A
Programmer's Guide
to the Mind

by Lorin Friesen

Volume 1: Head, HEART & Identity

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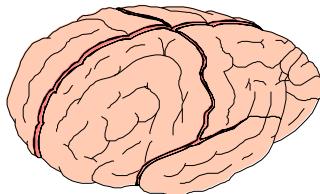
Introduction

This book is a Programmer's Guide to the Mind. In it, we will attempt to do two things: We will try to explain how the mind works, and we will also show how a person can make it operate more effectively. If we compare the task of developing the mind to that of taking a journey, then this volume could be described as a combination road map and tourist guide.

While there are many similarities between a brain and an electronic computer, there are also several factors which make the human 'computer' unique: First of all, it is rather large. The electronic chips which are contained in the computers of the 1990s are constructed from flat little squares of silicon, no bigger than postage stamps. In contrast, the human thinking apparatus is a three pound, three-dimensional, solid chunk of neurons and interconnections. The average human brain contains about one hundred billion neurons and around one hundred *trillion* connections. Compare this to today's computer chip with its total of about ten *million* transistors, and you can understand why, at present, we have about sufficient technology to simulate the brain of a slug.

Unlike computers which are made from silicon, the human mind is not just a conglomeration of mathematical calculations and dry logic. Rather, it feels as well as thinks, it has a personal interest in its surroundings, it makes friends—and enemies, and it has both a self and a self-image. All of these factors will be included in our analysis of human thought.

Those of you who work with computers have discovered that computer manuals generally fall into one of three categories: User's guides, Reference manuals, and Programmer's guides. A User's guide is for the person who says, "I do not want to know how this gadget works, just tell me how to *use* it." I suggest that bookstores are full of User's guides for the mind, each containing a few nuggets of wisdom aimed at helping us to *use* our minds more effectively. This book is not a *User's* guide.

What you will be reading is also not a *Reference* Manual. These are deep, heavy tomes full of specialized words which plunge into the depths of the machine, never to return to the surface of normal speech and everyday life. They deal with theoretical questions such as interrupt levels, capacitive loading and assembly language. These volumes seem to forget

that the computer is also a tool which is used by the average person in daily life. I have done my share of reading the specialized literature of neurology and engineering and sometimes it appears as if some of those writers have gills for breathing apparatus, for they never 'come up for air.'
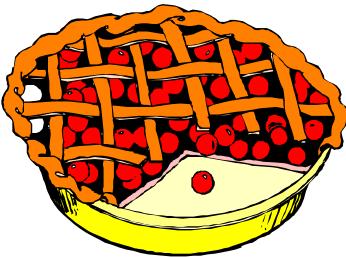
What I have put together is a *Programmer's* Guide to the Mind. It is designed for the individual willing to take the effort to understand and to *program* his mind in order to develop it to its maximum potential. What I will be presenting in this book is a *new* theory of mind and personality based in years of original research. Most of the material which you will be reading has not been published before. While theories cannot be learned overnight, especially ones about the human mind, I have done my best to make the information as readable as possible. You will not need a knowledge of advanced mathematics or esoteric logic to grasp this material. An ability to think rationally, combined with a good dose of common sense should suffice. Personally, I have found that when I am studying the mind, what I need more than anything else is the ability to combine head and heart. This is because when *we* and our *emotions* become the topic of research, then the tendency is either for the heart to win over the head—the approach of the *User's Guide*, or for the head to suppress the heart, resulting in a *Reference Manual.*

As the title suggests, we will approach the mind from a *logical* viewpoint. While we will try to stick to the straight and narrow path of rational analysis, we will also make a point of enjoying the mental vista of understanding through which we are passing. We will stop to smell some of the flowers of feeling which grow beside the trail and we will also slog through mudholes of emotional trauma which we encounter.[A]

If the brain is so complicated, how can anyone figure it out? Over the years, I have come to the conclusion that within this mass of complexity are hidden a few fundamental principles which determine how we act and think. It appears that these basic laws of mental processing can be represented by a single structure which I call the *diagram of mental symmetry*. This diagram is both a summary of mental interaction and a highly simplified map of brain circuits: Each of the names corresponds to one major section of the human brain, and the arrows between the names indicate paths along which information can flow. So far, I have found that this simple model of the mind can be applied to fields as diverse as neurology, economics, art, music, politics, artificial intelligence, history, mathematics, psychology, religion and philosophy.

[A] I personally have both intellectual and artistic training: I have a Master's degree in Engineering, and I play violin professionally.

Our research on the mind originally started with a concept which psychologists refer to as *cognitive styles*. This states that people can be divided into different groups, depending upon how they act and think. If you could compare a group of people to a pie, then cognitive styles uses a 'knife' to cut this pie into separate pieces. There are many ways of dividing individuals into categories, just as there are many ways to slice a pie. Some of these systems have been around for a long time. For instance, the four divisions of sanguine, choleric, melancholic and phlegmatic were initially proposed by Galen, a Greek physician from the time of the Roman Empire.

The scheme that I will be using in this book arranges people into *seven* thinking styles, called Mercy, Perceiver, Server, Teacher, Exhorter, Contributor, and Facilitator. Each name describes a prominent positive character trait of a certain type of individual. Each name also starts with a different letter of the alphabet.

This system of categorization is not original with us. It is used by others—although at a fairly rudimentary level. What attracted us to this particular scheme was that it seemed to be the best way of slicing the pie of human personality. Other methods ended up with leftover bits of 'crust' and 'filling,' whereas this method of seven thinking styles appeared to divide people cleanly and accurately.

While others use the same scheme of cognitive styles, no one else who follows this system has developed a comprehensive set of traits for each type of person.[A] We also are the first to relate *personality* types with *brain* regions. It is this correspondence between the 'software' of human personality and the 'hardware' of human neurology which makes us think that we are on the right track—that we have cut the pie in the best way.

Notice that I use the words 'we' and 'our.' This is because the initial work on this theory was done by my brother Lane Friesen. He discovered most of the personality traits and worked out the first sketches of the theory. This basic understanding was then developed by the two of us. For years we spent hours a day on the phone, discussing ideas. More recently, my brother has chosen to focus on documenting these traits from history, while I worked out the implications and details of understanding and of programming thought. This volume summarizes my work.

[A] The information was first published in 1986.

As I have already mentioned, this book contains *original* research. While most new discoveries are fairly minor and add only small fragments to the body of knowledge, my brother and I have had the fortune of stumbling across the motherlode. Talk about being 'cursed' with success. Each step we took revealed another vein of rich ore begging to be refined into the gold of integrated understanding. This 'mining' and 'refining' was so exciting that we ignored the task of 'selling' our nuggets to the world. We did occasionally try to publish our findings, but the mine which we had discovered was so rich that the inevitable frustration of getting new material accepted simply drove us away from the town of established science back to the hills to dig for more gold.

Because so much of this book contains new material, you, the reader, are going to have to put on your thinking cap. You have to test the theory to see whether it is true gold, or only the 'gold' of fools. This is a *Programmer's* Guide to the Mind. One of the first steps in mental programming is to take information from others and to evaluate it for yourself. Testing ideas in this book will give you practice.

To do this effectively, you will need some tools. Let me suggest the techniques which I used. Whenever I came up with a new aspect of theory, I had to decide whether to accept it or to throw it away. I have found that certain guidelines are effective for separating ore from gold—fact from fantasy:

First, *observe.* This book talks about the mind. You have one. Your family, children, partner, neighbors, even the people in magazines and on television, also have minds. Observe their behavior. See if this theory describes how they think, act and react.

Second, *use logic.* If you discover a contradiction, then something is wrong. Check this book for logical errors, and mistakes in facts. See if the ideas make sense.

Third, *look for patterns.* Expect to find similar principles popping up in different areas. When patterns emerge, then that is the sign of a good theory.

Fourth, *compare.* Other people also study aspects of the mind. Since the subject of research is similar, the ideas should also be comparable. However, do not get side-tracked by opinions or preconceptions. Rather, stick with the facts and see if they are consistent.

Finally*, try it out.* This book is a *Programmer's* Guide to the Mind. Apply principles and see if they work. However, be sure that you are willing to pay the price in time and effort. There are no instant answers,

and it is better not to start at all, than to quit halfway through the process. If you turn off your computer when information is being written to the disk, you may lose your data. Similarly, I suggest that it is dangerous to shut off your mind in the midst of reprogramming your memories.

Before you go further, let me orient you. You will find the diagram of mental symmetry at the end of the book. If it looks complicated, don't worry. I don't expect you to understand it right away. However, take a look at it; we will refer to it throughout the book.

To Life,
whose Form
gave me hope
when all else failed.

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Cognitive Styles

Think of the mind as a house with seven rooms. Every normal person has the same mental house with the same seven rooms. Each room corresponds to one type of thinking style: There is a Perceiver room, a Mercy room, a Facilitator room, and so on.

I suggest that the cognitive style of a person describes the room in which he 'lives.' This is the mode of thought which is _conscious_ in that person. By conscious, I mean that it is possible to *see* what exists in that 'room,' and to *control* what happens. All seven modes of thought are present in each person, but only one is conscious. The other six modes are _subconscious_, or below the surface.

It appears that cognitive style is determined genetically. In terms of the illustration, I am born 'living' in a specific room and it is not possible for me to move to a different room. I suggest that I can only see and control what happens in *my* mental room. In contrast, the other parts of my mind are subconscious and operate *automatically*, outside of conscious control or awareness.

This person has the Cognitive Style of Server.
He is conscious in Server Mode.

We can illustrate the idea of *consciousness* by stretching the picture of the house a little further. When I live in a room, I can do what I like to it: I can paint the walls blue; I can rearrange the furniture; I can furnish it with bric-a-brac. Or, I can fill the room with garbage, tear down the wallpaper, and ruin the furniture. The choice is mine. Similarly, I can do whatever I like to the *mental* room in which I am conscious. I can fill it with information, or stop anything from entering. I can decorate it with tasteful thought, or use it as a garbage dump for worthless ideas. The choice is mine.

One of the major differences between the conscious and the subconscious lies in *awareness*. If a mental room is conscious, then I can see whether its contents are good or bad. On the other hand, aspects of thought which are subconscious lie outside of my inner sight; I cannot observe how these rooms appear. However, while I may not be able to see the other rooms of my mental house, I can experience the mental benefits of a well run household. If the 'kitchen' room is working well, and I do not 'live' in the kitchen, I may not be able to enjoy the pretty paint on the wall, but I can savor the good food which is sent my way. For instance, the diagram above illustrates the mental 'house' of a Server person. He cannot see 'next door' into Mercy thought. However, if his Mercy 'room' is operating, then he will experience the mental benefits.

On the other hand, suppose that my mental 'kitchen' is broken down and full of cockroaches. Obviously the food which comes my way will not be very appetizing. It may even make me feel sick. Similarly, if one of my subconscious modes of thought is crippled, I will not see this damage, but I will suffer the consequences.

Another major contrast between the conscious and the subconscious lies in the area of *control*. When a room is *conscious*, then I can make it operate even when it is only partially finished. In other words, if my 'room' is half-filled with garbage, or cluttered with building material, then I can use conscious thought to 'walk around' these obstacles, and get my mental work done. I can also do the opposite. Even if my conscious room is well constructed, I can stop it from operating simply by stepping in and waving the 'arms' of conscious thought. Of course, conscious control can only go so far. If my room is sufficiently messy, then it no longer becomes possible to step around the mental garbage. No matter what I do, nothing happens until some of the rubbish is cleaned up. Similarly, there comes a point in the mental construction process at which even conscious control cannot prevent the conscious room from operating.[A]

In contrast, mental rooms which are subconscious do not seem to have these luxuries. Getting them to work is a more tedious and lengthy process. If they fill up with too much mental trash, then they will grind to a halt. Keeping them functional, therefore, means regular garbage collection. Finally, once a subconscious room is functioning, there is no instant way to stop it from operating. It will keep 'chugging along' whether I like it or not.

[A] Technically speaking, it appears that conscious thought and the mental mode in which I am conscious are distinct. It is as if there is both a room and a 'person' living in that room. Therefore, in order to make the conscious room operate, I can either use conscious control, or else program the room so that it works by itself. If my conscious room operates autonomously, then conscious thought for me is like living in a room full of labor saving tools and gadgets.

If I decide later on that I do not appreciate what it is doing, the only way to stop it from working is to throw 'sand in the gears'—to cripple it with sufficient mental trash.

I have stated that each person is conscious in one and only one mental 'room' and that all of the other 'rooms' are under the surface. The situation is actually a little more complicated than this. Some of the 'rooms' are aware of some of the other 'rooms.' If you look at the diagram of mental symmetry, you will notice various lines and arrows connecting certain modes of thought. These links indicate which rooms can see into which other rooms. For instance, you will notice a line running from Exhorter to Teacher and from Exhorter to Mercy: This means that it is possible to look from the Exhorter 'room' into both the Teacher and the Mercy 'rooms.' On the other hand there is no line or arrow pointing from any of the other four 'rooms' to the Exhorter 'room' (there is only an arrow heading *away* from the Exhorter). Therefore, the Exhorter room cannot see either the Contributor, Perceiver, Server, or Facilitator rooms. These modes of thought may *influence* what happens in the Exhorter 'room'—they may send 'food' up from the 'kitchen,' but Exhorter strategy will not be able to *see* the source of this influence—it will not notice how this 'food' is being prepared.

I have listed in a table exactly which rooms are aware of which other rooms. For instance, if you look at the Perceiver 'room,' you will see that it can see the Mercy room. This means two things: First, the Perceiver *person* is aware of subconscious Mercy thought. Second, the Perceiver part in *every* person is aware of Mercy thought. In contrast, you will see that the Mercy room cannot see any of the other rooms. This tells us first that the Mercy person is only aware of Mercy thought, and then that Mercy strategy in every person lives in an isolated mental environment, unaware of other modes of thought.

Mental Room	Other Rooms Visible from this Room
Mercy	None, influenced by Perceiver
Teacher	None, influenced by Server
Perceiver	Mercy
Server	Teacher
Exhorter	Teacher and Mercy
Contributor	Perceiver, Server, Exhorter, some Mercy and some Teacher
Facilitator	Limited awareness of all other rooms

I suggest that many problems and misunderstandings arise because we assume that other people think exactly as we do. Suppose that I am a Mercy person. It will be obvious to me that all situations should be approached with Mercy thought, because I am consciously aware of that type of thinking. I will also find it equally obvious that the other six ways

of thinking are not as important, because I am not aware of them. Out of sight is out of mind, so to speak. What happens when I meet a Teacher person? He will tend to assume that the only type of thinking which really matters is Teacher thought. Each of us will observe the behavior of the other and come to the conclusion that the other person is either trying to be obnoxious or else acting less than sane. After all, we both know that no person in his *right* mind would act and think like that other person. But, what is a *right* mind? Is it just the room in which I live, or is it the whole house?[A]

On the other hand, if I know about cognitive styles, I will realize that other cognitive styles are not crazy, but merely blind. Just as I live in one 'room' and may not *see* the 'room' in which another person lives, so he may be blind to the 'room' which I call home. No one has the whole picture.

I have suggested that each mode of thought, or room in the house, corresponds to a physical part of the human brain. Lane and I reached this conclusion after comparing personality with neurology. Our research began in about 1978 when Lane stumbled across a scheme which divided people into seven different categories. Using this 'pie-cutting tool' as a hypothesis, Lane analyzed the biographies of about 250 historical figures, individuals such as Mahatma Gandhi, Mother Theresa, Napoleon Bonaparte, John F. Kennedy, Florence Nightingale and so on. Amazingly, the 'cutting tool' survived, and the result was a list of character traits for each of the seven cognitive styles.

When we examined these personality traits in more detail, we realized that most of them could be 'boiled down' into a few fundamental characteristics. For example, we noticed that the Exhorter person is an emotional driver who always pushes and prods others. He continually uses excitement to 'exhort' people from one task or vision to another. This *single* attribute of motivating and pushing kept showing up throughout the behavior of the Exhorter. Similarly, when we looked at the traits of the Contributor person, we saw that the idea of *value* was deeply rooted within his thinking. This allowed our examination of personality to move beyond a mere description of 'what' to a look at 'why' and 'how.'

When I looked at neuropsychology, I found that the underlying mental strategies which we had discovered in personality also described the functions of specific parts of the brain. The location of Exhorter strategy,

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[A] I specifically chose to mention the Teacher and Mercy persons because neither can see the rest of the house. As the chart indicates, most styles can see at least some of the other rooms. The styles which have greater awareness tend to fall into another type of mental 'blindness.' They can see the *content* of other rooms but they are unaware of how those rooms *operate.*

for instance, was easy to discover. In the same way that the Exhorter tends to be an emotional driver who prods others, a part of the brain called the basal ganglia acts as a mental pump driving thought and action. Strangely enough, there is a brain disorder, called Parkinson's disease, which appears to be a paralysis of the specific part of the brain which corresponds to Exhorter thought. The patient can still act and think, but he is severely handicapped at prodding himself into a transition from one task to another, especially when emotions are involved. Even walking from one physical room to another may involve too much of a mental change; the person with this disease may literally freeze when he reaches the doorway to the next room and be unable to move further.

I mentioned that *most* of the personality traits which we discovered were variations of a few basic ways of operating. The *rest* of the attributes seemed to fall into one of two categories: First, there were a number of traits which differed from one individual to another. Sometimes these characteristics would be present, other times not—even though the individuals had the same cognitive style. As we began to understand the mind in more detail, we realized that these traits were dependent upon the *way* in which the mind was programmed. The mental room of consciousness was the same, but different people had 'furnished' their rooms in different ways. Thus, we could divide each cognitive style into different subcategories, depending upon how an individual had programmed his 'house' of thought. For example, while the Exhorter person is always someone who pushes and prods, some Exhorter persons lead by irresponsibility—prodding others on to greater effort while remaining static themselves, whereas other individuals lead from the front, always in the thick of things.

Likewise, we slowly realized that some of the characteristics which we thought were solid could themselves be changed. Gradually we sorted out the differences between mental 'software' and mental 'hardware.'[A] Some traits really *were* built into the house of the mind, while others were due to its contents. Sometimes, so many individuals with the same cognitive style would have the same mental furniture, that we would assume these aspects of thought actually belonged to the house and were not just part of the interior decoration.

[A] I suggest that other schemes of dividing people into categories tend to make this mistake of confusing the 'walls' of mental hardware with the 'furniture' of mental software. Therefore, with other systems of cognitive styles, it is usually possible for a person to move from one category to another if he applies enough time and effort. This error of confusing hardware with software is even made to some extent by others who use the very scheme of cognitive styles that is presented here in this book.

For example, for a while we were under the impression that every Exhorter person learned all of his lessons from the school of life. Then we uncovered another subcategory of Exhorter person which, rather than shying away from books, plunged into them with great enthusiasm. The mental room was the same, it was just operating in *reverse*. The Exhorter was still a pusher and prodder, but rather than going from life *to* theory, he was moving from theory *to* life. Therefore, we had to modify our picture: It wasn't the trait of learning lessons from life that was fundamental. Rather, it was the connection *between* life and theory which was basic. The direction of mental flow could vary.[A]

Second, as our research progressed, we began to see that not all of the traits were the result of *conscious* thought. Instead, many of the characteristics of a certain cognitive style were the result of subconscious processing, as seen from the viewpoint of the conscious room. For instance, the *way* in which the Exhorter person prodded others depended upon the operation of the subconscious Perceiver room. Again, the fundamental trait of exhorting was there, but it was being modified by the rest of the house, working under the surface. And, if we looked hard enough, while we could not see exactly what was happening in these 'basement kitchens,' we could examine the 'food' that was coming up from the 'kitchen,' and from it deduce the type of 'furniture' that existed within subconscious thought.

The result was a composite picture of the mind. Each person has the same house, but each cognitive style can only see the whole mental structure through the lens of conscious thought. And yet, in each individual thinking style, the vague outline of the rest of the house is clear enough to allow us to determine that particular room's place in the completed structure. It is as if each cognitive style is one piece of a puzzle. Around the edge of each of these fragments are clues suggesting how this particular piece connects with the other bits. By putting it all together, we can come up with the big picture—a model of human thought.

I mentioned that the fundamental traits which we discovered from personality matched the function of different pieces of the human brain. The correlation between mind and brain went *further* than that. We also discovered that the relationships *between* the various modes of thought corresponded to major physical *connections* within the brain. Not only did the pieces match, but also the connections between those pieces. While neurology did not seem to contain enough information about human behavior to *build* a general theory about the mind, sufficient details were known to allow us to *test* our theory of personality and to confirm that we were on the right track. This is the approach which we will take in this

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[A] In the diagram of mental symmetry, you will see that the line connecting Exhorter with Teacher and Mercy has no arrow on it. That means that information can flow in both directions.

book. We will base our discussion upon personality. However, we will include enough information about neurology to show the connection between mind and brain.

What about the idea, for example, that each cognitive style is conscious in a different part of the mind. Does this difference show up in physical brain hardware? The question is difficult to answer because very little research has been done in this area. Until now, no one has come up with a general theory of personality which relates cognitive styles to the function of different brain regions. What I can say is that information from neurology is *consistent* with the idea that the brains of different cognitive styles are wired up in different ways. For instance, there is a fairly major connection between the two hemispheres, called the massa intermedia, which ties together the two thalami. This set of wires is present in two thirds of humans and absent in the other third. Another major connection between the two hemispheres, called the anterior commissure, is up to eight times larger in some humans than in others.

In this book, we will be touching upon a number of different subjects. I realize that most readers are not that familiar with either neurology or psychology. Therefore, you may find yourself wondering how much of the information which I mention is accepted by other researchers, and which facts I am making up myself. I will try to keep this distinction very clear. If I refer to *neurology*, this means that you can find this fact stated definitely if you study books and articles on the brain. If a fact is more or less generally accepted, then I will state that 'research shows' or something similar. When the information is fairly recent or less well known, then I will include a reference indicating my specific source. On the other hand, if I *suggest* a fact, then, as far as I know, it is original with me and not found either in brain research or psychology.

Of course, not every idea which I suggest is *original* with me. Many times I have found other people saying similar things. After all, we are all studying the same minds and the same brains, and should be coming up with similar conclusions. Sometimes, what is original is not the idea *itself*, but rather the way in which it *connects* with other concepts and ties into a general system of understanding.

I apologize for not always giving credit where credit is due. Unfortunately, in a work of this magnitude it simply is not always possible to decide exactly who was the first to come up with what idea. I spent many years sifting through reams of partial facts and uncertain data, and by now, I cannot remember where most of the original concepts came from. After all, when the gold miner strikes it rich, he concentrates on the digging and the refining and can easily forget which ore came from what location. While many of the individual pieces were gleaned from the thinking of others, I know that the overall structure is definitely unique.

The Effects of Environment

I have tried to make a distinction between the *house* of the mind and the *contents* of each mental room. In computer terms, I have separated the hardware of the brain from the software of the mind.[A] This addresses the old question of 'nature versus nurture.' Researchers often ask which personality traits are inborn and which are acquired. I suggest that the model of the mind presented in this book provides a way of sorting through this confusion: On the one hand, *nature* appears to be responsible for the *wiring* and *construction* of the mind. There are seven mental rooms, they are connected together in a fixed pattern, and each room deals with information in a specific way. In addition, the brain seems to be wired up so that each cognitive style is conscious in one of these seven rooms. This wiring pattern forces thinking to develop along certain paths; it is the channeling of nature.

This explains, for instance, why the Exhorter person is constantly pushing for change: His conscious room is fed with emotional memories; it has mental access to what *could* be; it gets pumped up chemically with the power of excitement when something new flashes upon the screen of inner vision. With this type of conscious hookup, it is inevitable that this room, and the person who lives in this room, would become a pusher and a prodder.

On the other side of the balance, we find *nurture*. A human baby is born with a specific cognitive style. The mode of thought in which he is conscious has already been determined. But he is also born with a mind which is practically empty. The house is there and the wiring is finished, but nobody is home and the lights are not on. As the senses of the baby are exposed to the external world, the mind starts to fill up—mental programming occurs and the rooms in the house cease to be just bare walls.

When enough information fills a certain part of the mind, then this mode of thought becomes 'alive' and begins to operate; the lights come on in that room. Parents notice that the child has graduated from food processor to person: Not only do lights come on, but someone is home. Environment, parenting, culture, gender, and birth order all influence this process of mental development—they determine what is fed into the mind.

[A] Technically speaking, this is not completely accurate. Brain software does contain an aspect of hardware: Memories are formed as new physical connections grow between one brain neuron and another. We will also see that there is a strong mental connection between memories and thinking. However, these physical changes are always limited, and those who study linguistics will tell you that the brain is prewired to interpret input in certain ways.

What is mental 'life'? In order to answer this question, we have to look at how memories work. It appears that as far as the brain is concerned, *thinking* and *remembering* are very closely related. When I try to remember what I ate for breakfast, I do not reach into my mental filing cabinet and pull out the image labeled 'breakfast.' Rather, my mind uses *thinking* to *reconstruct* what happened: "Let's see, I was sitting here, and I opened that, and then...oh, now I remember." The further I have to dig, the more difficult it becomes to *rebuild* the past.[A]
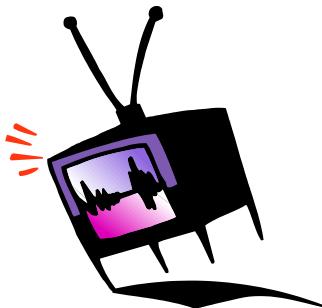
The reverse is also true: Not only is thinking used to rebuild memories, but *memories* lead to *thinking*. I suggest that it is this combination which produces mental 'life.'[B] A habit, for example, results whenever I repeat something enough times. The repetition fills my mind with *memories*, and these memories develop a life of their own: A habit wants to be fed, it wants to operate, it wants to *live*. Anyone who has tried to break a habit knows what it means for memories to become 'alive.'

We have talked about nature and nurture. There is also a third aspect to human thought. If nature ruled me, then I would be a robot, driven by instinct. On the other hand, if nurture determined everything, then I would be a creature of my environment. The human mind also has the third element of *choice*. We are not total robots, and our thoughts are not all determined by the world around us. It is true that the choices which we can make may be *limited,* but it does seem that they are *real* choices.

Does man have a free will? I would like to answer this question and end this section with an illustration. I suggest that for the average person, the situation of personal choice is somewhat like watching television. *Nurture* fills the mind with sounds and pictures, like images and noises from a television set. Just as we have no direct control over what we see and hear on the tube, so we often have little say in what we observe and experience on our way through life. *Nature*, in contrast, separates the flow of sensory input which we experience into distinct channels. Choice is like changing the channel. We can decide which channel to watch, but we cannot mix channels or alter the content of a certain channel.

[A] This is not the whole picture. The Contributor and Facilitator persons often do retrieve memories like files from a filing cabinet. However, I suggest that this is because their subconscious rooms are retrieving the mental fragments, putting them back together, and then handing the completed reconstructions to conscious thought.

[B] The reader who is familiar with computer science will notice that what I am describing is consistent with the idea of the mind being organized as a series of neural networks.

This illustration may sound somewhat fatalistic, but I suggest that it describes the situation for the *average* person. He thinks that he is completely free, but his choices are limited and his paths are predetermined. He has his job channel, his weekend channel, his sports channel and his family channel. As he moves from one activity to the next, he flips his mind to the desired mental channel, and calls into play the appropriate mental rooms. The ability to change mental channels and to move from one activity to another gives him the impression that he has free will, but all that he is really doing is moving from one culturally determined course to another.

When this type of person begins to feel limited and restricted, he usually responds by demanding more channels—more choices. He wants more entertainment options, more places to work, and so on. Channel surfing through eighty possible programs may give the *illusion* of freedom, but I suggest that it still does not attack the root problem, which is the *content* of each channel.

As we all know, the *content* of a television channel does not come from the television set itself. Rather, it is recorded in some far-off production studio and then broadcast from a central location to millions of different television screens. Similarly, the mental 'channels' of culture are not programmed by the individual person. Instead, society exalts a few people—either dead or alive—from its midst and sets them up as role models for the rest of us to follow. How we act, where we go, what we wear, what we buy, and how we live are then determined by the examples and words of those whom we respect. Given this type of situation, it is natural for us to question the concept of 'free will.'

Modern society has responded to the perceived lack of 'personal choice' by adding more 'channels.' We have allowed our world to split into various specialized segments, each with its own role models. However, I suggest that this does not *solve* the problem of 'free will' because it does not tackle the central issue. Society is still divided into 'broadcast studios' and 'television receivers.' The only way for us to *escape* from this situation is to turn off our 'television sets' and to create our *own* worlds. In essence, each individual then becomes his own television producer. That way we can create exactly the type of programming that we wish and truly have a free will.

So why don't we get up, turn off our mental and physical television sets and develop a life of our own? I suggest that there are several hurdles which must be overcome before we can take this radical step.

First, the average *individual* feels much safer following the programming of others. Doing 'my own thing' is risky. I might fail, or be condemned by the rest of society. Second, *society* feels much more secure when individuals follow established patterns and do not 'rock the boat' of social convention. If people are given too much freedom, then the result could conceivably be total anarchy. Third, plotting my own course takes a lot of thinking, preparation and hard work. Following some predetermined channel is much easier.

Finally, there is the hurdle of prior commitment. As a society, we have invested trillions of dollars and billions of man-years setting up a system of existence based upon 'broadcasting' and 'receiving.' We have established exactly who are the 'broadcasters,' how an individual becomes a 'broadcaster' and how he should act as a 'broadcaster.' We have developed countless channels through which a 'studio' can get its message across to the masses. And we know all of the emotional 'hot buttons' to press in order to get the optimal response from each 'television viewer.' Changing our way of operating would mean abandoning all of this societal infrastructure.

It is precisely these issues which we will attempt to address in this book: How do we graduate from being mental 'users' who only choose between *existing* channels, to being mental 'broadcasters' who can develop our own programs and gain some control over the *content* of our lives. I should emphasize that this is not an easy process. Post-communist Eastern Europe has shown us that people cannot handle *instant* freedom. They must have some type of transitional mental and societal structure.

The path to freedom is a long, hard road. At the beginning, our need for passive stimulation is still high and our ability to choose rather small. What we will attempt to do in this book is to outline the various stages of mental freedom, show which choices are *possible* at each step, and describe which decisions will lead from where we are to *greater* freedom.

Free will and cognitive style are strongly related. My experience is that when a person goes through life passively, then his cognitive style is often difficult to determine. The cause is rather obvious. If an individual never uses *conscious* effort to mold the furniture of his mental house, but rather accepts all of the furniture which is given to him by his environment, then it will be hard to discern which room really *is* conscious. In some societies, the cocoon of nurture is so stifling that it becomes impossible for individuals to break out of the mold and to discover who they really are. It is only when a person gains the freedom to become himself that cognitive

style emerges from the shadow of nurture and culture. And when a person learns what he *can* change, then he is able to live with what *cannot* be altered.

The Diagram of Mental Symmetry
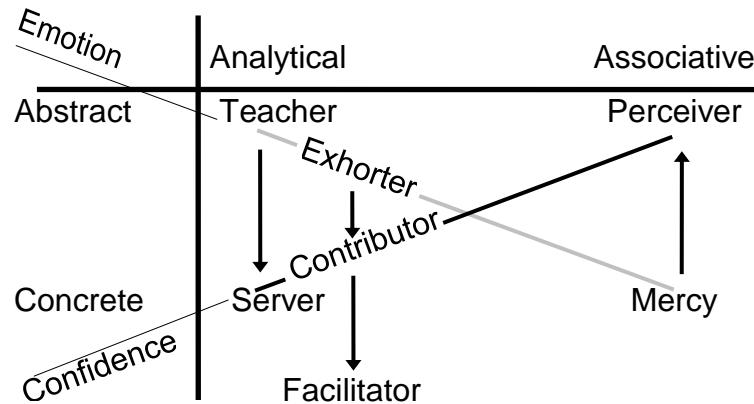
Learning about a theory is somewhat like getting to know a person. So far, we have been at the level of "Hello, how are you? My name is…" and so on. Now that we have a general idea of our theory of the mind, it is time to add content to the overall impression.

In a relationship, the next stage usually begins with asking what a person *does*. By learning his profession or skill I can uncover much about his essential character. For instance, suppose I learn that someone is a banker, a lawyer, an engineer or a professor. Instantly, I know things about that person. Some of my ideas may be mistaken, but most of them will probably be correct.

At the beginning of the book, I suggested that the operation of the mind could be summarized by what I call the *diagram of mental symmetry*.[A] Think of this diagram as the 'profession' of our theory of the mind. While knowing the profession of a *person* tells me *much* about that individual, I suggest that this diagram can encapsulate *all* of our theory of the mind.

Of course, if I do not know what a banker *really* does, then learning that a person is a banker will not tell me much. Similarly, the concepts in this book will not make much sense unless we clearly understand the meanings of key terms. I will be giving precise definitions to a number of words. While I have done my best to pick terms which already have the appropriate connotations, it is inevitable that my meaning will often be slightly different from the popular definition. Therefore, the back of the book contains a glossary of terms. If you cannot remember the meaning which I give to a certain word, look it up in the back. From now on, whenever I introduce a term which is defined in the glossary I will underline that word.

[A] This diagram is at the back of the book, after the references and in front of the glossary.

Let us step back now and look at the big picture. Notice that the diagram of mental symmetry contains two axes (we are looking here at the *first* of the two diagrams). The *top* axis describes the type of *thinking* which can be used. Thought may be either <u>analytical</u> or <u>associative</u> (the underlining means that these are defined words which I am using for the first time). It is fairly well known that analytical thinking occurs in the left hemisphere of the brain and associative thinking in the right.

