the midst of something important, making a shambles of it. Being prepared for this event is your best defense. You should have a pretty good idea of when the turkey shows up and you can soften the blow by being prepared, specifically by going over the situation in your mind and thinking through what is likely to happen, thinking about what you can do to counter the interference and take the initiative away from the turkey. Rehearsing a problem situation, making a list of what you need to remember to do, planning exactly what you are going to do and say, using past situations that are similar so that you can anticipate what may be hard for you and where the turkey will enter the scene.

#### **10/4.9.3.12.8.6. DEVELOP REBUTTALS AND RETORTS TO YOUR TURKEY/JUDGE**

A favorite tactic of the turkey is a "hook"-a special very sensitive area of your life-that it uses to distract you from seeing the broad picture. It will focus on this special "downer" or wart until it seems to overshadow all else. The most effective counter attack is to develop an "upper", a positive hook that you can focus on and harp on in the same boring, but positive, manner. In each area where your turkey picks at you with a constant downer, choose the most upbeat, concrete, solid counter argument you can think of and use it over and over. Be very specific and truthful in these rebuttals. Refine the exact phrases you are going to use and don't vary it. The turkey is a fascist and knows the propaganda value of slogans, the effect of a repeated chant. It also helps to have a few general upbeat slogans to throw the turkey when it gets out of hand. Whatever catch-phrases you develop, use them as often as possible, in the same repetitive head-banging manner that the turkey uses so effectively.

#### **10/4.9.3.12.8.7. ACCENTUATE THE POSITIVE: RESTIMULATE JOY**

The Inner Dialogue of many people is one of unrelenting doom and gloom. The balance of good and bad is seriously out of whack. As long as you focus on the negative, you will be too anxious, too low in self-esteem, too unaware of the satisfactions you might seek, to ever make changes in your life. An antidote to the turkey's joylessness is to deliberately seek out those things that make you feel good, rekindle those memories that make you smile. Once you remember or rediscover what gives you joy, you can use these things in the same repetitive manner that the turkey uses to bring up bad news. You can restimulate joy when you need to by developing a cue to joy. It can take many forms: a pleasant vivid memory of a smell, a sight, a bit of music or other sound, an item of specific special importance etc. Whatever it is that gives you pleasure, whatever can restimulate those good feelings, use them and make them part of your arsenal against the turkey. Make a list of all the things and memories you can, even the most trivial. Pick out the ones most meaningful to you and use them in your daily life. Keep concrete reminders of these things in view and make it a point of looking and dwelling on them each day. Tap the unconscious and unused wells of joy. As Mammy Yokum (of Lil Abner fame) says "Joy is better than misery 'cuz it's nicer".

### **10/4.9.3.12.8.8. CONDUCT A DAILY PROGRESS REVIEW**

Take a few minutes towards the end of the day to evaluate how the inner dialogue is doing. Is there a balance or is the turkey getting out of hand. Use the time to mentally (on paper) itemize any gains made by hawk/guide voices, list accomplishments, happy or constructive dreams and daydreams, congratulate yourself, reinforce supporting voices. Do this especially if you are planning a pleasant evening or if you're looking forward to something special that the turkey would love to spoil.

### **10/4.9.3.12.8.9. STRENGTHEN YOUR HAWK/GUIDES**

This is the most permanent solution to the problem of the Inner Dialogue being too negative and self-defeating. Having supportive, interesting inner friends makes for a richer inner life and makes you feel more comfortable with your-self(s). Everyone has periods when they are alone with their thoughts and if your thoughts/voices are of the hawk/guide persuasion then these times can be a source of renewal. A person with a dominant inner turkey will view this as a time of torment and personal failure. Part of turning aloneness into loneliness is not being on good terms and feeling at ease with your-self(s); not having the resources to entertain and interest yourself, feeling at war with yourself.

When things are not going well in the outside world, we turn in. If there is the "Enemy Within" then you are doubly alone with nowhere to turn. The turkey gets a good deal of attention whereas the hawk/guide usually is taken for granted, overshadowed and out shouted. When things go smoothly, we accept it unquestionably; when things go bad they grab our attention (being bad as a kid was one of the best ways of getting the attention of a teacher or parent!).

Since bad news drives out good, you are less familiar and less intimate with your inner hawks/guides. You simply haven't spent as much time with them so it's no wonder they tend to be drowned out in the Inner Dialogue. Their voices are weaker and your inner ear is less attuned to them.

Thus, you need to make a special effort to cultivate and support them. You can do this by deliberately singling them out for attention as you tune into the Inner Dialogue. With practice you can learn to turn out the turkey/judge voices and turn up the volume on your hawk/guide voices. They have as much to say and are much more constructive and realistic. You must learn who these voices are, how they encourage and support you, when they show up. Believe their positive self-talk, even though this runs counter to the turkey. Praise, compliment and thank your hawk/guides whenever they come to your aid. Devise standard ready made complements: "That was terrific." "You're a great guide." If you feel foolish in doing this ask yourself why it's more absurd than the name calling you do when you goof.

### **10/4.9.3.12.8.10. SHARING YOUR INNER DIALOGUE WITH ANOTHER**

In order to not become bogged down in your inner soap opera it is a good idea to share your thoughts and concerns with a sympathetic other. No external turkey/judges please! You don't need people who are as destructive and traitorous as your own! This is largely where your original turkeys/judges came from in the first place. Yet, many of those who are closest to you are also the most destructive. They belittle your behaviour, trivialize your dreams and turn what you say against

you. If those you confide in are turkeys/judges you have just added external hassles to internal. There is some danger in this act of self-disclosure since much of this inner turkey babble seems pretty weird and chaotic and the other person may think you strange or unbalanced. You may also fear that you will be exploited by others if they know your failings and weaknesses. Thus, you need to search for others who support you inner hawks/guides and, once they are found, listen to them and cultivate them. If you dare, look at your friends and family to see which side they end up on. Do they share some of the encouraging, helpful good-natured qualities of your hawks/guides or do they echo the turkey/judge.

There is danger, however, in just keeping your own counsel. Without the perspective of someone else and the sharing of the burden, the turkey can run wild believing that you think you're the only one in the world with this peculiar madness.

Having a supportive other is a powerful weapon against this turkey since you will find that you are not alone. Practically everyone has the same situation of an inner turkey farm, even though their turkeys are different and their effects may vary. You can trade stories and compare turkeys. When you can laugh at all this, the power of the voices is reduced and becomes laughable.

Sharing your Inner Dialogue, like any skilled self-disclosure, also brings you closer to the other person and provides an external ally. This is a boost to your self-esteem when they care for you, warts and all. It's a relief for all concerned when you can shed your facade of total confidence and competence at all times. Out from under the pressure to live up to unrealistic expectations and demands, you are actually more likely to perform better and be less at the mercy of your turkey's ranting about how you're an impostor.

Maybe you have been burned too often from disclosing yourself. It's all too common unfortunately but the skill can be learned (see Principle 5). It can be developed in small steps with someone you trust. You're not in some kind of contest to see who can reveal the most. Different things can be shared with different people. The "Walk/Talk" is a good way to break the ice. Even if nothing of depth is said, the shared experience will bring you closer so that deeper things can be shared. You needn't share any specific problem. Just share thoughts, get bottled-up feelings out in the open. As you become more comfortable with this process, you will be able to share more and more of your Inner Dialogue more spontaneously.

There are also excellent suggestions contained in Gendlin's book Focusing. See Part Three: "People Helping Each Other" (chap 10-"Finding Richness in Others" and chap 11-"The Listening Manual"); Part Four: "Focusing and Society" (chap 12-"New Relationships" and chap 13-"Experience Beyond Roles").

#### **10/4.9.3.12.9. MAKING A CONCRETE PLAN OF ACTION**

Action is the key to converting the turkey to a hawk. It's not enough to just learn about turkey/judges and how they operate. You must actually commit yourself to doing something about it all. The plan is a concrete statement of what you are going to do to convert your turkey/judge based on what you have learned so far. Consider which areas and situations feel most in need of change or which are most amenable to change. It should also include the amount of time and effort you are willing to devote to coping with this problem and the kind of action you're comfortable with.

Obviously, it should be personal, a reflection of the Intrinsic Self, and realistic. Don't attempt more than you can handle and thus set yourself up for failure. Follow the principles outlined in "Changing your judge into a guide.."

Your plan could be a combination of a number of approaches; doing some of the exercises described in this unit; setting aside time for a walk/talk; developing certain affirmations, slogans and "back talk". Review the questions and suggestions given in part "Inventorying Your Automatic Inner Conversations" to help you formulate an appropriate and effective plan. Write out your intentions. It should be detailed and specific. Refer to it at least once a day to keep your goals firmly in mind. From time to time revise it to reflect changes in your inner and outer circumstances.

## **11. BECOMING A WINNER IN LEARNING AND LIFE** (See Moawad, Waitley)

In this unit on self-sabotage we have been working on both a conscious or verbal level (mainly in the work book) and on an unconscious level (using the "Focusing Technique"). This final section will put some structure on this procedure and add some final approaches to your life change program: Constructive Imagination, Constructive Affirmation and Creative Self Commands within the frame work of Goal Setting.

### **11.1. THE CREATIVE UNCONSCIOUS: I X V = R**

The area of mind we call the unconscious has great power for good or ill. The aspect of the unconscious that I want you to work with is called The Creative Unconscious. It operates on a type of formula: "I X V = R" which stands for Image times its Vividness equals Reality for the Creative Unconscious. Since your subjective view of reality is the one you operate from, you tend to make your objective and subjective realities match each other. This is the "Self-Fulfilling Prophecy" concept. Once a vividly imagined experience is recorded in the Creative Unconscious you are stuck with it until you re-program it with another experience. This re-programming involves the two aspects mentioned above: Constructive Imagination and Constructive Affirmation (augmented by the Creative Self Commands approach) which are major aspects of effective goal setting techniques.

The Creative Unconscious maintains your reality by making you act like the person you see yourself to be. This reality picture you carry around with you in your Creative Unconscious is based upon your currently dominant image of truth and reality as you recorded it from your subjective interpretation of the world. In order to be consistent you act like your unconscious picture of the "real" you (which is NOT NECESSARILY your "Intrinsic Self"). Remember the computer slogan I stated at the beginning?: GI GO (Garbage In, Garbage Out). This is the reason for all the emphasis on self-talk. Its impact on building either a positive or negative image of reality is powerful to the extent that you vividly imagine, experience and feel the imagined event in your Creative Unconscious.

### **Yesterday's Dreams (and nightmares!) are Today's Realities**

Your present version of truth and reality is stored in the Creative Unconscious and it got there through you accepting a lot of (mostly garbage) input in your past in the form of words, images and feelings. This is the content of your Imposed Self.

You can create a new truth and reality that is in line with your Intrinsic Self by re-programming your Creative Unconscious with positive pictures, images, feelings and words displacing the old ones. You change this image by locking out the turkey/judge talk of others (be more like a duck and let it roll off your back like water), changing your own self-talk and using, on a daily basis, Constructive Images and Affirmations (reminders to yourself) of a positive reality. This whole process can be seen as being Constructively Motivated, the basic attitude of a Winner.

## 11.2. THE PSYCHOLOGY OF WINNING

As Waitley says about his audio cassette program "The final value of The Psychology of Winning will depend on how many of its insights and guidelines you can, or choose to, adopt as habit-knit parts of your own growing personality." I provide you with his description of the "Ten qualities of a winner" that is discussed in much more detail in his book and cassette program.

### 11.2.1. THE TEN QUALITIES OF A WINNER (see Waitley)

Attitude Qualities	Action Qualities
<p>1. POSITIVE SELF-EXPECTANCY The most readily identifiable quality of a winner is an overall attitude of personal optimism &amp; enthusiasm. Winners understand the mind-body relationship--that body expresses what the mind is concerned with. They know that life is a self-fulfilling prophecy, that you usually get what you actively expect. Leadership, the ability to attract the support &amp; cooperation of people, is a natural by-product of positive self-expectancy. A winner's self-talk is: "I was good today. I'll be better tomorrow." Losers say: "With my luck, I was bound to fail."</p>	<p>2. POSITIVE SELF-MOTIVATION The positive self-motivation of winners derives from two sources: 1. their self-expectant personal &amp; world view &amp; 2. their awareness that, while fear &amp; desire are among the greatest motivators, fear is destructive while desire leads to achievement, success &amp; happiness. With this in mind, they focus their thinking on the rewards of success &amp; actively tune out fears of failure. Winners say: "I want to...&amp; I can!" Losers say: "I can't because..."</p>
<p>3. POSITIVE SELF-IMAGE. Winners are especially aware of the tremendous importance of their self-image &amp; of the role their imagination can play in the creation &amp; upgrading of the self-image. They know the self-image acts as a subconscious life-governing device; that if in your self-image you can't possibly see yourself doing something, achieving something, you literally cannot do it! They also know the self-image can be changed since the Creative Unconscious is incapable of distinguishing between a real success &amp; a success <b>imagined</b> again &amp; again vividly &amp; in full detail. A winner's self-talk is: "I see myself changing, growing, achieving, winning!" Losers say: "They're <i>my</i> hang-ups, faults &amp; stupidities &amp; I'm stuck with 'em."</p>	<p>4. POSITIVE SELF-DIRECTION. Winners in life have clearly-defined constantly referred to, game plans &amp; purposes. They know where they're going every day, every month, every year. Their objectives range all the way from lifetime goals to daily priorities. And when they're not actively pursuing their goals, they're thinking about them--hard! They know the difference between goal-achieving acts &amp; those which are merely tension-relieving...and they concentrate on the former. Winners say: "I have a plan to make it happen. I'll do what's necessary to get what I want." Losers say: "I'll try to hang in there--muddle through the day somehow."</p>

5. **POSITIVE SELF CONTROL** The positive self-control of a winner is acceptance of 100% responsibility for causing the effects in their lives. Winners realize they personally have the power to take control of many more aspects of their lives, both mental & physical, than were heretofore thought possible. They know that barring physical damage or congenital faults, self-control is the key to both mental & physical health & can contribute enormously to total well-being. Winners say: "I take the credit or the blame for my performance." Losers say: "I can't understand why life did this to me."