The *left* axis describes the type of *information* which is used. The content of thought can be either <u>abstract</u> or <u>concrete</u>. Abstract information looks at theories and facts; concrete information consists of experiences and actions. I have mentioned the relationship between thinking and remembering. Here we find these same two aspects present: Thinking is described by the top axis whereas memory is shown by the left axis. It appears that, statistically speaking, the male tends to emphasize abstract thought, while concrete thought is somewhat more dominant in the female.[A]

Notice that the *diagonals* of the diagram are also labeled. They summarize the way in which information is *evaluated*. Three modes of thought—Mercy, Exhorter, and Teacher—operate <u>emotionally</u>. They think with their feelings. Three other styles of thinking—Perceiver, Contributor and Server—work with <u>confidence</u>. For them, thought involves knowing.

Finally, you will notice that there is one style—the Facilitator—which seems to be added almost as an afterthought. As I mentioned in the table of awareness, this mode of thought has a limited awareness of *all* of the rest of the mind. The type of thinking which it uses is neither analytical nor

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[A] There may be additional aspects to the mental difference between the genders. However, as far as I can tell, this is the best way of explaining mental traits which researchers say are typically male or female.

associative. Rather, Facilitator strategy operates by blending and mixing between various aspects of abstract and concrete thought.[A]

Remember that a mental 'room' describes either a way of thinking which is present in *all* people, or else the specific way of thinking which is *conscious* in a certain cognitive style. This means that the diagram of mental symmetry can be approached in one of two ways: First, we can use it to summarize the conscious traits of a *specific* cognitive style. For example, notice that Mercy strategy is described as associative, concrete and emotional. This means that the Mercy person is conscious in a mode of thought which associates between concrete experiences and which evaluates each experience using emotion. In other words, the Mercy person lives in a world of feelings, where every situation brings to mind similar experiences from the past. This leads naturally to a sense of appropriateness and etiquette, as the network of concrete *memories* colors the reaction to the *present*. Notice also that the Mercy room is not aware of any other modes of thought. This means that not only does the Mercy person live in an internal world of experiences and feelings, but he is mentally aware *only* of this one mental world. See how many character traits we have extracted even with the little that we know so far?

Second, we can use the diagram to describe how the mind operates in *all* cognitive styles. Every person with a normal brain has all seven modes of thought, and the lines in the diagram describe the major connections between these different mental modes.[B] It is important to remember that when we use the term Server, for instance, we can be referring either to the mode of thought which is conscious in the Server person, or to the Server mode of thinking which is present in every person. In this book, when we are referring to a *person* with a specific cognitive style, we will talk about the Server *person*, or the Teacher *person.* On the other hand, when we are describing the functioning of a certain mode of thought, we will use words like Mercy *mode*, Perceiver *strategy*, or Exhorter *thought*.

[A]A general principle: Each 'room' seems to have the same total amount of mental awareness of thinking and memory. The Mercy and Teacher rooms are most aware of thought but see the least memories. In contrast, the Facilitator room sees most memories but his awareness of thought is limited.

[B] Brain damage can cripple or destroy certain modes of thought, depending upon where the injury occurs. The effect of brain damage will often depend upon the cognitive style of a person. If conscious thought can be used to compensate for disabled mental strategies, then the mental deficiency will not appear as severe. Also, if one part of the brain is destroyed, it may be possible to relearn many tasks using alternate strategies.

> The term Perceiver can refer to either:
>
> 1. The person who has the cognitive style of Perceiver.
> - The Perceiver *person* is one of the seven possible cognitive styles.
> - He is conscious in the Perceiver mode of thought.
> 2. The *part* of the mind which carries out Perceiver strategy.
> - *Every* person has this mode of thought.
> - In those who are not Perceivers, this mode is *subconscious.*

The terms *analytical*, *associative*, *abstract*, *concrete*, *emotion* and *confidence* are very fundamental to this theory. They are also used widely in both psychology and in common speech, and I have explained them in the glossary. However, let us see if we can define them a little more precisely in the light of some examples.

I mentioned that the left axis of *concrete* and *abstract* refers to two different kinds of information or memory: Concrete thinking looks at experiences and objects in the real world. When you tell a concrete thinker an idea, for instance, he will ask for an example. For him, everything is interpreted by experiences. Mention the word 'car,' and the 1973 green Honda Civic with the dent in the left door may come to his mind. 'Love' may mean the special card, hug and visit that he received after learning of his father's death.

An abstract thinker, in contrast, deals with ideas and concepts. Put him in the 1973 green Honda Civic and he will think of transportation, and the effect that the automobile has had upon twentieth century society. Mention the word love and you may start an intellectual discussion about the benefits of emotional bonding in times of crisis.

Now turn to the top axis of *analytical* and *associative*. Each describes a different type of thinking. Let us contrast these two ways of mental processing, first by comparing a list of characteristics, and then with the help of an illustration.

Speech is a good example of *analytical* processing. Neurology tells us that the *left* hemisphere is responsible for producing words and sentences. Notice that a sentence is a *sequence* of words which are connected together and spoken over *time*. When a person speaks a word or a sentence, his mouth makes a succession of verbal sounds which we call speech: "H-e-ll-o…h-o-w…a-re…y-ou."

Words are not chosen at random. Rather, each word has a specific meaning which determines where that particular sequence of acoustic noise can be *applied*. For instance, we all know when and where to say the word 'fire.'

Finally, speech is full of general *patterns* and *order*. Sounds are formed into words using rules of phonetics: We can be quite certain that the sequence "qthc" will never show up in an English word, and be equally

positive that the letter 'q' will almost always be followed by the letter 'u' (ask Scrabble players for the exceptions). Principles of grammar are used to organize words into longer chains, called sentences: "The fox jumped over the dog," is grammatically correct, while "Jumped dog the fox the over" is not.[A] Sentences themselves are grouped into paragraphs, chapters, and books. At each of these levels, we find that certain sequences of letters or words go together quite often, and that other sequences never occur. In other words, we find that language contains *order*; it is not total chaos but contains *patterns* which can be discovered.

Analytical Thinking	*Associative Thinking*
Left Hemisphere processing	Right Hemisphere processing
Time-oriented	Space-oriented
Strings elements together into sequences	Links elements together to form objects
Adjusts where sequences are applied	Adjusts the label of each object
Sensitive to general patterns and to order	Sensitive to details and to the exception

I suggest that a road map provides an example of *associative* thinking. Neurology tells us that the ability to work with maps depends upon a specific part of the *right* hemisphere called the parietal lobe. Notice that a road map is a piece of paper on which the *spatial* locations of different towns and cities are shown as dots of various sizes. These dots are *connected* with lines which indicate the roads that go between the cities.

Each dot on the paper is also *labeled*. In the case of a road map, this label usually tells the name of the town or city. Maps can contain differing amounts of *detail*. A simple road map will show only the main cities and the freeways, while a detailed map will also indicate the side roads and the small villages.

Finally, it is easy to find what is out of place by comparing one map with another. This can be illustrated by the familiar puzzle in which two pictures of the same scene are shown and one is asked to find the differences between the two sketches. The easiest way to solve this problem is to place one picture on top of the other and then hold them both up to the light. The differences pop out, especially if the two sketches are drawn in different colors. It appears that associative thinking uses exactly this type of process when comparing mental objects or pictures. For the associative person, unusual situations and *exceptions* are easy to notice—they are continually 'popping out.'

The two diagonals in the diagram are labeled *confidence* and *emotion* (these words appear at the bottom of the diagram). These are two different

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[A] In some languages, word scrambling is permitted. This is because words themselves are modified to indicate their function within a sentence.

ways of *evaluating* information. The Teacher, Exhorter and Mercy use emotion, while the Perceiver, Contributor and Server work with confidence. The emotional person evaluates information based on how it makes him *feel*. Emotion can vary all the way from horrible, to bad, to 'blah,' to fair, to ecstatic. In contrast, the person who uses confidence *knows* what is right and wrong, what works and what doesn't. Confidence also can vary from uncertain, to reasonably confident, to absolutely certain.

Confidence and emotion interact with each other. The *level* of confidence determines the emotional *pressure* that a memory can handle without falling apart. This interaction can be compared to driving a car down a road full of potholes. The bumps are the emotions, while the confidence is the structural integrity of the vehicle. A poorly constructed car will fall apart if the road on which it is driven is too rough. A tank, on the other hand, can handle the 'emotion' of roaring across hills and gullies and still stay in one piece.[A]

Stage fright is another example of emotion affecting confidence. A person may be able to perform adequately at home where no one is listening, but he easily loses confidence when standing in front of a big crowd. His level of confidence is great enough to handle the small emotions of home, but it is insufficient to deal with the stronger feelings associated with public performance and audience response.[B]

You will notice that the diagram of mental symmetry has been drawn in two ways. In the first picture, abstract and concrete form the left axis, while in the other drawing, the left axis contains emotion and confidence. These two diagrams contain exactly the same information, and are drawn in different ways to make certain features more obvious. The first drawing emphasizes the different *types* of thought. The second makes it easier to see the *flow* of mental processing. Notice in this diagram how thought starts at the top with emotion, moves through a layer of confidence, and then is channeled through Facilitator strategy. These three stages of mental processing will become very significant when we look at the three styles of Exhorter, Contributor and Facilitator.

The mind uses two types of processing with two types of information.
- Thinking can be either analytical or associative.

[A] When it comes to physical construction, the sturdiest structure is not always the one with the strongest material. Instead, the best choice is usually a well-engineered combination of strength, shape and flexibility. I suggest that a similar principle applies to the mind.

[B] As a violinist, I know about stage fright, and have found public performances to be excellent for applying principles of mental programming.

> - Information can be either abstract or concrete.

Finally, I suggest that the seven cognitive styles can be divided into two groups which we will call the _simple_ styles and the _composite_ styles. The *simple* styles are the Teacher, Perceiver, Server and Mercy. These are the four names which are placed in the corners of the diagram. Each of these four styles uses one of the two types of thinking (associative or analytical) on one of the two kinds of information (abstract or concrete). Two methods of thought combined with two types of memory produce four possible combinations. The Perceiver, for example, uses associative processing with abstract information.[A]

The *composite* styles are the Exhorter, Contributor and Facilitator. These names are shown in the middle of the diagram. The composite styles are based upon the foundation of the simple styles and tie them together. The Exhorter combines Teacher and Mercy modes, and the Contributor integrates Perceiver and Server thought. The Facilitator is the 'secretary' of the mind, mixing and balancing the rest of thought.

> The seven cognitive styles can be divided into two groups:
> The simple styles emphasize content.
> - They use one type of thinking with one type of information.
> The composite styles emphasize action and progress.
> - These combine the thinking modes of the simple styles.

The simple styles deal with the *content* of thought. The composite styles, in contrast, work as a mental pump which *drives* thought and action. I suggest that this pump is the source of imagination and creativity. Notice that the diagram shows an arrow leading from the Exhorter through the Contributor to the Facilitator. This arrow shows the direction in which information *flows* on its way through imagination (this flow is easier to see in the second version of the diagram). The separation between thinking (by the simple styles) and acting (motivated more by the composite styles) shows up in personality. Unlike the simple styles, the composite styles are generally much more interested in doing, creating and developing than in learning and filling the mind with more content. This means that Exhorter, Contributor and Facilitator persons often end up building their activity upon a rather limited or inadequate mental foundation.

[A] Notice that this backs up our earlier suggestion that memory and processing go together in the mind: Abstract memory, for instance, does not just exist by itself. Rather, it is organized either associatively or analytically. Similarly, analytical thinking does not work in a vacuum, but operates either on abstract or concrete information.

For instance, this theory of the mind was developed through cooperation between two simple styles, myself a Perceiver person, and my brother Lane a Teacher person. If either of us had been one of the composite styles, you can be sure that we would have stopped our research long ago and used our theory of the mind to start some highly profitable business or organization.

I hope that it is becoming clear by now that the mind really is based upon connection, flow and interaction. We tend to think of the brain as a static glob of protoplasm that just sits there and cogitates. I suggest a better illustration is that of a modern economy, with factories producing material, trucks and trains hauling goods from here to there, telephone lines strung from one location to another, research centers working out new gadgets, and crowds of people all simultaneously doing their own thing—talking, buying, phoning, working, and so on. Or, if you want to compare the mind to a house, do not think of a bachelor's suite with one lonely individual going through his daily routine. Instead, imagine a huge rambling residence with dozens of people trying to get things done while continually bumping into one another. Conscious thought is by no means the only person living within the home of the mind. Rather, it is more like a harried landlord attempting to bring order to his hotel, or like a government trying to steer the course of the economy.

We have talked about the *mind*. I have suggested that each mode of thought is associated with a specific region of the *brain*. For those of you who know something about neurology, I will point out—later on, when we look at each cognitive style in more detail—which mental strategy corresponds to which part of the brain. I suggest that the *simple* styles are associated with the part of the brain called the cortex (remember that whenever I *suggest* something, I am telling you that the idea is original with me). This is the wrinkled sheet of gray matter that you see when you look at the surface of a brain.[A] Neurology tells us that the cortex is where the *memories* are stored and where *thought* occurs. This is shown in the behavior of the simple styles. As I have mentioned, these styles—Teacher, Mercy, Perceiver, and Server—are usually more concerned with the content of thought and action than with using that content to do something.
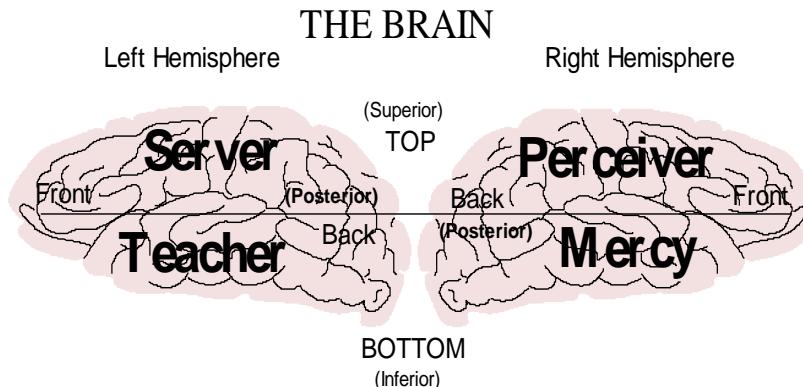
As the diagram on the next page indicates, neurology tells us that the cortex of the brain can be divided into four parts—the top and bottom halves of each hemisphere.[B] Teacher mode uses the bottom half of the left hemisphere; Mercy thought uses the bottom of the right hemisphere.

[A] There is a simple difference between gray and white matter. Brain regions where neurons are located will appear gray, while those areas which contain mainly connections between neurons will appear white.

[B] In a few pages, we will look at the neurology in more detail.

Server processing occurs in the top half of the left hemisphere and Perceiver thought in the top half of the right.[A]

Neurology also divides the cortex of the brain into front and back. Neurology tells us that the <u>*back*</u> of the cortex interacts with the external world. This is where sight and sound are interpreted and where memories of specific actions, objects, experiences and words are stored. In contrast, the *front* of the cortex contains the internal world. It is this part of the brain which allows us to become individuals who are persons. Someone who loses his <u>frontal</u> cortex becomes a creature of his environment—a Pavlovian dog who can only salivate in response to the bell of external need. He may still be able to act, talk and respond, but he has no internal world of love, hope, planning, or understanding with which to integrate the fragments of his personality.

THE BRAIN

Left Hemisphere   Right Hemisphere

(Superior)
TOP

Server   **Perceiver**

Front   **(Posterior)**   Back   Front
             Back   **(Posterior)**

Teacher   **Mercy**

BOTTOM
(Inferior)

Our research suggests that each of the four simple styles has a sensory part in the *back* of the brain and an associated internal world in the *front*. Mercy strategy, for example, has an inner world of emotional memories. It is this *internal* world that determines the emotionally appropriate way of reacting to the external world of experiences—it appears to contain the core mental 'furniture' of the Mercy room. Take away this part of the brain

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[A] I could 'get technical' and refer to brain locations such as FEF, IPL, SMA, or STS. I would manage to impress some people but I would also lose my audience. I know what it is like to be snowed under by neurological terminology. I learned about the brain simply by going to the medical library and starting to read. Occasionally a researcher would slip up and actually define one of his terms. Two hundred tomes and about one thousand esoteric papers later, I have acquired some knowledge about the subject. However, I have found that the useful information in a paper is often contained in the little asides which a researcher throws in just 'by the way.' So, I decided to gather all my 'little asides' into a book and only add technical detail where necessary.

and a person will act inappropriately, doing things such as going to the bathroom in public places without feeling shame. Of course, some people act inappropriately without the benefit of a lobotomy. In their case, the behavior is not the result of missing brain *hardware*, but rather of inadequate mental *software.* The influence of the internal world can also be reduced through the help of drugs and alcohol. To misquote an old saying, "I can either have a bottle in front of me, or a frontal lobotomy."[A]

The *composite* styles, in contrast, do *not* seem to be associated primarily with the cortex of the brain. I have mentioned that the three composite styles form a mental loop which drives thought and action. A loop, just as we have described, exists in what is called the *subcortex* of the human brain. This is the region that can be seen when the brain is opened up and the cortex removed, which is why it is called *subcortical.*[B] Memories are not stored in the subcortex. Instead, the subcortical brain takes the information from the cortex in each hemisphere, processes it in a region called the basal ganglia and then sends it back to the cortex through another brain center called the thalamus. I suggest (final reminder: This is original with me) that this is the loop which is used in visual and verbal imagination, with verbal imagination occurring in the subcortex of the left hemisphere, and visual imagination happening in the subcortex of the right hemisphere.[C] In other words, what we call imagination is actually the operation of the three composite styles, and the way in which we react to imagination and the control which we have over imagination depends upon which mental room is conscious.

> The four simple styles are located in the cortex of the brain.

[A] The medical history of the frontal lobotomy is a real horror story. In its most popular form, the surgeon stuck an ice pick behind the eye of the patient, pushed the blade into the front of the brain, and stirred. This procedure was carried out in the doctor's office under local anesthetic. Thousands of humans were mentally murdered this way in order to further the careers of a few aspiring physicians.

[B] Many terms in neurology are equally inspired. The substantia nigra, for example, is simply Latin for the black substance. The term which I like best is the substantia innominata, Latin for the unnamed substance.

[C] Some of the latest papers on the basal ganglia describe exactly this concept of a loop of imagination and even mention the distinction between Exhorter and Contributor type processing.

This does not mean that the composite styles do not use the cortex at all. It appears that each of the three composite styles is also associated with a certain region of the cortex. However, the simple styles use predominantly cortical processing and the composite styles focus upon subcortical thought.

> - Each is divided into an internal world and an automatic part.
>
> The three composite styles are located in subcortical regions.
>
> - They form a loop which travels from the cortex back to the cortex.

Evidence from neurology also supports the idea that this subcortical loop *drives* imagination and action. For example, if the place in the brain called the SMA (the primary location where this loop re-enters the cortex) is damaged, then a person will experience a very peculiar form of paralysis. He can still talk and act, but he has no *desire* to do so. He can respond intelligently if he is forced to, but otherwise he reacts like the proverbial couch potato—pure thought and all eyes.

How to Make Friends with a Theory

I have suggested that learning a theory is like getting to know a friend. So, how far have we come? By now, I have introduced you to my model of thought, and I have told you something about 'him.' At this point in the relationship we need to answer the following questions: "Do I like this person? Do I want to spend time with him? Is he the type of individual whom I find interesting?"

Some people are great at creating first impressions, but the more we get to know them, the less we want to be around them. Others may not appear so brilliant at first, but they wear well; over time, we find that they turn into faithful friends. I suggest that theories are much the same. Some ideas seem really exciting at first, but they have no depth. Other systems of thought may take a while to understand, but they then survive the test of time.

Most of us have close friends. However, not all of us have learned to make 'friends' with a theory; we have not acquired the art of appreciating a general understanding. Therefore, I would like to mention a few aspects of a quality relationship with a theory.

First, having a friend means that you will be seeing the same face over and over again. I have mentioned that this book uses *one* general theory to explain many different aspects of human thought and personality. This means that you will be seeing the same basic concepts repeated page after page—wherever you turn, the same 'person' will keep showing his 'face.' In fact, if there is a simple model which describes all of human thought, then once you know it, you will find that the same words and concepts occur endlessly, everywhere.

How can I handle reading about the same ideas for the next several hundred pages? Well, how does a couple survive marriage? I suggest that the same answer applies to both situations. Initially there is the excitement of novelty—doing things together for the first time, or experiencing the thrill of grasping a mental concept. However, if the relationship is to

survive, then excitement must grow into love. Long-term friendship is fed by the satisfaction of accomplishment, the pleasure of relationship, and the joy of discovering new aspects in one's partner.

The person who reads this book purely for the novelty of encountering new and exciting concepts will probably end up becoming bored: "You keep saying the same things over and over again, you force me to think logically, and you don't tell enough stories." On the other hand, the individual who is searching for the pleasure and satisfaction of a unified theory will find that each repetition simply adds another facet of grandeur to the gem of understanding.

Therefore, I suggest that this book should not be treated as an intellectual challenge to be overcome, or as a psychological bandage to place on an emotional sore. Rather, it should be seen as a work of elegance to be enjoyed and appreciated, and as a guide which can help to bring meaning to life. If there really *is* a general theory which can explain human behavior, then as long as I continue to behave as a human, this understanding will be with me, mentally 'looking over my shoulder.'

Let me illustrate this point with a personal analogy. I enjoy playing violin in a string quartet. For a long time, my greatest thrill came from sight reading a new piece of music at the edge of my technical ability. The challenge of finding the right notes, coupled with the possibility of musical disaster, produced a feeling of excitement. Once I had played a piece for several times, though, it tended to lose its appeal and became just another set of notes on paper. Over time, however, I gained the ability to *appreciate* music: I was not only challenged when I tackled new works, but I could also find elegance, beauty and harmony in perfecting and expressing existing ones.

Secondly, building a quality relationship takes time and effort. I cannot walk up to a person on the street at random and expect instant companionship. I have to *earn* the right to become someone's friend. The same applies to a general theory. In order to gain understanding, I must first lay a proper foundation. Just as learning mathematics starts by memorizing the times tables, so an understanding of the mind must begin with an explanation of the basic components of thought. I will try to make it as interesting and as readable as possible. The rest is up to you.

Third, if learning about an ordinary everyday theory could be compared to forming a platonic friendship, then I suggest that studying about cognitive styles is somewhat more like dating. Normally, when I understand some theory or make friends with some person, I have the benefit of emotional distance. Whenever I need a break from the relationship, I can retreat to my own personal world. However, if I fall in love with someone, then that individual becomes part of my personal world, and very difficult to get out of my thoughts. I suggest that a theory of

human personality behaves in similar ways. Once it begins to explain my personal world, then it also follows me around wherever I go.

> Analyzing the mind requires a combination of head and heart.
> - The method of study involves the head and rational thinking.
> - The object of study includes the heart and personal feelings.

It probably sounds strange to compare a theory of the mind with 'falling in love.' The scientist may well look at this statement and conclude that a discussion about 'love' must of necessity abandon logic and head down the garden path of mystical musings. On the other hand, the individual who is searching for love is equally positive that he will not find the answer to his quest within the sterile hallways of rational research. However, this is precisely what we will attempt to do—combine the emotions of the heart with the rational thinking of the head.

I suggest that music provides a good example of subjective feeling combined with objective analysis. On the one hand, this topic can be studied from a physics textbook where mathematical formulae are used to describe resonant frequencies, string tensions, and harmonic ratios. On the other hand, the musician may learn about the topic by 'feeling' the chords and allowing his gut instincts to guide his fingers. Put the two together and you come to the conclusion that the musician is really 'feeling' a set of mathematical equations and that the physicist is actually analyzing an aspect of subjective emotion.[A]

This concept is so important that I will say it one more time: Why do I compare studying a theory of the mind with forming a friendship? Because, when it comes to emotional topics such as 'falling in love,' our natural tendency is to throw logic out of the window and to follow the dictates of our heart. Similarly, I have found that the biggest obstacle to understanding the mind is subjective feelings. Therefore, one of the recurring themes in this book is that of cooperation between head and heart.

A Word from your Tour Guide

Suppose that I decide to visit a foreign land. I can prepare for my trip by purchasing a map and a tour guide. By looking at the map I can see what is where, and how to travel from here to there. While the map shows me the various cities, towns, and roads, it does not tell me which places are worth visiting. This is where the tour guide becomes useful. By combining advice from the tour guide with information on the map, I can figure out *what* I want to see and *where* these various sites are located.

[A] It is amazing how often you find people with mathematical ability who also play a musical instrument. This suggests that there really is a fundamental relationship between the two.

Of course, I could always board a plane to some unknown destination, rent a car and start driving at random. It would work if I landed in a civilized location. Charging blindly into some wild untamed jungle, however, could be quite dangerous.

I suggest that the journey through life is no different. In order to have the best trip, we should start by programming the mental 'rooms' which contain the maps and the tour guides. Therefore, we will start our analysis of the mind by looking at Perceiver strategy, which contains the mental maps, and Mercy thought, which has the touring tips of the guide book. We will ask, "How can I construct a mental map which can guide me through life?"

But that takes work, you say. Isn't it easier to tune in to the 'travel channel'? If I have some big brother to watch over me, then he can save me from the ferocious tigers and the poisonous snakes lurking about in the jungle. True, big brother may save us from the dangers of life, but who will save us from big brother? If you like the idea of going through life as an emotional 'babe in the woods' under some impersonal big brother, then I suggest that you read no further. On the other hand, if you want to plan your own journey, and learn about jungle survival, then follow me as I describe the path which I discovered in my own search for a map of human existence.

Mercy Strategy

We will begin our study of human thought by looking at *Mercy* strategy. Remember that our description refers both to the type of thinking which is *conscious* in the Mercy person, and to a mode of thought which is present, under the surface, in all of the other cognitive styles. I should remind you as well that not all of the personality traits of the Mercy *person* are the result of Mercy *thought.* Many characteristics come from the other six rooms operating subconsciously within the mind of the Mercy person. In this section we will only examine traits which are the result of *conscious* thought. As we discuss the other cognitive styles and gain an understanding of the rest of the mind and how it operates, our picture of the Mercy *person* will become much more complete.

Mercy Thinking

As we can see in the diagram of mental symmetry, the Mercy person is associative, concrete and emotion-oriented. This means that Mercy thought lives within a network of experiences, each with an emotional label. Wherever the Mercy person goes, he is always being reminded of other experiences, and with each of these memories is a related emotion.[A] The feelings associated with these linked memories color the emotional atmosphere of present experience.

Let me give you an example. One Mercy girl[B] was looking at displays in store windows when she happened to glance upon a certain doll. Immediately she felt bad. When she got home she realized the source of this feeling. As a child she had been in a school play, and had worn a costume like the dress on that doll. Her dress had ripped during the performance, and she had felt terribly embarrassed. Seeing that doll

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[A] To avoid convoluted language, I will follow normal English rules of grammar and use 'he' for both male and female. My observation actually suggests that there might be more female Mercy persons than male Mercy individuals.

[B] I have suggested that males tend to emphasize abstract thought, whereas females concentrate on concrete thinking. This means that Mercy traits are usually more pronounced in the female Mercy person, while the male Mercy person generally places more of an emphasis upon subconscious Teacher and Perceiver thought. The 'furniture' of thought may vary, but both male and female Mercy persons still 'live' in the same mental room of Mercy strategy.
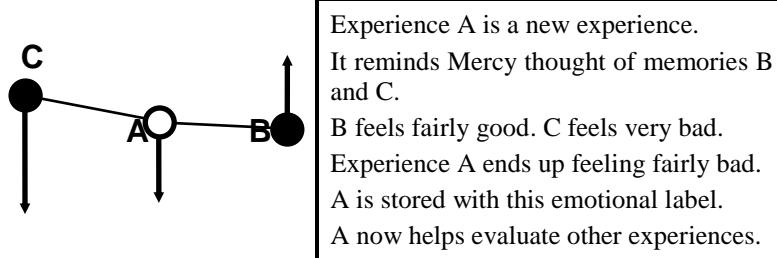
reminded Mercy thought of the experience with the school play, and brought back all the feelings associated with that event.

It is this ability to relate the present to the emotional past which allows the Mercy person to empathize with others or show 'mercy' to them. When the Mercy observes other people, he is reminded of how *he* felt when he was in similar situations. The Mercy is the person who will see the dog trying to scratch a hard-to-reach spot and find himself reaching in sympathy with the animal. When we identify with a hero in sports, with an actor in a movie, or with some object of religious worship, it is because our Mercy part is relating emotionally to the focus of attention.

The Mercy *person*, who is conscious in Mercy mode, is the best at sensing nonverbal communication. Inside his head, he 'sees' subtle clues in the environment triggering emotional memories. Therefore he notices the atmosphere of a restaurant, for instance, and is constantly reading meaning into the facial expressions of others.

I have mentioned that Mercy thought uses *associative* processing. I suggest that associative thinking works with *connections* and *labels*. The diagram below shows three memories, A, B and C, each represented by a dot. The arrows which point up or down show the labels associated with these three memories, and the lines between the dots show how they are connected. With Mercy processing, the *memories* are concrete experiences and the *labels* describe emotion.[A]

Experience A is a new experience.
It reminds Mercy thought of memories B and C.
B feels fairly good. C feels very bad.
Experience A ends up feeling fairly bad.
A is stored with this emotional label.
A now helps evaluate other experiences.

[A] Perceiver strategy is also associative. We will see that with Perceiver thought, the memories are abstract facts and the labels measure confidence. However, the type of thinking in both cases is associative.
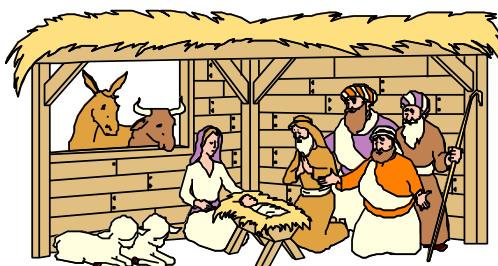
Let us use this diagram to explain the example of the girl with the dress. Any experience which comes in to Mercy strategy will form a memory. Therefore, the situation of seeing the dress in the window created the memory 'A.' This new memory reminded Mercy thought of two other memories: 'B,' and 'C.' 'B' was the composite memory of previous window shopping. This memory had a positive emotional label—it felt fairly good. If 'B' were the only memory to be triggered, then 'A,' the new experience of seeing the doll in the window, would have also received a good label. However, 'A' also managed to connect with the old memory of 'C,' the embarrassing situation from childhood, which was labeled with a very strong *negative* feeling. The result was that the intense negative emotion of 'C' overwhelmed the lesser positive feeling of 'B.' Therefore, 'A,' the new memory of seeing the doll in the window, unexpectedly acquired a bad emotion.

Take this example, multiply it millions of times, and you have Mercy processing. Everywhere the Mercy person goes, he is being reminded of emotional experiences—he is *associating* to *memories* of experiences which have emotional labels. This means that the way he feels about the present is largely determined by how he feels about his past.[A]

Because past experiences have such a large effect upon present emotion, the Mercy person will often try to use the past to influence how he feels about the present. The environment will be arranged in such a way as to remind Mercy strategy of memories which have good emotions. Of course, we all do this to some extent, but for the Mercy person, this is conscious thought. This is where he lives.

Christmas time at my home provides a good example. My mother is a Mercy person. She has fond memories of celebrating Christmas as a child. So whenever *we* have Christmas, my father must go through exactly the same routine that my mother's father carried out when she was little: We all go outside and stand in a row from youngest to oldest. Dad comes out and says in Low German: "Children, it's Christmas!" Then we file into the room with the Christmas tree, singing 'Silent Night' in German. Finally, we all sit down and father reads the Christmas story. Repeating this ritual

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[A] How does the Mercy person get away from his past? We will see later that when memories are reconnected, they can become a vision of the future.

reminds my mother of her 'ghost of Christmas past' and brings back the pleasant feelings of childhood.

The associations of the Mercy person do not always involve dolls, dresses, atmosphere and Christmas. The Mercy person is naturally talented at finding unorthodox solutions to practical problems. He will pull together experiences and objects from here, there and anywhere until an answer is found—a behavior which I call 'doctoring.' The Apple II personal computer, for example, was designed by a Mercy electronics whiz called Steve Wozniak. It contains a number of very efficient but highly unorthodox circuits. In a similar way, my mother is always 'doctoring' food in order to make it taste better. Some of her culinary solutions are also quite unusual.

Mercy Automatic Thought

I suggest that the Mercy person is good at 'doctoring' because he 'lives' in a mental room which is surrounded by experiences. Remember that each of the four simple styles contains an *internal world* at the front of the cortex, and a corresponding *automatic* part at the back. [A] One could think of the automatic fragment as a sort of mental toolshed. While all of the significant experiences are pulled into the front of Mercy thought to form the internal world, the other less important memories are stored in the back. Therefore, when the Mercy person faces a practical problem, he only needs to go into the 'back' of his mental room and rummage around in his 'storage shed' in order to come up with an appropriate response.

My sister-in-law's brother is a Mercy person who designs and builds electronic devices for underwater applications. His lab provides a perfect example of the way in which Mercy 'doctoring' uses bits from the 'storage shed.' He constructs his testing and production equipment out of plastic pipes, light bulbs, meters bought at estate sales, scrap pieces of lumber, and stepper motors salvaged from ancient computer disk drives. The gizmos that emerge from his 'storage shed' of external parts and internal ideas are truly amazing.

Sheds are great for holding odds and ends, but have you ever tried to find something in a cluttered shed? You move aside the lawnmower, and a pile of rakes and shovels comes tumbling down. You get the tools out of the way and a mouse scurries from the corner. What you need may be there *somewhere,* but where?

[A] Our analysis of MBNI indicates that the Mercy person's toolshed or automatic part spoken of here is in Introverted Feeling, a region in the back of the brain. The internal world would then be in Extraverted Feeling, which is located in the front. A similar parallel can be made for the other four strategies. The details are covered elsewhere, and are not relevant to the arguments in this book.

The situation with the *mental* storage shed of <u>automatic thought</u> is similar. Not every Mercy person is good at 'doctoring.' The *potential* is there, but the actual result depends upon the quality and content of automatic memory. I suggest that a good mental 'storage shed' has three requirements: First, there must be something *in* the shed. Just as a storage shed must be filled in order to be useful, so the Mercy person must expose his mind to situations which can fill automatic memory with experiences. The reason that my sister-in-law's brother is so good at building gadgets is that he has been working with electronics since he was a little child. He can find just about anything he needs by looking at those past memories.

Second, the contents of the storage shed must be *useful*. The Mercy person who spends his time watching soap operas on television may have a shed full of experiences, but there is not much that he can do with this mental information. However, I suggest that if the contents of the mental shed are useful, then they will also automatically become *available*. This is because the *mental* storage shed has one major advantage over a *physical* shed. Real sheds which are disorganized stay that way. The more you rummage through them, the messier they get. Mental storage areas, in contrast, are self-organizing. Simply stick your mental hand into the shed, think of what you want, and if something useful is there, then it will magically appear in your fingers.[A]

> Three requirements for a working 'storage shed' of automatic thought.
> - It must have content.
> - The content must be useful.
> - The organization must be appropriate.

Finally, I suggest that the mental shed needs some way of deciding what is *appropriate*. Since Mercy strategy works with emotions, every item in the Mercy storage shed will be labeled with some type of *feeling* indicating what works and what doesn't. We even speak of getting a *feel* for something. The Mercy person decides which mental tool to use depending upon what *feels* appropriate—what *seems* right. If the Mercy individual has healthy feelings, then he will automatically pick the correct piece. But, if his emotions are either inappropriate or lacking, then the Mercy person will find himself reaching continually for the wrong mental tool. Our story of the doll illustrates how a childhood experience of embarrassment can warp Mercy feelings. In the same way, the Mercy person who lives in the unreal world of television sit-coms, or who harbors bitterness, hurt, or resentment will find over time that these deep-seated

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[A] Those of you who have studied neural networks will recognize the concept of self-organizing memory.

feelings put a false color upon *all* memories; whenever a new tool is placed in the mental storage shed, it will be labeled with an inaccurate emotion.

We have seen how the Mercy person's storage shed of experiences allows him to come up with weird and wondrous solutions. I suggest that this mental awareness also leads to a desire for *subtlety*. Whenever the Mercy person encounters a situation, he is immediately aware of a host of similar experiences and feelings. As a result, when he approaches some emotional topic, he prefers to beat around the bush and talk about it delicately. For him, the mental associations are so obvious that stating the subject directly would feel like emotional shouting. He appreciates the same emotional sensitivity from others. A hint is usually enough: If he has the appropriate associations, then he can figure things out from there.

The Mercy mental storage shed also creates a need for *sincerity.* This trait has to do with emotional consistency. A person who is sincere broadcasts a uniform emotional message—Mercy strategy can reach into its mental storage shed and pick out the appropriate tool with certainty. On the other hand, an insincere person is constantly sending out mixed signals: His words may say one thing, his clothing indicates something else, and his tone of voice suggests yet a further message. As a result, the Mercy person simply does not know how to respond. His storage shed retrieval mechanism misfires, the red light blinks, and the warning voice intones: "Inconsistent data; unable to fulfill your request; please try again." The Mercy person is strongly tempted, when this occurs, to turn to his friend and say, "I have a bad feeling about this person. Let's leave."

Finally, the Mercy person's mental storage shed leads to a hunger for emotional *novelty*. Suppose that the Mercy person is stuck with a group of people who are socially predictable. Every situation which arises will remind the Mercy person of some mental fragment which *already* exists within automatic thought. After a while he will become famished for new emotion, and wish for some reaction which he has not encountered before. In response, he may do something unusual, bizarre, or even inappropriate in an attempt to stimulate emotional dialogue. If this fails, he may try to provoke an emotional reaction by losing his temper, shouting at others, or even saying dreadful things. Generally speaking, the Mercy person who reacts in this way does not really *mean* what he is doing or saying, he just wants to escape from the prison of emotional repetition.

We have looked at the relationship between the Mercy *person* and *automatic* Mercy thought. Remember that every individual, regardless of cognitive style, has a Mercy room with an internal world in the front and a 'storage shed' of automatic thought in the back. Therefore, if those of us with other cognitive styles fill our minds with appropriate situations, then we will also develop a storage shed of experiences which can help our subconscious Mercy strategies to operate more effectively. However, only the Mercy *person* has *conscious* access to this storage shed of experiences.

Unlike others, this is the area of thought in which he *naturally* excels. His emotional sensitivity is inborn. For the rest of us, it is acquired.

The Mercy Internal World

Let us move on from *automatic* Mercy thought, located in the back of the cortex, to the *internal world* of Mercy strategy. Any experience which the mind encounters will automatically enter the storage shed of Mercy thought—that is why this part of the mind is called *automatic*, because it fills and organizes itself automatically. In contrast, it appears that an experience will only enter the *internal* world of Mercy strategy if I *identify* with that situation. Whenever I act as if some experience is *me*, then I suggest that this brings it into the front of Mercy thought. For example, I may become *infatuated* with some person, I may watch a movie and *identify* with one of the characters on the screen, I may get *personally* excited about some basketball star or baseball team, or I may *enter into* the singing in a church or an auditorium. Whatever the situation, whenever 'me' gets involved, then experiences are being allowed into the internal world of Mercy strategy.[A]

I suggest that Mercy identification can occur either voluntarily or involuntarily, depending upon the *emotional strength* of an incoming experience. We could compare the inner world of Mercy thought to a reservoir of water with the height of the water corresponding to the emotional intensity of each memory. As long as the waters of incoming experience remain *below* the level of the internal reservoir, it is possible to open and to close the gate into the internal Mercy world and to *choose* what comes in and what stays out. However, if the water of incoming emotion ever rises *above* the level of the internal reservoir, then no matter how one turns the mental 'tap' of identification, the experience *will* come in.

For example, suppose that I really like having dogs around and that I enjoy petting them. If a puppy comes up to me with a wagging tail, I will probably decide to open the mental tap of Mercy identification and allow this pleasant experience into my internal world. On the other hand, if the

dog growls at me, I may decide to shut the door to my inner Mercy room and find something more enjoyable to dwell upon. Now suppose that some canine beast takes a dislike to me and bites me on the hand. As long as the

[A] We will look at the relationship between 'me' and Mercy identification later on.

nibble is not too painful, I retain the mental ability to block this experience from my internal world. But, if I am sufficiently frightened, the nasty experience will enter into my inner world of Mercy thought, whether I like it or not.

> Experiences enter the Mercy internal world through *identification*.
> - Experiences with excessive emotion force their way in.
> - If internal feeling is high, then identification is voluntary.

Any emotional experience which *forces* its way into the Mercy internal world becomes a <u>*defining experience*</u>.[A] I suggest that defining experiences affect thought in three ways: First, they *define* me. Any experience which barges its way past the doors of Mercy *identification* will naturally become part of *me*. Second, defining experiences strongly influence how I *feel* about related situations. Remember the illustration of the doll in the window? The experience of having a dress rip in a school play obviously was a defining experience. Because of its strong emotion, it overwhelmed the little girl's sense of Mercy identity. Years later this memory still had the emotional potency to poison the pleasant experience of an evening walk.

Third, I suggest that a defining experience becomes an emotional magnet which attracts other experiences. New situations which are similar will bring it back to mind. These new experiences become mentally *attached* to the defining experience. Whenever this network of memories becomes sufficiently large, it turns on and begins to develop a life of its own. This is how a phobia develops. It starts as a bad memory. It turns into a living, breathing entity of fear.[B]

The number of similar memories required to create mental 'life' depends upon the emotional intensity of the defining experience. If the feeling is not too strong, then it may take quite a few similar memories for mental 'life' to begin. On the other hand, if the emotional level is very high, a single experience may be enough.

For example, think about an evening walk in the park. The birds are singing, the flowers are blooming, the air is cool and the setting sun creates a beautiful picture. One act of criminal violence is sufficient to turn this idyllic scene into a continuing mental horror.

Notice that there is a strong connection between personal identity, emotional labeling, and the Mercy internal world. What is my identity? I

[A] A defining experience always *forces* its way in. However, a mature mind can allow emotional experiences, even strong ones, to enter the internal Mercy world without feeling coerced. We will examine this topic later.

[B] We will see later that the first and third aspects involve Perceiver mode. Perceiver facts are the 'glue' which holds Mercy memories together.

suggest that it is that which makes me an individual, different from others and separate from my environment. Identity, first of all, can be created mentally. Emotional situations enter my internal world of Mercy thought. Because these memories live within my mind, they are present wherever I go. My environment may change, but my memories stay relatively fixed. In other words, they define **me**.[A]

My internal world also affects how Mercy strategy feels about situations. This is because experiences with the *strongest* emotions force their way into my internal world, and these obviously have the *greatest* effect upon emotional labeling. Therefore, I end up imposing my *emotional* likes and dislikes upon my environment, another expression of identity.

Second, identity can be created *physically*. Wherever I go, my physical body follows me around. It is easy for me to change my environment, much harder to alter my physical abilities. My physical skills and limitations therefore also define **me**.[B]

The presence of a personal physical body affects how Mercy thought reacts to situations. I can feel pain and pleasure from my *own* body, but I cannot feel the physical sensations of *another* person. Therefore, my emotional responses are colored by my own *physical* reactions of pain and pleasure.

The relationship between **me** and emotional labeling often shows up in the personality of the Mercy person, who has conscious access to the Mercy internal world: Suppose that he really likes hamburgers. When he sees someone who is hungry, he is reminded first of food and then of the good emotions associated with eating hamburgers. As a result, the Mercy person's response to the famished figure may revolve around hamburgers.

But, what if the other person hates beef and cannot bear the thought of eating fast food? Obviously, the Mercy person's actions will be misguided. He will *feel* that he is helping the other person, but he may *actually* be hurting him.

It is common for the Mercy *person* to fall into the trap of assuming that his likes and dislikes are shared by others. I suggest that there are three reasons

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[A] We all know from personal experience that 'me' is very fundamental to human thought and existence. Therefore, whenever I am referring to my identity within the Mercy internal world, I will put the word in boldface: **me**. As we go through the book, we will see that **me** can take on many forms.

[B] What is the relationship between these two **me**'s? That is one of the basic questions which we will be examining throughout this book.

for this behavior: First, we have already seen the relationship between emotional labeling and personal identity. Second, if you look at the list which describes which mental rooms can see which other rooms, you will notice that Mercy strategy cannot 'see' any of the rest of the mind. Therefore, not only does the Mercy person identify with his own feelings, but he also does not see any *other* room of thought. As far as he can tell, his room *is* the house. Finally, the Mercy person has the ability to *concentrate.*[A] When the Mercy person is in pursuit of a goal, he is capable of ignoring all of the rest of the world. This single-mindedness can extend even to physical movement. Some Mercy persons are constantly bruising their bodies: In their enthusiasm to arrive at a destination, they forget that their path is full of obstacles which must be avoided.

As we go through this book, we will discover many personality traits which can be either beneficial or harmful, depending upon how they are used. The emotional tenacity of the Mercy person is one of these characteristics. I suggest that in its positive form it is the basis for *love*: First, as the Mercy person sees other people going through life, he is automatically reminded of how *he* felt in similar situations. This provides the *stimulus* for love. Second, because Mercy strategy is trapped within the internal world of emotional experiences, these feelings of empathy cannot be avoided. This gives the *motivation* for love. Finally, when the Mercy person decides to do something, he can use concentration to ignore the actions and words of *others*. This gives love its *strength.*

The problem arises when the Mercy person tries to impose his standards of 'love' upon those around him. He can be so convinced that others should love what he loves and hate what he hates that he may turn into a type of emotional dictator—all in the name of love. As long as others live by his standards of 'love,' all is sweetness and light. But, if they dare to express feelings which are contrary to his own, then he will drop subtle hints, give them 'the look,' or even throw a temper tantrum in order to impose his emotional standards upon his surroundings, all the while convinced that he is spreading love.

I suggest that this same error of thinking can occur in cultures or groups of people which strongly emphasize *Mercy* thought. For instance, the guerrilla 'freedom' fighter usually comes from a peasant background, in which life is limited to concrete experiences and where actions are guided by 'gut feelings.'[B] He becomes so obsessed with his effort to teach others

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[A] We will look at concentration in more detail later on. Both behavior and neurology suggest that mental concentration is handled by three of the seven mental rooms: Mercy, Teacher and Contributor.

[B] The leaders may have other motivations. However, the rank and file revolutionary fighters are usually either peasants or manual laborers.

how to 'love' that he ends up deceiving, shooting, killing, blowing up, destroying and maiming, all in the name of so-called love.

Most Mercy persons *talk* about love. However, I suggest that as the Mercy person grows in mental maturity, his *definition* of love will change. It is as he goes beyond his *own* feelings, and learns about the hopes and hurts of others, that his actions of 'love' acquire a character which is worthy of the term.

Neural Networks and Mental Life

We have taken a brief look at the relationship between the Mercy internal world, defining experiences, and fear. This may give us the impression that defining experiences always have a negative influence. However, the strong feelings associated with defining experiences can be positive as well as negative. For instance, I suggest that positive defining experiences play a critical role in the mental development of a baby.

The mind of the baby is like an empty slate, or a vacant house: The shape is there, but nothing has been written upon it; the mental house has been built, but the rooms are still unfurnished. The newborn mind may not be able to do or say much, but it does live in a human body which can feel hunger, thirst, cold, and warmth. I suggest that it is pain and pleasure from the physical body which makes Mercy strategy the first mental room to operate within the mind of the child. If we existed as disembodied beings floating through the air, other mental modes might develop before Mercy thought. But, the baby is stuck within a body which feels. Within the first day of his life, he has been spanked on the bottom by a doctor, felt the warm touch of a mother, suffered hunger, and been fed. Very quickly, an emotional network of Mercy experiences develops. The experience of seeing the face of mother, for instance, creates a good feeling because it reminds the baby of the pleasant satisfaction of being fed.

Childhood experiences with the strongest emotional labels *automatically* become defining experiences, for there is no internal world to resist them. These emotional absolutes form the kernel of personal identity. When enough memories join themselves to a defining experience, then the mental fragment becomes 'alive' and starts to operate. Slowly, the baby develops a personality with likes and dislikes. At first, personal identity is quite fragile. Almost any emotional experience contains sufficient feeling to become a defining experience around which Mercy thought can integrate. Even ragged old teddy bears and squeaky little toys become emotional seeds from which mental 'life' develops. Try to take

these possessions away and the child reacts by clutching on to them and saying "Mine!" Mother and father are a major source of defining experiences. As far as the child is concerned, they have the emotional significance of gods—huge, strong beings who are all-powerful and all-knowing, with the power of life and death.

In early stages of life, the personality of the child can vary radically as different situations trigger differing mental fragments, each with its own set of feelings and emotional reactions. Even normal everyday experiences occasionally have sufficient emotional strength to overwhelm the internal Mercy world of the child and trigger a crying spell or an emotional outburst.

A *defining experience* sets the standard for rating similar experiences.

This is the event about which I have the strongest feelings.

e.g. A holiday for me may be the week of glorious weather at the cabin by the lake.

All other holidays are compared to this single experience.

e.g. A car may be that old rusty 'lemon' which continually broke down.

Say the word 'car,' and this memory comes to mind.

One can see why the Mercy person is often quite shy as a child. His immature conscious mind is constantly being bombarded with emotional experiences which threaten to overturn his internal stability. The natural defense is for him to 'stay within sight of home' mentally: He can then counter emotional threats by thinking about strong emotional experiences already present within his internal world. When he feels insecure, he can 'run' to his defining experiences for shelter.

External objects can also be used to help remind Mercy strategy of 'safe' memories. The Mercy child may drag around his security blanket, or clutch on to mother when a stranger appears. Like all of us, when his emotions are threatened, then he retreats in some way to mental safety. However, unlike others, the Mercy person is capable of taking this response to its logical conclusion: He lives in the Mercy room, and can decide to ignore most of the world and pull back to a set of emotionally safe memories. If his external world is full of hurt and misery, then he may in fact choose to withdraw from it completely. I suggest that this is the mental mechanism behind *schizophrenia*. The schizophrenic suppresses Mercy memories which make him feel bad, and uses concentration to dwell upon those memories which feel good and secure. In essence, he puts up a false wall within the 'room' of conscious thought and pretends that the part of the room which is behind the wall does not exist.[A]

[A] We are looking here at the mental circuits involved in schizophrenia. We are not examining the *cause* of schizophrenia. An individual could block

Other cognitive styles can block off parts of their mind and still function to some extent. I suggest that the Mercy person does not have this 'luxury,' because Mercy thought plays a pivotal role in human mental integration. Mercy strategy, as we have suggested, is the first to operate in a child. This is because we live in physical bodies which 'feed' our minds with experiences of pain and pleasure. The rest of the mind develops later, and is held together by the core of personal identity which is located first and foremost within the internal Mercy world.[A]

Therefore, if the Mercy person blocks off part of his conscious room, he is dissolving the 'glue' which holds his mind together. The result will be major mental fragmentation. But, because the Mercy person cannot *see* the rest of his mind, he will not immediately realize the repercussions of his decision to suppress painful memories. However, the mental networks which he has quarantined will continue to operate under the surface— without being supervised by conscious thought.

Schizophrenia

I suggest that this mental divorce can account for the *symptoms* which are present in schizophrenia. First, the schizophrenic person begins to hear voices. In the same way that Mercy strategy uses emotions and concentration to work with experiences and identity, we will see later that *Teacher* strategy uses emotions and concentration to process *words* and *understanding*.[B] I suggest that these two mental modes are responsible for *emotionally driving* the rest of the mind.[C] If the Mercy person abrogates conscious control over some part of his mind, then subconscious Teacher strategy will take control over these suppressed fragments, and this aspect of subconscious thought will then be driven by *words* and *understanding*, which the Mercy person will hear as internal voices. The Mercy person put up his mental wall of partition, originally, because he did not like what was on the other side of the room. Given that mental foundation, the words and

off part of his Mercy room for many different reasons. In addition, minor brain damage can predispose a person into becoming a schizophrenic.

[A] It is possible for the emotional center of personhood to *move* elsewhere, but because of the human body, its first location is within Mercy thought.

[B] Unfortunately, we have to mention things here which we have not yet discussed. Teacher strategy, for instance, is involved in symptoms of schizophrenia. Treatment for schizophrenia, in contrast, involves Exhorter thought, because the drugs which are given to schizophrenics affect Exhorter strategy and not Mercy thought.

[C] We said that the Exhorter part is the source of emotional drive. It gets its input in turn from the Teacher and Mercy parts. These two strategies provide the emotional labeling which controls Exhorter thought.

understanding which come from subconscious thought, as it grows from this base, will probably be unpleasant and condemning.

Second, and looking further at symptoms, if the Mercy person blocks off portions of subconscious thinking, by walling off their base within conscious Mercy thought, he loses conscious access to their abilities. For instance, any task which is related to *words* and *understanding* will become much more difficult, because subconscious Teacher strategy is now working partly on its own and no longer cooperating fully with conscious Mercy thought. Therefore the schizophrenic person will find it harder to read, listen and understand speech, and will experience more difficulty in tying together the individual elements of sight into the 'big picture' of understanding.

Third, the thinking which the Mercy person *does* do consciously will no longer receive as much corrective guidance from the rest of the mind—obviously, since a mental wall has been built at the foundation of mental integration. Therefore, the schizophrenic Mercy person will be free to follow emotional flights of fancy, and will flit from one defining experience to another, unrestricted by limitations of logic or reason.[A] There can be incredible theories about **me** and personal identity, with no basis in fact or reality.

For the Mercy person, the decision to pull back from unpleasant experiences is usually a *conscious* one. Our observation suggests that *most* schizophrenics have the cognitive style of Mercy—it is the mode of thought with conscious control over Mercy strategy. However, it is also possible in some cases for other personality types to acquire the disease. *Shell shock*, for example, is a temporary form of schizophrenia which can occur in any person. In this case, the recurring horror of war eventually causes subconscious Mercy thought to reject the experiences of the external world and to retreat mentally to safety.

Multiple Personalities

I have suggested that memories which join together become 'alive.' I would like to illustrate this concept of mental 'life' with the help of another mental illness which also seems to affect almost exclusively the Mercy person. Schizophrenia, it turns out, starts when a *teenage* Mercy person decides to pull back to mental safety. If, in contrast, the Mercy person mentally retreats from danger at an *earlier* age, then I suggest that the result is *multiple personalities.* The reason is simple. Any Mercy split which occurs *later* in life can only be partial, since subconscious thought

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[A] When we look at the interaction between Perceiver and Mercy strategies, we will see exactly why it is that logic goes out of the window. I know from personal experience that it is totally impossible to use logical reasoning with a schizophrenic individual.

has already had time to move beyond its initial base in Mercy thought and to form its own network of connections. In contrast, a Mercy split which happens early in childhood can be total, because the rest of the mind has not developed to the point where it can fight the break.

Multiple personalities, it turns out, provides the most graphic example of mental networks which 'live.' The mind is literally split into different personalities, each depending for its character, existence and growth upon the network of memories and experiences which gives it shape.

One researcher writes: "When a personality assumes the body, any experiences in the real world during this period become those of the personality. The personality then has the memories and feelings generated while he or she was in control. This explains why some personalities may grow, mature, and change. A personality who never emerges into the real world will remain in nascent form precisely as first conceived. Personalities are incomplete, lacking the contrasts, contradictions, and versatility of real people. Many seem to be automatons with an unswerving dedication to a single mission. One thinks but does not feel, another cries but cannot laugh, a third specializes in self-mutilation."[1]

"Most personalities, at least in patients, are produced by abuse and mistreatment, usually in childhood. Evidence suggests that almost all of these traumas have been actual events. Only in the last decade have articles and books begun to appear verifying the frequency of child abuse and sexual assaults upon children."[1]

I have described how strong emotional experiences force themselves into the internal world of Mercy strategy. Imagine an innocent child assaulted physically by an adult in the most intimate way. For a little child, sexual assault would be a personal attack from an omnipotent, evil god. Any sense of personal identity would be totally overwhelmed. Almost instinctively, the victim would then block off the extreme emotions in order to rescue the remaining fragments of self.

> Suppressing memories leads to schizophrenia or multiple personalities.
> - In schizophrenia, mental segments remain partially connected.
> - In multiple personalities, thinking fissures into separate 'persons.'
> The Mercy person is most susceptible to these two conditions.

Each experience of abuse would shatter personality further. It would become a defining experience, attract other related experiences, become alive and start to operate. These living fragments are often associated with friends or familiar toys, as the abused child assigns his hurtful memories to defining experiences which already exist. Once a person has created one mental fragment, then he may respond to more pain by creating two, three, or even dozens of mental networks, each with a kind of independent life. This would literally fragment his mind into separate life-forms.

The mental fragment which is active is determined, then, by the environment. Any external object or experience which relates to one of the defining experiences causes that mental fragment to be triggered and to become active. For example, perhaps there was an unusual chair in the room when the abuse occurred. The sight of a similar chair would cause the related mental fragment to emerge. As this internal switching occurred, others would notice that the person had changed his personality. The person himself would feel as if he had been asleep and had now awakened many hours later in a different place and time.[A]

When a split occurs at a relatively early age, then there is nothing in the rest of the mind which can reintegrate the fragments. Therefore, mental development moves along parallel paths. Any fragment which is active will grow and mature. It will acquire memories—it may study math tables, or learn how to drive a car. Fragments which remain suppressed will stay unchanged. If suppressed fragments are accidentally triggered many years later, then the person will appear to have regressed to an earlier age. He may lose his knowledge of arithmetic or driving.

Psychologists have found that multiple personalities can be cured by accessing and 'reliving' the defining experiences of abuse, thus building mental connections. This process of mental integration is very painful because it goes beyond normal feeling to mental 'life' and 'death.'

Let us digress for a moment to examine this new concept of 'death,' the counterpart to 'life.' Once a mental fragment starts 'living,' it wants to stay alive. Anything which tries to tear apart an operating network makes a person feel as if something inside of him is about to die. I suggest that the agony of mental annihilation is much stronger than the normal emotion of pain and pleasure. People will invariably choose emotional or physical pain over the discomfort of mental fragmentation.

The practice of female circumcision, for instance, shows the emotional force which can be associated with mental integration. Many people in African countries currently feel threatened by the incursion of Western thinking and culture: The mental fragment of Mercy experiences associated with their own culture is facing a sentence of 'death.' Therefore,

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[A] I suggest that each of these fragments still has the same cognitive style. What happens is that the Mercy person with multiples finds himself 'yanked' from one partition of his conscious room to another. Each section of this room contains its own mental 'furniture'; therefore, memories, skills and knowledge will vary from one mental fragment to another. Each part of the room will also be connected to a different set of memories from the rest of the 'house.' The size of each partition can vary—some of the multiple personalities may appear very single-minded, others may be capable of more varied emotional response. Yet, each retains the original cognitive style.

African women may actually decide as adults to undergo genital mutilation, or choose to inflict this sexual abuse upon their daughters, in order to create a defining experience which can keep the mental fragment of their culture 'alive.'

The emotional pain involved in reintegrating a person suffering from multiple personalities is just as intense. It is common for patients undergoing treatment to attempt more than once to commit suicide. Mental fragments often do not want to come together because they are afraid that integration will result in their 'death.' The process of mental unification is like peeling layers from an onion. Each mental revelation uncovers another set of hurts and it may be only at the end of a long road that the core trauma is unveiled. The pain of these latter stages can be excruciating because each suppressed memory which comes to the surface will be re-experienced by the patient in all of its original emotional intensity.

Mercy Strategy and the Brain

Let me introduce this section by describing how the neurologist goes about determining the functions of the various parts of the brain. This will help us to see why neurology is still somewhat of an inexact science.

The researcher cannot just open up a person's head and start poking with needles. This type of intrusive research fell into disuse, thankfully, at the end of the Third Reich. Today, a brain researcher has four options: First, he can do his experiments on monkeys and rats. While monkeys are not human, their brains are similar and much of what we know about the human brain comes from work with animals. Second, he can wait for some human to lose part of his brain in an accident, and then try to find out which mental function is now *missing*. This is the study of brain *lesions*. Third, since the invention of PET scanners and other brain imagers, it is possible for the first time to see the functioning human brain in action. However, images are still somewhat blurry and scanning for one picture takes several minutes. Fourth, the brain surgeon must at times poke around in a live human brain. For instance, in the case of extreme brain seizures, the doctor may open up the skull of the patient and remove the part of the brain which is malfunctioning. Before doing the actual cutting, though, he will probe the cortex with electrical signals and look for responses from the patient. That way he can know which sections can be removed and which are absolutely essential for normal functioning.

Now that we know the conditions under which neurologists must do their work, we can frame the question. Is there a location in the brain whose operation corresponds to Mercy thought? Unfortunately, the answer is not totally straightforward. Instead, the answer must be pieced together.

As far as neurology is concerned, first of all, we are *starting* our analysis of the mind from the wrong point. The modern study of brain regions began in 1861 when Paul Broca, a French physician, discovered

that damage to a specific area of the left frontal cortex impaired speech. These patients remembered individual words, but they could no longer assemble them into sentences.

Having started with a study of words, neuropsychology grew up with a sort of linguistic bias, referring all brain functions to the fundamental behavior of speech. For instance, the left hemisphere was called the *verbal* hemisphere, because it contained the centers of speech. The right hemisphere, in contrast, was called the *non-verbal* hemisphere, indicating its supporting role in the general understanding of the mind.

This book, in contrast, begins by looking at Mercy strategy, the ultimate *non-verbal* mode of thought. Neurology built its understanding of the mind around the core concept of speech—located within the bottom half of the *left* hemisphere. We, on the other hand, are beginning our discussion of the mind with Mercy thought, which appears to be located in exactly the *opposite* side of the brain.

I suggest that there is a mental reason for this difference in approach. As we will see later, humans find it easiest to use logical thought in areas where the Mercy emotions of everyday life do *not* intrude. This is why universities generally turn into 'ivory castles,' distant from the feelings of normal life. Therefore, it makes sense that the research of neuropsychology would begin with speech—an aspect of human thought which is both obvious and separate from Mercy thought and feelings.

One more problem emerges when trying to decipher the evidence of neurology. Generally speaking, the data falls into two different categories. On the one hand, when looking at specific brain regions, neurologists generally do not distinguish between the operation of the left and right hemispheres.[A] For instance, when referring to the functioning of the orbitofrontal cortex,[B] they usually lump together the region in the right hemisphere with the one in the left and treat the two halves as one indivisible unit.

On the other hand, those who do compare the functioning of the left hemisphere with the operation of the right hemisphere usually talk in general terms, referring at most to the front or the back of the cortex.

So, let us see what we can discover. We begin with a brief digression into basic neuroanatomy. First, if you look at a human brain, you notice immediately a division between the left and the right hemisphere. And, even a layman can tell you that the left hemisphere operates analytically

[A] There is one exception. When looking at the human brain, neurologists do make a clear distinction between the right and left parietal lobes and between the right and left temporal lobes. Here it is easy to find the correspondence between cognitive styles and brain location.

[B] The orbitofrontal cortex is located right above the orbits of the eyes— hence the name. It is the lowest region of the inferior frontal cortex.

and that the right hemisphere functions associatively. Researchers may disagree over the precise nature of this processing, but the basic distinction is well established. Therefore, we can immediately conclude that Mercy and Perceiver thought are associated with the right hemisphere and Teacher and Server strategy with the left.[A]

Second, when we look closer at the function of each hemisphere we find another clear division, between the front and the back of the cortex. At the boundary *between* these two regions is the primary motor-sensory strip, a band of cortex which is responsible for body sensation and muscle movement. The region *behind* this strip interprets and manipulates information which comes in from the external world, while the area in *front* of this strip—the frontal lobe—is a more nebulous domain housing the internal world which makes us human. Again, there is no question over this distinction and these functions. It is general knowledge. Thus, we conclude that the mental processing of each of the four simple styles is divided into the two categories of sensory thought and internal world.

Finally, if we examine the *back* of each cortex, we find one more clear division, between top and bottom. The bottom half is called the temporal lobe, while the top is labeled the parietal lobe.[B] The function of these two lobes is also well known, and it has also been firmly established that the right parietal lobe has a different purpose than the left parietal lobe, and that the right and left temporal lobes also differ in function.

When we get to the front half of each cortex, though, the situation becomes somewhat confused. On the one hand, neurology has discovered that there is a clear distinction between the top of the frontal lobes (the dorsolateral region) and the bottom of the frontal lobes (the orbitofrontal cortex). The exact boundary between these two areas may be uncertain, but there is no question about the separation between them.

So far, so good. The only problem is that information about the frontal lobes usually lumps together corresponding regions in the left and right hemispheres. Therefore, while it is easy to compare the function of the bottom half (or inferior) of both frontal cortices with the top half (or superior) of both frontal cortices, it is much harder to find information which makes a distinction between the left dorsolateral frontal and the right dorsolateral, or between the left orbitofrontal and the right orbitofrontal cortices.[C]

[A] In this book we examine only the simple styles.
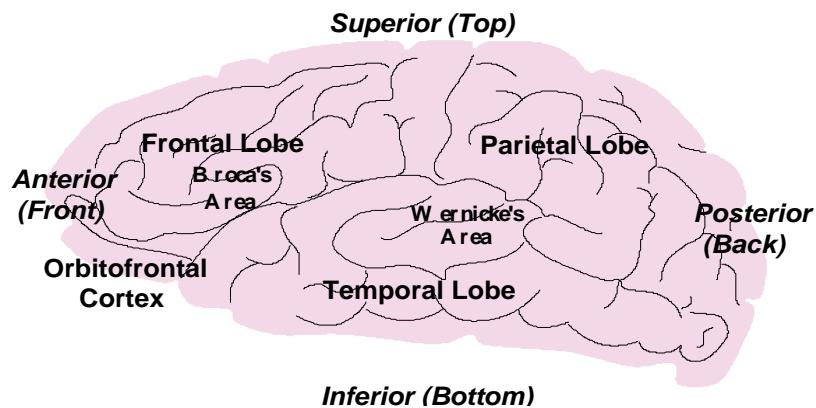
[B] The very back of the cortex, the occipital lobe, behind the temporal and parietal lobes, is responsible for analyzing visual information.

[C] We will be using two different terms when discussing the bottom half of the frontal cortex. The *inferior* frontal cortex refers to the entire lower half, whereas the *orbito*frontal cortex is a more specific region limited to the bottom of the bottom half.

This pairing in fact makes sense in the light of mental behavior. At this point in the book, we probably have the impression that Mercy thought operates in isolation, apart from other modes of thought. This is not the case. Normal thought involves extensive interaction between mental modes. In addition, two of the composite styles generate precisely the pairing which is noted by neurologists. Contributor thought combines Server and Perceiver memories. Therefore, it makes sense that there would be a close relationship between left dorsolateral frontal cortex (the region I associate with Server thought) and right dorsolateral frontal cortex (the area connected with Perceiver thinking). Similarly, Exhorter thought combines Mercy and Teacher modes, making it reasonable that the right and left orbitofrontal cortices (the corresponding brain regions) should be lumped together.