6. **POSITIVE SELF-DISCIPLINE** Positive self-discipline is the ability to **practice within**. Winners are masters of the art of simulation. Like championship athletes, great performers & other top professionals, they practice flawless technique in their minds over & over, again & again. They know that thought begets habit & they discipline their thoughts to create the habit of superb performance, the mark of a winner. Winning self-talk: "Of course I can do it. I've practiced it mentally a thousand times." Losing self-talk: "How can you expect me to do it? I don't know how."

7. **POSITIVE SELF-ESTEEM** Winners have a deep-down feeling of their own worth. They know that, contrary to popular belief, this feeling of self-acceptance & deserving is not necessarily a legacy from wise & loving parents. History is full of saints who rose from the gutters & social monsters who grew up in loving families. Winners are not outer directed. Recognizing their uniqueness, they develop & maintain their own high standards. Though they recognize the universality of fear & anxiety, winners **don't give in** to these. Winning self-talk: "I do things well because I'm that kind of person." Losing self-talk: "I'd rather be somebody else."

8. **POSITIVE SELF-DIMENSION** Winners see their total person in such a fully-formed perspective that they literally become part of the "big picture" of life--& it of them. They have learned to know themselves intimately. They have learned to feel at one with nature & the universe. And they have learned to be aware of time; it's their opportunity to learn from the past, plan for the future & live as fully as possible in the present. Winners say: "I live every moment, enjoying as much, relating as much, doing as much, giving as much as I possibly can." Losers say "I'm only concerned with me."

9. **POSITIVE SELF-AWARENESS** Winners know who they are, what they believe, the role in life they are presently filling, their great personal potential-- & the future roles & goals which will mark fulfillment of that potential. They have learned these things & are constantly adding to their knowledge, through experience, insight, feedback & judgment. As a result they can continuously not only "play from strength" in the game of life, but also avoid errors & correct weaknesses. Their judgments are characterized by extreme honesty. They don't kid others & they don't kid themselves. Winners say: "I know who I am, where I'm coming from & where I'm going." Losers say: "Who knows what I could do if I only had the chance."

10. **POSITIVE SELF-PROJECTION** Winners practice positive self-projection. They project their best selves every day in the way they look, walk, talk, listen & react. They specialize in truly effective communication, taking 100% of the responsibility not only for communicating information to, but also for receiving information from, every person they contact. Winners say: "Tell me what you want, maybe we can work on it together." Losers say: "There's no point in discussing it, we're not even on the same wave length."

### **11.2.2. IN ORDER TO ACTUALIZE THIS WINNING LIFE STYLE YOU MUST:**

- ∞ Imagine vividly (using all your senses) the desired change already occurring
- ∞ Work on obtaining the skills and information to make it to your goal
- ∞ Lock out external and internal garbage inputs.
- ∞ Lock on to positive thoughts towards the goal; the "I can's", "I will's" "I choose to's"
- ∞ Allow yourself mistakes since all new endeavors will involve mistakes. Treat them as feedback that you are temporarily off course and point to the way to make corrections. Mistakes are stepping stones.
- ∞ Have faith in your ability and persist on course.

A fundamental difference between winners and losers is that WINNERS see what they want and move towards it whereas LOSERS see what they don't want and move away from it (and ending up who knows where?).

### **11.2.3. WINNERS (CONSTRUCTIVELY MOTIVATED PEOPLE):**

- ∞ Are self-starters and don't need or want someone pushing them
- ∞ Accept responsibility and accountability-they are the ones who will get it done
- ∞ Don't pass the buck-they are responsible for either success or failure
- ∞ Look for solutions, not excuses
- ∞ Have a tremendous drive, energy and enthusiasm
- ∞ Move forward with dignity, strength, confidence and poise

### **11.3. CONSTRUCTIVE IMAGINATION**

(for more information see "Using Imagery for goal setting and personal problem solving" and "Creative self commands")

Most of your limitations are self-imposed. You perceive or experience reality, the subconscious stores this version of reality and the Creative Unconscious maintains it by directing your behaviour in accordance with your version of reality. One of these realities is called "Self Image", the sum of all your attitudes and beliefs you hold true about yourself. This self image determines those aspects of life you are most comfortable with and if this image happens to be one of a loser, that's where you will feel most comfortable. To surpass this "Comfort Zone", you need to work on raising your self image towards the winner image. From this change in self image, new behaviour will result, which in turn will fortify and raise the self image in a boot strap manner. This process begins in your imagination and works on the Creative Unconscious (your "Reality Structurer") and then works its way out. There are some general principles for this process:

- ∞ Vividly use imagination to reinforce a positive self image, experience yourself as a winner using all your senses.
- ∞ Be in the first person--with all your senses imagine yourself doing the things you want
- ∞ Make intentional deliberate use of imagination to first imagine the constructive positive change in yourself
- ∞ Build positive expectations for a particular change
- ∞ Create drive and energy to accomplish the change, restimulate the feeling that accompanies an accomplished goal or task

- ∞ Mentally and emotionally prepare yourself for the change by anticipating how you will feel and what it will be like (this will work to raise your "Comfort Zone" closer to success)
- ∞ Practice in the imagination and mentally prepare for a predetermined outcome

Once you have created a reality picture, you relax. Don't fight or force the outcomes. It's more like planting a seed. You can nurture and provide optimum conditions for growth but you can't force it: No amount of coaxing, haranguing, reminding etc. will make it grow faster or better. This is handy since you feel the reality pictures as vividly (with as many senses) as possible and then let them develop. Relax and have faith in your Creative Unconscious.

In order to increase the vividness of your imagery here is an exercise to help you. Each of the senses is dealt with so that you can improve your ability to imagine sound, smell, taste, touch/body and vision (from Shorr). If you want to practice more, see "Using Imagery for..." and "Techniques for the Training and Use of Imagination".

### **Relax and let the imagery flow.**

VISION: Ocean waves breaking on the shore; City lights at night seen from a hill top; A tree; The freeway at rush hour; Stars on a clear cold night; The sun as it sinks below the horizon; A football stadium; A flash of lightning; Your name as you write it.

HEARING: Loud laughter; The ring of a telephone; Church bells ringing; An alarm clock going off; A dog barking; The clinking of glasses; Rain on the roof; A door slamming shut; The clapping of hands in applause; A high wind.

SMELL: Cooking fish; Perfume; Something burning; Fresh baked bread; Gasoline; Cigar smoke; Roses; Rotten garbage; Fresh paint; Onions; Ammonia.

TASTE: Chocolate; Salt; Sugar; Lemon; Ice cream; Pepper; Watermelon; Peppermint; Toothpaste; Peanut butter.

TOUCH: Feeling the touch of fur; The prick of a pin; The touch of a baby's cheek; A toothache; The touch of a man's whiskers; A very tight shoe; Rubbing grease between two fingers; Touching something hot; A stomach ache; Rubbing your finger over sandpaper.

## **11.4. EFFECTIVE GOAL SETTING TECHNIQUES**

Before we move into the area of Constructive Affirmations, it is important to emphasize that all of these techniques are part of life planning and effective goal setting. True, you do take life as it happens (do you have any choice?) but you can also make it happen if you live life on purpose (instead of being "The billiard ball on the great pool table of life, being knocked here and there, never knowing where you're going or have come from.") Your goals are given internal reality with the pictures and images you have. If you hold onto a clear vivid picture of your goal, the Creative Unconscious will create the ways and means to get you there. To be successful, you must imagine these mental pictures/scenarios, lock onto them and trust the Creative Unconscious to bring the picture to completion in reality.

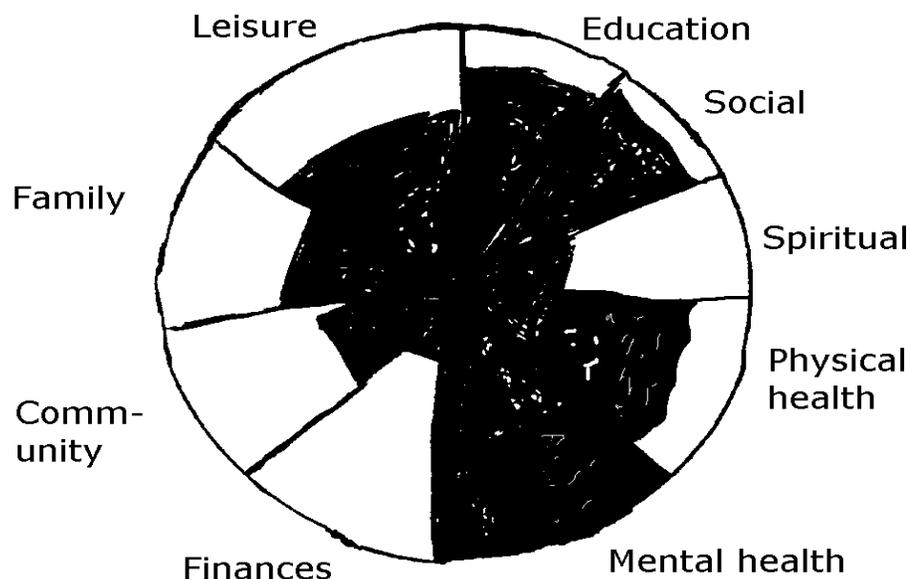
### 11.4.1. THE ASPECTS OF EFFECTIVE GOAL SETTING ARE:

- ∞ Setting goals gets information to the unconscious fast
- ∞ Clearly imagine it. The creative mechanism works to bring images into reality
- ∞ Lock on to a clear and vivid image, using all senses. To make it more real, put it on paper and have an external picture available.
- ∞ Goal setting automatically opens your built in filter system and lets messages get through that are important to the achievement of your goals especially the Creative Self Command technique
- ∞ Goals reduce or eliminate moving backwards in life by giving inner and outer direction in life
- ∞ Have faith in your own Creative Unconscious mechanisms
- ∞ Lock onto the positive thoughts towards the goal; the "I can's", "I will's", "I choose to's."
- ∞ Block out the negative thoughts towards the goal; the "I can't's" and "I mustn't's".

### 11.4.2. RULES FOR EFFECTIVE GOAL SETTING

a. Balance Goals: The BIG PICTURE: Strive to excel in several areas of life, not just one or two. Consider balance among life areas such as: Personal, Spiritual, Marriage, Family, Physical health, Mental health, Social, Vocation/Job, Education, Recreation/Leisure, Community service, Retirement, etc. Examine your life style and determine if your goals all fit together in terms of "total life " *balance*. Do you clearly imagine how you want your life to be integrated into a meaningful "BIG PICTURE"? What is the big picture for each part of your life? Are you leaving out, under emphasizing or over emphasizing, the value of some of the important parts of your life?

Activity: Draw a big circle and slice the circle into pieces (The Big Pie of Life!). Each piece represents an area of your life and the size of the pieces represent their importance to you. Then shade in each piece in terms of how close you come to fulfilling that aspect of your total life pattern. For example:



b. Set Priorities :Be sure your goals are consistent and compatible with one another. In order for your goals to work harmoniously, they must be aligned so that they all work towards completion of the overall life plan: "The Big Picture". Goal diffusion or goals that are going in the opposite directions creates disharmony and discomfort.

Activity: List your goals in order of their priority of importance so that you can act in a more consistent manner. Compare the amount of time, energy, money etc. you actually spend on a goal with your priorities. Do they match?

c. Keep Goals Constructive and Positive: Always keep in mind what you want and don't dwell on what you want to avoid. For example, don't goal set to quit loosing your temper. Goal set your imagery to experience yourself as a calm, poised person.

Activity: Take any goal stated in an avoidance manner and convert it to a positive constructive statement.

d. Clearly Define Your Goals: "Think them, then ink them"--write them down. Remember, the clearer the picture, the faster you move towards it. A sharply focused goal opens up your mind to information that will help you to attain your goal. If you can't actually imaginatively experience yourself accomplishing the goal, you don't have a clear image and you more than likely will be unable to bring that goal into reality. Vague goals such as, more money, happiness, better grades etc. seldom have enough structure and energy in them to actualize.

Activity: Take five goal and describe the mental image of the way you will be, feel, look, think; what your environment will be like. Be as clear and specific as you can.

e. Lock On To the End Result and All of its Parts: See the end result clearly and vividly and have faith that your Creative Unconscious will take you there. Imagine the end result clearly and vividly as though it were already accomplished and then have faith in your Creative Unconscious to take care of the sub-goals along the way. Imagine ahead six months and state your goal in present tense as though the desired end result is a reality for you.

Activity: List five goals and state them as though you have already accomplished them in present tense language.

f. Be Accountable: Your motto should be "If it's going to be, it's up to me". This is the attitude you must have to bring your goals into reality. If you turn over the accountability and responsibility for the success of your goals to the Good Fairy, Prince/Princess Charming, family members, friends, or business associates, your chances of success are not very good.

Activity: List five goals and then specifically describe how you are going to be personally accountable for getting them accomplished.

g. Lock Out All Time Restriction: Although some goals automatically have time restrictions (e.g., school or work assignments, loans, schedules) it is best to avoid time frames because they cause two problems:

- ∞ They can cause you to press if you are not getting close to accomplishing your goal and you get into the "I have to's..."
- ∞ They can cause you to procrastinate if you see your goal as far off in the future.

If you lock-on to a specific time to get your goal accomplished, then you lock-out options that may help you realize your goal much sooner.

Activity: List some ways in which you pressed and five ways in which you procrastinated in your past goal setting activities.

h. Keep Your Goals Confidential: Share your goals only with those who can help you attain them or will enjoy the attainment of them (avoid the turkeys/judges!!). Use good judgment and prudence in revealing your goals because people will place obstacles in your path and find ways to get other people to work against you. Reveal your goals only to those who can assist you in the realization of your goals.