Fortunately, where behavioral studies are lacking, brain wiring comes to the rescue. Each hemisphere contains two major bundles of conduction fibers, called the uncinate fasciculus and the arcuate fasciculus. The uncinate fasciculus interconnects the temporal lobe with the orbitofrontal cortex, and the arcuate fasciculus connects mainly the parietal lobe with the dorsolateral frontal cortex.[A] Thus, each of the four major regions in the back of the cortex is strongly related to a corresponding quadrant in the front: the right parietal and right dorsolateral frontal regions are related, the left parietal and left dorsolateral areas are related, the left temporal lobe forms a unit with the left orbitofrontal lobe, and the right temporal lobe forms a unit with the right orbitofrontal region.

THE LEFT HEMISPHERE OF THE BRAIN

Superior (Top)

Frontal Lobe

Parietal Lobe

Anterior (Front)

Broca's Area

Wernicke's Area

Posterior (Back)

Orbitofrontal Cortex

Temporal Lobe

Inferior (Bottom)

[A] Some of the fibers connecting inferior (lower) frontal with temporal lobes also pass through the arcuate fasciculus.

In the area of speech, the aspect of brain functioning most thoroughly studied, research solidly backs up the idea of a back quadrant of the cortex forming a system with its corresponding frontal quadrant. Speech deficits are divided into three major categories, depending upon the precise location of the damage.

If Broca's area (in the inferior left frontal cortex) is damaged, comprehension is preserved and individual words can be remembered, but the patient loses his ability to form sentences. In other words, as far as speech is concerned, automatic thought remains intact, but the internal world is crippled.

On the other hand, if the damage occurs in Wernicke's area (in the left temporal lobe), patients can produce structured sentences, but they are unable to fill these sentences with meaningful words. Thus both speech and comprehension become empty, devoid of content. This means that the internal world is functioning, but the storage shed of specific items has been smashed.

Finally, if the fibers which interconnect these two regions are destroyed, the result is conduction aphasia.[A] Here both speech and comprehension are fairly normal, but the patient finds it difficult to repeat words or name objects. It is as if the storage shed and the internal world are still present, but the mechanism for retrieving information from the storage shed has become faulty.

Given this basic neurological information, the question of relating cognitive style to brain region takes on a completely different light. It is not a question of somehow pasting personality patterns haphazardly onto brain areas. Rather, our study of personality suggests that there are four distinctive personality types—the simple styles—which deal with mental content. Likewise, our research indicates that each of these four styles combines automatic thought with an internal world. Turning to neurology, we find that the cortex—the region of the brain which deals with content— is also divided into eight well-defined regions. Therefore, in order to connect personality with neurology, we only need to answer a single question. Is there a correspondence between the eight aspects of personality demonstrated by the simple styles and the functions of the eight major regions of the human cortex? I suggest that this answer is yes.

We will finish this first look at neurology by analyzing the connection between Mercy strategy and brain location. First, it is known that the mind stores memories of experiences in the right temporal lobe. Neurology has discovered that if this part is damaged, then long-term non-verbal[B] memory is impaired.[2] Thus, we conclude that Mercy automatic thought is located within the right temporal lobe.

[A] *Aphasia* is a medical term for speech deficit.

[B] Note the use of the term 'non-verbal.'

I have mentioned that the *left* temporal lobe and *left* inferior (lower) frontal cortex act together to handle speech. Neurology has discovered a similar system linking the *right* temporal lobe with the *right* inferior frontal cortex. As expected, the described linkage is speech-centered, but one can see that researchers are definitely referring to Mercy type processing. Our research has found that the Mercy person is especially adept at picking up *non*-verbal (that word again) speech. He concentrates so much on the *way* something is said, that he often misses *what* is being spoken.

If the area of the right temporal lobe which corresponds to Wernicke's area in the left area is damaged, then a condition called *sensory aprosodia* emerges, in which the patient is severely impaired at comprehending gestures and interpreting the emotional aspect of speech. In other words, the area of the Mercy storage shed which deals with communication is destroyed.[4]

On the other hand, damage to the right inferior frontal cortex produces what is called *motor aprosodia*. These individuals can still comprehend emotional communication, but they talk in a monotone and their speech is unaccompanied by any gestures. This suggests that their Mercy internal world is unable to form any mental structures related to speech.

The connection between multiple personalities and suppressed Mercy memories has also been noted by neurology. I have suggested that Mercy memories are stored in the right temporal lobe. Based upon our understanding of multiple personalities, we would suspect that this region of the brain would be underactive when the core personality was in control, and that brain activity would increase when the secondary personalities emerged. Precisely this was observed when an individual with multiple personalities was placed under a brain scanner. When the mental activity of a secondary personality—to whom painful memories have been assigned— was measured, the only difference noted on the scanner was an increase in blood flow in the right temporal lobe.[3 A]

[A] Why would activitation go up? Because the secondary personality can access many of the Mercy experiences which the core personality has suppressed. Accessing Mercy memories would activate the region of the brain which contains the Mercy 'storage shed.'

Turning our attention now to the front of the cortex, some evidence specifically linking the *right* orbitofrontal cortex to the Mercy internal world does exist. For instance, one researcher mentions that "...patients who are restless, impulsive, explosive, self indulgent, inappropriate, sexually disinhibited, little concerned for others…are more likely to have right orbitofrontal lesions."[4] These undesirable traits can be summarized as emotional reactions to experiences without the help of a set of emotional guidelines.
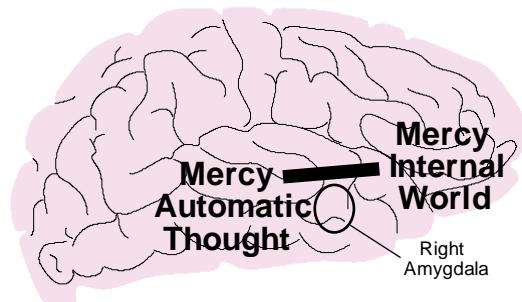
Most of the evidence, though, looks at the right and left orbitofrontal cortices as a complete system. For example, "Few patients who sustain major frontal lobe lesions ever engage in creative endeavors or in the pursuit of meaningful interpersonal relationships. Taste, in the aesthetic and social sense, is a trait that the frontal-lobe-damaged patient will find difficult or impossible to cultivate…We believe this set of behavioral abnormalities is strongly associated with lesions of the orbitofrontal region and not at all with the more superior dorsolateral or mesial lesions."[5]

We have looked at the content of Mercy thought. Evidence suggests that there is also a specific brain *center* which does the actual Mercy processing. Neurology has found that buried within the temporal lobe is a nucleus, called the *amygdala*, which processes feelings. As one researcher states, "the amygdala mediates the encoding into memory of both positive and negative emotional attributes associated with reinforcement contingencies during a specific learning experience. A learning may be encoded into memory by different neural systems, the amygdala encoding the emotional attributes of the experience."[6]

This same volume mentions that when the amygdala is removed in humans, "hyperactivity is said to decrease, fear and aggression harder to provoke; emotional control enhanced, resulting in better concentration, a steadier mood, and more rewarding social interactions…There can also be problems: decreased spontaneity, productivity, and elaboration of emotion. Amygdalectomy does not significantly impair general intellectual or memory function."

In other words, science, in its infinite wisdom, has determined that humans can survive reasonably well without emotional processing. Scary, isn't it? As we go through this book, we will see that this statement is not an academic aberration. Rather, it defines the fundamental premise of modern science: Humans do better without feelings.

Coming back to the amygdala. There are in fact two of these almond-shaped centers, [A] one buried within each of the two temporal lobes. Neurological literature generally does not distinguish between them, but rather treats emotional processing as a single entity.

This seemingly insignificant point was actually responsible for a major breakthrough in our research. Initially we thought, like most others, that feelings were synonymous with Mercy processing, and that emotions and experiences always went together. So, it made sense when we read that the right temporal lobe—the storage location for Mercy experiences—contained an amygdala—the emotional processor.

But, why was there *also* an amygdala within the *left* temporal lobe? Logically speaking, if the right amygdala was responsible for Mercy emotions, then the left amygdala must be adding feelings to *Teacher* thought. This reasoning led us to examine the traits of the Teacher person for emotional content. To our surprise, we discovered that Teacher thought *did* operate with feelings—Teacher feelings. What *are* these Teacher feelings? We will answer that question when we describe Teacher thought. [B]

In summary, I suggest that Mercy thought contains three components: First, the memories of Mercy automatic thought are stored in the right temporal lobe. Second, the Mercy internal world is located in the right orbitofrontal cortex. Third, Mercy processing is done by the right amygdala. Or, in the words of one researcher, "the close anatomical relations between the orbital cortex and temporal lobe structures, the amygdala in particular, suggest that those temporal lobe structures, together with the orbital cortex, form a neural complex essential for the appraisal of the motivational significance of objects, for emotional expression, and for social bonding." [7]

[A] *Amygdala* is Latin for almond-shaped.

[B] The logical necessity for a connection between the verbal thinking of the left temporal lobe and the feelings of the left amygdala seems rather obvious, and yet I have not found it mentioned anywhere in the neurological literature. There may be a psychological reason for this oversight. Scientific research tries to remain objective and to avoid emotions. Therefore, it would shy away from the idea that the theories of science *themselves* generate an emotional response.

Perceiver Strategy

We will start our discussion of the Perceiver person by taking another look at the diagram of mental symmetry. Notice that the word 'Perceiver' is at the top right of the first diagram. The top axis tells us that the Perceiver is *associative*; the left axis shows that the Perceiver works with *abstract* data; finally, the diagonal indicates that the Perceiver uses *confidence* to evaluate information.

Associative Thought

Notice that *both* the Mercy and the Perceiver persons think *associatively*. Their thoughts are constantly bouncing from one memory to another. When the *analytical* person reads a book, he starts from page one and reads through until the end. The *associative* person, in contrast, may start in the middle, thumb through a few pages here and there, see if the story has a good ending, and then go back to the beginning. This difference in approach became very clear to me during the time that I, an associative Perceiver person, worked together with my brother, an analytical Teacher person. I would typically begin my analysis of a problem at the easiest point, even if it was right in the middle. On the other hand, my brother started at the beginning, regardless of the difficulty.
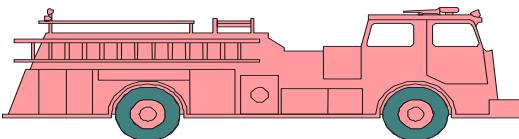
While the Mercy and Perceiver persons use the same *type* of thinking, the *information* which they process is quite different. The Mercy person works with *concrete* data—images, pictures, and real events. He looks at the windows on a barn, for instance, and sees a face with half-closed eyes leering out at him. He notices the body language of another individual and is reminded of experiences involving personal acceptance and rejection. He plays around with real objects in order to get a feeling for how they interact.

Both Mercy and Perceiver persons think associatively.
- The Mercy associates between experiences with emotional labels.
- The Perceiver associates between facts with labels of confidence.

The Perceiver person, on the other hand, deals with *abstract* information; he associates between facts and concepts. He does not work with the experience itself, but rather with the idea behind the experience. Just as the mind of the Mercy individual is constantly jumping from one *experience* to another, so the Perceiver person's mind is continually bouncing between *ideas*. Let me illustrate with the help of a joke. Question: "Why are fire trucks red?" Answer: "Because fire trucks have four people and eight wheels. Four plus eight is twelve. There are twelve

inches in a foot. A foot is a ruler. Queen Elizabeth is a Ruler. Queen Elizabeth is also a ship. A ship sails on the ocean. Oceans have fish. Fish have fins. The Finns fought the Russians. Fire trucks are always rushin'. Russians are red. Therefore fire trucks are red!" Of course, as the Perceiver person becomes more educated, his mental connections tend to make a little more sense, but I suggest that his mind may still go from 'a' to 'b' by stumbling through half of the alphabet.

This associativity generally shows up in the *speech* of the Perceiver person. He bounces from one topic to another. He is often saying: "Oh, that reminds me…" as he begins another chain of associations. It also affects the *listening* of the Perceiver person. He is tempted to interrupt others before they finish speaking. Why? First, his mind has already jumped ahead of the speaker and completed the sentence. While the talker is wending his way from 'd' to 'e,' the Perceiver person has arrived at the destination of 'j.' Why should he listen further? The Perceiver person also tends to approach *reading* in the same way. He often skims through a book or article and picks out the essential points. Usually, he arrives at the correct mental destination. But, not always.

Second, the words of the other person probably reminded the Perceiver person of some related idea, and he knows that if he does not say it *right now*, it will be gone, and he will not know how to bring it back. Besides, since the thinking of the Perceiver person is constantly being dragged from one concept to another, what is the harm of one more interruption?

What the Perceiver person does not realize is that there are people out there who really do think linearly, who actually read books from start to finish and who *hate* to be interrupted in the middle of a sentence. I learned this principle while working with my analytical brother. I did *not* barge in when he was talking, and heaven help me if I dared to interrupt his speech with a pun or some other offbeat remark. Oh, the agony that I suffered constantly biting my tongue, keeping my mouth shut, and swallowing scores of brilliant comments, which then died stillborn. I received a plaque once from a group of friends as a moving-away gift. On it was inscribed, "We will miss you, but not the puns."

A map provides a perfect illustration of *Perceiver* processing: First, as I suggested earlier in the book, a map is *associative*. Symbols indicating names, cities, roads, rivers, and mountains all lie scattered about on a single sheet of paper. This is a good picture of Perceiver memory. His mental room is full of facts strewn here and there with no regard for context—information about mountains lies next to facts about the 'information highway' which connect to knowledge about the price of tea in China. If at times the Perceiver person appears to be somewhat

scatterbrained, it is because he is—this is the true nature of raw Perceiver thought.[A]

Second, a map is based upon *connections*. Names, lines and symbols are not just placed randomly on a map. Instead, cities which are linked by roads are shown as dots connected by lines. Locations which are spatially connected in real life are shown close together on a map—it is this relationship which make a map so useful. These links are related to distance: Locations which are not directly connected are further apart.[B] For Perceiver strategy, the memory lies in the *connections.* These are all-important.

Third, a map is *abstract*. The Mercy person remembers experiences about real rivers, bustling towns, and towering mountains. In contrast, the Perceiver person steps back and looks at the facts *behind* the experiences. He actually thinks of towns as little black and red dots, and remembers a freeway as a pair of green lines snaking across a piece of paper. For him, thinking is like playing with Lego blocks: He takes the messy stuff of raw experience and idealizes it into neat, square, well-fitting blocks of information. Then he builds mental objects by playing around with these abstract representations of reality.[C]

Fourth, a map *represents* reality. The dots and lines symbolize real towns and physical roads. The Perceiver may be an abstract thinker, but he does not build castles in the air. He may step back from reality, but he never cuts the link that binds him to the real world. His bricks of thought may seem idealistic, but they still have their basis in the real world. This is because Perceiver thought can take the oozing clay of experience and form it into the bricks of solid facts, but it cannot build memories out of thin air. It is this mental limitation which forces him to maintain contact with the concrete world.

Finally, a map varies in *detail*. Maps can be city plans which show all the streets in a certain town, or round globes which depict the entire world. Similarly, Perceiver thought can look either at the overall picture of the 'forest,' or focus on the details of the 'trees.' Perceiver thought is equally at home with major principles and with small details—mental bricks can

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[A] Notice that I said *raw* Perceiver thought. The rest of the mind can help to bring order and meaning to Perceiver associations.

[B] The presence of a road can bring locations close together which are physically far apart, while the absence of a good road can make locations quite far apart, even though they are not separated by great distances. We will see later that this warping of maps occurs when Server strategy influences Perceiver thought.

[C] In the language of Plato, Perceiver strategy works with the forms of reality, and not reality itself.

be any size. Small bits of information are assembled to form big pictures, and general principles are broken down into their component parts. Just as Mercy strategy is the part of the mind which is responsible for storing memories of *experiences*, so Perceiver thought is responsible for building the connections between the forest and the trees of mental *facts*.

The Diagram of Mental Symmetry

We have talked a little about Perceiver thought. I would now like to illustrate Perceiver thinking by looking at the diagram of mental symmetry. As you know by now, I am a Perceiver person, and I suggest that this diagram provides a picture of *my* way of thinking. In particular, I would like to tell you why I chose to call it the 'diagram of mental symmetry.'

First of all, what we have is a *diagram.* I have just stated that Perceiver strategy thinks in terms of mental maps. A diagram is a type of map. It takes words and symbols, and depicts them in a way that shows the connections between these various items. The *diagram* of mental symmetry labels the major processing modes of the mind, and indicates the connections between these strategies of thought.

As a Perceiver person, I found that my research was usually driven by a search for connections. I developed this theory of the mind by taking the concepts of others, and by connecting them together to form a general understanding. I analyzed the mind by looking at each mode of thought and by seeing how it connected with other ways of thinking.

Second, it is a diagram of *mental* symmetry. The Perceiver person is naturally attracted to the facts *behind* experiences. What we are examining here are the general principles which lie *behind* human thought and action. I suggest that this approach can be very helpful. We live in a world of complex human interactions, a sea of people and institutions. What lies *behind* every human interaction is the human *mind*. Therefore, if we can work out a map of *thinking*, this can help us to keep our mental directions straight when we interact with other people or with other rooms within our own mind.

For instance, open a newspaper and see how many of our problems involve *people* and *mental conflict*: An ex-employee walks into the office and kills six people before committing suicide; a country erupts into ethnic conflict because one group of people hates another; part of a country wants to secede because it either feels that it is being mistreated or else it senses that its culture is being threatened; a terrorist blows up a building or derails a train because of some perceived injustice. The list goes on and on. Occasionally we read about a real catastrophe like a flood or a hurricane but even here the human element seems to intrude: If a spaceship blows up, then there is a suspicion of improper engineering; if a hurricane strikes, the story centers upon the slow response of the emergency teams. You can see

why I as a Perceiver person would want to study the mind: It connects with so many other topics and situations.

Third, what we are looking at is a diagram of mental *symmetry*. Over the years, I have discovered that there are amazing symmetries within human thought. My reflection in a mirror provides an example of physical symmetry. The image that I see in a mirror looks just like my body, except that left and right are flipped.[A] The same principle seems to apply to cognitive styles. Take the personality traits of one thinking style, 'flip' them with a certain type of 'mirror,' and you end up with the traits of another style. For example, there is a *symmetry* between Perceiver and Mercy thought. Both think associatively—here the mental 'image' is the same, but one works with abstract facts and the other with concrete experiences—here the image is 'flipped.' Perceiver thought is always looking for symmetries. This kind of a mind is constantly reflecting mental images and concepts one way and then another in order to try to match them up.

By now some of you may be asking: "If this book is a description of *Perceiver* thought, why do the rest of us need to read it? Let the Perceivers have their facts and connections. We do not need to bother with all of this esoteric information." I have often received this type of response, and it needs to be addressed. After all, libraries are full of books written by people trying to impose their mental approach upon other thinking styles.

I would like to suggest two reasons why this book is relevant, even for those who do not have the cognitive style of Perceiver: First, while Perceiver persons *like* maps, we all *need* them. It is true that studying the map is *not* the same as being there, but being there is much more enjoyable with a map. Think of the courage of explorers such as Christopher Columbus and Ferdinand Magellan, who sailed off into open sea not knowing when, where and what they would find. In our day of well-marked freeways and established rules and procedures we forget the terror associated with the lack of a map.

I had my own experience recently of wandering around *terra incognito* without a map. When we go to the store, in North America, we all assume that we will find the corn flakes next to the bran flakes, and that the car tires will be in the section with the car batteries. However, when I visited

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[A] Here is a silly question. Why are left and right reversed in a mirror image but not top and bottom? The answer lies in the fact that a mirror does not flip an image, but reflects it correctly. We, in fact, flip left and right when we turn to face another person in real life. In order to answer this riddle, one must uncover the implicit assumption: We think that standing face to face is normal and not reversed. Time and again I have found that apparent paradoxes resolve themselves when I let go of my assumptions and ask the right questions.

post-communist Russia, I found that this basic order was not present: I would go into a little store and find chocolate bars sitting next to ladies' pantyhose, cartons of apple juice and penlight batteries. Each shop was an adventure, for I never knew what treasure I would discover lying in some obscure corner. In order to remember where I could buy a certain item, I first of all had to build mental maps of the locations of the various shops. Then, I also had to remember *where* the objects were located *within* each store: "If you want to buy some margarine, go to the kiosk opposite the culture hall and look on the top shelf on the right side of the store. You'll find it there beside the notepads."

Second, I suggest that this book is relevant to non-Perceivers because I have tried to construct a map which describes *all* styles of thinking. Rather than portraying a map restricted to a portion of some mental continent, I have put together a big picture of the entire human globe. We will be looking at *more* than just Perceiver facts. We will also examine Mercy emotions, Server actions, Teacher understanding, Exhorter excitement and vision, Contributor planning and business, and Facilitator philosophy and science.[A]

Perceiver Confidence

With this in mind, let us continue with our current analysis of Perceiver thought. So far, we have seen a basic similarity between Perceiver and Mercy mode as well as a major difference. On the one hand, both Perceiver and Mercy persons use associative processing. On the other hand, while they both *think* in the same way, they work with different types of *information*: The Perceiver remembers abstract facts, whereas the Mercy deals with real experiences. We will now look at a second major difference between Mercy and Perceiver strategy: Mercy thought uses *emotion* to evaluate experiences while Perceiver strategy works with *confidence*.

I suggest that *both* confidence *and* emotion can vary all the way from completely negative through nothing to totally positive. With emotion these extremes are obvious: We marvel at the sight of mountain scenery, whereas a cut in the finger hurts. However, confidence—like emotion—can also come in *negative* flavors.

Mercy emotion and Perceiver confidence can be positive or negative.
- Mercy thought can feel good or bad about an experience.
- Perceiver mode can know a fact is true or know it is false.
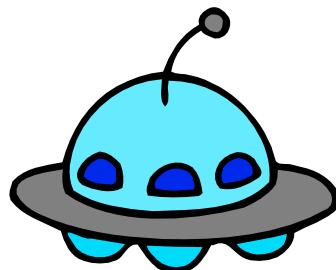
Mercy feelings and Perceiver confidence can both vary in strength.
- Mercy thought can have deep emotions or shallow feelings.
- Perceiver thought can be totally confident or else uncertain.

[A] Not all of these topics are contained within the first volume.

In order to understand confidence more clearly, it might help if we used the word _knowing_ instead of confidence. The Perceiver person deals with facts. He can _know_ that a certain piece of information is _true_—positive confidence, and he can also know that a fact is _false_—this is negative confidence. In between these two extremes lies a gray area in which Perceiver strategy may _think_ that something seems true or false, but not be completely certain. In mathematics, something that is not right is automatically wrong. In real life, though, things are often not that black and white.

I might add that some Perceiver persons specialize in _knowing_ what is _wrong_. They have great confidence in labeling error. However, an individual who is adept at pointing out falsehood is often less proficient at recognizing the truth that passes his way.[A]

Let me illustrate confidence with a few examples. Think of the following facts: The President of the United States was abducted by Martians; 2 x 2 = 214; the moon is made out of green cheese. In all cases we can _know_ that these facts are false. Why? Because we are sure that these bits of information cannot belong _together_: Martians live in fantasy books, and presidents belong in newspapers; only at grocery checkout stands do these two converge. Similarly, the number 214 is much bigger than the number 2. Therefore, the two do not belong together. Likewise, we all know that the only green cheese on the moon is that which was left there by the Apollo astronauts.

Now let me try another set of facts: The President of the United States visited Ecuador; 14 x 16 = 214; the moon is made largely out of silicon. These pieces of information may or may not be right. Most of us would probably have to check them out in order to _know_ whether they were correct or not. With these facts, our level of confidence is _low_—maybe positive or maybe negative. The problem is that we do not _know_ whether these ideas belong together or not. The President could have visited Ecuador. Multiply fourteen by sixteen and you get a number pretty close to

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[A] Similarly, we will see that Server confidence in skills can be either positive or negative. I can know that I can do something, and I can also know that it is impossible for me to carry out a certain action. Some people know what they can do while others are much more certain about what they cannot do.

214. And, as for the moon containing lots of silicon, we know that silicon is the major ingredient of sand. Maybe the moon does contain a lot of silicon.

Finally, look at these facts: The President of the United States visited the White House; 2 x 2 = 4; the moon is made out of rock. I think that all of us can say with certainty that we *know* these facts to be true. Why? Because we know that the component pieces of information belong together. When we think of the President of the United States, we automatically think of the White House. In our minds, these two fragments of facts have become connected. In the same way, the words 'two times two' automatically remind us of '4.' As for the moon, every picture I have seen reveals nothing but dust and rocks.

Let us summarize. Perceiver strategy works with facts. A <u>fact</u> is a bundle of information. A fact is *true* if the pieces of information belong together and *false* if the various bits do not coexist. Just as Mercy strategy labels every experience with a *feeling*, so Perceiver thought attaches to each fact a label of *certainty*. Perceiver strategy knows what does and what does not belong together.

Perceiver Automatic Thought

All of us have a Mercy part which can feel. Similarly, each person can know facts with the help of Perceiver thought. However, I suggest that the knowing of the Perceiver *person* has an added advantage. In the same way that the Mercy *person* is consciously aware of a mental storage shed of *experiences*, so the Perceiver *person* has conscious access to a mental storage shed of *facts.* As a Perceiver person, I have discovered over the years that I have a natural ability to work with uncertain information. I simply 'reach' into the mental storage shed of facts located within automatic Perceiver thought and out pops the appropriate piece of information, along with a label of certainty. I suggest that the name which we give to this Perceiver storage shed is *intuition*.[A]

[A] The Facilitator and Mercy persons also use intuition. While this involves subconscious Perceiver knowing, I suggest that these cognitive styles approach the Perceiver storage shed of information in different ways: The Mercy person gets the 'tool' along with the label, but he cannot 'see' into the shed. In contrast, the Facilitator person can see all of the shed, but the label of confidence which he receives is limited to either right, wrong, or unknown.

Intuition[A] is the Perceiver analog to Mercy 'doctoring.' Just as the Mercy storage shed allows the Mercy *person* to come up with strange solutions that work, so the Perceiver storage shed helps the Perceiver *person* to develop unusual ideas that make sense.

Perceiver intuition gives us a sense for what is *reasonable.* The Perceiver person *lives* within the Perceiver 'room'; the rest of us have this mode of thought available under the surface. We all use Perceiver reasonableness, for instance, when checking and comparing prices. For example, we expect the cost of gasoline to vary by a few pennies between service stations—this is reasonable. But if one station were to charge three times the price of the other stations, or if the price of gasoline went up overnight by two hundred percent, we would all consider this to be completely unreasonable.

Intuition can be very helpful, but it can also be very wrong. How does one build an accurate intuition? I suggest that the same three principles for building a good *Mercy* storage shed of experience apply to the *Perceiver* storage shed of facts: First, a mental storage shed only works effectively when it is *filled.* The more facts I know, the more raw material there is for intuition. For instance, my own personal storage shed of facts started filling quite early—I read the encyclopedia even before I began school. I have always read a lot and years of working together with my Teacher brother have forced me to broaden my intellectual diet. Every time he came up with a new theory, I would have to learn more facts in order to *know* whether his ideas were right or wrong.

Reasonableness falls apart when Perceiver thought encounters a fact that is completely new. Perceiver strategy puts its hand into the 'storage shed' and comes up with a blank: The new data does not remind Perceiver strategy of any other facts, and therefore it cannot know whether this fact is right, wrong, reasonable, or 'out to lunch.' As a result, the Perceiver person is often a conservative thinker. He prefers to stick with ideas which are tried and true; he feels disoriented when he has to expand this base of knowledge. When he encounters something genuinely original, the temptation is for him to zero in on some error—real or perceived, and use this as an excuse to label the material wrong and to reject it. Just as the Mercy person can have problems with shyness, so the Perceiver individual may hang on to the 'apron strings' of limited knowledge. As a Perceiver person, I can state that my intellectual horizons have generally been expanded by *other* people. They prodded me over the initial hump of uncertainty. Once I acquired a sense of reasonableness, then I could usually motivate myself to study further.

[A] This book was written before we analyzed MBNI with its iNtuition, Feeling, Sensing and Thinking. The term *intuition* in this book has a meaning very different from that of *iNtuition* in MBNI.

Second, the mental storage shed of facts must contain material which is *useful.* Suppose that a person absorbs facts about hockey players and Star Trek episodes. His Perceiver storage shed may contain reams of information, but it is helpful only at hockey games and Trekkie conventions. Unfortunately, the mind seems naturally to avoid facts which apply to the present and to focus instead on information which relates to other times, other people, and other places.[A] The Perceiver person, in particular, can fall into this trap. He will know all of the facts and rules that pertain to *others*, and be able to judge exactly what *they* should do and what *they* should believe, but turn strangely silent when it comes to his own home, his personal beliefs, and his own actions.

Finally, any information which is placed into the Perceiver storage shed will need to be *labeled* properly. The *Mercy* storage shed labels experiences with a feeling of *appropriateness.* In contrast, the contents of the *Perceiver* storage shed acquire labels of *reasonableness.* These tags, as they link, allow the mind to judge whether a particular fact is possible, impossible, reasonable, unreasonable, likely, unlikely, common or rare.

It is easy for us to feed our Perceiver storage sheds with inaccurate labels. Suppose, for instance, that I 'suspend feelings of disbelief' while watching a movie or reading a novel. Or suppose that I swallow facts from others without checking them. This programs Perceiver automatic thought with spurious information. Intuitive thought becomes less dependable. As the old computer adage says: "Garbage In; Garbage Out."

In the same way that the *Mercy* storage shed is responsible for certain traits in the Mercy *person*, so I suggest that the *Perceiver* storage shed also influences the Perceiver person. First, there is a strong desire for *brevity.* Just as the Mercy person finds it distasteful to deal too bluntly with experiences and emotions, so the Perceiver person hates to have facts explained in excruciating detail. He dislikes longwinded explanations. State the information once, clearly; that is enough. While writing this book, I had to learn how to use *more* words and *more* illustrations. I found out that it is sometimes necessary to state things two or even three times before the point is sufficiently understood. Even now, I am sure that some readers will accuse me of being too terse. I'm sorry. But there are so many ideas, and I refuse to devote my *entire* life to writing them down.

The need for brevity extends to the humor of the Perceiver person. His jokes tend to be *one*-liners—short, pithy statements. He cringes at the endless 'shaggy dog story' type of joke preferred at times by the Exhorter person (who, by the way, finds it difficult to *stop* talking). If the Perceiver person retells the long tale, he will throw away the unnecessary bits and reduce the story to its essential core.

[A] We will look at reasons for this later on.

The Mercy person needs *sincerity* and dislikes *insincerity*. I suggest that the corresponding trait in the Perceiver person is a desire for *integrity* and a hatred of *hypocrisy*. The person who is *insincere* broadcasts inconsistent emotional messages which confuse *Mercy* automatic thought. In contrast, the individual who is hypocritical makes it difficult for the *Perceiver* storage shed to come up with a reasonable set of *facts*. How do you describe a person who talks one way and acts another, who communicates one set of facts with his lips, and broadcasts completely different information with his body? If you listen to what he *says*, you reach one conclusion. On the other hand, if you watch what he *does*, then you come up with a totally different result. If the facts about this two-faced individual are accepted in totality without questioning, then Perceiver thought itself becomes fragmented. Consequently, the natural reaction of the Perceiver person is to despise the hypocrite, and to reject him as 'wrong.'

For example, I remember having a deep conversation with a girl recently married. I gathered that she was a person of real integrity. Imagine my disgust when, several weeks later, I discovered that she had run off and abandoned her husband. I wasn't so much annoyed at her. Rather, I began to doubt my ability to detect integrity. And without an accurate, operating 'hypocrisy detector,' I felt vulnerable.[A]

Unfortunately, the Perceiver person *himself* is often somewhat of a hypocrite. I suggest that the blame for this state of affairs can be laid at the feet of two culprits: The first is *associative* thought. Remember that the thinking of the Perceiver person is naturally scattered. Gathering of thoughts is a lifelong process. Obviously, with this type of memory organization, inconsistencies can sometimes be overlooked.

The second culprit is the interaction between confidence and emotion. Perceiver strategy may be totally confident about right and wrong—as long as the emotional pressure is not too severe. However, once personal feelings enter, then confidence can crumble. The Perceiver person is famous for boldly saying "This is the truth," and then adding a meek "I think" as others turn to listen. He often recognizes this trait within himself and may struggle to avoid 'being a hypocrite like all the others.' Later on, we will examine ways in which Perceiver strategy can gain *lasting* integrity.

Finally, I suggest that the Perceiver person's mental storage shed creates a real hunger for *new* ideas. The Perceiver person *hates* clichés—statements which have been repeated so often that they have lost their

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[A] Notice the nested levels of knowing. In the situation, I lost confidence in my ability to determine confidence. We will see later that Perceiver confidence affects both general knowledge and the knowing associated with personal identity.

meaning. For the Perceiver, hearing a cliché is like turning on the television set and seeing reruns. It channels his mind back to information which he already knows by heart.