Activity: List five goals and then decide what person, if any, you should reveal them to.

i. Update Your Goals Regularly: Don't set your goals out of sight, set them just above your Comfort Zone. When you reach them set them higher again towards your main dream. Don't lock-out spontaneous possibilities by feeling you have "arrived"; "I've GRADUATED!! Now I know everything." Continually look for new points of departure. You should be constantly stretching yourself and projecting out ahead as you are working towards a goal, reset your goals and project ahead past your goal. You should set goals just as high as you can honestly and clearly see yourself accomplishing them. Seldom does anyone exceed their own expectations.

Activity: List five goals and then stretch them a little to generate some alternative spin off from the attainment of the goal.

j. Write Out Your Goals: It is absolutely necessary for you to write out your goals in affirmation form. An affirmation is a statement of fact or belief that is written out in a personal, positive and present tense language as though the goal were already accomplished. By writing them out, you take them out of the realm of chance and you deliberately control the programming of your Creative Unconscious by directing the image of the end result you want. For example:

*Goal*: More self-respect. *Affirmation*: I like and respect myself and I am worthy of the respect of others.

Activity: This will be taken up in more detail in the next section on affirmations.

k. Imprinting on Your Creative Unconscious: This is the deliberate and systematic controlling and directing of the kinds of changes that you want to make. Through the use of vivid imagery, you bring about the end result on the subconscious level. Through the constant repetition of the image you want, you imprint it through a three step process:

- ∞ Read the goal
- ∞ Imagine vividly the end result
- ∞ Feel the emotion that goes along with the accomplishment of the goal.

Activity: Through out your life, repeat this imprinting process several times each day and your goals will be realized faster than you realize. The Creative Self Command technique is excellent for this imprinting process.

I. Personal Application: It is of utmost importance that the areas you select in your life plan have meaningful "pay-value" to you; i.e., that you are aware of those areas where you have potential which is not being fully utilized but, with further development of your effectiveness, would be personally profitable to YOU in terms of greater happiness, achievement, etc. You survey each area and decide if you have any potential in this area that you're not using and would it be personally profitable to you to expand in this area. Consult the list "Suggested Areas for Personal Development" for ideas.

Activity: List the characteristics or skills that you want to develop, and for each describe how it would be personally profitable to you to utilize this potential. Again, be as specific and concrete as you can.

## **11.5. WRITING EFFECTIVE CONSTRUCTIVE AFFIRMATIONS**

Affirmations are written as if you see, feel and experience yourself with your desired goal or changes already accomplished. Affirmations put you into a "Can Be and Can Do" mind set in the Creative Unconscious. They cause you to believe, at the Creative Unconscious level, that you are in a new zone, raising your self-image and its corresponding expectations. This procedure is not a new one for you. You have been affirming all of your life and you will continue to do so for the rest of your life. Your task, should you choose to accept it, is to deliberately control the input of information via Affirmative Positive Self Talk plus Creative Self Commands and thus direct the changes you intend to make in your life.

### **11.5.1. USING YOUR AFFIRMATIONS**

Words: READ the words of your affirmation several times each day. The best times to use affirmations are when you get up in the morning. Also just before you go to sleep and during the day when a relaxed time is available, i.e., between classes. Repetition of the affirmations is essential. Three key affirmations are:

***"I control my self-talk and am very positive about myself."***

***"I easily find ways to lock out negative information from my environment. I am my own expert on me!"***

Post this one affirmation some place where you'll always see it:

**"I ENJOY SAYING MY AFFIRMATIONS SEVERAL TIMES DAILY"**

Pictures: As you read your affirmation, you should be vividly IMAGINING and EXPERIENCING yourself clearly as having accomplished the change you want or the end result you intend to create. Through Constructive Imagination you are displacing old self-images with new pictures of how you want to feel and act. Remember, you are practicing and experiencing the change consciously to

begin with, but through your IMAGINATION you are turning your expectations over to your Creative Unconscious and very quickly you will begin moving easily and naturally to your new performance REALITY.

Feelings: Feeling the emotion you want is very important for impact. You should be gathering up the feelings that accompany the accomplished goal. The affirmation will affect your system in a positive way in direct proportion to the frequency you use VIVIDNESS AND EMOTIONAL involvement. Remember  $I \times V = R$  (Image times Vividness equals Reality for the Creative Unconscious).

Generally speaking, the degree of imprinting of your affirmation can be expressed this way:

∞ Just Reading affirmation:	10% impact
∞ Reading AND Picturing:	50% impact
∞ Reading AND Picturing AND Feeling	80% impact
∞ Creative Self Commands (CCS)	100% impact

### **11.5.2. GUIDELINES FOR TRANSLATING EACH SENTENCE INTO A POSITIVE, CONSTRUCTIVE, PRESENT TENSE "I AM" or "I CHOOSE" AFFIRMATION.**

(1). Personal: You can only affirm for yourself. Don't try to affirm qualities or changes in other people or to correct or alter situations that you can't control. In writing affirmations, YOU are changing YOUR self-image through your personal affirmation statements. Only you can deliberately control the input of information and imaginative evocation that brings about the change in your Creative Unconscious self-image. Affirmations should be directly related to your own goals, things you feel will be profitable and beneficial to you.

(2). Positive: Write out your affirmations using positive words and phrases. Do not describe what you are trying to avoid, move away from or eliminate. You must paint, for your Creative Unconscious, a vivid word picture of the change you want using positive statements. For example, don't make an affirmation like "I'm no longer lazy." but rather put it into a positive statement like "I am energetic". This triggers the picture of the change you desire.

(3). Present Tense: Write out your affirmations in the present tense. The reason you use only the present tense in describing your affirmations is that this is the only time frame the Creative Unconscious operates on. Statements like "Some day..", "Maybe I'll..", "Tomorrow I'll.." create pictures that make you feel detached from the behavioural change you want to experience NOW. You want to feel like the change is already happening and that you are experiencing the change inside your own mind and body. It is important for the Creative Unconscious to receive a picture of you as though you are looking out of your own eyes at what you are achieving and to feel the emotional response to that change.

(4). Indicate Achievement: Do not indicate just the ability "I can.." in your affirmations, but concretely indicate the ACTUAL achievement. Statements like "I am..", "I enjoy..", "I am becoming.." and "I have.." express to the Creative Unconscious the picture of your behavioural change that you desire. By using affirmations you're assuming, on the unconscious level, that you are already acting like the person you indicate you want to become. The more you unconsciously act

AS IF you are already in possession of that quality or change, the faster will your self-image make it evident in your daily actions.

(5). No Comparisons: Don't make comparisons to other people. The technique of affirming is a personal process that has very little to do with others around you. You are a unique person and if you are attempting to compare your growth to persons above, below, ahead or behind you, it will not give you a personal way of measuring your growth progress. You may become discouraged by not measuring up to others or may get false cues as to the change in your self-image by surpassing inferiors. Do not affirm that you are "as good as" or "better than" anyone else. You just want to bring about the changes in your self-image that you desire by affirming the qualities that are best for you.

(6). Actions: You should describe the activity you are affirming in terms that create pictures of you performing in an easy, anxiety free manner. Your actions should be described by statements like: "I easily..", "I enjoy..", "I love to..", "I thrive on..", and "I show.." Statements like these carry a picture of action and accomplishment that does not cause you to feel either threatened or pushed. The result is that you keep moving towards your goals with confidence and poise.

(7). Excitement Words: Try to put as much excitement in the wording of your affirmations as you can by vividly stating your behaviour in colorful terms. Words that spark an emotional picture in your Creative Unconscious help to make the experience in your affirmation more believable and attractive. You should write out your affirmations in a manner that creates fun, pride, happiness, accomplishment and joy.

(8). Accuracy and Balance: It is important for you to affirm only as high as you can honestly imagine yourself becoming or performing. The rule of thumb is do not overshoot or undershoot. You should try to have such a clear and vivid picture of the end result you want to accomplish that you accurately stay on course to your goal and that you don't upset your emotional balance.

(9). Realistic: In writing our your affirmations, do not try to affirm perfection. It is ridiculous to make assumptions about yourself or your accomplishments that you know have very little chance of ever happening or lasting. By using terms like "I always..", "Every time I..", or "I'll never.." etc. you can place unrealistic demands on your performance in reality.

(10). Keep To Yourself: Your affirmations should be for yourself ONLY because people will constantly try to remind you of the "Good 'ol you" self-image. Without really meaning to hold you back, the people around you get upset with you when you start changing and growing. If you reveal your affirmations and goals to others, it allows them to work against you and very often causes you to press to get your goals accomplished which is self-defeating. Use good judgment. Only reveal your affirmations to those persons who need to know them and who can help you to realize them more quickly.

### **11.5.3. AFFIRMATIONS CREATED BY OTHERS**

There are now many books of affirmations. You can select any of them or modify them to better suit yourself and use them to develop any others that have meaning for you. I recommend using the choices wording since it's not as prone to trigger the "Ya but" response at the end.

## 12. USING IMAGERY FOR GOAL SETTING AND PERSONAL PROBLEM SOLVING

I introduced the idea of "Constructive Imagination" as a valuable tool in becoming a winner. Also through out this section "Becoming a Winner in Learning and life" I mention experiencing yourself in your imagination as having already attained a certain goal or imagine behaving in a manner consistent with a given affirmation. The "Creative Self Command" technique gives you whole Mind/Brain tools that add considerable power to the whole process. The use of imagery can often bypass verbal roadblocks and get to the root of the matter. Many people tend to over-intellectualize and become buried in their own words. The use of imagery associated with a feeling, problem, situation etc. can be most useful in tracking down the reasons for everyday upsets.

The material in this section is based on the work of Arnold Lazarus and provides you with the basic techniques and approaches contained in his book In the Mind's Eye: The Power of Imagery for Personal Enrichment (1977/1984). For further information consult this book and listen to his tapes Mental Imagery: Your Hidden Potential and Mental Imagery: Techniques and Exercises. Listen also to Shorr's tape Imagination: The Teacher Inside You. Both of these people use imagery techniques in their professional work with clients and have literally hundreds of cases from their own practice and that of others indicating the tremendous power of the use of imagination. The systematic application of imagery exercises can provide you with a greatly increased sense of personal power and control over your life. This is interesting since most people consider using their imaginations as a source of escape from problems, boredom and intolerable situations. There's no denying that this is true, but that isn't the extent of it by any means.

### 12.1. EXAMINING YOUR IMAGING ABILITIES

There is a wide range of individual differences in people's ability to form vivid images from "Perfectly Distinct" to "Indiscernible". The techniques described here will work even though you don't think your ability to create an image is great. You will benefit from this approach if your images are "Fairly Clear". However, they are most effective when the image is the most vivid and real (as close to a perception/sensation) as possible. Thus, it is helpful to develop this ability.

To give you an idea of your imaging abilities I include Lazarus' Imagery Vividness Scale. If your images are in the "2" range of "Fairly Clear" you will be able to use this approach with benefit. If they fall below this level you will have to "beef up your imagination". Section "J: Techniques for the Training and Use of Imagination" (p. on) provides suggestions. In addition, just using and enjoying the process of imagination strengthens the ability. Remember to include all possible aspects of experience in your image of it and don't restrict it to vision. Include hearing, smelling, tasting, emotions, and various body senses; that is, try to make it as close to an actual experience as possible.

### 12.1.1. THE IMAGERY VIVIDNESS SCALE

Use the following rating scale to measure the vividness of your image:

- 5 = Perfectly distinct, perception like.
- 4 = Very clear
- 3 = Moderately clear
- 2 = Fairly clear
- 1 = Unclear
- 0 = Very unclear, indiscernible, can't form an image.

After reading each item, close your eyes and form an image using as many senses as possible and then record your score

#### Rating

Think about a very close friend or relative:

- 1. Imagine them standing in front of you.
- 2. Imagine them laughing.
- 3. Imagine their eyes.
- 4. Imagine a bowl of fruit.
- 5. Imagine driving down a dry, dusty road.
- 6. Imagine your self throwing a ball.
- 7. Imagine your childhood home.
- 8. Imagine a white, sandy beach.
- 9. Imagine looking into a shop window.
- 10. Imagine a blank television screen.
- 11. Imagine the sound of a barking dog.
- 12. Imagine the sound of an exploding firecracker.
- 13. Imagine a hot shower.
- 14. Imagine the texture of rough sandpaper.
- 15. Imagine lifting a heavy object.
- 16. Imagine walking up a steep stairway.
- 17. Imagine tasting a lemon.
- 18. Imagine eating ice cream.
- 19. Imagine the smell of cooking cabbage.
- 20. Imagine yourself in front of a rose bush in full bloom.

A perfect score of 100 would mean that your images are as clear as perceptions/sensations. A score of 80 would mean the images were "very clear". Very few people score in these ranges. If your score is 60 or more it means that you have well-developed powers of imagery ("moderately clear"). If your total score is 30 or less it is doubtful if this approach will be of much use. A score of about 40 indicates that your images are "fairly clear" and is the approximate lower limit for using this technique. You can develop your imagery ability with practice and using the techniques and exercises in section "J" (p. on).

## **12.2. THE ASSOCIATED IMAGERY TECHNIQUE** (see Lazarus, chap 1)

If you feel tense, nervous, perplexed or otherwise upset and you can't figure out why you're feeling this way try this:

- ∞ Relax as much as possible (see the various relaxation techniques) Make sure that your entire body is comfortable before beginning relaxation. Sit or lie down so that your body is fully supported and can switch off all tension.
- ∞ Return to the troubling feelings and increase them.
- ∞ Immediately notice any image that comes to mind. Whatever that image happens to be, experience it as vividly as possible.
- ∞ As you keep your attention on the image, others may take its place. If so, experience each one as vividly as possible.
- ∞ If different images don't come to mind, zero in on the original image to get as much detail as possible and notice its parts. This will help you in relating different parts of the same image more meaningfully or bring up other images for you to examine.
- ∞ As you follow each image, you may return to some of them or to parts of them. Just keep on experiencing the images as vividly as you can.
- ∞ If an image is felt to be particularly meaningful, important or interesting, note it for further reference and examine it in more detail.

This exercise often permits interesting insights and self-revelations to come to mind. It's the non- or pre-verbal complement to the verbal techniques of "free-association" and "stream of consciousness" which have been used for years. It can be applied to any life area which is perplexing and which you want to examine in more detail.

## **12.3. THE EXAGGERATION TECHNIQUE** (see Lazarus, chap. 2)

This technique is more directive and systematic than the "associated imagery" technique. Imagery can be used for personal problem solving purposes since a straightforward image can often solve puzzling situations. If you can't account for some of your own actions and feelings, try imagining yourself in the situations that create these reactions. If no answers emerge then use the "exaggeration technique" by taking the imagined situation a few steps further than the real situation.

- ∞ Relax as much as possible. Make sure that your entire body is comfortable before beginning relaxation. Sit or lie down so that your body is fully supported and can switch off all tension.
- ∞ Imagine you're in the troublesome situation.
- ∞ Imagine the consequences that occur as a result.
- ∞ Take these consequences and exaggerate them.
- ∞ Continue exaggerating the consequences until you imagine the worst possible outcome.
- ∞ Now, vividly imagine yourself coping with the situation, surviving even the most catastrophic outcome. When the real situation occurs, your imagined outcome will seem ridiculous by contrast and you will have gained a more balanced perspective on the situation.

This technique can push you through the barrier of the resistance to facing unpleasant things. When situations are distasteful or disagreeable, your natural wish is to avoid them. But when you avoid confronting and working through negative emotions and situations you seldom master them. By exaggerating the potential consequences, you not only confront reality but also transcend the situation and achieve a more balanced or broader perspective. This can give you more insight and a better idea of other methods of dealing with your life problems. It is particularly useful if you're over anxious and tend to "awfulize and absolutize" things.

#### **12.4. THE IDEALIZED SELF-IMAGE TECHNIQUE (ISI)**

This technique goes to the heart of being a winner. It's the grand daddy of the success-oriented techniques which make up goal setting. Since our images tend to serve as self-fulfilling prophecies it is vital to use them for positive success oriented purposes and not just when things aren't going as we would like. When you focus on your mistakes, inadequacies and rejections, you end up expecting to fail. This negative view can easily become reality.

- ∞ Relax as comfortably as possible. Make sure that your entire body is comfortable before beginning relaxation. Sit or lie down so that your body is fully supported and can switch off all tension.
- ∞ Close your eyes and imagine yourself possessing various qualities and skills that you would like to have. It is assumed that you have done some work on realistic goals so that your ISI is not way beyond your capacities. Try imagining yourself attaining various attributes that can be achieved in a relatively short time. Be as specific and "behavioural" as possible in the attributes you desire. Don't stop with vague general images but get specific and concrete.
- ∞ In your imagination, carefully contrast and compare your ISI with your actual self-image. This will help you set specific goals so that you can be actively involved in achieving the new behaviours you desire.
- ∞ Imagine and re-experience a time when you were doing something very well, achieving and accomplishing to your potential. Dwell on this and recapture the whole body feeling of it.
- ∞ Bring this whole body feeling of excellence, achievement and success to your ongoing activities. Bring it to anything you are doing in present time or plan to do in the immediate future.
- ∞ Keep on bringing your ISI into vivid awareness. Whatever you are doing, have a whole body identification with your ISI. When you notice a discrepancy between your real self and your ideal self, stop and ask what you're doing that is not right for you. Imagine yourself changing your approach. Begin to act and feel more like your ISI.

## 12.5. GOAL REHEARSAL TECHNIQUES (see Lazarus chap 4)

This collection of techniques employs the repeated use of images to build self-confidence and increase skill levels by rehearsing your performance in your imagination.

### 12.5.1. EXAGGERATED ROLE-TAKING

You have learned how to do many things by imitation or observational learning. In this technique, you imagine someone else coping easily and effortlessly with a situation that would ordinarily prove difficult for them. Then, you imitate the successful person's actions.

- ∞ Relax as much as possible. Make sure that your entire body is comfortable before beginning relaxation. Sit or lie down so that your body is fully supported and can switch off all tension.
- ∞ Imagine the problem situation.
- ∞ Take an inventory of all the desirable traits, behaviours, and skills that would enable you to handle the situation.
- ∞ Think of someone who possesses these attributes and imagine them in the situation handling it skillfully. Make this as vivid as possible.
- ∞ Next time, when you are in the problem situation, immediately bring the image of the skillful person to mind and imagine how they would behave. Then go right ahead and imitate this person.
- ∞ To help this process, practice the problem situation in your imagination in advance of actually confronting it. It is important to rehearse the situation several times so that when it actually occurs, you're ready for it and comfortable inside with the new desirable behaviours. They will not feel so strange.

Exaggerated role-taking is especially useful when you have to be with people that make you uncomfortable, nervous or inferior. Imagine yourself as someone very powerful and important and play it to the limit. It is important to spend time creating a vivid, deliberate and very detailed scene in your imagination. The more real it is in your imagination, the more impact it will have on your actual performance.

### 12.5.2. GENERAL GOAL REHEARSAL TECHNIQUES

The general principle behind this set of techniques is "*If you repeatedly and conscientiously [imagine] yourself achieving a goal, your chances of actual success will be greatly enhanced.*" (Lazarus, 1977/1984, p. 61). It is vital to repeatedly and conscientiously do this process for it to work. In many ways, it is like actual performance. You would not expect to improve your ability in any sport or music or dance or interpersonal relations or anything without practice. The same goes for imaginary performance. The "Practice makes perfect" saying applies to both equally. "...the deliberate practice of goal rehearsal can maximize and actualize whatever potential talents and abilities lie dormant in a person. And everyone has the capacity to be happier, more relaxed, more

self-accepting, more confident, and more effective in their dealings with other people in innumerable contexts." (Lazarus, 1977/1984, p. 72) "The powers of goal rehearsal are difficult to overstate. When people [imagine] themselves achieving things they wish to achieve, and when they rehearse these images over and over, week after week, month after month, the probability of reaching their perceived goals becomes more and more likely. But many problems can block one's path--fears and phobias, undesirable habits, negative emotions, psychosomatic disorders, even 'future shock.'...[you can] use imagery to eradicate each one of these potential barriers and frustrations." (Lazarus, 1977/1984, p. 74) This approach is now widely used in areas that require motor skills such as sports (swimming, skiing, tennis, bowling, basketball etc.), music performance, dance of all kinds, as well as various social situations (increasing assertiveness, overcoming shyness, rehearsals for job interviews, dating, sexual performance, selling, public speaking and stage fright.

## **12.6. TECHNIQUES TO ELIMINATE YOUR UNWANTED FEARS**

(see Lazarus, chap 5)

You might wonder at the term "unwanted" fears. Not all fears are non adaptive and harmful. Fear of *real dangers* is very useful. In addition people sometimes derive "secondary gain" from having a fear or phobia. This involves perhaps having attention given to you that you wouldn't have if you weren't afraid of whatever or you can avoid doing something or avoid some responsibility by "having a phobia" etc. Thus you need to take a hard look at the possible benefits you get from having a fear.

To discover what might be useful for you to work on in the broad area of "Social fears" ask yourself: *What specific over sensitivities do I have? What sorts of situations do I dread or avoid if at all possible? What situations make me feel squeamish or tense?* These might be feeling unduly self-conscious, afraid of failure, over concerned with receiving disapproval, rejection or criticism, losing respect from others etc. Social fears are often hidden in reaction others have to you. That is, if you have problems dealing with people, these difficulties may come from your own social fear. When you experience a social fear, others *react to your reaction* and you thereby may automatically bring on the very thing you fear will happen. This can be a vicious cycle: e.g. you are fearful that the other will notice that you're fearful. What ever you come up with use one of the techniques outlined below.

### **12.6.1. SYSTEMATIC SELF-DESENSITIZATION USING IMAGERY**

The technique of "Systematic Self-Desensitization" using imagery is one of the most effective techniques for eliminating unwanted fears. "The procedure of desensitization through imagery is based on a very significant assumption. *The things we fear in reality, we also fear in imagination.* The corollary is that *the things we no longer fear in imagination will also not disturb us in the actual situation.*" (Lazarus, 1977/1984, p. 82, emphasis in original). It involves coming at an end goal in a more gradual manner where you define the end result negatively in terms of increasing difficulty and fear and positively in terms of goal rehearsal.

- ∞ Relax as deeply as possible. Make sure that your entire body is comfortable before beginning relaxation. Sit or lie down so that your body is fully supported and can switch off all tension.

- ∞ Imagine a relatively easy, not too disturbing scene from one of the problem areas you have selected to work on.
- ∞ If you can imagine it without feeling any fear or tension, proceed to a slightly more difficult or threatening image.
- ∞ If an image upsets you, switch it off and go back to the pure relaxation.
- ∞ After a few minutes of additional relaxation, imagine the upsetting scene again and see if it bothers you less.
- ∞ Keep switching back and forth between the imagined scene and the relaxation until you have weakened the feelings of discomfort.
- ∞ Finish every self-desensitization session on a relaxed and positive note. Do not stop when you feel tense or upset. Always go back to the relaxation so that you emerge with a sense of peace.

By rehearsing these fearful or upsetting scenes over and over in a progressively more difficult progression and always countering any upset with relaxation, you can diminish the feelings of fear and upset step by step.

The technique to deal with the problem of avoidance and procrastination is very similar:

- ∞ Make a list of any unpleasant situations that you have been avoiding.
- ∞ Relax as much as possible. Make sure that your entire body is comfortable before beginning relaxation. Sit or lie down so that your body is fully supported and can switch off all tension.
- ∞ Pick any item on your list and vividly imagine your self carrying out the necessary action.
- ∞ Repeat this again and again for at least 3 minutes at a time.
- ∞ Select an item that is the easiest for you to confront. After several imaginary rehearsals, go out and DO them in reality.
- ∞ Gradually and systematically increase the difficulty of the tasks you set for yourself.

### **12.6.2. COPING IMAGERY**

Using "Coping Imagery" is a direct method for eliminating fears. To effectively use this technique you must *determine exactly that you need to do* in order to imagine yourself coping with the fearful situation. You might need to take some type of action or to define matters differently, changing your appraisal.

- ∞ Relax as much as possible. Make sure that your entire body is comfortable before beginning relaxation. Sit or lie down so that your body is fully supported and can switch off all tension.

- ∞ Imagine yourself in a feared situation.
- ∞ Be aware of the unpleasant feelings and sensations that the image arouses.
- ∞ Now, imagine yourself as vividly as possible in the feared situation but coping admirably, not feeling the least bit upset. Notice the difference in feelings and sensations of this image compared to the previous one.
- ∞ Dwell on this image of positive coping in a fearful area of your life. Rehearse it each day for a couple of weeks so that it feels natural and automatic.

### **12.6.3. ZERO REACTION IMAGE TECHNIQUE**

(see Lazarus, chap. 11)

This image is effective in calming your fears in various situations involving others such as asking a question in class for fear of appearing stupid. Even when the image differs from that actual situation, the impact of the negative outcome will be minimized after practicing this image.

- ∞ Relax as much as possible. Make sure that your entire body is comfortable before beginning relaxation. Sit or lie down so that your body is fully supported and can switch off all tension.
- ∞ Imagine your self in the uncomfortable situation and make your performance as bad as it could be in a worst case scenario.
- ∞ With this image in your mind imagine that no one pays the least bit of attention or notices your incredibly poor behaviour; ZERO REACTION!
- ∞ Repeat this image a number of times over a number of days.

### **12.7. TECHNIQUE TO CHANGE UNWANTED HABITS AND COMPULSIONS**

(see Lazarus, chap 7)

In most of the techniques described, *positive, pleasant imagery* was used. You can also use *negative, unpleasant imagery* to reduce the power of maladaptive or undesirable behaviour in conjunction with positive imagery to increase the power of desirable behaviour. In general, you use negative imagery to make you feel bad when you are behaving maladaptively but use positive to reward and reinforce adaptive behaviour. It is useful to handle compulsive or self-defeating behaviour such as smoking, excess drinking, drug use, over eating, deviant sex behaviour.

Probably, people who are considered to have strong "will power" are those who use the technique described here.

- ∞ Relax as much as possible. Make sure that your entire body is comfortable before beginning relaxation. Sit or lie down so that your body is fully supported and can switch off all tension.
- ∞ Select a behaviour that you wish to eliminate or weaken.

- ∞ Imagine all the bad consequences that arise from that behaviour; be very detailed and realistic in your imagery and make sure that the consequences do actually follow from the behaviour.
- ∞ Do not imagine any positive consequences.
- ∞ If the natural consequences do not control your behaviour, then introduce a pure strong negative image immediately associated the unwanted behaviour.
- ∞ Develop positive images of the consequences of resisting temptation. Again be very detailed and realistic in this.
- ∞ Once these images are developed, use them when you are tempted. When the problem situation arises conjure up your negative images. When you have resisted performing the unwanted behaviour, conjure up your positive images.

## **12.8. TECHNIQUE TO BROADEN TIME PERSPECTIVE: "TIME TRIPPING"**

(see Lazarus, chap 8)

This technique is useful for dealing with feelings of regret over perceived past goofs or feelings of dread over perceived/expected calamities in the future. As stated throughout this unit, the images and words you poses produce different feelings and emotions. The images that produce sadness tend to emphasize some type of loss. This could be an actual loss of a person or possession, or it could be a lost opportunity, such as not taking a job or not buying a stock which has gone through the roof. Remember: *YOUR FEELINGS AND BEHAVIOUR ARE A PRODUCT OF WHAT YOU IMAGINE ABOUT YOURSELF AND YOUR SITUATION*. You're strongly influenced by your evaluations of your past and your predictions about the future and most of your optimistic/pessimistic reactions will at first take the form of mental imagery. The way to change your feeling is to "accentuate the positive" images about your life. Bathe yourself in these enjoyable images and do so for at least fifteen minutes twice a day. Let your mind drift and roam around the positive aspects of your life (past, present and future). As soon as a negative image pops up think of a huge STOP sign and switch to another pleasant image.