In the same way that the Mercy person may use inappropriate behavior in order to open up channels of emotional communication, so the Perceiver person can use deliberate nonsense to start the flow of facts. For instance, while the Perceiver individual detests the well-worn phrase, he loves the *modified* cliché. *His* version might go: "Roses are red, violets are blue. Most poems rhyme, this one doesn't." *He* will respond to "Hello, how are you?" with something like "Dreadful, my great-grandfather is dead." When discussion is going nowhere, he will make the extreme statement just to get people talking.[A]

The Perceiver Internal World

So far, we have emphasized the thinking which occurs within *automatic* Perceiver strategy. Let us turn our attention now to the *internal* world of Perceiver thought. With *Mercy* mode, I suggested that it was *identification* which moved an experience from automatic memory to the inner world. In the case of *Perceiver* strategy, I suggest that the critical component is <u>*belief*</u>. Automatic Perceiver thought deals, we said, with reasonableness. It decides which facts make sense and which ones do not. Belief, however, goes further than reasonableness. A fact which is reasonable *could* be true, it is *probably* correct, it *seems* to make sense. In contrast, when I believe a piece of information, I am stating that it *is* true, that it is *certainly* correct, and that it *definitely* makes sense. Of course, believing that something is true does not make it true, but it does take the information from the 'storage shed' of automatic Perceiver thought and move it into the 'house' of the internal Perceiver world.

Facts enter the internal world of Perceiver thought through *belief*.
- If existing beliefs are uncertain, then new beliefs can be imposed.
- If internal knowing is strong enough, then belief is voluntary.

Memories which enter the internal world have the potential of becoming 'alive.' We saw how experiences which exist within the *Mercy* inner world can combine together and start to 'live.' In a similar way, I suggest that Perceiver principles can coalesce together to form a living *system of belief.* Any mental network which begins to 'live' will want to

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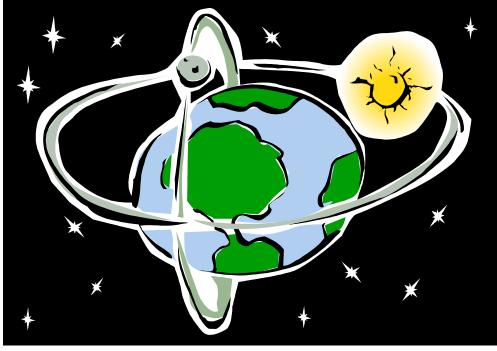
[A] The Exhorter person has a similar trait. Truth for him is that which survives confrontation. Therefore, he may drop a verbal bomb into a group and see what remains. Or, if a piece of equipment is marked 'unbreakable,' then he may test it by throwing it out of the window.

stay 'alive.' Therefore, any system of belief which develops a life of its own will try to protect itself from being attacked.

Mercy fragments grow around *defining experiences.* I suggest that Perceiver belief systems are based upon <u>*absolutes*</u>. An absolute is simply a core belief which exists within the Perceiver inner world. The average person in our western society tends to find the concept of an *absolute* somewhat frightening. It is of course scary—by definition. Imagine believing in an idea so strongly that it affects how you approach other facts. In the middle ages, for example, people used to believe that the sun moved around the earth. This one piece of information warped their entire world view. That is the power of an absolute.

Let me see if I can demystify this explosive subject of absolutes. We will start by reviewing how *Mercy* thinking operates: Each Mercy experience which enters the mind is associated with a certain feeling of *physical* pain or pleasure. This incoming experience reminds Mercy strategy of *related* experiences from the past, each with an associated *emotional* label. The sum of these emotional influences determines how Mercy thought feels about the present situation. Mercy memories which are located in the *internal* world of Mercy strategy have the greatest impact upon this calculation of feeling simply because they have the *strongest* emotional labels—they act as emotional 'absolutes' which guide how Mercy strategy feels about other experiences.

I suggest that Perceiver thought operates in the same way: A fact enters Perceiver strategy. This incoming fact reminds Perceiver thought of *related* facts from the past, each with an associated label of *confidence.* All of these influences add together and determine the label which is given to the new information. Perceiver facts which are located in the *internal* world of Perceiver strategy have the greatest effect upon this calculation of confidence simply because they have the *strongest* labels—they are the *absolutes* which determine whether other facts are labeled right or wrong.

Let me illustrate. In the past, when I introduced people to the concept of cognitive styles, I often received the following reaction: "Oh, personality types. That reminds me of horoscopes. Well, I know that horoscopes are wrong, therefore your theory must be incorrect as well." Notice what was happening. Perceiver thought encountered a new fact about cognitive styles. The labeling for this novel concept depended upon which related ideas came to mind and how they were labeled. If Perceiver

strategy was reminded of horoscopes and if Perceiver thought *knew* that horoscopes were *wrong*, then cognitive styles would also be labeled as *wrong*.[A]

After several years of research, the typical reaction changed. First, my description of cognitive styles tended to remind Perceiver strategy of *different* facts. Because the theory had become more sophisticated, people were now reminded of television programs which they had seen about the mind and not fortunes which they had pulled out of cookies. Second, not only had the *connections* changed, but the *labeling* appeared to be different as well. People who did associate mentally to the idea of horoscopes now tended to label my theory as *right* and not *wrong*. New Age thinking had spread, and the general population had started to see the whole topic of horoscopes in a different light.

Perceiver Assumptions and Axioms

We have looked at the similarities between Mercy and Perceiver labeling. However, I suggest that there is also a major contrast between these two. *Mercy* experiences enter the mind accompanied with an emotional label suggested by physical pain or pleasure. *Perceiver* facts, on the other hand, come into Perceiver thought *without* an accompanying sense of right or wrong. Any label of confidence which a fact receives comes purely from the mind. How does the mind generate this label? That is a good question which we will be examining in a few pages.[B]

Let me state this in another way. As babies, we automatically knew which Mercy experiences to love and which ones to hate: We loved pleasure and we hated pain. As Mercy strategy grew and memories begin to shape emotions, Mercy thought gained the ability to *modify* these internal feelings. As adults, we have probably developed areas in which physical and mental feelings diverge completely. For instance, we go out into the middle of the forest, swat mosquitoes, eat burnt hot dogs, endure pouring rain, crawl into damp sleeping bags and declare that we are

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[A] Reading through neurology, I have found only one solid connection between personality and birth date: It appears that babies who are born in the spring have a greater chance of being either very smart or very dumb. I guess that explains why I feel so clever at times and so stupid on other occasions—my birthday is in the middle of March.

[B] But what about all of the facts which we learned from our parents, acquired from our culture and studied in our schools? Didn't they come with suggested labels of right and wrong? Yes, they did. However, I suggest that every one of these labels was placed there by some person or institution; the label was learned along with the fact. Unlike physical feelings of pain and pleasure, none of these intellectual labels was inherent.

enjoying ourselves. Or, we state in the middle of a party, at which there is lots of tasty food, fun games, exciting music, and good friendship, that we want to go home to bed.
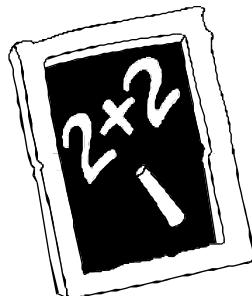
In contrast to Mercy thought, Perceiver strategy is stuck with a sort of 'chicken-and-egg' problem: Eggs are laid by chickens, but without eggs, no chickens will hatch. Which then comes first, the chicken or the egg? How can the cycle of chicken and egg start without having both a chicken and an egg?

This is the situation faced by Perceiver thought. In order to know what to believe, Perceiver thinking compares new facts with the existing system of beliefs already residing within the internal Perceiver world. But, a system of belief can only be constructed by putting together a number of individual beliefs. So what comes first, the system of belief or the belief? How can the cycle of evaluating and testing new beliefs start without an already operational belief system? Hmmm. For the Perceiver person, this is not just a theoretical problem. He *lives* within the Perceiver 'room.' Conscious thought in him requires an operating internal world of beliefs.[A]

Wow! We have barely started this book and already we are into heavy questions of metaphysics and philosophy. Let us step around some of the mental minefields and approach this loaded topic from the viewpoint of programming a computer. After all, this is a *Programmer's Guide to the Mind*, right?

We will start with a simple fact. Suppose I believe that '2 + 2 = 4.' Why do I think this is true? Because I learned it in school. Why is the school correct? Because the information came from a book of mathematics. Why is mathematics correct? Because someone decided that the symbol '2' would represent two of something and he discovered that if he gathered two of something twice, then he would end up with something which he decided to call '4.' But why is this so? Because the world happens to be that way. But why is the world that way? Because! Now quit bugging your mother and go play with your toys.

[A] We will see later that facts which are repeated within automatic Perceiver memory are suggested as beliefs to the internal Perceiver world. However, this mechanism of reasonableness only moves the problem to an earlier stage. I must acquire many facts in order to determine the reasonableness of a new piece of information. But, how can I know whether the knowledge which gives me my sense of reasonableness, in automatic memory, is itself reasonable?

Notice how each fact is labeled right or wrong because it brings to mind *another* fact which Perceiver strategy *knows* is either right or wrong. Notice also how the string of questions ends with a 'Because!' I suggest that this illustrates the core challenge in programming Perceiver thought. On the one hand, Perceiver strategy is not told which facts are true and which are false—facts do not come with built-in knowing. On the other hand, Perceiver thought can only operate by *assuming* that some facts are true and that others are false—the big 'Because!' In fact, it has been proven logically that the need for absolutes, assumptions, or axioms is universal. Mathematics itself has shown that every system of logic must *assume* a certain set of core facts.

So why do we need absolutes? Why not live without them? First, what are we going to do with the poor Perceiver person? After all, he *lives* in the room which contains Perceiver thought. If we give up the search for absolutes, we lock the door to the Perceiver 'room,' board it up, and then, in big red letters, scrawl 'Condemned' on the plywood sheet nailed over the entrance. How could we do that? Try telling an Exhorter person that he may not get excited, or try denying love to a Mercy person. This obviously is not going to work.
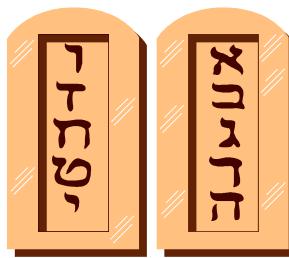
Second, I suggest that the human mind in fact *always* operates with some set of absolutes. During the late twentieth century it has become fashionable to elevate relativism and to question the existence of absolutes—we put on an air of 'free thinking' to complete the 'look' of bell bottoms, wide ties, leisure suits and platform shoes. However, seldom have we lived in an environment with so *many* absolutes! We receive 'absolute' guarantees from manufacturers: "If you are not absolutely satisfied with our product, we will refund your money without question." We are 'absolutely' sure that government or science can solve all of our problems. We are 'absolutely' convinced that next year's product will be new and improved. We are 'absolutely' positive that we can go to the store and find cereal, milk and cheese to buy. We have 'absolute' confidence that the little rectangles of printed wood pulp which we stick in our wallets with so much pride can be exchanged for items of value. For a time, we even became 'absolutely certain' that there were no absolutes. If a person came in from the jungle to observe our activity, he would be amazed at our high level of belief.

Now, at the beginning of the millennium, as our absolutes of prosperity, progress, guaranteed employment, civilized behavior, and 'satisfaction or your money back' are beginning to slip, we are becoming more aware of our innate need for 'absolutes.' Of course, maybe there really are no

absolutes. Who knows. However, it appears that Perceiver strategy can only function properly if it *assumes* some set of facts as absolute.[A]

If the human mind requires absolutes in order to operate, then the basic question changes. It does not matter whether absolutes exist or not, because if they didn't, we would be mentally driven to create them. Therefore, the puzzle now involves finding the *best* set of absolutes.[B] Let us approach this challenge by playing our 'why' game one more time. This time we will start with the statement: "Stealing is wrong." "But why is stealing wrong," responds the obnoxious child.

One possible answer is: Because I say so. But why should I believe you? Because! I might be clever and add: Because it says so in my Holy Book. Here. See? It's one of the Ten Commandments. But why is your Holy Book correct? Because it is the Word of God. But why is it the Word of God? Again, because!

As we examine this approach, we see that the ultimate 'Because!' is rooted always in the statements of some person or religion. This reminds us of the traditional approach to questions of 'morality.' However, we have now learned that 'absolutes' involve *Perceiver* thought and we also know that Perceiver strategy views a 'fact' as a set of elements which are *connected*: A fact is 'true' if the various elements *belong* together, and it is 'false' if the various pieces do *not* fit together.

A Perceiver definition of Truth:
- A fact is true if its component parts remain connected.
- A fact is false if its various components cannot stay together.

With this definition of 'truth,' let us try again to come up with an answer: Stealing is wrong because it takes things without working for them. But why is it wrong to take things without working? Because if others take what you make, then you will never make anything. But why must people make things? Because unless people make things, there will be nothing to steal. Q.E.D.

Notice that this second line of reasoning is different from the first. Why did we conclude that stealing is 'wrong' or 'false'? Because if everyone

[A] Even the 'politically correct' person believes in absolutes. He is 'absolutely' sure that Perceiver truth can be based in his own personal feelings about what is politically correct.

[B] Remember the footnote with the riddle about why a mirror image is backwards but not upside-down. The answer came easily when we discovered the right *question*.

steals, then there will be nothing left to steal. In other words, stealing is 'wrong' because the various bits of this composite fact do not belong together in a permanent way: Over the long term, the two fragments of 'taking' and 'object' cannot remain connected. If you do not believe me, look at a country in which people steal from each other, or where the government steals from the people. You will find that, ultimately, there is nothing left to steal.

'Schizophrenia' and 'Multiple Personalities'

When we looked at Mercy strategy, we saw that the Mercy *person* can use conscious control to withdraw from hurtful experiences—he constructs a wall across the Mercy room of thought. If this mental wall is erected early in life, then the result can be multiple personalities. On the other hand, if the wall is constructed later on, when most of the other rooms are *also* functional, then symptoms of schizophrenia may emerge.

Mercy experiences come with feelings already attached. Therefore, the Mercy person faces the challenge of dealing with *strong* emotions: Multiple personalities are caused by *excessive* emotional pressure. Schizophrenia, similarly, seems to be a defense against *overwhelming* emotional hurt. Perceiver facts, in contrast, come *without* any suggested label of confidence. Therefore, I suggest that the Perceiver person must learn how to handle a *lack* of confidence. It is when the environment *denies* him absolutes that he is tempted to put up a mental wall and retreat to a safe portion of *his* conscious room of Perceiver thought.

Mercy denial early in life can lead to multiple personalities. Similarly, I suggest that the Perceiver person with an underdeveloped *thought* life, who rejects topics or people, can turn into a *cynic.* Major portions of Perceiver thought will be blocked off and rejected wholesale: "They are lying, cheating, stealing idiots who wouldn't recognize truth if it hit them over the head with a sledgehammer. *Everything* they say and do is hypocrisy. They haven't got an honest bone in their body." A group of people may be rejected. It can also be a topic, an organization, or a religion which gets the cold shoulder.

The cynic blocks off a region of Perceiver memories, and then retreats to a safe area of truth and absolutes: "*They* may be idiots, but at least *I* have principles." Unfortunately, living as a Perceiver person in today's Western World is rather difficult. It is hard not to be cynical, just as it is difficult for the Mercy person not to become desensitized by the senseless and gratuitous violence that seems to accompany a lack of absolutes.

Let me give you a personal example of Perceiver cynicism. My research on the mind started as graduate work in Electrical Engineering.[A]

[A] You may be asking, "What does the mind have to do with Electrical Engineering?" If the mind can be viewed as a type of computer, then the

To make a long story short, I found myself spending three years poring through the neurological literature. Eventually I was asked to give a graduate seminar on the work which I had done thus far. As a Perceiver person, I assumed that if I came up with *facts* which were sufficiently interesting, then my research would be accepted. Instead, I found to my surprise that the response to my presentation centered around the philosophical question of whether or not it was *possible* for a person to discover facts about the human mind. While I was trying to *use* Perceiver strategy to build a system of facts, those around me were not even convinced that Perceiver thought was a valid option. The shock to my mental system was so great that I went home and banged my head against the floor in frustration.[A] It took me some time to emerge from my feelings of cynicism.

Notice the essential similarity between Mercy multiple personalities and Perceiver cynicism. In both cases, a person is subjected to an *environment* which hinders conscious thought from developing normally. The abused Mercy child is bombarded with emotional experiences which stop his internal Mercy world from forming. **Me** is actually torn apart with conflicting defining experiences. Similarly, the Perceiver person turns into the cynic when his environment lacks absolutes; he is surrounded by individuals who act as if the contents of his Perceiver internal world are irrelevant and that Perceiver truth can be created or destroyed at will.[B]

I have compared cynicism to multiple personalities. I suggest that the Perceiver analog to *schizophrenia* is the *leap of faith.* The Mercy person who tries to suppress an operating mind discovers that any segment of thought which he quarantines continues to work under the surface. In the same way, the Perceiver person who knows *enough* facts and has *sufficient* understanding is no longer able to turn into a cynic. He cannot write 'them' off completely, for he knows that 'they' accept some Perceiver facts which he *knows* to be correct. But, he still wants to get away from 'them' and their hypocrisy. Therefore, he proves logically that 'they' and their beliefs are inadequate. Once he has shown the inconsistencies in 'their' way of thinking, then he uses conscious control of Perceiver strategy to *jump* from their facts to his set of beliefs.

Let me give you an example. I talked once to a Perceiver person who is well known in Protestant Christian circles for his intellectual acumen. Over the years he has discovered many shortcomings with 'the church' and can

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answer is "Quite a lot." In my research, I used Engineering concepts and ideas to decipher the wiring and the programming of the mind.

[A] Thank goodness for carpet.

[B] How does the environment program the internal Perceiver world with facts? We will look at that in a moment. However, I suggest that Perceiver knowing is not possible when facts are continually being overturned.

describe these hypocrisies with great precision. As a result, he took a 'leap of faith' and became a convert to the Greek Orthodox faith. When you talk with him, he uses logic to try to convince you of the futility of following Protestant Christianity and then mentally jumps to the conclusion that the *real* truth is found in the icons, rituals and writings of the Orthodox Church.[A]

The Perceiver analog to multiple personalities is cynicism.
- The cynic blocks off people and beliefs as inherently wrong.

The Perceiver analog to schizophrenia is the leap of faith.
- The 'leaper' combines logical reasoning with irrational denial.

Oh no! Not another heavy subject. First philosophy, then university, now religion. Let us see if we can use our understanding of Perceiver thought to cut through this tangle of emotional information. Remember that a Perceiver fact is a set of *connections*. A fact is 'true' if connections exist and 'false' if they do not exist. But, notice that cynicism and the 'leap of faith' both involve the *breaking* of connections—they put up a mental wall which *separates* one set of facts from another. Since both of these mental strategies involve the *denial* of connections, I suggest that they are by definition 'wrong.' One need not get sidetracked by questions of philosophy or religion. Rather, one simply looks for the existence of lasting connections. [B] In order to discover 'truth,' one must build connections. Attacking connections leads only to a knowledge of 'error.'

Notice also that both Mercy schizophrenia and the Perceiver 'leap of faith' involve an essential contradiction. On the one hand, mental thought is *allowed* to operate: The schizophrenic emotionally identifies with his internal world of safe Mercy experiences. Similarly, the 'faith leaper' uses Perceiver logic and internalized beliefs. On the other hand, both of these individuals are very selective about *when* and *where* they allow this thought to function. The schizophrenic identifies with a limited set of Mercy memories and uses conscious control to prevent Mercy thought from expanding into other areas. In the same way, the 'faith leaper' restricts his Perceiver logic to a limited number of facts and uses conscious control to freeze the rest of his Perceiver internal world.

Notice, in a final related point, the interaction between conscious thought and the mental 'room' which is under conscious control. As I mentioned before, it appears that these two are different: For instance, the

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[A] It is interesting that the father of this individual wrote many books warning people not to take a 'leap of faith.'

[B] Of course, if I block off a certain approach as 'wrong,' then I am falling into the same mental trap. Therefore I am examining things carefully and building connections.

Mercy person has a Mercy 'room' just like any other cognitive style. However, he is also conscious in the Mercy 'room'—that is what makes him a Mercy *person*. Conscious thought, it appears, is a sort of *extra* module of thought which is tacked on to a certain mental 'room.' The 'room' to which the conscious module is attached determines a person's cognitive style. In schizophrenia and in the 'leap of faith,' the conscious mental room is being allowed to operate some of the time, while at other times, conscious control takes over and suppresses the operation of this room.[A]

[A] The Contributor person is also capable of making the 'leap of faith,' as the Exhorter individual is able to live within a form of schizophrenia. Like the Mercy person, the Exhorter can control Mercy thought; the Contributor, like the Perceiver, has access to Perceiver beliefs. However, because the Exhorter and Contributor persons exercise this control from a room 'next door,' they can live with these mental conflicts and survive as 'almost normal' humans.

Mercy plus Perceiver

Let us review where we have come thus far in our journey through the mind. First, we scanned the seascape of Mercy strategy. We saw how thundering storms of experience could generate deep rolling waves of emotion. Making our way across these changing contours, we peered into the roiling emotional whirlpools of multiple personalities and schizophrenia.

We then made our way through the terrain of Perceiver thought. Here we found a landscape covered with the pebbles of information and shaped by the mountain peaks of truth and confidence. Strangely enough, despite surface differences between these two areas, we kept noticing similarities of underlying shape. Even the emotional abysses which we uncovered in Mercy thought had their analogs in the deep chasms and uncrossable gulfs of Perceiver cynicism and 'the leap of faith.'

We will now turn our attention to the interaction *between* these two mental contours. Just as water and land together sustain plant and animal life, so I suggest that *tying together* Mercy and Perceiver strategies will generate an entire ecosystem of trees, flowers, grasses, and animals that feed upon them. What type of system? Well, we know that Mercy strategy remembers experiences and emotions and that Perceiver thought works with facts and confidence. Think of the many different ways in which facts and feelings can and do interact. Sparks of life from this mental interplay are sufficient to generate a rich bio-diversity of inter-dependent personality traits. So, let us shift our attention from the imagery of poetry to the language of logic and see what we can discover.

There is a one way connection: Mercy ➞ Perceiver.
- Perceiver mode sees Mercy experiences.
- Mercy strategy does not see Perceiver facts.
- Perceiver facts alter the connections between Mercy experiences.
- Mercy mode notices that different experiences come to mind.

I suggest first that the diagram of mental symmetry provides a major clue about interaction between Mercy and Perceiver thought. If you examine this diagram, you will notice that there is an arrow from 'Mercy' up to 'Perceiver.' This arrow indicates a *unidirectional* flow of information from Mercy mode to Perceiver mode. You could think of this connection as a sort of one-way mirror connecting these two rooms in the mental house: Perceiver thought is aware of Mercy experiences—in this direction the glass is transparent, while Mercy strategy cannot see Perceiver facts—
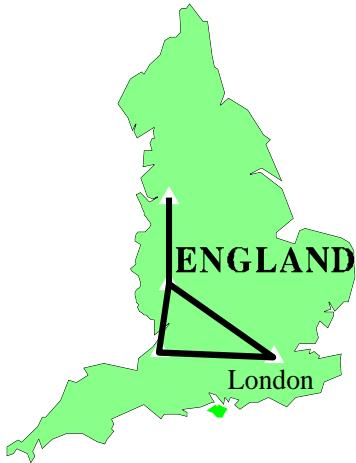
in this direction the glass is a mirror; all that Mercy thought can see is its *own* reflection. However, this mental one-way glass is very peculiar, because as Perceiver strategy works with facts, the *shape* of the mirror changes and the image which is seen by Mercy thought becomes altered and warped, like one of those curved mirrors which you see at the circus, that make you look 'bent out of shape.' Therefore, whereas Perceiver strategy can *see* Mercy memories, Mercy images are *altered* by Perceiver thought.

Who does What

Now that we have a general idea about how Mercy and Perceiver thought interact, let us look at the details. We will start with the path from Mercy *to* Perceiver strategy—the ability of Perceiver thought to see Mercy memories. Remember that I defined a Perceiver *fact* as a group of elements which are connected together. I would now like to *refine* that definition. I suggest that the *elements* which make up a fact are located in Mercy strategy and that Perceiver mode works only with the *connections.* In terms of our analogy, Perceiver thought looks through the one-way glass into the room of Mercy strategy and searches for relations. When a connection is discovered, then Perceiver thought remembers it as a fact. Perceiver strategy is therefore somewhat like a psychologist observing a patient through the glass: It does not get directly involved with the action and with experiences. Rather it observes through the window and silently takes notes.[A]

Let us see if we can clarify the distinction between Mercy items and Perceiver connections with the help of our road map illustration. Remember that a map contains two main parts. There are the *dots* representing the towns and cities and there are the *lines* indicating roads between the different places. Now erase all the dots and leave only the lines. These form a set of connections with a specific shape. Suppose we did this with the major roads and cities of Britain. We would end up with a triangle connecting London, Bristol, and Birmingham and a straight line going from Birmingham up to Manchester, just like a pyramid with a flagpole at the top. It is this set of connections which is remembered by Perceiver thought as a *fact*. When Perceiver strategy works with facts, it

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[A] In terms of our analogy, Perceiver strategy has a big 'picture window' view of Mercy thought. However, Perceiver thought cannot 'see' into any of the other modes of thought. The main 'observer' of the mind is Facilitator mode, equipped with a whole bank of 'surveillance monitors' that allow it to see most of the mind—from the limited viewpoint of a 'television screen.'

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works with connections and disregards Mercy experiences which were the *source* of those connections.

That is why the Perceiver person can jump in one sentence from the topic of motorways and driving on the left side of the road to the subject of pyramids with flagpoles. Within his mental room of Perceiver thought, he sees these two as directly related, because they have similar *connections*. The experiences may be totally different; Perceiver strategy does not mind, it is concerned only with *connections.*

Here is another example. When Perceiver strategy thinks of a 'car,' it pictures a group of wheels, doors, engine, seats and body *placed together* in a specific way. Perceiver thought does not care about *which* wheels or doors are being used. It only remembers the way in which the various bits are connected.

This emphasis shows up in the approach of the Perceiver *person.* He generally tries to avoid the *individual* and to deal rather with the *problem.* Of course, people and problems tend to go together and the attitude of the Perceiver person sometimes reminds one of a horse-mounted knight bound by rules of chivalry: "I must kill you. I have nothing against you personally. You are simply a problem which needs to be addressed. Would you please step out of the way while I hack you to pieces."

Mercy strategy, in contrast, deals with the individual experiences. Mercy thought cares very much about which specific wheels and doors are in the car, because some wheels and doors are much *nicer* than other wheels and doors. Mercy strategy would probably find touring the motorways of Britain much more *interesting* than visiting pyramids with flagpoles.

Notice how Mercy and Perceiver thought view the same objects in completely different ways. Mercy strategy sees the 1973 green Honda Civic with the dent in the fender. If this car is associated with enough emotion, then it can become the defining experience by which all other cars are evaluated. Perceiver thought, in contrast, simply sees each specific vehicle as another example of the species 'automobilis Nippon.' The color and the make of each individual car are not as easily remembered.

I suggest that many of the problems which come up in the marriage between a Mercy *person* and a Perceiver *person* can be explained by

looking at the interaction between Mercy *thought* and Perceiver *thought*.[A] For example, I have just mentioned that the Perceiver person thinks in terms of facts and tends to ignore individual experiences. In contrast, the Mercy person will usually focus on the *person* and the *specific* incident. This differing approach can lead to some profound clashes of opinion.

Suppose that the Perceiver husband sticks only with 'the facts and nothing but the facts, ma'am.' Eventually, his Mercy wife will get frustrated at his lack of emotion and erupt in an outburst—just to get some feelings back into the relationship. He will listen to the torrent of words tumbling from the lips of his Mercy wife and interpret them as logical facts—now he knows what she *really* thinks about him. He may decide that if she believes such terrible things, then he is justified in pulling out his sword of 'truth' and slashing without mercy at his opponent: "Well if *that* is your honest opinion about me, then let me tell you this and that and…" The emotions associated with his brutal statements enter deep into her heart and fester.

Or, suppose that the Mercy wife follows her emotions completely and ignores Perceiver facts which lie *behind* individual Mercy experiences. Eventually, her Perceiver husband will become disgusted at the lack of factual content in their relationship and start to preach information at her, or make extreme statements to trigger her sense of reasonableness. She will interpret his remarks as a lack of *personal* respect for her, and feel that he is trying to *belittle* her emotionally. Coldly, she will block off her feelings towards him. Perceiver thought in him will become convinced that the connection between them has now been broken. His preaching will gain an air of finality, and cement the separation.

This leads us to a general rule. Whenever we look at the interaction between *parts* of the mind, I suggest that the same principles can be applied to the relationship between corresponding *people.* For instance, if certain conflicts can occur between Exhorter strategy and Contributor strategy, then the same incompatibilities can appear between an Exhorter person and a Contributor person. In addition, I suggest that when some individual is unwilling to deal with internal *mental* conflict, then there will be no way to resolve the corresponding external *interpersonal* strife that results.

[A] Because the male mind tends to emphasize abstract thought and the female mind gravitates toward concrete thought, I suggest that these problems are most severe when the male is the Perceiver person and the female has the cognitive style of Mercy. Therefore, I describe this example in terms of Perceiver husband and Mercy wife. If she is the Perceiver person and he is the Mercy individual, then the subconscious rooms will tend to operate more strongly and each partner will usually find it easier to see the other person's point of view.

Finally, I would like to make a brief comment about marriage between Mercy person and Perceiver person. Because conscious thought in each partner interacts strongly with conscious thought in the other, Mercy persons and Perceiver persons who meet will tend to feel a mental bond. As a result, it is common for individuals with these two cognitive styles to marry each other.

So, who *does* get married? Our observations about married couples and their cognitive styles suggest the following principles: First, people with the *same* cognitive style will *not* get married (with the occasional exception of Contributor persons). This would be like marrying a mirror image of your own self. Look too closely and you start to see all of your own wrinkles and shortcomings. Yuck!

Second, people with the *opposite* cognitive styles also will *not* be attracted to each other. By opposite, I mean on opposite corners of the diagram of mental symmetry. Therefore, Teacher and Mercy persons almost never get married to each other, and Perceiver and Server persons very seldom tie the knot.[A] People who *do* get married seem to be conscious in mental rooms which are 'adjacent' to each other—by working together these individuals complete mental circuits. Therefore, with the simple styles, the combination of Perceiver and Mercy is very common, as is Teacher and Server. Composite styles tend to marry other composite styles, with Exhorter-Contributor and Contributor-Facilitator being most likely, since these combinations tie together stages one and two, or stages two and three of the mental loop of drive and imagination.

The Definition of a Fact

We have compared Mercy thinking with Perceiver thought. We have seen how Mercy and Perceiver strategies divide the task of working with experiences and facts. I would now like to examine exactly how Perceiver thought takes Mercy experiences and transforms them into facts. If our discussion seems to be a little dry and esoteric at the moment, I assure you that several extremely emotional topics are looming just over the hill. Therefore, it is important for us to lay a solid foundation so that we can traverse these issues without slipping in the mire of wishful thinking or getting splattered by the muck of controversy.
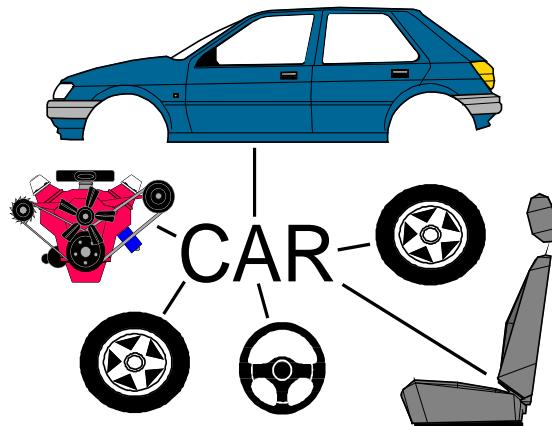
I have mentioned that Perceiver thought can observe Mercy experiences by looking through a sort of one-way glass which separates the two rooms—Perceiver strategy sees Mercy thought with all of its individual experiences. As situations occur within the Mercy room, Perceiver strategy will pay special attention to the *connections* which form

[A] On the other hand, suppose that a person developed his mind around the concept of mental symmetry. In that case, he would actually be attracted to his opposite.

between them. Each link that is noted by Perceiver strategy will be stored as a fact within the Perceiver storage shed of automatic thought.

Over time, Perceiver mode will begin to notice certain patterns—connections which are repeated. It will discover, for instance, that there are many experiences within Mercy memory which contain doors, wheels, engines, seats, etc. in a similar arrangement. As a specific pattern repeats, Perceiver thought will start to gain *confidence* in this fact. It will become reasonable that it is correct. Notice that we have discovered one way in which Perceiver strategy can discover labels of *confidence*: Perceiver thought will place greater trust in connections which are repeated—they will become labeled as 'right.' Similarly, Perceiver strategy will also conclude that connections which *never* occur are 'false.' On the one hand, if a connection is repeated enough times, Perceiver thought may decide to pull the information into the Perceiver internal world and *believe* that it is *true*. On the other hand, if a connection does *not* occur for enough incidents, Perceiver strategy may choose to pull this fact into the Perceiver internal world and *believe* that it is *false*.

For example, staring at roads for long enough will convince Perceiver strategy that there is a fact called 'car' which is true. Whenever Perceiver thought sees another metal box with four wheels on the ground, it will gain more confidence that this fact, or network of connections, is actually correct. On the other hand, if Perceiver mode encounters a metal box moving down the highway with *no* wheels, it will have confidence that this fact is wrong—Perceiver thought will *know* that experiences do *not* connect together in this way. Similarly, a metal box with three or six wheels may attract attention as being unusual or unreasonable.

Memories of wheels, body, seats, steering wheel and motor are stored in Mercy strategy.
- Perceiver mode sees that they occur together often.

Perceiver mode decides that this is a fact.
- Perceiver mode ignores the experiences and remembers the links.

These Perceiver connections have an impact upon Mercy thought. You will recall that there is a one-way path from Mercy strategy to Perceiver mode. Therefore, Mercy thought is unable to *see* the development of Perceiver strategy. What Mercy thought *will* notice is that some unseen influence is changing the way in which experiences *connect*. In other words, Perceiver links bend the mirror in which Mercy strategy sees its reflection. Notice exactly what shifts. The Mercy experiences are the same—they always remain within Mercy memory. It is only the connections *between* these Mercy experiences which are altered.

For instance, suppose that a person is bitten by a dog: In Mercy strategy, the experience of 'dog' and 'bite' occur together. Perceiver thought, looking in from next door, notes the connection between these two elements, and stores this connection as a fact within the Perceiver storage shed of information. If Perceiver strategy reaches into its storage shed for facts about dogs, it will come up with this connection between 'dogs' and 'bites.' The label of confidence associated with this Perceiver fact will probably be 'quite certain.'

Now suppose that several more incidents with dogs occur in which a person is *not* bitten. As usual, these facts will be noticed by Perceiver strategy and deposited within its storage shed. However, as each fact is remembered, the *label* of certainty associated with this collection of facts will change. After the twentieth encounter with a friendly dog, a search by Perceiver strategy within the storage shed for facts about dogs would probably retrieve the item: " 'Dogs' and 'friendly' go together; probability: reasonable."

Mercy strategy, of course, does not have conscious access to this mental library of factual Perceiver information. What will happen is that as Perceiver facts grow, Mercy *associations* change. Initially, the image of a dog reminded Mercy strategy of the memory of being bitten. However, as the fact which is stored within Perceiver thought changes, the sight of a dog will begin to trigger memories of wagging tails and friendly licks. The *memories* within Mercy strategy have not been altered. Only the Perceiver *connections* have changed.

Altering the connections between individual Mercy experiences will have an *indirect* effect upon Mercy emotions. If thinking of a dog reminds Mercy strategy of the experience of being bitten, then obviously this memory will feel unpleasant. However, if wagging tails and friendly licks come to mind, then Mercy feelings about dogs will change as well.

Over time, as Perceiver thought places confidence in facts which are repeated, Mercy strategy will notice that associations start to be based in common sense. I suggest that this is the mental transition which begins in the average child at about the age of six, when he enters school. Piaget, the Swiss child psychologist, studied these types of mental transitions in great detail.

Whenever Perceiver thought places confidence in a fact, this connects many isolated experiences within *Mercy* strategy—events from different *places* and various *times*. For instance, think of the fact of a 'car.' This set of links can refer to a Cadillac in America, a Lada in Russia, a Toyota in Japan, or even a buggy on the moon. All of these various *places* become related by the single fact of a 'car.' The Perceiver fact of 'car' also ties together individual experiences from different *times*: A Model T of the 1920s is just as much a 'car' as a Ford Mustang of the 1960s. And, we will probably find that there continue to be 'cars' in the 21st Century.
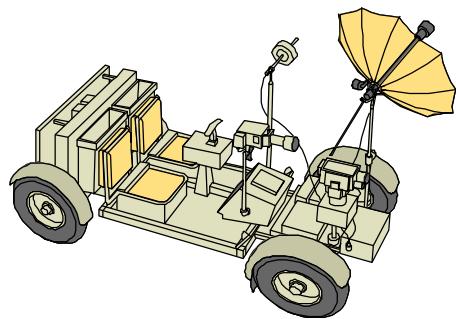
If the label of Perceiver confidence is related to *repetition*, then a fact with greater confidence will obviously tie together *more* individual Mercy situations. In other words, this fact will apply in more *places* and more *times.*[A] Following this logic, a Perceiver absolute is simply a fact which can be applied in *all* places and at *all* times.[B] For example, the fact of a 'car' cannot be regarded as a true absolute, because there were no cars before the end of the nineteenth century, and though there are a few abandoned vehicles on the moon, you will not find cars on any of the other planets. In contrast, the fact of an 'atom' appears to be much more universal. Everywhere you look, you see evidence that atoms exist. Even the light which reaches our planet from a distant star gives indication that the same types of atoms exist over there as here.[C]

[A] When knowledge is limited, then Perceiver strategy tends to base confidence in the possibility of contradiction. Specific facts will be accepted with great confidence, because the chance of finding a contradiction is very low. General theories, in contrast, will be believed less strongly because the possibility of finding a counter-example is so much greater. For example, an isolated fact about 'the price of tea in Shanghai, China in September of 1903,' will be accepted without reservation. On the other hand, general statements about the mind or personality will be questioned; Perceiver thought is certain that a contradiction is bound to be found somewhere within the vast landscape of experiences encompassed by so large a collection of facts.

[B] Or, as we said before, this set of connections is permanent. It does not change, no matter what is examined.

[C] If a Perceiver absolute is related to repetition, then it should be easy for Perceiver thought in a person to find absolutes, right? Wrong. As finite

An *Absolute* is a set of links which exists in all places and at all times.
- It is a Perceiver fact which is true wherever and 'whenever' I go.
- It is based in connections which do not change.

At this point, our discussion about absolutes may seem a little strange. Many of us probably have not thought much about them, and if we have, quite possibly we have associated 'absolutes' with dogmatism, conservatism, religious fervor, and other forms of emotional excess. I suggest that we are confusing absolutes with the *method* by which they are often propagated. Obviously, if a person wearing a bright orange tie with lime polka-dots comes to my door selling insurance, I will tend to forget about the product and remember the tie. Similarly, if 'absolute truth' comes to me clothed usually in emotional robes, I will probably forget about the facts and remember only the feelings. Don't worry. We will dip our intellectual toes into the goo of emotion soon enough and examine the connection between 'truth' and 'feelings' in exhaustive (and exhaust*ing*) detail.

We have been looking at some of the distinctions between Mercy mode and Perceiver strategy. We have seen that experiences are stored within the Mercy room, whereas the connections *between* these experiences are worked out by Perceiver thought and stored within the Perceiver room. We learned that a kind of one-way mirror is located in the 'wall' which separates these two mental rooms. This means that whenever Perceiver strategy works with facts, it can always lift its head, look through the mental 'window,' and see the Mercy experiences which are being affected by these facts.

Thus, I suggest that when a Perceiver person tries to limit his thinking to 'the facts and nothing but the facts,' he is actually putting a mental 'curtain' over the window which 'overlooks' Mercy strategy, and pretending that experiences and feelings do not exist. He usually does this because he finds it easier to think without the distraction of feelings emanating from the room next door. However, I suggest that this strategy is self-defeating, because the only way that Perceiver thought can come up with facts is by opening the curtain, looking through the window into Mercy thought, and searching for patterns and connections. Therefore, the Perceiver individual who limits himself to facts will usually spend more time adjusting mental curtains than working out facts—he will close the curtains when the glare of Mercy emotion gets too bright, and he will

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individuals with limited experiences, it takes a lot of sifting and thinking to figure out which facts *really* are repeated and which ones are simply temporary combinations of elements. Besides, this mental sorting work must all be accomplished under the 'incoming fire' of Mercy emotions.

reopen them when the room darkens again with shadows of Perceiver confusion.

Good and Bad, Right and Wrong

The fact that Perceiver strategy is aware of both Perceiver and Mercy memories also has an effect upon Perceiver *labeling*. Remember that Mercy experiences are identified with *emotions*, whereas Perceiver facts acquire labels of *confidence*. If Perceiver mode can see both the Perceiver facts within its own room, and the related Mercy experiences in the room next door, this means that all Perceiver facts can become associated with *two* labels, one a label of *confidence* from Perceiver thought, and the other a label of *emotion* from Mercy strategy.

Let us compare these two types of labels. The first one is *direct*: Every Perceiver fact receives a label of 'right' or 'wrong' based upon Perceiver confidence. The second label is *indirect*: Every Perceiver fact acquires a label of 'good' or 'bad' depending upon the Mercy *feelings* associated with the Mercy experiences which are tied together by this Perceiver fact. In other words, if Perceiver strategy looks down at the facts themselves, it sees labels of 'right' and 'wrong'—a way of measuring connections. On the other hand, if it lifts its head and peers at the Mercy experiences moving by the window, in the room next door, it sees labels of 'good' and 'bad,' determined by Mercy emotion.

Perceiver thought is aware of two types of labels:
- It can see Perceiver facts and their labels of right or wrong.
- It can see Mercy experiences and their labels of good and bad.

Perceiver strategy finds it easy to confuse these two types of labels.

I suggest that it is very easy to mix these two sets of labels—to confuse 'right' and 'wrong' with 'good' and 'bad.' While 'good' is *often* 'right' and 'bad' is *generally* 'wrong,' it is not that difficult to find situations in which these two methods of labeling are completely opposed. For example, suppose that a teacher tells his students, "There will be a surprise examination in class today." Being acquainted with the habits of the instructor, Perceiver strategy in the students will know that this fact is *right*. But if they have not studied, then this 'right' fact will also be very *bad*.

It can also work the other way. Consider the statement, "I have won a million dollars in the lottery." This fact is *good*. But it is only possible that it is *right* if I have bought a lottery ticket. Otherwise it is obviously *wrong*, and believing it to be right would only be wishful thinking. Businesses such as lotteries depend upon our confusing 'good' with 'right.' They make their money assuming that if they come up with a fact which is sufficiently *good*, people will think that it is 'right' and plunk down their hard earned cash. Similarly, most governments have learned by now that
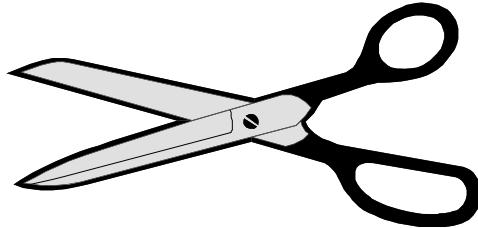
facts which are 'bad' will not always be accepted by the voting public as 'true.' Why do we tend to confuse these two sets of labels? We will answer that question as soon as we have finished laying a proper foundation.

Object Detection

We have only few more pages of dry information to get through before we get into the 'juicy emotional stuff.' Just wait. As soon as we start slogging through some heavy feelings, you will probably long again for the solid ground of abstract logic. Oh well, one can't win. Sometimes we really do act like the cows who ignore grass under their noses and long for the succulent shoots tantalizing them just out of reach on the other side of the fence.

In the last section, we saw how Perceiver strategy can connect together Mercy experiences. I suggest that a Perceiver collection of Mercy experiences is called an *object*. Thinking in terms of objects comes so naturally to us that we tend to forget how much work is involved in building these mental concepts. It was only when engineers began to build object recognition into robots that the immense mental processing involved in distinguishing a fridge from a teacup, from Aunt Agatha standing in front of the fridge and holding the teacup, became evident.

For instance, let us look at the pair of scissors which Aunt Agatha has

just laid down on the kitchen table and see if we can understand how our mind distinguishes them from the knives which are lying beside them.

When we look at a pair of scissors, we see two round handles connected with two blades. In contrast, a knife has only one blade and one long handle. Mercy strategy notices the images of blades and handles; these memories enter the Mercy room, quite possibly bringing to mind other experiences and their feelings: "Don't run with a pair of scissors. My second-cousin-once-removed Herman ran with a pair of scissors, tripped over the family dog and gouged his left eye." Second, Perceiver thought looks into the Mercy room from its vantage point next door and notices connections: "Hmmm. That is the 327th time that I have seen two blades and two handles hinged together. Maybe they really are connected."[A]

[A] Of course, Perceiver strategy won't know that it is 327 times. This is because numbers are handled by Teacher and Server thought. Perceiver

What about the knife? Lay two knives side by side and they can look an awful lot like a pair of scissors (this thought has obviously gone through peoples' minds, or else why would they be called a *pair* of scissors). I suggest that the distinction lies in *Perceiver* repetition. When Perceiver strategy observes Mercy images of knives, it notices that while one blade and one handle *always* occur together, two blades and two handles only go together *occasionally*. Therefore, Perceiver thought will decide that with knives, the connection between one blade and one handle is 'right,' and the connection between several blades and several handles is 'probably wrong.' Notice that the label of 'wrong' is less certain, because when we open the drawer in which the cutlery is stored, we do see several knives lying together.

The result is object detection. Mercy strategy is constantly encountering experiences and Perceiver thought is continually trying to figure out which experiences belong together and which do not. But, doesn't all of this processing occur *automatically* within the mind? Exactly. I suggest that it is the interaction between *automatic* Mercy thought and *automatic* Perceiver mode which is responsible for recognizing objects. In other words, the Mercy and the Perceiver mental storage sheds are physically hooked together in precisely the way that we described earlier when we looked at the interaction between Mercy and Perceiver thought.

If it is automatic *Mercy* and *Perceiver* thought which handles the everyday down-to-earth job of distinguishing kitchen knives from scissors, then I suggest that we have discovered a way to combine deep philosophical questions with everyday life. We often seem to have the impression that 'normal' thinking is appropriate for average existence whereas the pondering of important questions requires that we sit down, put on a long face and wear a mask of deep concern. However, I suggest that it is *one* mental strategy—Mercy thought, which works with *all* experiences: images of scissors, memories of mother, love of country, religious ecstasy or the sticky mess of taking out the garbage. Similarly, it is *one* mental room—Perceiver thought, which handles all facts and connections: scientific facts, moral truth, information about the stock market, facts about cups and saucers, and even the fact that I stubbed my toe this morning.

Let me state it in a different way. When my mind is trying to decipher images of scissors, cups, knives, and saucers, *automatic* Mercy strategy is being filled with experiences, and *automatic* Perceiver thought is working out how to connect these experiences. Similarly, when my mind is trying to decipher deep moral and philosophical questions of right and wrong, my

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mode just thinks about objects. While Perceiver strategy may not know that it is exactly the 327th time, all of these separate incidents will add up to create a certain level of confidence.

internal world of Mercy strategy is being filled with experiences, and my *internal world* of Perceiver thought is working out how to connect these experiences. In both cases, an interaction is occurring between Perceiver and Mercy strategy.

Automatic Thought versus Internal World

While automatic thought and the internal world *operate* in the same way, there is a major difference in the method by which information *enters* these two aspects of thought: Automatic thinking appears to have an 'open door policy.' Any sensation which walks by the gates to the mind is welcomed into the 'storage shed' of thought and placed within the appropriate niche. In contrast, entrance into the internal world is 'by invitation only.' Here, a watchman stands at the door and carefully scrutinizes each item which is asking to gain entrance. For Mercy strategy, this watchman is *identification*, whereas *belief* stands guard over the door to the internal Perceiver world.

Each of these options has its pros and cons. The benefit of keeping the mental gate open at all times is that mental organization can occur automatically and effortlessly. The disadvantage is that there is no way to screen who and what enters the mind. If most of the situations walking by on the street of life are fairly civilized, then keeping the door open is not a problem. I suggest that this is why people in our modern Western world tend to ignore the deep questions of the internal world and instead allow automatic thought to work out facts and principles: A civilized world screens out nasty experiences and dangerous people, and therefore the automatic organizing of automatic thought is good enough.

On the other hand, it takes *effort* to build an internal world. Each Mercy experience and each Perceiver fact must be ushered in personally by the guard at the door. Anyone who has gone through the struggle of constructing a comfortable internal world of belief and identity knows that it involves a lot of hard work. However, I would like to mention two benefits that make this labor worthwhile.

First, building an internal world makes it possible for me to become *unique*. If I rely on automatic thought for my personality, then chances are that I am replaceable. There are probably thousands of other people with my cognitive style who have grown up in similar cultures, gone to the same kinds of schools, and therefore acquired a storage shed full of Perceiver facts and Mercy experiences which are essentially identical to mine. The only real difference between me and these other people is the size, shape and color of the physical body which contains these mental storage sheds. For instance, suppose that I as a Perceiver person base my identity in an ability to make puns and deliver one-liners. Time and again I

meet people who tell me that they have a friend who is 'just like me,' and they are probably right. As long as I rest in *automatic* thought, there will be many others who are 'just like me.'

In contrast, suppose that I build an *internal* world of Perceiver belief and Mercy identification. Now I can *choose* what goes into the structure, and this freedom of choice allows me to become my *own* person. This is how an individual can survive in a sea of billions of people. By specializing, he develops some area in which he is unique, where he does or knows something which others do not.[A]

Second, building an internal world allows me to *choose* my building material. Let us suppose that I was building a *real* house and decided to use the following method: Each morning a truck would pull up onto my driveway loaded with workers and material. Each laborer would take a handful of boards and nails from the truck and tack this wood onto my house. He would then go back to the vehicle, get another collection of material and add it to whichever part of my house caught his fancy. The process would continue until bedtime. The workers would then go home and come back the next morning for another day of work. This cycle would repeat itself every day for as long as I lived in the house. I would hate to think what my house would look like, or whether it would even *be* a house, or how long I could stand living amidst the noise and the dust. However, this is the method by which *automatic* thought is programmed. You see now why I refer to this aspect of thought as a *storage shed* and not a *house*.

Now suppose that the same truck came to my door with the same workers and the identical material and I told everyone to carry all of the stuff into the storage shed out back. Suppose that *I* then went into the shed, pulled out what I liked and gave it to the workers to place where they saw fit.[B] Obviously, the results would be much better. The final structure would have quality, and I would probably enjoy living in it. This is what it is like to build an *internal* world. Of course, the downside is that *I* have to sort through the material and *I* have to decide which elements are needed for each stage of construction.

So, how does one build an internal world? What are the rules of mental construction? How does one sort through building material and how does one know what goes where? The reason I chose to call this volume *A Programmer's Guide to the Mind* is because *these* are the types of questions which I would like to answer. Now that we understand enough

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[A] The Contributor person is especially driven to find an area of expertise in which he can be 'the expert.' While specialization solves the problem of uniqueness, I suggest that it often leads to limited knowledge and restricted skills. Later on we will examine how one can specialize without becoming narrow-minded.

[B] Yes, I mean to say it this way. See the next section.

about the mind to define the *problem*, we can start casting about for a solution.

The Role of Cognitive Style

How does cognitive style fit into this picture? It appears that, regardless of my personality type, I have two abilities: First, I can decide what is *allowed* into my internal world. While it is possible to place a guard at the door, it does not seem possible for me to control *where* this information is placed. Second, I can choose what material is appropriate for my current stage of building. Again, while I can decide which 'board' to use, I do not seem to have control over where this 'board' is placed within the 'house.' These two abilities of guarding and choosing appear to be present in *every* person.

In other words, every individual can control his mental context, and can give instructions to the 'gatekeeper' standing guard over the entrance to his internal worlds. For instance, when I identify with a situation, I am telling my Mercy 'watchman' to allow this experience to enter Mercy internal thought. Similarly, when I suspend disbelief, I am telling the Perceiver 'guard' to give the green light to all potential facts.

In addition, the conscious control of cognitive style gives each individual the ability to 'build' within the room in which he lives. In that *one* room, he *can* decide where each board is placed and how it is fitted into the existing structure. For instance, I suggest that every person can choose *what* he believes and which of his beliefs apply to any given situation. However, it appears that only the Perceiver *person* is capable of using conscious thought to assemble a system of belief one brick and board at a time.

We all have some control over the *content* of our internal world.

Cognitive style allows us to *arrange* the content in one 'room.'

- We cannot arrange the content in rooms which are subconscious.

While conscious thought gives each cognitive style power over his own room, I suggest that this power is limited. A person trying to rearrange the physical furniture in a real room has only so many arms and legs. Therefore, he has to do things one step at a time, and move objects around one piece at a time. Similarly, conscious thought cannot remodel the conscious room instantaneously. Major renovation takes time. It requires planning and effort.

Perceiver Strategy and the Brain

If you examine neurology, you find that the distinction between Mercy experiences and the Perceiver connections *between* those experiences is

seen physically within the structure of the brain. I have mentioned that automatic Mercy thought is located within the right temporal lobe. I suggest that automatic Perceiver processing occurs higher up, in what is called the right *parietal* lobe.

This region of the cortex is essential for processing *connections* between individual experiences. As one author states, "dealing with the spatial relations of objects is believed to be a right parietal function." "The right parietal zone is specialized for processing the spatial characteristics of sensory input."[2] Damage here impairs this ability: "Spatial neglect on drawing and constructional apraxia [an inability to build with objects][A] correlates with right parietal damage."[4]

As long as the flow of Mercy experiences remains fairly predictable, Perceiver thought can 'watch' passively through the mental window. However, when situations are twisted or incomplete, then Perceiver strategy must manipulate connections in order to *rearrange* Mercy experiences or *remind* Mercy thought of experiences which can complete the puzzle. It is during these types of situations that damage to automatic Perceiver strategy becomes most evident: "Right parietal [damaged] patients are impaired at recognizing familiar objects from unfamiliar angles." "Identifying an incomplete representation of a face or object is especially sensitive to right parietal damage."[2]
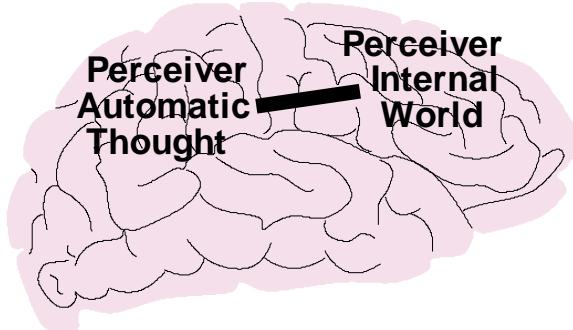
Neurology tells us that the right parietal lobe of the brain is strongly interconnected with the dorsolateral [top half] right frontal cortex. This suggests that the right dorsolateral frontal cortex contains the *internal* world for Perceiver thought. Unfortunately, because most neurological papers treat the right and left dorsolateral frontal cortices as a single system, it makes it difficult to distinguish between the two. Some specific evidence, though, does exist. For instance, it has been found that "right frontal and right frontocentral patients were significantly inferior in the ease of production of drawings."[4] In other words, patients with a damaged internal Perceiver world lose the ability to create and manipulate mental objects.

[A] Information enclosed in brackets within a quote is added by me for the sake of clarity. It is not part of the original quote.

As I mentioned before, viewing the right and left dorsolateral frontal cortices as a single structure actually makes sense from a behavioral standpoint. The superior (top half) frontal cortex operates as an interconnected system, since the Perceiver internal world (on the right side) interacts heavily with the Server internal world (on the left). I suggest that this is because Contributor strategy builds mental connections between individual Perceiver and Server memories. This interaction can be seen in the behavior of the typical Perceiver person. When he thinks, he often makes nervous or repetitive movements with his hands, indicating that conscious Perceiver processing is spilling over into subconscious Server actions.

Having said this, let us examine what neurology in fact *has* discovered about the dorsolateral frontal lobes. I should mention first that the overall distinction between orbitofrontal cortex (associated with Teacher and Mercy emotional thought) and dorsolateral frontal cortex (connected with the internal world of Perceiver and Server modes) is well established: "In general terms, ablation studies indicate that the cortex of the dorsal and lateral prefrontal surface is primarily involved in cognitive aspects of behavior. The rest of the prefrontal cortex, medial and ventral [middle and bottom], appears to be mostly involved in affective [emotional] and motivational functions."[7]

Normal behavior involves the interaction of these two aspects of the internal world. This is illustrated by the case of a gentleman who had much of his orbitofrontal cortex removed because of a cancerous growth. The operation completely changed his personality. His ability to plan was still present—because dorsolateral frontal cortex was reasonably intact. However, these schemes lacked emotional depth—because orbitofrontal cortex was missing. For example, soon after he returned to work, he "established a partnership with a man of questionable reputation and went into business, against sound advice. The venture proved catastrophic. He had to declare bankruptcy and lost his entire personal investment…His wife left home with the children and filed for divorce…He married within a month after his first divorce, against the advice of his relatives. The second marriage ended in divorce two years later." Ten years further on, at the time when this paper was written, he was "considering a third marriage to a woman 14 years his senior and planned to establish a luxury travel business in which he would drive vacationing persons around the country in a motor home."[5] Notice that his internal world was full of Perceiver

facts, Server actions, and Contributor plans. These entities, though, were unaccompanied by either Mercy feelings of appropriateness or by Teacher understanding, and he completely ignored the Mercy feelings and Teacher words of those who were close to him.

Researchers have discovered two behavioral tests which can only be completed with an intact dorsolateral frontal cortex. The first is a simple one that researchers use on monkeys, called *delayed response*. An animal is placed in front of two covered containers. The monkey watches as a person lifts up one of the lids, puts some food in the container, and then replaces the lid. After a delay of a few moments, during which the animal is forced to look away from the containers, the monkey is then permitted to reach for the food, which requires remembering in which container it was placed. If the monkey finds the morsel, then for the next test, the food is placed in the *other* container.

"Delayed Response performance in monkeys has been shown to depend upon dorsolateral prefrontal [another word for frontal] cortex…The association between Delayed Response and dorsolateral prefrontal cortex is one of the best established brain-behavior relations in the study of cortical localization."[8]

I suggest that the delayed response test depends upon the knowing of the Perceiver internal world. Remember that a Perceiver fact is a set of connections between Mercy experiences. In this case, Perceiver strategy must know which container is connected with the food, and which is *not* connected with the food. The alternation and distraction ensures that automatic Perceiver thought is insufficient: The location of the food *alternates*, therefore repetition cannot be used to build up a sense of reasonableness. Moreover, the location of the food must be *remembered*. Thus, the visual object recognition provided by automatic Perceiver cortex is inadequate. In order to remember the current location of the food, the monkey must observe where it is placed and pull this connection between food and container into the internal Perceiver world as a *belief*.[A]

This connection between belief and behavior is seen clearly in the second test, called the Wisconsin card sort, which is given to humans. Performance of this task also depends upon the integrity of the dorsolateral frontal cortex. The test uses a set of cards similar to a normal deck of cards.

[A] Belief, I suggest, involves the *right* dorsolateral frontal cortex. The monkey must also choose to *do* the action of reaching for a container, or *not* to do the action of reaching for it. This choice involves the internal world of *Server* thought, which I have suggested is located within the *left* dorsolateral frontal cortex. It is possible that either the Perceiver or the Server internal world would be sufficient for carrying out this test. Thus, the monkey would only be impaired after damage to both right and left dorsolateral frontal cortices.

Each card has symbols printed on it, which vary in number, shape and color. The subject is given the deck, and told to sort the cards, but not given any instructions on *how* they should be sorted. Instead, after the subject makes some particular choice, the examiner tells him whether his sorting decision has been right or wrong. Whenever a person has made ten correct decisions, the examiner then *changes* the criterion for judging, also without telling the subject. For instance, the tester may begin by expecting the subject to sort the cards according to color. He may then change to accepting decisions based upon shape.

In order to complete this task successfully, a person must use Perceiver thought to decide how Mercy experiences are connected, believe in those facts, and then on his own initiative, change these beliefs when they are no longer correct. It is this *altering* of belief which humans with dorsolateral frontal damage find especially difficult. Instead, they tend to stick with the first sorting rule that they discover. Amazingly, when the criterion for sorting changes, they may even *tell* the examiner the new rule while simultaneously continuing to sort by the old one, even saying "This is wrong, and this is wrong," while repeatedly making those same incorrect decisions.[8]

We have looked at the brain locations for Perceiver automatic thought and for the Perceiver internal world. I suggest that the brain also contains a processor which handles Perceiver thought, called the *hippocampus*. There are *two* of these brain centers, one located underneath each temporal lobe, behind and above the amygdala.

The neurological evidence connecting Perceiver thought with the right hippocampus is quite clear. In fact, some researchers even make a distinction between the right and left hippocampi, associating Perceiver-like thinking with the former and Server-like thought with the latter: "Evidence from single unit and lesion studies suggests that the hippocampal formation acts as a spatial or cognitive map…Computations within this framework enable the animal to identify its location within an environment, to predict the location which will be reached as a result of any specific movement from that location, and conversely, to calculate the spatial transformation necessary to go from the current location to a desired location…In infra-human species such as the rat, the cognitive map is confined to the analysis and manipulation of spatial information; but for the human the concept is broadened to include the notion of a semantic map in the left hippocampus. This map acts to organize abstract linguistic material into a map-like narrative. The right human hippocampus is held to function as a purely spatial system."[9]
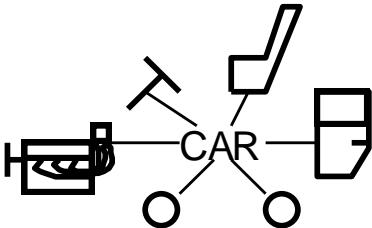
Objects in Space and Time

Let us review. We started this section by looking at object recognition. I suggested that this task is performed by automatic Perceiver strategy

working together with automatic Mercy thought. I then suggested that *automatic* Perceiver and Mercy thought and the *internal world* of Perceiver and Mercy thinking *operate* in exactly the same way, and that the only difference between these two aspects of thought lies in the *method* by which information is allowed to *enter.* We then compared the advantages and disadvantages of each of these two methods. Finally, we took a detour into neurology.
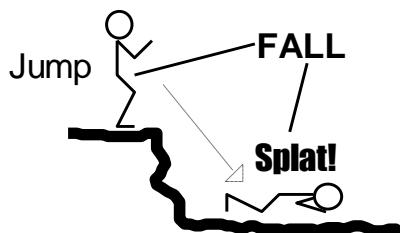
If automatic thought and the internal world *operate* in the same way, then we can gain some clues about how one works by looking at the operation of the other. Therefore, I would like to take another look at the topic of *object recognition*, the simplest form of Mercy-Perceiver interaction.

Normally, when we think of an *object*, we are reminded of some specific thing which just 'sits there': a car, a knife, a pair of scissors—in other words, a collection of bits which is *spatially* related. You can see this type of fact illustrated by the diagram of the 'car.' Notice how the Perceiver fact of 'car' ties together the individual Mercy elements of wheels, motor, steering wheel, doors and seats. All of these Mercy experiences are connected by *space*: The wheels are at the bottom, the engine is (usually) at the front, the doors are on the outside, and the steering wheel is somewhere in the middle.

When we discussed facts and Perceiver processing, however, we said only that Perceiver thought notices connections between individual Mercy experiences; it looks for events which *belong together.* We did not say anything about space. We only *assumed* that these connections involved space—that the various bits were above, below, inside and behind each other.[A]

It is also possible for Perceiver processing to tie together Mercy experiences which are connected by *time*. Analyze, for instance, the process of jumping off a cliff. First a person jumps, then his body sails through the air, and finally it goes 'splat' at the bottom of the slope. Unlike the Mercy experiences which make up the fact of a 'car,' these Mercy experiences do not occur at the same time. Rather, one event occurs, and then the next.

[A] Here is another example of being tripped up by an assumption.

As far as Perceiver thought is concerned, however, all that matters is *connections.* Are individual experiences linked? If they are, then Perceiver strategy has discovered a fact. Therefore, if 'jumping off the cliff' is always connected with 'going splat,' then Perceiver mode will decide that a fact exists about 'falling.' We give many names to Perceiver facts which involve time: cause and effect, sowing and reaping, cost/benefit, work and wages. In each case, Perceiver strategy tries to connect Mercy experiences which are separated by intervals of *time*.

Actually, I suggest that the division between space and time is somewhat artificial. Events which are connected over time are generally related *spatially* as well. The bottom of the cliff, for example, always lies *below* the top where the jump occurred. A similar ambiguity occurs with space: The mind seems to be incapable of grasping all of a spatial object at the same time. Rather, the eye scans a scene and focuses upon one aspect after another, building up a mental image over *time*. Advertising makes a science out of guiding what the eye sees when. Even physicists have given up referring to space and time as separate entities and now speak of a 'space-time continuum.'

Art and Belief

We have come up with a few principles about Mercy and Perceiver strategies. First, we learned that object recognition is carried out by automatic Mercy and Perceiver thought. Then, we realized that automatic thought and the internal world both operate in similar ways. Finally, we saw that objects actually come in the two flavors of *spatial* objects and *temporal* objects. If *automatic* Perceiver and Mercy strategy work with two types of objects, then we should also find these same two kinds of structures present within the *internal* world. What are these mental objects? Let us use logic to construct an answer out of our existing pieces of information.

First, we know that Mercy experiences enter the internal Mercy world either because of their innate *overwhelming emotion*, or else through a willing *identification* with an experience. Second, we also know that Perceiver facts are ushered in through the step of *belief.*[A] Third, we have learned that Perceiver facts build connections between Mercy experiences. Therefore, we conclude that the interaction between the internal worlds of Perceiver and Mercy thought will involve Perceiver systems of belief tying together individual Mercy experiences related to feelings and to identity. And, we should also find that these mental structures come in two flavors—one related to *space* and the other to *time*.

[A] Like Mercy identification, Perceiver belief can either be voluntary or else forced upon the internal world. We will examine this topic in detail later on. Right now we are ignoring the *source* of Perceiver beliefs.
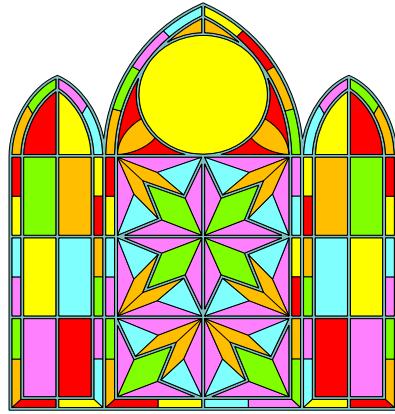
Now that we have come up with a theoretical idea, let us see if we can find some examples which can lasso this 'castle in the air' and bring it down to the solid earth of real experience. We will start by expanding upon the idea of a 'spatial' internal object.[A]

Think, for instance, of a picture hanging on a wall, or a sculpture sitting in a museum. These definitely are spatial objects—they sit there and do nothing. But, they are usually more than just objects. Rather, the artist or sculptor is attempting to say something: First, he is trying to tell us about his system of belief. If he puts a soup can on top of a pile of garbage, he is making a statement about consumerism. He *believes* that there is a Perceiver connection between trash, food, and society.