"The time projection technique can be used to cope with rejections of all kinds. Feelings of rejection, feelings of failure, and other aspects of misery and gloom grow strong when we dwell on the past, on what we no longer possess, on our dashed hopes, and on what could have been if only we had known the right moves at the right time. Instead, when you go into the future, and when we realize that we play a large role in shaping that future, our mood becomes one of buoyant anticipation. The process is to picture oneself going forward in time, carefully planning a range of positive steps one can take day by day, week by week. It is essentially a self-programming technique. As the negative, self-defeating, dismal images come flooding in, they are deliberately forced out of the mind. Sometimes, one has to scream inwardly to oneself: 'STOP ! I refuse to think those thoughts!' and then one inserts the positive images over and over again." (Lazarus, 1977/1984, pp. 139-140)

How you appraise time has a great deal of influence on your general life appraisal. "Time Tripping" helps you get through the present when, for whatever reason, the events are uncomfortable and

unpleasant. When you take the time to imagine events that lie ahead of you, you automatically increase the chance of achieving self-fulfilling outcomes.

For a recent upsetting experience use the following technique:

- ∞ Relax as much as possible. Make sure that your entire body is comfortable before beginning relaxation. Sit or lie down so that your body is fully supported and can switch off all tension.
- ∞ Imagine that you have a simple "Time Machine" that can push you into the future.
- ∞ Imagine yourself two weeks into the future. Vividly imagine your regular life during those two weeks. What has transpired? Do a two week life review. How does the event appear from this point in time?
- ∞ Imagine yourself another two weeks (a month) into the future and repeat the life review. How does the event appear?
- ∞ Imagine yourself another 5 months (a half year) into the future. How does your life seem at this time? How does the event appear?
- ∞ Now take a bigger jump two years ahead of now. Imagine vividly your life two years from now. Look back and what do you experience?

Some events feel overwhelming in their effects at the time. When you look back at them from some future point they make very little difference. It produces instant relief and you can say "Too bad" and proceed with life.

If you suffer from a more chronic feeling of regret about some decision or choice some time in the past, you can gain a broader perspective by going back in time and imagining your life as if you had chosen the other alternative. Often, by doing this and imagining things differently, important insights and constructive feelings emerge.

- ∞ Relax as much as possible. Make sure that your entire body is comfortable before beginning relaxation. Sit or lie down so that your body is fully supported and can switch off all tension.
- ∞ Go back to the point in time when you made the choice or decision and take the alternative which, in your hindsight, you feel would have been better than what you did.
- ∞ Vividly imagine your life taking the alternative path. Relive the major events and people of your life from this new perspective. Vividly imagine the differences that would result in your life. Where would you be today and what would you be like? What friends would you have? etc.

Two probable outcomes of this exercise:

1. Without having the negative experiences in the past you will probably be less able to appreciate certain positive aspects of life in the present.

2. The beginnings of important ideas and discoveries and some very special present-day friendships probably started in this period.

## 12.9. IMAGERY FOR HANDLING "FUTURE SHOCK"

(see Lazarus, chap 10)

Alvin Toffler's phrase "future shock" refers to the fact that we often do not anticipate important future events and developments and fail to keep up with change and so get run down or passed by. This causes feelings of being overwhelmed, disoriented and disorganized. *The future isn't what it used to be.*

How can you prepare to cope with events that lie in the future? One technique is by "rehearsal" using projected imagery; by predicting and imagining your reactions to your most likely "future problems", the changes that are likely to happen in your overall life circumstances within the next 5 or 10 years. This does NOT mean WORRYING about the future. That is not preparing for the future. To avoid future shock you must both anticipate the events that are likely to happen and, *most important*, to imagine them as clearly and vividly as possible and to *vividly imagine yourself dealing with these situations.*

This is what Lazarus calls "Emotional `fire drills'" (p. 172) Like drills for various predicted emergencies, you can rehearse the procedures to ensure the correct behaviours are likely to follow. The prearranged plan reduces the likelihood of panic, decreases danger and equips you with adaptive behaviours--just in case. The point is to prevent yourself from being caught off-guard or taken by surprise. Don't worry that the future will become too predictable. I guarantee it won't (or your life cheerfully refunded!).

Most people, when in stressful situations, become very rigid in their behaviour, narrow-minded with tunnel vision and one-sided thinking. They become least intelligent when they most need it. Too many people do not think things through with sufficient clarity and factual reality to cope with what lies ahead. Lazarus recommends doing an "emotional stock-taking" from time to time. It is very important to actually *imagine* your self in the situations and not just note that they could occur. The image provides you with a range of possibilities that you may overlook when you only think about a situation without deliberately going into the procedure of imagining it.

To prevent future shock in your own life (as much as is possible) take these steps:

- ∞ Relax as much as possible. Make sure that your entire body is comfortable before beginning relaxation. Sit or lie down so that your body is fully supported and can switch off all tension.
- ∞ Take stock of your current situation. What are the current forces at work, home, school, etc. Think of each one of your meaningful relatives and friends. What shifts and changes are likely to happen in their lives? How are these probable changes likely to affect you?
- ∞ Imagine these anticipated changes taking place. Pay particular attention to those who you consider especially important to your life. What would happen if they moved so that close contact will not be possible? Imagine yourself missing this person but also imagine yourself developing new attachments and having rewarding relationships with someone else.

- ∞ Think about each close and meaningful relationship one at a time. Examine how the present situation will probably change in the immediate future or as far ahead as 5 or 6 years. Then imagine yourself coping with these changes. It is important that you zero in on a mental image of yourself being reasonably happy and adjusted despite losses and changes that you would rather avoid.
- ∞ Focus on the probably changes within yourself that are likely to take place over the next 5 years. Imagine yourself calmly accepting the inevitable. In your imagination experience yourself genuinely coping and feeling "So what! That's life!" about unwelcome changes.

## **12.10. CONCLUDING COMMENTS**

Very little progress and self change will be made if you just read about imagery. You must practice the imagery exercises *diligently and regularly* if you wish to have best results. Lazarus, in his book *In the Mind's Eye: The Power of Imagery for Personal Enrichment* (1977/1984), provides many examples and case studies of people successfully using these techniques. In addition, he provides techniques that can be used with children as well as techniques for dealing with psychosomatic disorders, that is, physical symptoms and problems that have a strong psychological element to them. These include such things as stomach ulcers, hypertension, dermatitis, ulcerative colitis, spastic colon, tension headaches, insomnia and the like. As well, he provides approaches to very specific problems in interpersonal relations on the job, performing before an audience, sex, dating and love, parenting and grand-parenting, suicidal behaviour, expressing honest opinions and asserting yourself, stuttering etc.

## **13. CREATIVE SELF COMMANDS (CSC): A WHOLE MIND/BRAIN APPROACH TO EMPOWERING AFFIRMATIONS**

### **13.1. THE AUTOMATIC MEMORY SYSTEM: A BRIEF INTRODUCTION**

Although this system will be dealt with in more detail in Unit Two: "Memory and Concentration" I introduce it at this point since it is a whole mind/brain approach (called "Creative Self Commands: CSC") which you can use to make your major affirmations have much more power. This "Instant Memory" approach, developed by the Institute of Advanced Thinking, is very firm in stating that mental functions are not "Cerebrocentric". There is no mechanical or physical basis for mind. They say that the primary block to more efficient mental powers is the widely held but erroneous belief that mind originates in the brain. Their approach emphasizes freeing you from this fallacious unconscious belief which will automatically have your mental capacities much less influenced by factors such as aging, fatigue, poor nutrition, sickness, anxiety, drug effects etc.

They make the distinction between three levels of mind or psychological functioning and define them as follows (p. 30 of their booklet):

*Conscious Mind*

functions while you're awake, reasons, analyzes, thinks, rationalizes, distorts thinking, controls voluntary action but HAS NO MEMORY.

*Unconscious Mind* (referred to earlier as the "Creative Unconscious")

functions like a tape recorder, records **every** impression, thought and feeling during sleep, wakefulness or so-called unconsciousness; it is automatic, controls involuntary activity, receptive, never stops, the center of all its, local STOREHOUSE OF ALL MEMORY.

*Supraconscious Mind:*

functions independent of ordinary thought processes & brains, responsible for higher or broader mental/psychic type powers, intuition, direct knowing, tap into universal mind etc., but is largely unconscious to most people.

Most are surprised to note that the conscious mind cannot remember anything. Only the unconscious mind can remember but the conscious mind does initiate or direct recall. In addition, the unconscious mind is the most powerful tool for self change. This was called the "Creative Unconscious" in the previous sections. The system described here provides you with a technique to go directly to this "Creative Unconscious" with your most important affirmations and create a more efficient way of self-change. The "Focusing Technique" and "EmoFree" has you tap into your "felt body sense".

Memory is an aspect of mind, the normal and natural power of mind to retain and recall ALL experience. Memory has no limits and the unconscious mind has an unlimited capacity to store. Forgetfulness is not due to the infidelity of memory but to our unawareness of how the mind operates.

The basic step to perfect mental capacities is to *think in a different way about the nature of mind*. The "Instant Memory" approach unblocks your perfect memory and mental capacities from self-imposed exile and allows the natural powers of your mind to work effortlessly for you.

## **13.2. THE INSTANT MEMORY TECHNIQUE**

Their approach is to put you in touch with your unconscious and supra-conscious minds using relaxation techniques ("The Tension/Relaxation Technique" and "The Self-Dialogue Technique") and then, when in a relaxed state to give your self "Creative Commands" similar to the affirmations that were discussed and used.

### **13.2.1. THE TENSE/RELEASE RELAXATION TECHNIQUE**

On page 35 of the booklet they provide you with instructions on how to do this relaxation technique. If you wish to use an instructional cassette tape for this purpose I recommend using Lee Pulos' Deep Relaxation tape. It is very similar and has soothing background sounds of the ocean and heart beat. You can also use Mark Stanford's tape Obtaining the Relaxation Response with Music. He

combines the Tense/Release technique with specially designed piano musical sequences to induce the relaxation response. These approaches emphasize mental/physical relaxation using an outside aide. The next technique prepares you for the eventual "re-programming" of your mind.

### 13.2.2. THE SELF-DIALOGUE RELAXATION TECHNIQUE

Once you have learned the "Tense/Release Relaxation Technique" you are ready to substitute a purely mental method of relaxation. Here you need not actually tense and relax your body muscles but just direct your attention to various parts of your body/mind and command relaxation. They provide you with a model self-instruction for relaxation. You can use theirs or modify it to suit your self better. Their example is as follows:

*You are now entering a state of deep, profound relaxation. Begin with your feet. Your feet are becoming lighter and lighter, more and more relaxed. This same feeling of relaxation is extending upward through your ankles, legs and thighs. They are getting more and more relaxed, lighter and lighter. All tensions are slowly draining from your body.*

*You are letting go of all tension in your pelvis and buttocks. This feeling of deep relaxation is slowly spreading to your abdomen, chest and back. You are getting more and more relaxed. Your entire body is becoming loose, light and serene.*

*This feeling of serenity is now beginning in your hands. Your hands are getting lighter and lighter and lighter. This sense of lightness and relaxation continues to flow upward through your fingers into your hands, into your wrists, into your arms and into your shoulders. You feel peace and tranquility streaming through your whole body.*

*The muscles of your shoulders are now loose and light, relaxation surges into your neck, face and head. You are letting go of all tension lines surrounding your eyes, at the corners of your mouth and across your forehead. Your breathing is becoming easier and easier. Your body is like a weightless white cloud floating silently across a clear blue sky.*

*You are now experiencing a deep profound relaxation in every cell and atom of your whole being. Your entire body is relaxed and serene, light and weightless, peaceful and comfortable. Your mind is calm, quiet and tranquil. (pp. 36-37 of their booklet).*

In this technique, as in the self-talk sections, you use the second person ("YOU") in your self-instruction. You may find it useful to make a tape of your self-instructions until the technique becomes "second nature" for you. The purpose of these relaxation techniques, outside of their intrinsic niceness, is to produce in you the "...ideal state in which to give **dynamic directions to your unconscious mind in order to 'effortlessly' produce the desired effect in the immediate present and/or sometime in the distant future.**" (p. 37, emphasis in the original booklet). This is accomplished by using "Creative Self-Commands" described in the next section.

### 13.3. CREATIVE SELF-COMMANDS (CSC)

The "Creative Self-Command" (CSC) approach is used to instill in you a method for breaking through your erroneous early conditioning about the actual nature of your mind. The point is to use CSCs until you have re-oriented your basic attitudes and no longer have need to "order" your mental abilities to function at an optimum level.

The Creative Self-Commands (CSCs) are mental directives instructing your unconscious mind (Creative Unconscious) to perform certain functions. The commands should be direct, simple, slow and impressive, given with total confidence and a detached self-assurance. The feeling of doubt will undermine your use of this ability.

The CSC should be given during the moment of ultimate and deepest relaxation when you have established the optimum conditions where your unconscious mind (creative unconscious) will unhesitatingly receive it without interference from your conscious mind and external distractions. This is the moment of maximum receptivity to change.

Your CSCs should be in your own words (i.e., words that are particularly meaningful to you) and tailored to each specific problem or situation confronting you. Practice and develop a pattern that is best for you and DO IT! The following Creative Self-Commands are to be used as models for your own personal ones.

CSC 1: Relaxation: *From now on when you say the word 'RELAX', you will immediately become as relaxed, comfortable and serene as you are now. The word RELAX' will mean complete calm, peace and relaxation in your entire being.* (p. 38 of the booklet)

This is actually commanding your unconscious mind to do what you want it to do. After some repetitions of this, the word "RELAX" will bring with it automatic and instant relaxation.

CSC 2: Memory: *You can remember instantly and automatically everything you see and hear from this moment on because it is the nature of mind to always remember. Your memory **IS** perfect and will play back in full anything you desire to remember. Your memory now works efficiently, quickly and spontaneously.* (p.39 of the booklet)

Since you have been bamboozled into believing that you have a poor memory from infancy, the primary task for you is to instruct your unconscious mind and perfect memory to work for you.