Second, not only is the artist telling us about his *beliefs,* but his *identity* and his *feelings* are usually involved as well. Have you ever tried to criticize a work of art? The average artist takes this as a *personal* attack.[B] When you condemn what he has produced, he thinks that you are condemning *him*. The relationship between art, identity and emotions is so strong that it has become almost taboo to denigrate the work of an artist. These days, in fact, one can produce just about anything without being condemned as long as it is called *art.*

I suggest that another example of an object living within the internal world of Mercy and Perceiver thought is religion. First, every religion is based upon some set of beliefs—a group of Perceiver facts which fill the internal world of Perceiver thought. Second, religion is strongly related to identity. It touches **me** and tells me what *I* should think, say, do, and so on. Finally, religion definitely addresses emotional topics. If some person wants to know facts about issues such as life, sickness, death, morality and God, he turns traditionally to religion for answers.

I suggest that religion and morality are often viewed as something *static*—like a picture hanging on the wall. We speak of attaining a 'state of perfection' as if it is some location or place to be reached. We 'quiet our hearts' and 'become still' so that we can 'meditate on God.' We view God

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[A] This section illustrates how I did much of my research. First, I would use the theory to come up with some new ideas. Then I would look at real life to see if my ideas made any sense.

[B] Art usually involves Teacher emotion as well as Mercy feelings.

as Someone who is 'sitting' on a throne. Art and religion themselves are related. Many religions use static art as an aid in worshipping a static God.

The Greek Stoic philosophers took this idea of *static* religion and carried it to its logical extreme. If perfection was a passive *state*, then God had to be immovable, since any shift would take Him away from His *state* of perfection. Changing matter became evil, by definition, since anything which *moved* obviously did not *stay* within a perfect place.

The problem with static objects is that they are 'dead.' An object *just sits there*; it does nothing; it is not alive. When a body does not move or breathe, we conclude that it is a corpse and we bury it. I suggest that the same principle appears to apply to systems of belief. When they become static, they also 'die.'

I suggest that we have stumbled across something which is quite significant. Remember that the goal of this book is not just to understand the mind. Rather, we want to build an understanding which can guide us in *programming* the mind. Therefore, when we come up with a relationship involving 'static lack of motion' and 'death,' we need to examine the topic further. So, let us look at the interaction between time, movement and life. I suggest that we will discover insights which are not found within the average book or news magazine, even if the name claims a connection with *time* or *life*.

Conscience, Time, and Life

A Perceiver object which is static is 'dead.' In contrast, I suggest that a Perceiver belief can be made 'alive' by adding a sense of *time*. We see this principle when we look at the *rituals* of religion. People may die, places may change, civilizations may even rise and fall, but religious rituals seem to live on. They are transferred endlessly from one person and one generation to the next.

Like most aspects of religion, rituals contain the essential ingredients of an internal world object: They are supported by Perceiver *belief* and they claim to help a *person* navigate his way through the *emotional* stages of living. Rituals, however, also include a sense of *time*—they connect together experiences which occur one after another—and I suggest that it is the addition of time which gives them life. Think, for example, of the ritual of the Holy Eucharist. There is the breaking and the eating of bread, and the lifting up and the drinking of wine. These experiences do not all occur at once but rather occur one at a time. Perceiver strategy looks at this succession of experiences, sees that they are always connected together and concludes that this set of connections is a *fact*. Because this fact includes time, it 'lives.' [A]

A fact must include a sense of time to be compatible with life.
- Static facts are, by nature, dead.

I suggest that government provides another example of the presence of time creating 'life.' First of all, government, like religion, is an internal world structure: Governments establish laws—facts which we are supposed to *believe*, they meddle constantly in our *personal* lives, and they give us all sorts of strong *emotional* reasons either to love or to hate them. Now, let us suppose that a government was only a *spatial* object. This would mean that I could go to a certain building, point to the structure and the people in it and say: "This is my government. Here is the palace. And there is our leader, Frederick the Conqueror. May he live forever." History suggests that these types of

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[A] By including time, I do not mean scheduling events according to the clock. Rather, I am referring to the concept of sequence—one event following another.
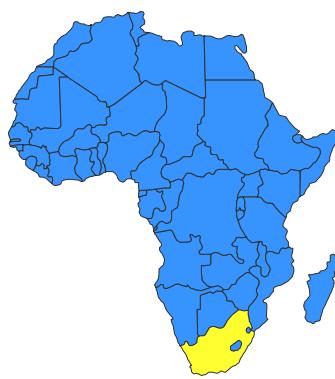
governments are rather unstable. If Fred breaks his neck and dies, then the whole system of belief is shaken—it too will die. We see this illustrated in the history of barbarian kingdoms, third world dictatorships, banana republics and inner city gangs. Whenever the leader dies, then there is usually civil unrest until some victor can declare himself to be the new Conqueror.

What happens when we add a sense of time? Let us say for instance that Frederick the Conqueror states that he is Frederick the First and that he will be followed by his son John the Magnificent. We now have a solid Perceiver connection between two experiences which are connected by time as well as space. John is not just beside Fred, he is also *after* him. Add a few more timely connections and you come up with the *process* of government. We sometimes call it bureaucracy, and it also develops a life of its own. Of course, maybe we do not like the *type* of 'life' which develops—that is another question. But, it is 'alive.' People and laws may rise and fall, but governments which include time and sequence within their laws are able to continue.

Let me give you a further example. I may step on a few toes with this illustration, but I already know that I will not win an award for 'politically correct man of the year.'

For some time, South Africa was built upon the doctrine of *apartheid.* In essence, this system was based upon three fundamental Perceiver affirmations: First, it was believed that all whites belonged together. Second, it was asserted that all blacks could also be placed into a single group. Finally, there was the Perceiver belief that *no* connection existed between whites and blacks. Obviously, a system like this was flawed; no one can live under the curse of being racially inferior—and no one can survive as a human being under the delusion of being racially superior.

So what exactly was the problem with apartheid? Many people condemned the idea of using Perceiver belief to classify human beings: "How dare someone say that one *group* of people is superior to another." However, I suggest that the flaw did not lie here. I think we have learned by now that democracy is one commodity which cannot easily be exported; it only survives when it is grown domestically. Furthermore, the history of post-colonial Africa has taught us that democratic government is incompatible with tribal society. When the Western powers left, almost every African country turned into a dictatorship. Therefore, when the Western settlers of South Africa tried to build a modern society in the middle of tribal Africa, some general distinction between groups of people had to be made.

I suggest that the *real* problem with apartheid was that it did not include any provision for *time.* It was as if someone took a snapshot of the entire country and marked every occupant either with a check—these people are permanently 'in,' or with an 'x'—those are forever 'out.' Suppose that apartheid had included the following provision: "Any black person who meets a certain standard of education will become a full citizen, and every white person who fails to meet this standard of education will be denied the rights of full citizenship." With this clause, it might have been possible for South Africa to make a somewhat *smoother* transition to a fully integrated society, avoiding most of the hatred, suffering and bloodshed which has infected that country with crime, today at the beginning of the twenty-first century.

Actually, I suggest that the only reason that South Africa and other African countries will survive their transition into democracy is that the element of *time* has entered through the back door. It was during the *time* that blacks were suppressed, either by whites or by their own black dictators, that lessons of democracy were being learned.

Life and Generality

We have seen that a system of belief must include time in order to support life. While this is *necessary*, I suggest that it is not *sufficient*. The one other requirement which seems to be needed is *generality.* This is because life is *spontaneous*. People are not just robots. When statements of belief are too specific, then there is no room left for individual creativity. It is only when belief is stated in general terms that 'breathing room' is left for living. For instance, suppose that I could predict the future perfectly and I told you that you would be married to Fred McDoodle, have three children—a boy and two girls, buy a cute bungalow on Pine Crescent, and play bridge with your friends every Tuesday afternoon. Would you *want* to believe what I am saying? After all, my system of belief definitely includes time: I certainly hope that the events of getting married and having the three children occur one *after* the other. The problem is that my words are *too* specific. Imagine knowing *exactly* what you would be doing for the rest of your life. How boring! What would be the point of getting up in the morning? [A]

In contrast, suppose that I said, "Some time in the next month you will meet the man of your dreams." Now we have a statement which would inject life and excitement into your routine. Fortune tellers make big

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[A] Strangely enough, those who believe in a Personal God usually do not apply this logic to Him. Imagine being the Supreme Being and knowing exactly what will happen at every point in history. I would think that God would have to inject some free will into the world simply in order to preserve His own sanity.

money with these types of predictions. Who? When? Where? How? All these questions come tumbling through your mind. Notice that the example which I have given is still a statement of belief. I have asserted that there is a connection between 'you' and 'the man of your dreams.' The difference is that while I have told you the Perceiver fact and given you the approximate Mercy label, I have not supplied the *specific* Mercy experiences.

In mathematics, this is known as working with *variables.* For instance, I could tell you that a rectangle which is five centimeters long and seven centimeters wide has an area of thirty-five square centimeters. This is a Perceiver fact in which you can believe. But, it is also a *specific* fact. On the other hand, I could state that a rectangle which is 'L' centimeters long and 'W' centimeters wide has an area of 'L times W' square centimeters. This also is a Perceiver fact describing a solid connection between a certain set of numbers. However, this type of fact, stated now in terms of variables, will tell you the area of *any* rectangle: Just multiply the width times the length and you have the answer. Stating a fact in general terms does not make it any less true, nor any less real. A general fact can be believed just as strongly as any specific statement. The only difference is that it is much more useful.

A fact must contain both time and generality to support life.
- This allows change to occur—within a system that remains solid.
- This permits freedom—within a framework which is stable.
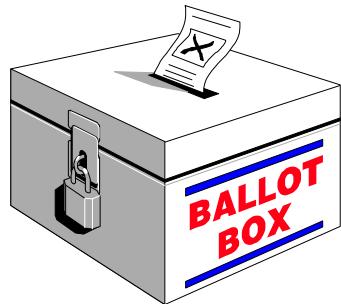
Here is another example. Suppose someone tells you that "God has a specific plan for your life," or suppose that your boss informs you that your company has a detailed plan of work and promotion laid out for you. It might be that you do not *want* to step on a conveyor belt and be shunted along for the rest of your life. Maybe, just maybe, you want to *choose* what you will do. Again, I suggest that we have a problem of being too specific.

Suppose instead that the company tells you of the various options which are open for training and advancement: "Whoever takes a course in this subject will get a pay raise and a promotion." The Perceiver connection is still there: 'Taking the course' is connected with 'pay raise and promotion.' However, *who* takes the course, *what* he takes and *when* he takes it are left undecided; human freedom and spontaneity are still possible. Similarly, I suggest that a religious system of belief can leave room for human will and freedom if it is stated in terms of 'cause and effect'—do a certain action and you experience a specific result.

I suggest that these same two qualities of time and generality are present in democratic government. First, there is the *process* of government. Laws and leaders are not inscribed in stone forever. Instead, they can both be changed over time. Second, there is the *institution* of

government. The leaders and laws are not the government. Rather, they represent the government.

It is this second characteristic of *generality* which distinguishes a democracy from a monarchy. In the latter, it is the *monarch* who is important. He is the source of power. In contrast, a democracy places the emphasis upon the office and not the person. The specific individual who fills the position may change. For instance, the President of the United States has a lot of power. However, this power comes from the position which he holds and not from the individual himself. If someone else is elected to the position, then the power is transferred from the old leader to the new one. On the other hand, when a monarch is deposed, power is not automatically transferred to the new king. He is often regarded as an usurper, who has stolen the political mantle from its legitimate owner.

The principle of generality also determines *how* leaders are chosen. A monarch is chosen either by his parents or by some select group of nobles and advisors. In other words, specific people choose a specific person. In contrast, the leaders of a democracy are chosen in a general way. The choice is based upon the decisions of many people, voting in an election.

Notice that I am not talking about *principles* that change. Rather, I am referring to unchanging principles which *describe* change and which are general enough to *allow* change—solid connections between cause and effect. Suppose, for instance, that we decide beforehand, perhaps through a constitution, that whoever wins an election will be chosen as president. First, this principle includes *time*: the event of 'holding an election' is followed by the event of 'choosing a president.' Second, it is stated as a *general* principle: "*Whoever* wins the election will be chosen." While the person in office and his opinions may change, the general principle of holding an election remains fixed. It does not change.

I suggest that the health of a democracy can be determined by the state of these two qualities. If both time and generality are present, then a democracy will survive. If either of them are lost, then democracy will also die. If we look at western society today, I suggest that we see many symptoms of fading democracy: First, the sense of *time* is being lost. Many items that are created turn themselves into 'spatial' facts which cannot be altered or removed. Politicians hold on to their positions, and attempt to preserve the status quo. Bureaucracies are entrenched. Rules and regulations accumulate. Second, the idea of *generality* is also fading away. We elect our officials because of their *personal* charisma, and not because of the general ideas and plans which they represent. We lose faith in the

process and look for a person who can solve our problems. We make legislation based upon *specific* regions, ethnic divisions or special interest groups, rather than the general well-being.

So what does democracy have to do with life? Quite a lot. If we look at the alternatives, we see mainly death. The history of Russia has shown us, for instance, that communism kills its citizens, both mentally and physically. Similarly, Nazi Germany has taught us that the logical result of fascism is genocide and warfare. If we examine tribal Africa, we find that their state of government leads also to conflict and brutality. Does this mean that democratic government results always in life? No. Rather, I suggest that democracy is one symptom of life. When people are alive, then they will demand democratic leadership.

What is Life?

What then is required for life? Let us tie together some of the threads which we have been following so far. That will give us the first aspects of a big picture. At the moment, we can only provide a skeleton of understanding. The rest of the book will flesh it out. Likewise, I suggest that life itself does not appear instantly. Rather, it is constructed, piece by piece. At the beginning, there may be only be a flicker. However, each additional aspect of development adds another dimension.

First, we saw that life involves *Mercy* experiences. We live in a real world of matter. If we want to be alive, we have to interact with this world, which means including Mercy experiences and feelings. Second, life requires an integrated mental network. When enough memories interconnect, then they become 'alive.' Third, life goes beyond automatic thought. Instead, it involves the *internal* world of thought. When emotional experiences enter the inner world of Mercy thought and form a 'living' network, for example, then personal identity emerges—**me** forms. Fourth, life requires stability. This is provided by Perceiver beliefs, which give solid form to Mercy thought. Without this constancy, Mercy identity is like a jellyfish, drifting on the sea of raw experience. The result of these four steps is a mental network living within *associative* thought. However, by itself, associative thought is only capable of coming up with *spatial* objects. And we have seen that these are static, incapable of supporting life.

If life in a true sense is to form, it must expand to include *analytical* thought; it must extend beyond the *right* hemisphere to involve the *left*. This is what happens when static objects, based within associative thinking, are augmented to include a sense of *time*. Time is related to the *left* hemisphere, which uses analytical thought. As we will see later, I suggest that it is *Server* thought which is responsible for adding this sense of *time*. As for generality, the other requirement for life, we will learn later that *Teacher* thought, the other analytical mode, deals with generalized concepts.

This leads us to the following general conclusion: 'Life' requires a set of lasting, integrated memories residing within the Mercy, Perceiver, Server and Teacher internal worlds. [A] All four modes of thought are required, if any one is missing, then life will be temporary.

Notice that there is a direct relationship between mental 'life' and 'death,' and Perceiver labeling of 'truth' and 'error': Mental and physical integration make life possible. Fragmentation in contrast leads to both physical and mental death. In Perceiver language, therefore, life is 'true,' for it describes a permanent connection. 'Death,' in contrast, is 'false,' because its components do not remain connected over time.

Some Conclusions

I have compared this book to a journey through the contours of the mind. In a sense, I am like a tour guide, leading you from one tourist site to another. Except, what are the tourist sites? Which locations are worth visiting and which places are less important? Unfortunately, when it comes to a tour of the mind, just about everyone has different ideas about what should be seen and which locations should be ignored. Therefore, as we wend our way from here to there, I need to point out *why* we are visiting each location.

We started our tour by looking at Mercy and Perceiver strategy. The reasons for this choice are fairly obvious: Mercy thought is the first to develop in the human child. Therefore, it is logical to begin our study of the mind with this 'location.' From there it is a short step to Perceiver mode and then to the interaction between Mercy and Perceiver thought.

Our choice also makes sense from the viewpoint of travel. At the beginning of the book, I suggested that a successful journey usually starts by looking at the map and reading through the tourist guidebook. We now know what these two elements are: The map is Perceiver thought, and the tourist guide is contained within Mercy memory. Therefore, again, we started our discussion with these two modes of thought. [B]

During the last few pages, I have tried to give an overview of the task of mental programming. Rather than just asking you to follow me blindly, I

[A] These are the four strategies which reside in the cortex of the human brain. The other three modes of thought are subcortical—they build upon these four strategies. They form the mental pump which drives 'life.'

[B] Why then am *I* the tour guide? Because, as a Perceiver person I have worked out the map of mental programming, and as a person, I have applied these principles to **me**—which lives within Mercy thought. Therefore, I am conscious within the Perceiver 'map' and I can see the Mercy 'locations' through my 'window' into the Mercy 'room.' A Perceiver person, in general, makes a good tour guide.

have shown the various places that we *could* visit and pointed out which directions would be most profitable for this job of programming the mind.

In summary, I suggest that so far we have come up with four main conclusions: First, the task of mental programming should start with Mercy and Perceiver thought because, in every person, they contain the mental *map* and *tour guide.* Second, we should focus our effort on the project of building an *internal world.* Applying ourselves to this task will allow us to become individuals and to construct the type of mental home which we want, thus freeing us from the factory built, assembly line, row house version delivered by automatic thought. Third, any system of belief which we put together should leave room for *time* and *sequencing.* If we want to build something which is truly capable of supporting life, we will not settle for static facts. Rather we will look for something dynamic which can handle change. Finally, our statements of belief will need to be given in *general* terms. That way we leave room for human freedom.

Summarizing all of this, we should pursue 'life.'

Conscience

So what is a 'general principle within the internal Mercy-Perceiver world that includes time' other than a mouth full of intellectual words? I suggest that this combination describes <u>*conscience.*</u> But wait. Didn't I just relate this mixture to 'life'? How can the same mental elements be connected with both life *and* conscience? After all, isn't conscience the 'little voice' that *stops* me from living? Hmmm. Well, let us see if logic can get us out of this dilemma. We will dissect conscience and examine whether its components are compatible with life.

First, we need a specimen to dissect. Suppose that mother turns to Johnny, wags her finger at him and says, "Johnny, if you take a cookie from this table, then you will get a spanking." First of all, we have a solid Perceiver connection: The Mercy experience of 'taking a cookie' is being linked with the Mercy event of 'getting a spanking,' and if mother's hand is as firm as her word, this definitely promises to be a *solid* connection. Does this connection involve *belief*? You'd better believe it does! If Johnny wants to avoid a spanking, he needs to *believe* the words of his mother.

Second, this Perceiver connection involves experiences which are separated by *time.* 'Taking the cookie' is *followed* by 'getting a spanking.' Conscience would not work very well if father came home and said, "William, I have decided to punish you now for all of the cookies which

you are going to steal from mother. So come here and bend over. Now tell me, how many do you plan to take?" Likewise, conscience is not involved when the crime and the punishment occur at the *same* time. That would be like mother standing guard over the cookies with a rolling pin. No conscience involved there. Instead, conscience requires a plate full of warm, tasty cookies with mother *not* present, followed by the reappearance of mother and an inspection of the cookies.

Third, conscience usually makes *general* statements. Johnny is being warned not to take *any* of the cookies which are on the table: "Please mom, can't I have just one tiny cookie? That one over there is already crumbling apart. Nobody will miss it."

"No, Johnny. If you take *any* cookie from this table, then you will get a spanking."

Fourth, conscience also includes Mercy *emotions* and *feelings.* When Johnny looks at the cookie, he experiences an emotional tug. If he takes a cookie, then he will be able to savor the feeling which we call <u>guilt</u>. Finally, conscience definitely involves identification. Mother tells Johnny that *he* must not take the cookie. Guilt attacks my *person*. It makes **me** feel bad. Punishment afflicts my body. The physical pain which it produces also makes **me** feel bad.

So, we see that conscience is precisely a 'general principle within the internal Mercy-Perceiver world that includes time.' Hmmm. We look for an ideal mental building site and search for the perfect material and what do we encounter? That nasty thing called conscience. You can see now why I told you first *why* we wanted to go in this direction. If I hadn't shown you alternatives, who knows *what* you might be calling me right now. Some of you would probably be demanding a refund on your travel ticket: "I didn't come all the way just to see *that*!" As we know, building with conscience is tricky. Working with it is like handling dynamite; you never know when it will blow up, leaving you covered with grime and soot or worse.

Conscience is Perceiver belief in cause and effect.
- Perceiver mode knows two Mercy experiences belong together.
- The second experience occurs after the first one.

These two Mercy experiences have differing emotional labels.
- The first experience feels good.
- The second experience feels bad.
- The pain of the second experience is greater and lasts longer than the pleasure of the first experience.

Denial, though, is not a solution. This is because life and conscience appear to be inextricably linked. As long as we are alive, we will have some sort of conscience. Likewise, if we want to create mental life within

our internal world, then the resulting mental structure will involve conscience. This changes the fundamental question. The issue is not *whether or not* we will have a conscience. Instead, the question is *what type* of conscience do we desire?[A]

Notice that I am *not* suggesting that conscience *is* life. Rather, I am suggesting that *mental* life is constructed out of bricks which involve conscience. If we want to build something as awe-inspiring as life, we need powerful materials. Internal mansions cannot be constructed out of mental scraps.

I should also emphasize that acquiring a conscience does not lead automatically to life. We can see this by observing people with an operating conscience. However, I do propose that a search for lasting life will include conscience as an intermediate step, and I also suggest that an absence of conscience makes life impossible. This conclusion can also be reached by observing society. Thus, if we want to pursue mental programming—the process of bringing lasting 'life' to our minds—we will have to begin with a detailed discussion of conscience. Everyone ready? If so, let us start, using the example of Johnny, the cookie, and Johnny's mother.

The Mechanics of Conscience

I have suggested that conscience involves an interaction between two modes of thought: The Mercy internal world contains a pair of emotional memories separated by time, and the Perceiver internal world contains a Perceiver belief which links these two *Mercy* experiences together.

We could divide the Mercy aspect of conscience into a 'bait' and a 'hook.' First there is a 'bait,' some tasty morsel of pleasure that we would just love to sink our teeth into, like that chewy chocolate chip cookie fresh from the oven, lying so invitingly upon the kitchen table. In other words, the 'bait' is a Mercy experience with a positive emotion which Mercy strategy would like to draw into the internal world. There is a desire to *identify* with this experience. Johnny would love to grab the cookie, stuff it into his mouth, and make it part of **me**. That is the bait.
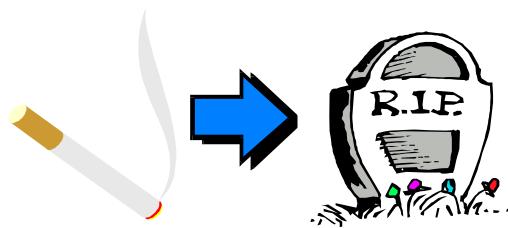
Next we have a 'hook.' This is a painful result which we definitely want to avoid. For Johnny, it may be the memory of the stinging sensation that he feels after his mother applies the 'board of education to the seat of learning.' The hook always comes *after* the bait. No fish would bite if it saw the hook right away. The 'bait' is a *pleasant* experience which Mercy strategy *wants* to have within the internal world. In contrast, the 'hook' is a *bad* experience which Mercy strategy does *not* want within its internal


[A] Notice how, again, the first part of the answer involves a discovery of the right question.

world—something with which **me** does *not* want to identify. It is this *identification* which makes the hook so nasty; it becomes part of **me**; it enters into my 'flesh' and cannot be removed.

The effectiveness of conscience depends upon the size of the 'hook.' If Johnny thinks that taking a cookie will only be punished by a slap on the wrist, then he might decide that this is a reasonable price to pay for the cookie. On the other hand, if mother tells him that an infraction will result in an appointment with father behind the woodshed, then the mere sight of that cookie will remind Johnny of painful Mercy experiences.

Remember that, within each mental context, the Mercy experience with the strongest emotion becomes the emotional absolute. Mercy thought interprets other similar situations in the light of *this* experience. This means that if mother's punishment is not very painful, then images of cookies move to center stage within Johnny's mind and spankings play only a peripheral role. In contrast, if the consequences of violating the rules are sufficiently unpleasant, then punishment becomes the primary concern, and thoughts of cookies are pushed to the side. In other words, altering the emotional severity of the punishment changes the *mindset* of Mercy strategy. It does this by determining which experiences become the emotional absolutes.
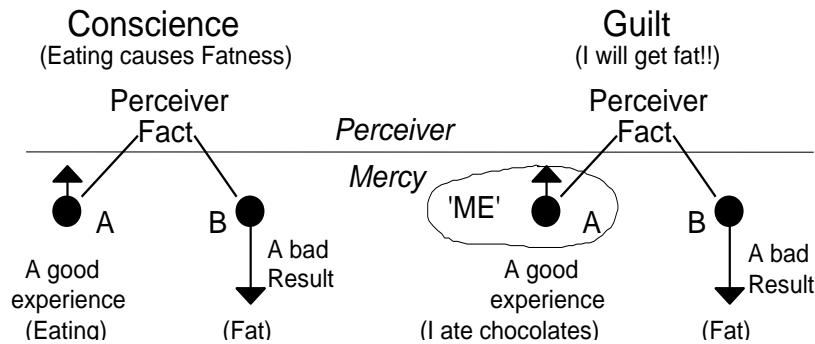
I suggest that conscience, guilt, and punishment are all slightly different. Conscience could be compared to a warning sign. It is like the bold black letters on the cigarette package, "SMOKING CAUSES CANCER." It is the connection between cause—in this case smoking, and effect—cancer. Conscience is the internal voice that tells me what will happen *if* I take the bait and swallow it, *if* I identify with the pleasant experience and pull it into my internal Mercy world. Note that this identification has not *yet* occurred; I have not yet put a cigarette into my mouth and started to puff.

Guilt, in contrast, happens when I *identify* with the bait, when I light up the cigarette and stick it into my mouth. The internal voice of *conscience* warned me that I *would* get cancer if I smoked. The voice of *guilt* tells me that I *will* get cancer now that I am smoking. Notice how guilt takes the *general* statement of conscience and makes it *specific*. This is because conscience is stated as a Perceiver *belief*. Perceiver thought believes which experiences belong together. However, conscience remains an abstract Perceiver fact until Mercy identification has occurred. Guilt uses Mercy identification to attach a specific Mercy experience on to the general

Perceiver fact of conscience. It is no longer "*Someone* who smokes will get cancer," but "*I* am smoking, therefore *I* will get cancer."[A]

Guilt is still not the same as punishment. Guilt produces only mental warnings and internal feelings; it is the prediction that I will have to identify with a bad experience. Punishment is having that bad experience come and visit me. Guilt is the internal voice telling me that I will get cancer. Punishment is *getting* cancer. Guilt may be inaccurate. It can warn of awful consequences which never materialize. Like the little old lady said, "I have had innumerable traumas in my life, and most of them never happened." She had powerful guilt, but little punishment. While guilt differs from punishment, feelings produced by conscience and guilt are reinforced by *past* punishment. Suppose that I receive retribution for some crime or that I mentally identity with the experience of someone else being punished for a crime. The experience of suffering consequences will now live within my internal Mercy world—it came in either through the act of identification or it forced its way in because of its extreme emotion. If Perceiver thought predicts that I will once *again* have to identify with this unpleasant experience, then conscience and guilt become much more effective.[B] On the other hand, if no experience of being punished lives within my internal Mercy world, then guilt will not have any bad memory with which to threaten Mercy strategy. This means that conscience will only operate effectively when it can connect with 'hooks' that already exist within the internal Mercy world.

Perceiver thought knows experience B always follows experience A.

[A] Mercy thought deals with specifics. Later on we will see that Teacher strategy works with generalities. I suggest this distinction is significant.

[B] We are looking here at the Mercy side of conscience. We will see in a moment that public punishment does not always succeed in building up conscience. This is because the extreme emotion of the event may undermine the *Perceiver* knowledge which connects cause with effect.

- In this case, Perceiver mode knows that Eating causes Fatness.

Conscience is a conflict between Perceiver facts and Mercy feelings.

- Experience A (eating) feels moderately good, but Experience B (fatness) feels strongly bad.
- Without the Perceiver connection, the emotional label of A in the Mercy part is good: Let's eat.
- With Perceiver knowing, the overall emotional label in the Mercy part is bad: I hate fat.

Guilt is conscience plus the addition of **me**.

- Experience A is part of **me**: I ate a box of chocolates!
- Perceiver thought knows experience A and B belong together: Eating causes Fatness.
- Experience B, which feels bad, is now part of **me**: I will be fat.

Punishment is the arrival of the consequence predicted by guilt.

- Oh no! I can't fit into my clothes any more. See those rolls of fat.

Here is an example. In colonial America, 'hell-fire and brimstone' sermons were quite common. Church preachers found that warning people about hell was an effective way to win converts. I suggest that this was because pioneers carving an existence out of the wilderness identified constantly with experiences of personal tragedy: If someone's axe slipped, then he might lose his leg; those who didn't make it home in wintertime could freeze to death; wild animals roamed the forest and attacked the unwary. With all of these terrible memories residing within the Mercy internal world, it was easy to create a sense of religious conscience and guilt. One simply had to modify the statement, "Make the wrong physical decision and your body will suffer incurable trauma," into the prediction, "Make the wrong *spiritual* decision and your *soul* will suffer incurable trauma." This type of preaching is no longer effective, because today's people feel no threat of punishment. Tell a person protected by our social safety nets that he may go to hell and he will laugh at you and tell *you* to go to hell.

Evidence from neurology backs up the assertion that conscience depends upon content within the internal world and that the effectiveness of conscience depends upon the presence of emotional memories within

the *Mercy* internal world. "Some patients with orbitofrontal lesions show a tendency to eat excessively, driven to satiate an apparently insatiable hunger…The sexual drive also appears to be frequently disinhibited [given freedom] by prefrontal, especially orbital, lesions.[A] As a result the patient may exhibit overt eroticism and hypersexuality. This disinhibition of instinctual drives seems fostered by a concomitant loosening of conventional moral restraints. Frontal lobe patients may show by their behavior a blatant disregard for even the most elementary ethical principles."[7][B]
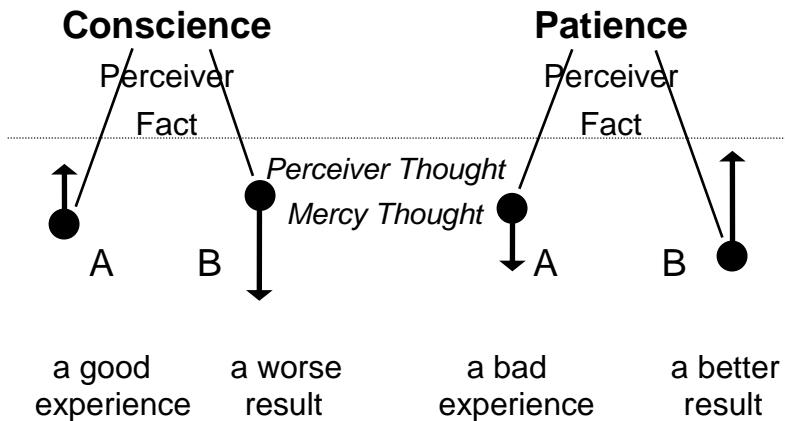
By the way, some of you may have noticed a jump in my logic. We started by discussing interaction between Perceiver belief and Mercy identification. We then *jumped* to talk about pleasant baits followed by nasty hooks. We know that Mercy identification involves strong emotions and that we are looking for Perceiver connections between experiences which are separated by time, but who said that the first experience had to be *good* and that the second one had to be *bad*?

Very good. I couldn't have stated it better myself. I suggest that the critical feature is a *difference* in emotional label between the first and the second experience. If a good situation is followed by a bad result, then we have conscience. On the other hand, if the first experience is *painful* and the second one is *pleasant*, then I suggest that the result is—patience. Think about going to the dentist with a toothache. Getting a cavity filled is not pleasant. But, we know that this painful experience will eventually be followed by the relative bliss of teeth which no longer hurt. Therefore, we patiently endure the agony—all right, maybe the dentist has to freeze our mouth in order to help us to be patient.

[A] This quote from neurology illustrates the normal view of conscience. It assumes that our drives come from physical feelings of pleasure and that the internal voice of conscience *inhibits* us from fulfilling these desires.

[B] This book discusses the effect which conscience has upon Mercy feelings and identity. In the next volume we will see how Teacher thought adds potency to conscience. Therefore, it makes sense that neurology relates an active conscience to both left and right orbitofrontal cortices.

I suggest that conscience and patience both involve *exactly* the same mental circuitry. Over the next few pages we will concentrate on conscience. Later on we will look at patience and show why it tends to be a neglected topic.