CSC 3: Examinations/Interviews/Appointments: *Tomorrow at 9:00 AM [or whatever day and time your exam or appointment might be] you will remember in detail everything you have just studied. During the exam [or interview, appointment, speech] you will be alert and confident, totally relaxed, calm, cool and collected. Your mind will be clear and your memory perfect. It is the nature of your mind to effortlessly remember. The information you have just studied will flow quickly and easily. You will function at your best.* (p. 40 of the booklet)

This CSC is particularly useful for stressful situations where memory is important. If you are studying for an exam which requires much memory work (which is true of most exams) take one or two pages of material at a time and use the relaxation technique (i.e. CSC # 1). During the moment

of complete relaxation, **Mentally See** the page or pages of material you have just read. Actually see the printing and turn the pages mentally. As you practice this over and over, you will automatically find yourself "seeing" and "reading" mentally the exact pages of the required material during the exam.

After a day of study or preparation, use this technique in bed before falling asleep. After relaxing, mentally summarize all that you have studied during the day and then use the CSC to direct your unconscious mind to effortlessly recall it when you need it.

During the exam you may temporarily not be able remember a bit of needed data. Above all do not panic! Use your affirmations, look up (not down where, according NLP, you tune into your feelings), breath deeply and fully. First, revive as much related information as possible about the missing data. This will usually help to re-establish the memory pattern for the data and provoke the needed memory. If it doesn't work then direct your unconscious mind to recall the data, then go on to other questions not worrying about the unanswered question. The answer may "pop" into your mind at a later time or another question may trigger the answer.

This technique for study takes some practice. Thus, you may have to read and study your material several times before succeeding with the technique, even though your mind records all with just a single reading. This is due to your prior conditioning in forgetfulness. Depending on how conditioned you have been, it will require practice to break through this barrier. The technique seeks to release your "instant playback" ability.

***CSC 4: Speed Reading:** When you read you will be relaxed, alert and ready to absorb all that you read. You will read faster and faster every day. You will remember and comprehend everything you read because your mind recalls all instantly. You will read each line, each paragraph and each page instantly like a photograph because your mind records every impression instantly. Your mind sees and recalls the entire page automatically and effortlessly. It is the nature of your mind to remember all that you read. (p. 48 of the booklet)*

The CSC (Creative Self Command) technique can be used for a variety of purposes beyond recall improvement, study, examination writing and reading. To illustrate the scope I include the following from the booklet. You can take your more important affirmations, the ones that are central to your life, and use them as CSCs. For example, the CCS #s 5, 6, & 7 are reinforcements to the program of Unit One on curing self-sabotage and will act as a clearing mechanism for negative input from the environment so that it can't get a hold on you.

***CSC 5: Self-Confidence:** From this moment on you will have total confidence in yourself. You now know that your mind contains all that is presently needed for your own perfect self-expression of life. You accept this prodigious power of your mind as your ever-present source of courage, poise, security and competence. All of your talents are instantly and fully available. You will handle every situation with ease and complete confidence. (p. 42 of the booklet)*

***CSC 6: New Life Style:** As soon as you come out of this deep relaxation, your refreshed mind will flood your being with creative thoughts and ideas. This stream of creative thinking will guide you to intuitively do the right thing at the right time. You are now creating new constructive habit patterns which will transform your life with new happiness, many new opportunities and new horizons. It is wonderful. (p. 43 of the booklet)*

CSC 7: Energy and Enthusiasm: *You are now experiencing a profound sense of weightlessness and relaxation. When you come out of this wonderful state of peacefulness, you will be alert, energetic, cheerful and enthusiastic. Because you are an integral part of infinite life, you now know that your life has rich meaning and dynamic purpose. From this moment on, you will be joyously happy enjoying life to its fullest extent.* (p. 43 of the booklet)

CSC 8: Public Speaking: *When you get up to face that audience, you will be in complete possession of your faculties. You will be totally confident, at ease and relaxed. You will speak with complete self-assurance because you have total recall of everything you desire to say. You will say the right thing at the right time. You will anticipate all questions from your audience and be ready with the proper answers. You will be calm and confident.* (p. 42 of the booklet)

CSC 9: Music: *You will remember instantly every note of music you have just studied. Your fingers will respond quickly, correctly and automatically while playing your instrument. You will be in full control of your ability to perform perfectly at all times. When you begin to play, you will automatically express mastery, poise, self-assurance, perfect timing and creativity.* (p. 41 of the booklet)

Great musicians automatically open themselves to the inspiration inherent in their "Supraconscious Mind". This CSC and the use of intuitive training techniques in Unit Three will open up your inborn creativity so that you can improvise, arrange, compose and perform.

CSC 10: Sports: *When you go out on the court, or against that team, you will be at your best. You will play better than you have ever played in your life. You will have stamina, co-ordination and accuracy playing against \_\_\_\_\_ (name the competition). You will WIN because you are in perfect control at all times. You will be alert, relaxed, poised and skillful.* (p.41 of the booklet)

CSC 11: Chess: *During the upcoming game, you will be calm, cool and collected. You will make the right move at the right time. You will be able to anticipate your opponent's moves. Your recall will be instantaneous and perfect at all times during the game. Your strategy will be perfect. You will WIN.* (p. 43 of the booklet)

CSC 12: Awakening Without an Alarm Clock: *You will awaken tomorrow morning exactly at \_\_\_\_\_ (use the exact time you desire to awaken). You will awaken refreshed and ready to meet life in all of its beauty and splendor.* (p. 44 of the booklet)

Other uses of the CSC technique, once you have it down, include:

- ∞ Recalling Forgotten Memories by commanding your unconscious mind to present the memory you seek while you wait expectantly.
- ∞ Finding Lost Articles by using the above approach but applied to a specific article. Command your unconscious mind to remember where you placed the article the last time you handled it and then wait confidently for the answer. To facilitate this process, reconstruct and re-enact the original place, movements and mood you had before the article was lost. Try to duplicate the original sense of loss as closely as possible. Don't try to remember too hard. Just re-live the situation and let the memory come.

As you can see, the CSC technique can apply to any ability, trait, goal or behaviour you can imagine. Be careful. You might get just what you think you want!!

#### **14. SUGGESTIONS FOR INSURING CONTINUED GROWTH**

- ∞ Review your plans and goals at least once a week. What might you do next week to improve?
- ∞ Ask what are the things you do that diminish your self-esteem or depreciate others; eliminate them.
- ∞ Affirm your self-esteem.
- ∞ Constantly re-examine the concepts in this unit on self-sabotage and internalize them through repetition. Put them into your thought patterns. Don't just think; ACT! Use FOCUSING and CREATIVE SELF COMMANDS.
- ∞ Expand your awareness through reflective thinking.
- ∞ Take a look at what makes you joyful and then duplicate it often.
- ∞ Establish priorities in your life.
- ∞ Try as much as you can to live in the here and now. Don't say "I wish..."; instead say "I intend..."
- ∞ Relax and free-flow. Poise allows you to access your inner wisdom. Use the Focusing Technique.
- ∞ Recognize that others are not at the same level of awareness as you are. Others are operating with THEIR present image of reality. DON'T CRAM THESE CONCEPTS DOWN ANY ONE'S THROAT. Convince others by your example.
- ∞ Spend time in the morning reaffirming and planning your day; spend time in the evening counting the day's wins, relaxing and affirming.
- ∞ Constantly remind yourself that affirmations are necessary for your continued growth.
- ∞ Develop a network of people who are committed to personal growth and participate in it for mutual support and assistance.

#### **15. DECELERATION OF SPIRITUAL INDEPENDENCE**

To release my potential from past restrictive programming of my subconscious, it is extremely important that I give myself the right to be and to function as I choose. It is not possible to have sound self-esteem if I am not true to myself or give up responsibility and accountability for my own life as I seek to achieve fulfillment of my needs and goals. I want to allow myself the freedom to choose without building a prison for myself with "have to's", "can't's" and "they won't let me's".

I recognize I am functioning from my own free choice and

- ∞ I can either recognize myself as important, valuable and interesting as a person or see myself as an incompetent who is unworthy and unneeded.
- ∞ I can choose to be kind, loving, helpful, loyal and compassionate or to be lazy, cowardly, mean and disloyal.
- ∞ I can choose to be happy, free and succeed in each undertaking or to fail and feel unimportant and less than others.

If I allow myself this freedom, I must recognize that I am responsible for my decisions and actions and be willing to accept the consequences they bring. I know I am the one who will answer for my every action and will profit or suffer accordingly.

Therefore, before every important decision, I ask myself what ought to be done for me? Will it injure myself or others? Is this in accord with my beliefs and goals? Is it in alignment with reality as I see it? Am I willing to fully accept the consequences?

To be truly free and to grow in self-esteem, I must not give up my growth, fulfillment or happiness to anyone.

I choose to treat myself with dignity and proceed to move toward full love, wisdom, freedom and joy, knowing I am the authority over me.

## **16. TECHNIQUES FOR THE TRAINING AND USE OF IMAGINATION**

(From Assagioli, Harman & Rheingold, Sherman and Lazarus)

### **16.1. INTRODUCTION**

Since what we call "objective reality" begins in "subjective reality" in the aspect of mind called "The Creative Unconscious" it is vital that you be trained in contacting this inner-source. One of the principle ways of doing this is through the disciplined use of imagination involving as many sense channels as possible; i.e., the more vivid and complete the imagery created, the more impact it has on the Creative Unconscious and the more likely it will eventually be manifested in "objective reality". This is particularly true of the area of self-concept/self-esteem as it's related to actual performance and life style. In addition, the use of imagination also involves using other thinking skills and capabilities (creativity, concentration, "the will") as well as the various emotions. So, in a very real sense, you can internally create a complete scenario and model of a reality you want to bring about. The more real the internal model the more likely it will be manifest objectively.

Some of the major "laws" governing this area have been formulated as follows:

*Initially, you think/represent reality in terms of mental images, not words. Associated with every mental image of a life experience is the feeling you had at the time. This is recorded on some level of consciousness. You are the sum total of your mental and emotional reactions to whatever has happened to you, up to this moment in time. In Focusing, you contact the "felt body sense of it all", a holistic grasp of a problem/ concern/situation.*

*You are dominated, at any given moment, by what you think and how you feel.*

*You seek to fulfill whatever is represented by the mental image you have of yourself which is then expressed in your attitude towards life and others.*

*Before you can progress, you must realize that thought (inner representations) are a strong creative force. Each thought, when activated by strong feelings of fear or desire, is a creative act that seeks to externalize itself in some form, constructive or destructive.*

*The law of mind is that like attracts like. Thus, if you think good, positive thoughts, you will eventually attract good things; if you think bad negative thoughts you will ultimately attract bad things.*

*Every image has in itself a motor-drive... images and mental pictures tend to produce the physical conditions and the external acts corresponding to them. Every movement requires a prior image of that movement before it becomes externalized.*

We all think on both verbal and non- or pre-verbal levels. When considering an important concern, many images inevitably accompany, and feed into, our emotions. When you experience any significant feeling or sensation, a series of mental images soon come into being. Yet the significance and power of mental imagery is underplayed in our society. Having certain images can cause different emotional problems and the deliberate and systematic use of specific images can be the key that unlocks and opens the way to a solution of a puzzling problem. Imagery opens up one of the most powerful areas of personality for overcoming many daily stresses. In addition, it provides you with an effective tool to develop a more rational approach to many different problems.

There are two types of imagination: "Evocative Imagination" and "Spontaneous Imagination".

- ∞ Evocative Imagination is the conscious and deliberate production of a conscious and deliberately chosen image (or images). This can involve recalling something previously experienced, creating something never before experienced or creating a new combination of previous experiences (building imagery from elements already experienced but combined in new ways).
- ∞ Spontaneous Imagination is mainly the unconscious un-willed automatic production of images which are, sometimes, presented to your awareness. The starting point may be a prior conscious evocation of an image which has been worked on by the "Creative Unconscious" and presented to you as if fully developed. This is a form of unconscious problem solving.

There are specific techniques for evoking, training and using imagination in the various senses:

- ∞ Techniques of Visualization,
- ∞ Techniques of Hearing Imagery,
- ∞ Techniques of Image Evocation in Other Senses (body, touch, taste, smell)

What is briefly described below is basic general preliminary training in imagination so that this powerful approach can be used in other, more specific, programs. For more detailed books on the subject see Lazarus (1977/1984, Sherman (1978), Shorr (1977)

## 16.2. TECHNIQUES OF VISUAL IMAGERY

### Exercise One: Basic visualization

- ∞ Imagine you are in a classroom with a chalkboard.
- ∞ Then imagine that in the middle of the chalkboard the number "5" is written with white chalk fairly large and well defined.
- ∞ Keep this image of the "5" vivid and steady in your consciousness.
- ∞ On the right of the "5" visualize a "2" so you now have two numbers "5" and "2" making "52".
- ∞ Dwell for a while on the visualization of this number. Then, after a little while imagine the appearance of a "4" at the right side of the "2". Now you have three numbers written in white chalk making
- ∞ the number "524".
- ∞ Dwell for a while on this number.
- ∞ Continue adding other numbers until you are unable to hold together the visualization of the number resulting from these figures.

The result of this exercise can be rather humiliating. At first the instructions seem very simple. It's a deceptive easiness for, when you put it into practice, you realize it isn't at all simple. The numbers have a frustrating tendency to disappear or change size or color or to turn into more interesting fanciful forms, even to move and dance. You will probably have to recreate them over and over. This humiliating experience is instructive and profitable however. It gives you an dramatic illustration of how little we really control our inner life of imagination and concentration and how weak and ineffective the will is in exercising such control.

It also gives you clues to various aspects of your approach to the task. Some succeed better with eyes closed; others with eyes open; some can very rapidly imagine and visualize the numbers, but almost as rapidly they may disappear or change; others instead have difficulty creating and evoking the number, but after having done so, the number persists with little or no effort. Generally, if you are extroverted in the area of senses and enjoy sensory input from your environment you probably had an easier time with eyes closed. When you keep your eyes closed, you are forced-so to speak-to introvert, direct your attention to the inner sensory world. On the other hand, introverts have more difficulty with eyes closed since their interest is already inner-directed and all sorts of other visions and images crowd out the numbers. Having the eyes open keeps the inner directed attention in check and keeps the introverted person more task oriented.

Another aspect of the task is how rapidly you evoked the image and how stable it was. A person who has rapid but unstable imagery tends to be also one who reacts promptly but superficially to

stimuli. Someone who reacts slowly or (apparently) not at all tends to start a process of unconscious working with the image which sometimes emerges later.

The number of digits you are able to visualize at one time indicates the span of attention. The degree of vividness indicates the amount of energy you put into the image.

You can use this exercise as a way to measure your improvement in visualization with training. Improvement is more important than initial ability because this initial level depends mainly on whether or not you are a visual or non-visual type.

### **Exercise Two: Expanding the image to other forms and color**

Once you have gained some proficiency in the basic exercise of numbers on the chalk board you are to visualize various *geometric forms in various colors*, e.g., a blue triangle, a yellow circle, a green square etc.

Notice the difference in your ability to visualize form and color. Some can maintain a form but have difficulty in visualizing the color and keeping it steady and vice versa. Visualizing form is more related to thinking functions and color is more related to emotional functions.

### **Exercise Three: Changing a dimension of the image**

Imagine a dim light bulb suspended in front of you. As you keep imagining the light, make it grow brighter and dimmer. Alternate between brightness and dimness. Now imagine the light growing brighter and brighter. Let it become so bright that it illuminates everything. Then little by little, let it grow less and less bright, until it once again becomes a dim light bulb suspended in front of you

### **Exercise Four: Mental photography**

Observe an image such as a postcard or diagram or mathematical or chemical formula or foreign phrase. Keep looking directly until you are very familiar with it. Study it closely. Then close your eyes and evoke the image just observed, providing a detailed and full description. Imagine that you are still looking directly at the object. Picture it as vividly as you can. Study the image as you did when you were examining the real object. Keep picturing the object. Now open your eyes and re-examine the real object. Compare the difference between the image and the actual object. Look closely at the object to see if there are any features that you didn't register in the image. Close your eyes again and repeat the exercise.

From this exercise you can obtain a numerical measure of your initial ability to evoke an image as judged against the physical stimulus. You can judge the accuracy of your image by comparing the description with the original stimulus; number of details exactly vs. in-exactly recorded, number of details invented. You can also experiment with the length of time spent viewing to see how this affects the accuracy of the image. Also, you can note how long the image persists. This exercise will also influence your ability to memorize and observe more accurately.

### 16.3. TECHNIQUES OF HEARING IMAGERY

Some people are hearing types and some are vision types. Often people with a hearing evocation also produce spontaneous visual images. Typically, sounds are more closely associated with various emotional states; music is one of the purest forms of emotional expression and communication. For people with deficient auditory ability these exercises will enhance it. For people who have the opposite problem of being over sensitive, they serve to moderate and provide control without suppressing the ability. This area has particular importance when dealing with "inner voices", especially the exercise 3 on excluding and substituting other sounds for the original one.

These exercises are done using two approaches:

- ∞ First focus only on the hearing component and down play any other imagery that may come through. This instruction emphasizes control of the process, concentration, decision making and attention.
- ∞ The second is a more neutral passive observation of what is going on within and noticing the spontaneous preferences that emerge. You register both types of imagery and note which seems to be stronger and more active; the visual or hearing image.

In both approaches your Intrinsic Self is the observer; in the first it is acting as will and direction deciding to include or exclude certain things from awareness. In the second instruction, it is a neutral detached passive observer of the flow of images as they occur.

Again, the exercises strengthen the ability to concentrate, to evoke images in different senses, strengthen the will, the Intrinsic Self, to create various combinations and sequences of imagery

Compared to visual image abilities, there are greater differences between people in their preferences for certain sounds and their ability to produce the image.

#### **Exercise One: Sounds of nature**

Evoke the sound of the sea, the waves coming in and breaking against the cliffs and then the sounds of the water receding; the sound of a waterfall; the whispering of the wind in the forest; birds singing; crickets chirping; frogs croaking; cows mooing; bees buzzing; etc.

## **Exercise Two: Human made sounds, especially music**

*Evoke the sounds of speech:* a party or large gathering; whispering in a library or museum; sound of the voices of friends, loved ones, strangers; sounds of old people, teenagers, children, babies; the TV or radio; etc.

*Evoke the sounds of music.* Several aspects can be noted here, separately and in various combinations.

Rhythm: strength of the beat, steadiness, speed, where the accents fall, smoothness.

Melody: pitch, "flowingness" or jaggedness, mood (sad, happy, alternating or changing), repetition/monotony/novelty.

Harmony: pleasant or unpleasant (dissonance), tension/resolution sequences, tonality/key (is there a dominant key or is it a-tonal) Here notice combinations of sounds that make up harmony/melody, several different people playing and/or singing together and their different qualities.

Quality: the different instruments and voices alone and in combination.

*Evoke the sounds of mechanical/electrical devices:* kitchen and household appliances; vehicles of various types (land, sea, air, space); machinery; office equipment; robots; weapons;

## **Exercise Three: Excluding sounds**

In our modern world with its noise pollution, a useful skill is the ability to consciously exclude sounds.

Place a loudly ticking clock or metronome close by. Listen to it for 10 or 20 seconds and then decide to dismiss it from awareness and replace it with other contents. Try this with naturally occurring noises and sounds.

## **Exercise Four: Auditory recording**

This is the hearing version of "mental photography" described earlier. Listen to a short musical composition and then immediately afterwards try to re-hear it again in imagination. To get a more accurate measure of your auditory recall, listen to a tape of a speech or conversation, re-hear it in your imagination writing down as much detail as possible, and then check back with the original recording.

## 16.4. TECHNIQUES OF IMAGE EVOCATION IN OTHER SENSES

The other senses involved here are body/muscle, touch, taste and smell. The body senses evocation is a useful preparation for all physical exercises, especially sensations from muscle tension or relaxation. Combining images from several senses strengthens the effect one desires to produce and gives added vividness to any image or evoked scene. Thus, practice in techniques which evoke the individual senses is a preparation for the eventual combination in an image of maximum reality. Since images from these senses tend to be generally weaker, the general technique is to actually experience the sense task and then evoke it in imagination immediately after, similar to the "mental photography" technique.

These exercises will put you back in contact with your whole body. Some people are stuck in some aspect of their body, their emotional life or, in the case of scholars and intellectuals, their mental life and lose the sense of the value or even the reality of the physical body. Some people are actually antagonistic and condemn their bodies. One advantage of the image evocation approach is that it is done "from above" by the Intrinsic Self which deliberately and actively assumes control of the body and its expression.

For Touch: pass your hand over the surface of a cold glass, or a fur or pet an animal etc. Then immediately afterwards re-sense it in your imagination over and over again until the ability to evoke touch sensations is developed. Become aware of the pressure of the band of your wrist watch, ring or belt. In your mind, follow the sensation all the way around. You may find this surprisingly difficult when you sense pressure in a certain part but very little in another and you may find it particularly hard to experience the pressure as a whole, all the way around and all at once.

For Taste: some who are very food or drink conscious have no difficulty here. For those who are not, take a drink of something with a marked flavor (both hot and cold) to produce associations between tastes and heat sensations.

For Smell: sniff a perfume or a natural scent of a flower or herb, then remove the stimulus and repeat the process in imagination, recalling as vividly as possible the quality of the odor.

For Body Senses: emphasize action such as awareness of the amount of muscular tension which is correct for a given action. Imagine the sensation of fitness and readiness to perform this action.

## 16.5. PUTTING IT ALL TOGETHER

(from Lazarus, 1974/1984, pp. 45-46)

It's a good idea to have this read to you or to make a tape of the instructions:

*"Get comfortable, relax, close your eyes and imagine that you are on a quiet beach on a warm sunny day. You are wearing a swim suit and you are strolling along the beach. Feel the warm sand between your toes. Also feel the pleasantly warm sun. Take in a deep breath and smell the fresh sea air. Become aware of the sun again, see the sky and the waves. Go to the water's edge and wade up to your ankles. Feel the cool water...feel a pleasant breeze. Notice how the air feels on your skin. Hear the waves breaking on the shore. Now imagine yourself walking on the sand. Feel your muscles stretching. Walk past a hot dog stand and smell the aroma of food...enjoy it. Sit under an*

*umbrella looking out to sea. See the shimmering light dancing on the water, watch the breakers roll in, and feel the calm sensations that accompany this image."*

## **16.6. EARLY STAGES OF IMAGINATION TRAINING**

(from Harman and Rheingold, pp. 86-88)

The purpose of this guided image-journey is to open the mind's "gate" to the flow of images and to start awakening the skill of summoning helpful images. What is described here is a guide or model, not a command. As you become accomplished in imagining you will be able to create your own forms of "insight engineering".

Either have a friend read the sequence to you or tape record it. Playing soothing instrumental music such as Steve Halpern's in the background is usually helpful. To begin, simply relax and close your eyes; then:

*"Imagine yourself laying on a bed of soft, fragrant moss, on a gentle slope under a large tree on a hillside overlooking the ocean. The sky is clear. The ocean is calm. The air is skin temperature. With each breath, your lungs fill with fresh, clean air that is both soothing and revitalizing. Don't count or change your breaths, but pay attention to them as they become deeper and more relaxed. Although your 'eye of flesh' is closed to the external world, your mind's eye is awake and alert. With each breath, you feel lighter and the interior landscape comes into sharper focus.*

*You take a particularly deep breath and discover that you are floating effortlessly above the ground. You float around the tree and see what was behind you, opposite the seascape. Gently rolling green hills stretch out to the blue horizon. In the distance, a single snowcapped mountain peak beckons.*

*As you start to gently float toward the distant peak, you notice a path across the foothills, aimed directly at the mountain. As you move faster, the mountain grows nearer. You can see the rocky crags and cliffs as you float closer. All your senses seem to sharpen, and a feeling of well-being and pleasant anticipation grows within you as the mountain looms ahead. What new discoveries does it hold for you?*

*As you move faster and faster, the mountain grows still nearer. You are still perfectly relaxed, still floating, but now you are ascending higher and higher with every breath. There is no physical or mental effort involved in your ascent, but you notice that the path and the plain and the tree are far, far, below and behind you as the foothills rise into the base of the mountain and the path climbs up the mountain toward the peak.*

*At the top of the mountain, the green countryside rolls and the shining sea ripples into the distance. The sky is deep blue above you. You look over the top of the peak and discover that you are atop an extinct volcano. In the crater is the clearest lake you have ever seen. So clear is the lake, in fact, that you don't notice it until you notice the small wooded island in the center of the crystalline waters.*

*You descend to the island, skimming a few feet above the ground. On the island, beneath a small, old bonsai-like tree, a clear, cool spring bubbles forth from the roots and cascades down to the lake. You lie on the ground and peer into the roots at the very source, and when your eyes adjust to*

*the darkness, you see something in the depths. What is it? Remember whatever you see. Study it. And then let it go.*

*Drink from the spring, move away from the tree, float away from the island, up over the lip of the crater, down the other side of the mountain, and at the crest of a foothill, pause for a moment to look at a small valley you've never seen before. What do you see? Go down into it. Who and what do you meet? Do they have anything to say to you, show you, give you? Be sure to thank them for their gifts, and prepare to return to your 'other' world.*

*When you are ready to return, imagine yourself back at the tree on the hillside overlooking the sea. Imagine that the sun is slowly setting. When darkness begins to fall, take a deep breath and open your eyes. Try to fix the impressions from your journey on your external consciousness, then immediately write or draw your impressions and images .*

*The images that may appear on this first journey are often clues to your most important feelings, solutions to current problems, or helpers on your journey to full imagination skills. But sometimes, the meaning of the images only become clear later on, when other images can furnish a context."*

Don't be discouraged if nothing spectacular happens at the beginning. Simply repeat the exercise daily, until you are comfortable with it and the images grow vivid. After all, it is worth a little practice and effort to learn the language of the [Creative] Unconscious so that when it speaks you can understand and communicate with it. It is actually easier than it may seem, since all you really have to do is to 'imagine' a breakthrough."

## **16.7. CHANGING DIMENSIONS AND QUALITIES OF YOUR IMAGERY**

(see Bandler, 1985, chapter two and Appendix one and also in this document)

The following techniques are taken from NLP theory (described in Unit Two: Memory and Concentration; Part A: NLP: Neuro-Linguistic Programming) NLP uses these techniques to change the emotional quality of your memory images. The instructions given are as follows:

"Think of a past experience that was very pleasant...Pause for a moment to go back to that memory, and be sure that you see what you saw at the time that pleasant event happened...As you look at that pleasant memory, I want you to change the brightness of the image, and notice how your feelings change in response. First make it brighter and brighter...Now make it dimmer and dimmer, until you can barely see it...not make it brighter again.

"How does that change the way you feel? There are always exceptions, but for most of you, when you make the picture brighter, your feelings will become stronger. Increasing brightness usually increases the intensity of feelings, and decreasing brightness usually decreases the intensity of feelings...you [can] intentionally vary the brightness of an internal image in order to feel different...

"Now think of an unpleasant memory, something you think about that makes you feel bad. Now make the picture dimmer and dimmer...If you turn the brightness down far enough, it won't bother you any more... "Brightness is one of the 'submodalities' of the visual modality. Submodalities are universal elements that can be used to change any visual image, no matter what the content is. [The other sense modes of hearing, body feelings, taste and smell also have submodalities. These will be listed later.]

"[There are] exceptions to the impact brightness usually has. If you make a picture so bright that it washes out the details and becomes almost white, that will reduce, rather than increase, the intensity of your feelings. Usually the relationship doesn't hold at the upper extreme. For some people, the relationship is reversed in most contexts...

"Some exceptions are related to the content. If your pleasant picture is candlelight, or twilight, or sunset, part of its special charm is due to dimness; if you brighten that image, your feelings may decrease. On the other hand, if you recalled a time when you were afraid in the dark, the fear may be due to not being able to see what's there. If you brighten that image and see that there's nothing there, your fear will decrease...So there are always exceptions...Whatever the relationship is, you can use that information to change your experience.

"Now let's play with another submodality variable. Pick another pleasant memory and vary the size of the picture. First make it bigger and bigger...and then smaller and smaller, noticing how your feelings change in response...

"The usual relationship is that a bigger picture intensifies your response, and a smaller picture diminishes it. Again there are exceptions, particularly at the upper end of the scale. When a picture gets very large, it may suddenly seem ridiculous or unreal. Your response may then change in quality instead of intensity--from pleasure to laughter, for instance.

"If you change the size of an unpleasant picture, you will probably find that making it smaller also decreases your feelings. If making it really big makes it ridiculous and laughable, then you can also use that to feel better. Try it. Find out what works for you...

"It doesn't matter what the relationship is, as long as you find out how it works for your brain so that you can learn to control your experience...

"...experiment with varying other visual elements, to find out how you can consciously change them to affect your response. I want you to have a personal experiential understanding of how you can control your experience.

"...take any experience and try changing each of the visual elements listed below. Do the same thing you did with brightness and size: try going in one direction...and then the other to find out how it changes your experience. To really find out how your brain works, change only one element at a time. If you change two or more things at the same time, you won't know which one is affecting your experience, or how much. I recommend doing this with a pleasant experience.

- 1) Color. Vary the intensity of color from intense bright colors to black and white.
- 2) Distance. Change from very close to far away.
- 3) Depth. Vary the picture from a flat, two-dimensional photo to the full depth of three dimensions.
- 4) Duration. Vary from a quick, fleeting appearance to a persistent image that stays for some time.
- 5) Clarity. Change the picture from crystal-clear clarity of detail to fuzzy indistinctness.
- 6) Contrast. Adjust the difference between light and dark, from stark contrast to more continuous gradations of gray.

- 7) Scope. Vary from a bounded picture within a frame to a panoramic picture that continues around behind your head, so that if you turn your head, you can see more of it.
- 8) Movement. Change the picture from a still photo or slide to a movie.
- 9) Speed. Adjust the speed of the movie from very slow to very fast
- 10) Hue. Change the color balance. Increase the intensity of reds and decrease the blues and greens, for example.
- 11) Transparency. Make the image transparent, so that you can see what's beneath the surface..
- 12) Aspect Ratio. Make a framed picture tall and narrow...and then short and wide.
- 13) Orientation. Tilt the top of that picture away from you...and then toward you.
- 14) Foreground/Background. Vary the difference or separation between foreground (what interests you most) and background (the context that just happens to be there)...Then try reversing it, so the background becomes interesting foreground.

"Now most of you should have an experience of a few of the many ways you can change your experience by changing submodalities. Whenever you find an element that works really well, take a moment to figure out where and when you'd like to use it...Once you know how they work, you can combine them to get even more intense changes...

"[If you have an event that you're unhappy with] you can go back and change it. The fact that you don't like what happened means that the event is 'unfinished', so you go back and 'finish' it in a way that you like better. That's a great reframe, and it's a very useful one. [see earlier section I part 2, p. ] I think everything is unfinished in this sense; you can only maintain any memory, belief, understanding, or other mental process from one day to the next if you continue to do it. Therefore, it's still going on. If you have some understanding of the processes that continue to maintain it, you can change it whenever you don't like it. It's actually quite easy to modify past experiences."

Submodality Distinctions (from appendix one)

<u>VISION</u>	
Brightness	Self/context
Saturation (vividness)	Speed
Size	Frequency or number (split screen, multiple images)
Shape	Orientation (tilt, spin etc.)
Color/Black and white	Foreground/Background
Location	Density ("graininess")
Hue or color balance	Transparent/Opaque
Focus	Strobe
Distance	Depth/3D/flat
Direction	Direction of lighting
Contrast	Scope (frame/panorama)
Horizontal or vertical hold	Symmetry
Clarity	Aspect ratio (height to width)
Sparkle	Magnification
Duration	Texture
Associated/dissociated	
Movement (slide/movie)	

<u>HEARING</u>	
Pitch Distance Tempo/speed Contrast Volume Figure/ground Rhythm Clarity Continuous/interrupted Number	Timber/quality Symmetry Words Resonance with context Associated/dissociated External/internal source Duration Monaural/stereo Location Tonality/non-tonality
<u>BODY SENSES:</u> Skin, muscles, joints, balance and other internal organs; evaluative feelings about other images and modes	
Pressure Movement Location Duration Extent Intensity	Texture Shape Temperature Frequency/tempo Number
<u>SMELL AND TASTE</u>  The terms usually used to describe these may not be too useful (e.g., sweet, sour, bitter, salty, burnt, pungent, aromatic etc.) The changes in intensity, duration, texture etc. may be quite useful.	

### **17. USING "TRIGGERS" TO HELP YOU ATTAIN GOALS**

Technique based on S. Mann (1987) Triggers: A New Approach To Self-Motivation, Prentice-Hall

This system of mental programming installs new attitudes, talents and behaviours in your life by improving the way you think, feel, act and react. It uses a trigger -- a self-created signal which serves as an automatic reflex to create in you the desired state of mind to accomplish the task or handle the situation in the best way.

A very flexible trigger uses touch or pressure to some part of your body to bring the desired state of mind to the present. "Triggers" in life are anything that brings forth a memory or feeling. They can involve any of the "5" senses in any combination: visual, auditory, tactile, gustatory and olfactory. The strongest triggers involve more than one sense.

We wish to establish a positive emotion to unpleasant tasks or situations which can not be avoided. To accomplish this we establish a "reservoir of positive feeling" strong enough to counter-balance the negative feeling associated with the task or situation. The stronger the negative feelings you have about the task or situation the stronger your positive reservoir will have to be.

To illustrate this approach I will use examples from learning and school, but the same technique can be applied to any life situation.

## **17.1. ESTABLISHING A RESERVOIR OF POSITIVE FEELINGS**

To establish a reservoir of positive feeling, remember a time when you were having a great deal of enjoyment learning something or experiencing a great deal of pleasure and positive feeling. This can be at any time in your life, in any place, in any type of learning or situation. Even better, gather together a pool of memories; a series of memories that contain positive feelings and experiences. Feel free to exaggerate the positive feelings and "make it up in fantasy". If no actual experiences come to you, create them in your mind. Any positive internal experience will serve to build up the reservoir and the more positive the better. Engage all your sense channels in this creation of the reservoir. See, taste, smell, touch, hear, feel the experience. Re-live or create it in all its vividness. The more real and vivid the experience, the more powerful the reservoir for use in changing the unpleasant feelings about the tasks and situations.

### **17.1.1. ESTABLISHING A TRIGGER TO ACCESS THIS RESERVOIR OF POSITIVE FEELINGS**

Once you feel this vivid and real reservoir of positive experiences you establish a "trigger" or signal to bring them into use when you desire. Any natural and inconspicuous action can serve as a trigger. However, the easiest type of trigger is one of touch: squeezing your non-dominant index finger with your other thumb and index finger serves as an excellent and simple trigger. Be very consistent and precise and repeat the trigger exactly each time you associate it with the reservoir- squeeze the same place with the same pressure.

## **17.2. ESTABLISHING A TARGET BEHAVIOUR OR PERFORMANCE SITUATION**

The "Target" is the "problem situation or behaviour" that you want to have good feelings about. In learning, this will probably be related to school in some manner: studying, homework, taking exams, writing papers, talking before the class, listening to lectures, doing labs, detentions and discipline, being called on by the teacher, being corrected by the teacher, etc.etc.etc.

At first, pick a relatively safe and not too negative target. Use something you would like to do better or feel more positive about. A good plan is to have a series of targets of increasing stress (a stress hierarchy) and deal with each one successively.

Remember that your "Reservoir of Positive Feelings" which you associate with the target must always be stronger and more vivid than the feelings of the target. You can check out the relative strengths of the reservoir and target by imagining both and comparing them in your mind. If the target feels more vividly negative than the reservoir feels vividly positive, you will have to build up a more powerful reservoir. Work on only one target at a time and practice the change in real life situations.

Imagine yourself in the target situation with as much reality as possible. Once you have this, "fire your trigger" so that the reservoir becomes associated in your mind with the target. Remember to bring in as many sensory channels as possible. The more real the experiences are in your mind, the more change will occur in "real life".

### **17.3. SUMMARY OF THE STEPS FOR THE LEARNING TRIGGER SYSTEM FOR STUDYING**

1. Create a trigger for times you were enjoyably engrossed in some learning activity or any time you enjoyed your self. Make this trigger stronger than any negative feelings you may have about the target behaviour, e.g. studying or exams or whatever.
2. Fire this Learning Trigger before each study session or exam etc. During each study session or exam etc. fire your trigger and practice mentally recalling your material.
3. Indulge in fun fantasies about the material you are learning. Use as many channels as you can.
4. Fire your trigger and practice recalling your material with oral or written exams.
5. Whenever you need to recall the information studied, fire your trigger.

### **18. "CIRCLE OF EXCELLENCE": A METHOD FOR CHOOSING TO FEEL EXCELLENCE**

Developed by John Varun Maguire (1992) *Touch For Health International Journal*, pp. 35-36  
The format for 'do it yourself' application is by Phillip W. Warren

Procedure Steps: This exercise is done in pairs where one serves as the coach to the person doing the exercise. Then the roles are switched. The coach records the results on this sheet.

**FOR ALL OF THE FOLLOWING, THE MORE REAL THE EXPERIENCE THE MORE IMPACT THE EXERCISE WILL HAVE AND THE MORE USEFUL IT WILL BE FOR PERFORMANCE ENHANCEMENT.**

1. What specific performance activity might be useful for you to enhance?
2. Select one of the following sources to contact and nourish your personal experience of resourcefulness and peak performance: In each case it is important that you **make the experience as psychophysically real as possible using all of your senses and emotional feelings for the experience.** Look for a time when you experienced great confidence, success, power and any other positive feelings you wish to recreate and access to help you with the performance action described in "1" above.
  - a. Recall or relive with as much detail as possible a specific time when you had your best performance related to the performance activity listed in step "1" above.
  - b. If there is no such incident available then recall or relive with as much detail as possible a specific time when you had your best performance unrelated to the performance activity listed in step "1" above.

- c. If neither "a" or "b" are possible then think of a person you want to emulate performing your desired action listed in step "1" above and imagine with as much reality as possible how this person feels when they are performing the activity.
  - d. Since the brain does not distinguish between vivid/realistic imagination and "reality" you can use your imagination to create with as much detail as possible your best performance related to the performance activity listed in step "1" above.
3. Create an imaginary circle in front of you that can serve as your "Circle of Excellence".
4. Step into this "Circle of Excellence" and get in touch with the feeling (Emotionally, Physically, Mentally, Spiritually) of this state of resourcefulness created in step "2". Describe it in as much detail as possible. Imagine, if you like, being bathed in a light of your choice. Imagine, if you like, inspiring music or people cheering you on or any other support you desire to give you deeper and more complete reality on this state of being.
  - a. Notice any changes in your breathing, bodily experiences and sensations, seeing, hearing, posture, etc.
  - b. Notice how you experience your "power posture", and patterns of breathing, feeling, and thinking.
  - c. Notice what specific images (a "good luck" charm?) you have that you might use to bring to your target activity of step "1". How, specifically, do they represent high resourcefulness and peak performance for you?
  - d. Notice any new attitudes, ideas, and feelings you have about your target activity while in your "Circle of Excellence." How specifically might you apply these to your target activity in step "1"
5. While enjoying your personal experience of resourcefulness and peak performance create an anchor or trigger for it. This can be any signal or symbol (e.g. the image you had in step "4.c") or any thought or word. You can create a physical trigger by pressing your first finger and thumb together but you must be consistent in the amount of pressure and duration when creating this trigger. Any of the above will be a signal for you to access your personal experience of resourcefulness and peak performance, available to you any time it is needed.
6. Now step out of your "Circle of Excellence" and recall your state of low resourcefulness where you feel a lack of confidence. It is important that you **make the experience as psychophysically real as possible using all of your senses and emotional feelings for the experience.** This allows you to contrast the two states (low and high resourcefulness). Notice the specific changes in your experience in the two conditions.
  - a. Notice any changes in your breathing, bodily experiences and sensations, seeing, hearing, posture, etc.
  - b. Notice how you experience your "non-power posture", and patterns of breathing, feeling, and thinking. Compare it to your "Circle of Excellence" state.

- c. Notice what specific images you have and how, specifically, they differ from those in your "Circle of Excellence" state? How, specifically, do they represent low resourcefulness and low performance for you?
  - d. Notice the attitudes, ideas, and feelings you have about your target activity while in this low resourcefulness state. Compare them to those in your "Circle of Excellence" state. What specific differences do you notice?
7. Disconnect from this low resourceful state by stepping into your "Circle of Excellence". Notice, again, the empowering feelings and connect them to the performance activity you selected in step "1" above. **Make the experience as psychophysically real as possible using all of your senses and emotional feelings for the experience.** This allows you to contrast the two states (low and high resourcefulness). Notice the specific changes in your experience in the two conditions.
  8. If you are having difficulty getting back into your personal experience of resourcefulness and peak performance, repeat steps "2" through "5" so that this experience is strong and real to you so that you can apply it to any target performance actions that you desire. Then go to step "7".
  9. When this procedure is completed successfully, the coach shares their observations so that you can create your personal experience of resourcefulness and peak performance any time you desire.
  10. Now switch roles and repeat.

Before any performance activity, or any time you are not in a state you want to be in, you can CHOOSE to enter your "Circle of Excellence" and reconnect to your personal experience of resourcefulness and peak performance. The "Circle of Excellence" is completely portable and modifiable. PICK IT UP AND PUT IT IN YOUR POCKET SO THAT IT IS WITH YOU ALWAYS. You might make it a three dimensional "Bubble of Excellence!" Relive in as much **specific and concrete detail as possible all the sensory and motor responses** that are the expressions of your empowered state. Assume your "power posture" and patterns of breathing, feeling, thinking. Use your specific and concrete image of high resourcefulness ("Lucky Charm") that you created in step "4. c" The more you practice reliving this state, the easier it will be to put yourself in CHOICE to control and BE in the state of your personal experience of resourcefulness and peak performance. Share this exercise with others who desire to get winning results in any performance.