Conscience   **Patience**

Perceiver   Perceiver

Fact   Fact

Perceiver Thought

Mercy Thought

A   B   A   B

a good   a worse   a bad   a better
experience   result   experience   result

But why does there have to be a *difference* in emotion between the two experiences? Why can't we have a good experience followed by another good one, or two bad experiences occurring in sequence? Because, it is the *contrast* in emotion which creates the need for Perceiver *belief*, and we are looking at the *interaction* between the internal worlds of Mercy and Perceiver thought. Experiences with similar feelings naturally go together in the Mercy part. There is no need for Perceiver confidence. We see this emotional magnetism illustrated by the behavior of people. Have you ever noticed how individuals with bitterness and hurt seem to attract each other? The negative atmosphere makes them feel at home. Similarly, pleasant people also seem to congregate. They don't have any time for those with complaints; they are too busy enjoying themselves.

The Uncertain Connection of Conscience

We have looked at the Mercy aspect of conscience. Now let us examine the *Perceiver* connection which is involved.[A] Remember that conscience involves a division of labor between Mercy and Perceiver thought: Mercy strategy stores the experiences, while Perceiver mode, as usual, deals with the connections. Until now I have talked about Perceiver *belief* as something which is 'on' or 'off'; I either believe or I do *not* believe. However, I suggest that just as Perceiver facts in *automatic* strategy can acquire different labels of reasonableness, so Perceiver facts within the

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[A] The same type of Perceiver connection is present also in patience.

Perceiver *internal world* can also be believed with varying levels of confidence.[A]

It is the interaction between Mercy *emotion* and Perceiver *confidence* which makes conscience unpredictable. Earlier, I defined *confidence* as the level of emotion which a fact can handle without falling apart. Let me illustrate this definition now with a practical example. I remember one lab in Engineering school in which we took small rods of various metals and inserted them into testing machines which pulled these rods apart until they snapped. The goal was to see how much tensile stress the material could handle without failing. I suggest that confidence is like the strength of a material. It measures the level of emotional stress which a fact can endure without shattering. If a Perceiver belief has insufficient confidence to handle a specific level of emotion, then the link of conscience will fail— the mental connection between cause and effect will be broken. Of course, breaking a mental link between 'smoking' and 'cancer' does not mean that 'smoking does *not* cause cancer.' It only means that Perceiver strategy no longer *believes* that 'smoking causes cancer.'

If Perceiver strategy is like an observer sitting in the Perceiver room looking through the window into the Mercy room for connections, then emotion could be compared to the brightness of each experience. If the emotional 'light' is too strong, then Perceiver thought becomes 'blinded' and can no longer discern connections. You can see now why Perceiver strategy is often tempted to 'close the curtain' on its window into Mercy strategy. The constant glare of emotion from next door creates confusion and makes it hard to think.

Conscience is a Perceiver fact which connects cause and effect.
- This fact ties together emotional Mercy experiences.
- Mercy feelings can disrupt Perceiver facts which form conscience.

I suggest that there are many ways in which Perceiver confidence can be overwhelmed by emotional pressure. Let us look at some of the more obvious ones. First, the 'bait' may be too desirable. As the saying goes, "Every person has his price." Suppose conscience says, for example, that 'stealing is wrong.' This rule may survive a ten dollar bill on the ground, but what happens if I run across a roll of one hundred dollar bills sitting there just asking to be taken?

[A] A fact initially enters the internal Perceiver world when I believe that it is definitely true and reliable. However, once in, it stays in, and is modified by other facts. After a while, I may no longer fully believe it.

Second, the punishment may be too harsh. If Johnny gets a very severe beating for his misdemeanor, then this experience will be so painful that Perceiver strategy will be unable to establish a mental connection between 'bait' and 'hook.' Instead, the experience of punishment will remain blocked off in Mercy strategy, just like the core of a multiple personality. This also limits the effectiveness of public discipline. Punishing criminals can only act as a deterrent to crime if the punishment is not too severe. If the penalty is inappropriately harsh, the result will be fear and not conscience.

Third, the personal environment may change. Joe average citizen may believe very strongly in balanced budgets and government cutbacks, but when his *own* Mercy internal world has to *identify* with experiences of smaller paychecks, higher taxes, and cuts in government services, then the emotional glare of these experiences may be too much for Perceiver belief to handle. Suddenly, social welfare becomes a bigger issue than fiscal responsibility. By the same token, a struggling socialist who becomes rich can easily discover capitalism.

In a related example, think of the religious leader who preaches the belief system that divorce is wrong and must be punished. What happens if his *own* daughter gets divorced and decides to marry again? Will his Perceiver belief survive intact, or will the Mercy emotion of *identifying* with divorce in the family overwhelm his Perceiver confidence? Remember Henry VIII of England. His Mercy emotions confronted the Perceiver standards of his society. The Protestant Reformation in England was triggered by precisely this struggle.

Fourth, the probability of punishment may be too low. The problem with the statement "Smoking causes cancer," is that not everyone who smokes will die of cancer. Therefore, a person can always say, "But it will not happen to *me*." Let us analyze the mental processing behind this statement. When a person smokes, he is *identifying* with a certain situation; he is pulling emotional experiences associated with smoking into his *internal world* of Mercy thought. If researchers come up with the fact that smokers are *likely* to get cancer, then this information will be remembered by *automatic* Perceiver strategy as a fact which is *reasonable*. We now have a collision between the Mercy *internal world* and Perceiver *automatic* thought. Obviously, emotion will win over reasonableness. It is only when the fact about smoking is pulled into the *internal world* of Perceiver strategy as a *belief* that it has any chance of affecting personal feelings about smoking. In other words, conscience will only survive if the smoker *believes* that *he* could develop cancer.

Finally, the time span between crime and punishment may be too great. In order for conscience to operate, Perceiver thought must notice a connection between cause and effect. One could say that the Perceiver observer looking through the window into Mercy memory has only a limited attention span. Two Mercy events may in fact be connected, but if enough unrelated experiences slip in between, Perceiver thought, which is so easily interrupted, will be distracted and never notice the connection. We can see this happening in the North American system of justice. The length of time needed to get a case to court is so long that justice often becomes a side issue. Instead, the process of appeal and counter-appeal turns into a game of its own, completely separate from the real world of crime and punishment.

Let me summarize. In order for conscience to be an effective deterrent, the punishment must produce sufficient Mercy pain. But, the Perceiver connection which creates conscience will only survive if the penalty is not too painful, the temptation not too pleasant, and the length of time between these two events not too great. This means that three principles should be followed whenever conscience is being programmed. First, the right amount of discipline should be used. Either too much or too little will produce undesirable results. Second, the right amount of time is required. On the one hand, if consequence follows action too closely, then there is no need for Perceiver belief—automatic Perceiver thought is sufficient. On the other hand, if these two are separated by too long an interval, then Perceiver thought also will not notice connections between cause and effect. Finally, as conscience is being formulated, the mind should be shielded initially from excessive emotional pressure. Otherwise, emerging Perceiver strategy will freeze, mesmerized by the glare of Mercy emotion—and stop noticing connections.

## *Assuming that We are Different*

We have seen that an effective conscience requires a solid Perceiver connection; Perceiver thought must *know* that there is a link between cause and effect. It is not comfortable for us as humans, though, to live with conscience. We have therefore evolved various ways to eliminate it.[A] The most simple method—and a quite common one—is to *deny*, using strong emotion, that some principle is valid.

[A] If life is built from bricks of conscience, then denial of conscience is a choosing of death. However, this is a Perceiver principle, and it can be overwhelmed by the glare of the moment.
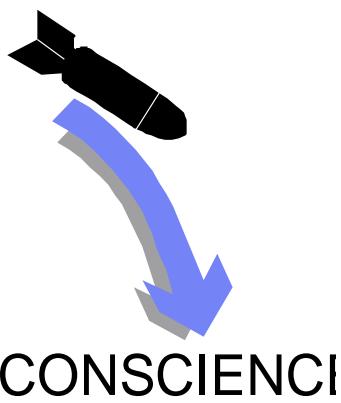
Perceiver belief is easily confused by feelings; a strongly emotional denial can therefore be quite effective. However, this only removes a *single* rule of conscience. It is like using a handgun to shoot at a target. Much more effective is to use Perceiver strategy *itself* to cripple Perceiver thought; this generates a mental 'bomb' which *obliterates* the target and everything around it.

I suggest that this 'bomb' works by attacking the implicit Perceiver assumption which lies behind conscience: Whenever I learn a lesson from another individual, I assume first and foremost that he and I are *similar*. For instance, suppose that someone falls off a cliff and hurts himself. In order to learn from his mistake, I must assume that there is a similarity between his physical body and mine, and that my body will respond to gravity and the rocks at the bottom in the same way that his does. Likewise, if some food

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substance causes cancer in rats, then this result only applies to humans if rat and human bodies react in similar ways.

Any noticing of similarity requires Perceiver belief, which can either be present or absent. Therefore, if Perceiver strategy can convince itself that there is no connection between me and another individual, then this instantly removes *all* connections of conscience between us. This denial is the 'bomb' which can be used to obliterate conscience in some area.[A]

Perceiver thinking can be used to sabotage conscience:
- Perceiver thought decides no connections exist between situations.
- This makes conscience impossible within this context.

[A] Notice that this strategy contains an inherent contradiction. Perceiver thought accepts the belief that no Perceiver beliefs are possible. Therefore, this would be classified as an example of Perceiver schizophrenia.

For instance, during the time of American slavery, whites were able to live in luxury while treating blacks as subhuman. Women from the Southern States would literally gather for prayer meetings in the same room in which they beat their slaves. How could a person ask 'God' for mercy while at the same time giving no mercy to his fellow human? By denying that his fellow *was* human. Because of this declared mental gulf between black and white, no link of conscience could connect the two. The white master might feel guilt for his behavior toward other whites, but not over his treatment of blacks.[A]

Whenever we think that we are special, or divide ourselves into 'us' versus 'them,' or regard some group or individual as different, then we are denying the possibility of any Perceiver connection between us, and through this 'bombing' conscience. And, history shows us that when conscience is absent, then life is cheap—it is a further indication of the link between life and conscience.

Let me close this section with another politically incorrect example. The average citizen today makes a clear distinction between a live baby and fetal matter growing within the womb of a mother. One is regarded as human, whereas the other is labeled as subhuman. This mental distinction allows doctors and hospitals to go to great lengths to protect the health and integrity of babies, even as they destroy unwanted fetal tissue. As Henry Morgentaler, a leading Canadian abortion provider, is reported to have said, "If I felt that the unborn fetus was human, my conscience would really disturb me."

[A] I know that the term 'white' and 'black' has become politically incorrect. However, in this case, the term is accurate because skin color determined everything.

Epistemology

Epistemology is the study of *knowing*. Religion and philosophy have both spent millennia grappling with the issue of knowing. But, we have just learned that it is *Perceiver* mode which is responsible for giving us a sense of knowing. Therefore, if we understand Perceiver thinking, we should be able to use this knowledge to gain an insight into epistemology.
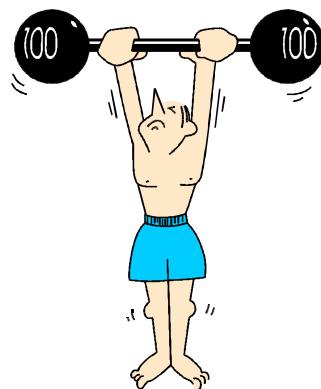
Why do we have such problems with knowing? Why have thinkers studied this issue for so many years? I suggest that it is because Perceiver thought, the mental strategy responsible for knowing, is faced with a potential contradiction. On the one hand, it can only learn facts by observing Mercy experiences. On the other hand, the emotional 'glare' associated with Mercy experiences makes it difficult for Perceiver thought to *know* things about experiences. That is, Perceiver strategy must gain its knowledge from a source which, by its very nature, disrupts knowing.

The result is that Perceiver knowing comes in two basic forms. One type emerges when *Perceiver* thought is in charge of knowing. The other occurs when knowing is dictated by *Mercy* feelings. Let us look at these two alternatives, starting with the case in which Perceiver thought is able to operate independently.

Knowing through Confidence

We have learned that each Perceiver belief carries with it a certain level of confidence. This trust gives a Perceiver belief the ability to endure emotional pressure. How does Perceiver confidence grow? I suggest that confidence in a specific belief grows whenever that fact survives an emotional attack.

Gaining Perceiver confidence is like building muscles: Both require a program of exercise. If I start an exercise routine by immediately lifting heavy weights and running long distances, I will probably end up becoming a good friend of my local physiotherapist. Most of us know that we have to start at a level which we can handle and build up *gradually* over time. Some of us, like myself, learn the hard way. Through a combination of mental stress and abrupt increase in physical activity, I did

manage to give myself several years of tendinitis and I *did* get acquainted with the local health clinic.

Because of this need for development, I suggest that Perceiver thought cannot gain *instant* confidence. We cannot expect a belief immediately to survive all emotional attack. As generations of wise men have told us, <u>faith</u> must be tested. Just as the weight lifter becomes stronger by pushing to the limit of his ability, so confidence in a belief grows as it is stressed to the edge of its endurance.[A]

Perceiver knowledge cannot be acquired instantly.
- Mental knowing can be torn apart by emotional pressure.
- Facts grow in confidence as they survive emotional threats.

If Perceiver facts need confidence in order to survive emotional pressure, then this means that knowledge is not learned, but rather *acquired*. I suggest that this distinction is becoming clear in today's information-driven society. In terms of quantity of material, never has so much been available literally at our fingertips. We have 'information superhighways' and 'world-wide-webs' bursting at the seams with 'megamasses' and 'gigagobs' of data about everything.

However, we are discovering that the real problem is not information, but rather 'infoglut.' We have lots of facts, but do not know where they fit. We have heaps of data, but do not know how to apply them to our personal world of emotions and experiences. Why do we feel lost in a sea of information? I suggest the problem is that we have *learned* a lot of information, but we have not *acquired* it. We have filled our storage sheds of automatic Perceiver thought with myriads of facts, but we have not taken the time to examine these facts, find solid connections, pull them into our internal Perceiver worlds, and build a system of belief. The result is piles of facts, rusting out in fields of learning. No wonder we feel confused.

Sheltering Confidence

Unfortunately, our method of handling information *prevents* us from building anything solid within our internal Perceiver worlds. First, we tend to look at details and not at the big picture. The various media inundate us

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[A] The illustration which I just gave compared Perceiver confidence to muscle strength. Actually, it is Server confidence that is really the analog to physical strength, since both grow through repeated action. The physical analog to Perceiver confidence is bone strength, since bones and Perceiver confidence both provide solid connections which hold elements together. It is interesting that bones also become stronger under repeated exercise. Bone stress triggers local piezoelectric voltages which encourage bone growth.

with facts. Schools load us with information. Researchers gather statistics and numbers. The result is a type of knowledge which resembles an encyclopedia, but without the benefit of even alphabetical order.[A]

Second, we try to stay <u>objective</u> by divorcing the world of Perceiver facts from the messy realm of emotional Mercy experiences: The reporter attempts to stand on the sidelines when presenting the news. The professor avoids subjective feelings. Legislatures pass conflict-of-interest laws which prevent government ministers from serving in areas of personal expertise. Even in daily conversation, we usually talk about the weather, sports, or the economy, and we avoid personal issues. Why? Because we have learned that Perceiver facts can be overturned by emotional pressure. Therefore, we respond by removing the pressure.

Facts can be protected by sheltering them from emotional pressure.
- This is called 'staying objective.'
- Objectivity gives the illusion of instant knowledge.

However, if facts acquire Perceiver confidence by *surviving* emotional attack, then we are 'protecting' our Perceiver information from the very environment which it needs in order to gain stability. As a result, I suggest that we are gradually losing the ability to deal with information rationally. In essence, we are like the ninety pound weakling who copes with his frailty by avoiding heavy work. The more labor he shuns, the weaker he becomes. Eventually he turns into the couch potato barely able to press the remote control for his television set.

Saying it again, if we ignore questions of belief, I suggest that the inevitable result is *lower* levels of Perceiver confidence, because we are avoiding the very situations which *test* our confidence, and it is only by surviving episodes such as these that our level of confidence can *grow*. This strategy of suppressing feelings becomes a vicious circle, because the more emotional pressure we avoid, the more we *must* avoid. Meanwhile, the flood of information increases, and the need for solid Perceiver facts becomes ever greater.

For instance, I mentioned 'conflict-of-interest legislation.' This states, for example, that if a certain legislator is a potato farmer, then he is barred from becoming minister in charge of potatoes. The goal is to make sure that the minister remains rational when making laws about potatoes. However, I suggest that the interaction between Perceiver confidence and Mercy emotions produces exactly the *opposite* effect. First, Perceiver facts become separated from the Mercy experiences upon which they are based. If the minister of potatoes must be someone without recent personal

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[A] We will see later that keeping knowledge fragmented is one way to avoid Teacher thought and emotions.

experience of potato farms, then the laws which he passes will lack common sense—because he does not know that much about potatoes.

Second, Perceiver facts which the minister *does* happen to know about potatoes will be low in confidence, because they have not been subjected to emotional pressure. When all of the special interest groups representing various potato farming organizations begin to exert emotional pressure upon the poor minister of potato farms, any Perceiver system of belief which he has constructed will be unable to withstand this emotional barrage. The result is that laws about potato farms will be driven by subjective feelings of interest groups—exactly the opposite of what conflict-of-interest guidelines are supposed to achieve.

Third, building facts apart from feelings creates *apathy*. The minister of potatoes will not *care* about potatoes, because they have nothing to do with his personal feelings. If he has no experience with potatoes, and has never been a potato farmer, then obviously he will not be interested in potatoes. What would he find exciting? His primary occupation of politics. He will enjoy the politics *behind* potatoes. He will get a thrill out of playing one special interest group against another.

The result is a politician who floats spinelessly in a sea of popularity, drifting from one opinion poll to the next. Meanwhile, the poor potatoes find themselves in worse shape than they were before government intervened on their behalf. And who pays the bill for all of this? You and I.

On the other hand, suppose that politicians were chosen on the basis of personal success and invited to govern in *these* areas. Suppose that the privilege of forming laws was given to those whose beliefs had survived the fire of emotional testing. The result would be a government which governed effectively, because legislators would have acquired knowledge and not just learned it. They would have confidence in the facts and be able to handle the pressure exerted by special interest groups.[A]

[A] Do conflict-of-interest guidelines address a legitimate need? Yes. It is hard to think rationally when personal feelings are involved. But, separating facts from feelings does not solve the problem.

I suggest that our current focus on eliminating sexual harassment and exalting political correctness again illustrates an attempt to preserve facts by avoiding emotional pressure. Suppose that we respond to sexual innuendo or cultural harassment by forbidding every word or gesture which feels threatening or insulting. I suggest that this strategy is again self-defeating: Avoiding emotional situations leads to *lowered* Perceiver confidence. As our confidence drops, we are less able to deal with harassing situations and we end up feeling *more* threatened. The cure becomes worse than the disease.[A] Ultimately, the point is reached at which it is impossible to do or say anything.

Notice how we have analyzed both of these issues in terms of *solid* Perceiver connections. 'Conflict-of-interest' legislation is 'wrong' because it is a contradiction: By avoiding personal emotions, our laws become slaves of personal emotions. Likewise, responding to sexual and cultural harassment with suppression leads to greater feelings of harassment and less freedom. Therefore, in the same way that stealing is 'wrong,' we conclude that this method of dealing with harassment is also 'wrong.'

What is 'right' in these issues? A strategy which can be maintained over the long term, a Perceiver connection which does not lead to a contradiction. How does one learn to distinguish 'right' from 'wrong'? By taking the time and effort to construct Perceiver systems of belief and then raising the associated levels of confidence by applying these beliefs successfully in emotional situations. As we said, knowledge must be acquired and not just learned.

Building Confidence

We shelter confidence by creating an *external* separation between Perceiver facts and Mercy feelings. We arrange a person's environment in such a way that he never has to face *both* strong emotions *and* think logically at the same time. In other words, the Perceiver observer in him knows that it will only be asked to observe the Mercy room next door under conditions of 'low light.' If the emotional glare is too strong, then the Perceiver observer will be excused from thinking. The benefit to this approach is that the Perceiver observer does not have to spend any time opening and closing the 'curtain' between his room and the Mercy room. The downside is that Perceiver confidence gradually weakens.

We build confidence by following a different path. We shine enough Mercy light on the Perceiver observer to make it uncomfortable, but not enough to confuse it. We then ask Perceiver thought to function under

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[A] I am not saying that harassment is good. Rather, I am suggesting that a focus upon suppressing the public expression of harassment will result in people feeling more harassed and more persecuted. The atmosphere which is created will feel more oppressive than the original situation.

these conditions. Operation under this emotional stress builds Perceiver confidence, which in turn allows the Perceiver observer to handle more Mercy light.

Building confidence, like sheltering it, creates a separation between Perceiver facts and Mercy feelings, but this time the division is *internal*.[A] As the Perceiver observer continues with its thinking under the discomfort of the Mercy spotlight, it gradually wakes up and realizes that it and the Mercy experiences which it is observing are not the same. This leads to a mental distinction between fact and feeling: Facts describe the Perceiver connections between experiences, whereas feelings are the Mercy labels attached to the experiences. In other words, Perceiver labels of 'right' and 'wrong' become independent of Mercy labels of 'good' and 'bad.'

This means that Perceiver confidence can only grow when 'good' experiences are 'wrong' or when 'bad' experiences' are 'right.'[B] If 'good' is always 'right' and 'bad' always 'wrong,' then there is no need for the Perceiver observer to wake up. Instead, Mercy processing remains sufficient to define both Mercy feelings and Perceiver 'facts.'[C] Remember this point. It will become significant later on.

Conflict between Mercy and Perceiver labeling makes confidence grow.
- Initially, 'good' is labeled 'right,' and 'bad' is labeled 'wrong.'
- As Perceiver confidence grows, facts separate from feelings.

I suggest that the growth of Perceiver confidence goes through three stages. First, there is an *awakening*. The Perceiver observer discovers some connection; it catches a glimpse of some fact. If Perceiver thought decides to hold on to its fact, this leads to the second stage of *struggle*. Here, the Perceiver observer attempts to cling to its discovery while at the same time the emotional glare of Mercy emotion tries to knock the fact from its grasp. I suggest that this struggle results from a conflict between Mercy feelings of 'good' and 'bad' and Perceiver knowledge of 'right' and 'wrong.' On the one hand, Perceiver thought insists that 'wrong' must also be 'bad' and 'right' must also be 'good.' On the other hand, Mercy strategy is equally convinced that 'bad' is 'wrong' and 'good' is 'right.' It is when these twin assumptions crumble that the final stage of *acceptance* is reached.

[A] I suggest that the same contrast can be seen in communism and capitalism. Communism plans the economy centrally and externally, as we do morally with harassment laws and conflict-of-interest legislation. Capitalism, in contrast, like confidence, trusts that the corporate will become ordered as each individual, *internally*, makes the right decisions.

[B] Yes, I've written it correctly. It is precisely this abrasive atmosphere which is necessary.

[C] My use of straight quotes is quite deliberate, as you will soon see.

Perceiver strategy realizes suddenly that Mercy feelings of 'good' and 'bad' have no bearing upon its own labeling of 'right' and 'wrong.' Likewise, it dawns upon Mercy thought that its feelings of 'good' and 'bad' are not overturned by Perceiver labels of 'right' and 'wrong.'

The previous paragraph may seem somewhat repetitive and simple-minded, but I suggest that growing Perceiver confidence really is like that. The second stage of struggle in particular is very repetitive. The Perceiver observer finds itself rediscovering and regrasping the same fact over and over again. At times it seems as if no progress is being made. And, when Perceiver thought finally reaches the third stage of acceptance it is as if an internal light bulb goes on. The Perceiver observer bangs its head with its hand and says, "Now I see. It's so obvious, so simple. How could I have been so stupid? Duuuuuh!"

Emotional 'Knowing'

Before we go on, this is your mental tour guide speaking. Please, everyone stop and take a quick stretch. I warned you earlier that we would get into some heavy emotional topics. As we walk through this next section, we may find some of the mud of subjective feelings clinging to our intellectual boots. Don't be concerned. Just think of it as an opportunity to gain mental confidence. If we find ourselves bogging down, we only need to 'clean off' our shoes with some logical reflection and then we can continue our slogging. As long as the mud does not cake on too thickly, we should make it through. Everyone ready? Then, let us continue.

We have compared Perceiver thought to a person observing Mercy strategy through a window, looking for connections. We have learned that the Perceiver observer can only handle the glare of Mercy emotion if it has sufficient confidence. If the strength of Mercy feeling is too great for the level of Perceiver confidence, then Perceiver thought will be *blinded* by the emotional brightness streaming in from the Mercy room. When Perceiver strategy cannot see clearly, then belief begins to waver, confidence crumbles, and connections shake.

If the emotional glare increases further, then Perceiver thought will change from being *blinded* to being *mesmerized*. Rather than *looking* for connections which are solid, Perceiver strategy will assume that any Mercy experiences which are seen together, belong together. When the Perceiver observer reaches this glassy-eyed state, then each *individual* Mercy situation becomes interpreted as a *universal* Perceiver fact.[A]
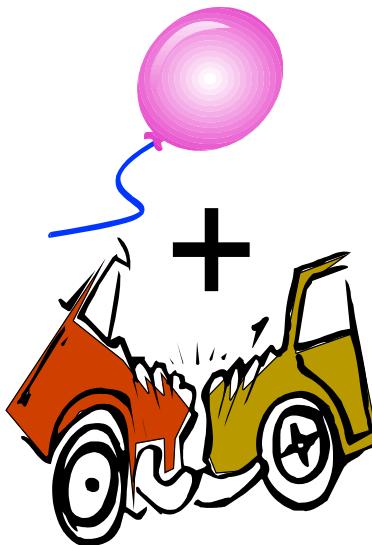

[A] I choose the word 'mesmerized' deliberately, because I suggest that hypnosis is an extreme example of this same mental mechanism. The hypnotic subject fixates upon the person of the hypnotist, and 'believes' everything coming from the hypnotist as absolute 'truth.'

Here is an example. Suppose that I see a terrible car accident and that in the middle of this wreck there is a red balloon. The emotional trauma associated with this disaster will probably be sufficient to 'mesmerize' Perceiver mode. Perceiver strategy will notice the experiences within Mercy thought, see a red balloon amidst the images of blood and carnage and '*believe*' that these belong together. In other words, the link between red balloons and car accidents will be remembered as a 'fact' by Perceiver strategy.

Even though this connection occurred only once, the emotional glare of the event fools Perceiver mode into believing that car accidents and red balloons *always* belong together. Now, whenever Mercy strategy thinks of a red balloon, Perceiver thought will remind Mercy thought of the terrible accident, because Perceiver thought '*knows*' that accidents and red balloons belong together.

Let me describe this in another way. Normally there is a division of labor between Perceiver and Mercy thought. Mercy strategy remembers *individual* experiences whereas Perceiver thought handles the connections *between* these experiences. When Perceiver strategy is mesmerized, then *both* the experiences and the relationships *between* these experiences are controlled by Mercy thought. In other words, 'good' becomes synonymous with 'right,' and 'bad' automatically becomes 'wrong.' The result is that the arrangement of a *specific* incident becomes stuffed into Perceiver memory as a *general* 'fact.' Therefore, instead of Perceiver strategy associating red balloons with parties and celebrations—the normal connection based upon what *usually* goes together, Perceiver strategy will link red balloons with horrific tragedies and dead people.

I suggest that what we have discovered here is an alternative way to program the Perceiver internal world. Until now, we have assumed that Perceiver strategy is always able to *choose* what it believes and what it does not believe. However, I suggest that just as the internal world of *Mercy* experiences can be overwhelmed by excessive emotion, so the internal world of *Perceiver* belief can also be mesmerized by too much feeling.

There are two ways of producing a Perceiver fact:

1. The Mercy emotions of an experience overwhelm Perceiver thought.

- The arrangement of that one situation becomes a universal 'fact.'

> 2. Perceiver mode sees similarities between many Mercy experiences.
> - The common arrangement of *several* situations is stored as a fact.

In order to distinguish these two ways of programming Perceiver strategy with information, we will adopt the following convention within this book. Whenever we are referring to facts based upon Perceiver observation and repetition, then we will use words *without* single quotes: belief, fact, knowing, truth, and so on. On the other hand, when describing Perceiver belief which is based upon excessive emotion, then the words will be placed in single quotes: 'belief,' 'fact,' 'knowing,' 'truth,' and so on. Usually, I will also place the word *emotional* in front of the term in single quotes in order to emphasize the method by which Perceiver strategy acquired the information. Note that I will now be using two types of single quotes. Single lines will be used to describe emotional 'facts,' whereas raised commas will be used for illustrations, analogies or comparisons—for instance, talking about a Mercy 'room.'

I should emphasize that we are talking here about *belief* and not about *feelings.* The person who has seen the car accident does not *feel* that red balloons and car wrecks are connected, he '*knows*' that they are, just as he *knows* that two plus two equals four. I suggest that this is how 'blind faith' is created: Some experience or set of experiences has sufficient emotional strength to mesmerize Perceiver thought into '*believing*' that certain connections are either 'true' or 'false.'

A person who 'believes' emotional 'facts' usually does not realize that his information is based upon an *emotional* foundation. This is because he truly does not *feel* that his 'beliefs' are correct; he literally '*knows*' that they are true. He will often be offended by the suggestion that he is following blind 'faith' or insulted by the insinuation that Perceiver thought in him is mesmerized.[A]

If rational belief and blind 'faith' look so similar on the surface, how is it possible to tell them apart? Let me suggest some basic guidelines. First, the person who looks for Perceiver repetition will be able to tell you *why* he believes what he believes. Question his facts, and he will point to solid connections which support his assertions. In contrast, the individual with blind faith will usually respond to the question "Why?" with the answer

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[A] This is especially true of the composite styles (Exhorter, Contributor and Facilitator). They find it very difficult to analyze the foundations for their beliefs.

"Because!"—exclamation mark included. He will insist that facts are learned *instantly*, and will reject the idea that belief is a process.

Second, the individual with *rational* beliefs will be able to discuss the issues rationally. Emotions, even strong feelings, may enter. However, when push comes to shove, cool heads will take precedence over hot feelings. On the other hand, a discussion of emotional 'facts' will eventually turn into an emotional shoving match with winners and losers. A point will always be reached at which communication breaks down and emotion takes over.

Finally, I suggest that emotional 'facts' are best recognized at *other* times and in *other* people. It is usually easy for me to detect areas in my neighbor in which Perceiver thought is mesmerized; it is much harder for me to see where my own 'beliefs' are determined by blind 'faith.' Similarly, it is much easier for me to see where I *used* to accept emotional 'facts'; it is much more difficult to see where I *still* place blind 'trust' in my 'beliefs.'

The reason for this is quite interesting. I have mentioned that Perceiver strategy is responsible for building the map of human thought—for telling me 'where I am.' Suppose that my Perceiver map is in error. The only way to discover this is to compare Perceiver thought with some *other* mental map. But, Perceiver strategy *is* the map; there is no other map. Therefore, errors cannot be detected. One could compare this situation to that of a warning light in a car. The brake light, for instance, will signal when there is a problem with the brakes. But, what will tell me that there is a problem with the brake light *itself*?

Knowing—A Summary and an Analogy

Let me summarize. We are looking at the interaction between the Mercy internal world and the Perceiver internal world—between identification and belief. Identification allows emotional experiences into the internal Mercy world, whereas belief pulls facts into the internal world of Perceiver thought.

We discovered that Perceiver belief can only maintain connections in the face of emotional pressure and personal identification if Perceiver facts have sufficient confidence. This confidence takes time to develop and can only be built up gradually through a process of emotional testing.

We then mentioned two possible *shortcuts* to knowing: The first method tries to *avoid* strong feelings by remaining objective. It preserves Perceiver facts by sheltering them within an environment free of emotional pressure. If facts do not face emotional stress, then there is no need to build the Perceiver confidence that is required to handle emotional pressure. The result is a shortcut to knowing, which works as long as feelings remain shallow. I suggest that this is the path that is generally followed in an 'advanced' society in which the comforts of civilization protect people from emotional trauma. As a result, we tend to associate objective thinking

with modern society. However, we shall see later that these two are not always connected.

The second shortcut gains instant 'knowing' by *embracing* strong feelings. It avoids the conflict between Perceiver confidence and Mercy emotions by allowing feelings to mesmerize Perceiver thought. If Perceiver thinking does not have the freedom to form its own connections, then there will be no conflict between 'feeling' and 'knowing,' because to 'feel' will be to 'know.' I suggest that this shortcut to 'knowing' tends to be followed by a society with a strong *culture*. This leads to another common assumption: We generally think that only primitive societies follow emotional 'knowing.'

There are two shortcuts to Perceiver knowing:

1. 'Objective' thought protects facts by avoiding feelings.
   - This leaves Perceiver knowledge weak and vulnerable.
2. 'Subjective' thought gains 'knowledge' by embracing emotions.
   - This makes Perceiver thought the slave of Mercy feelings.

We can illustrate the difference between emotional 'facts' and logical facts with the help of an analogy. Raw Mercy experiences are like water. They flow here and there without stability. Perceiver connections are like the chemical bonds which turn liquid into solid. We often use this imagery, talking for instance about 'liquid assets,' 'solidifying a relationship,' or 'going with the flow.' Perceiver thought gives stability to the shifting world of Mercy experiences by separating the flowing liquid into solid objects. It does this by saying which experiences belong together (truth), and which ones do *not* belong together (error). Thus, it compartmentalizes the raw material of Mercy memories into solid mental 'clumps.'

Perceiver confidence could be compared to *melting temperature*, with emotion being the source of the heat. Warm up a solid, and it turns eventually into a liquid. Similarly, apply enough emotional pressure to a Perceiver fact and the Perceiver connections ultimately become unstable, turning solid facts back into liquid experiences.

The growth of Perceiver confidence seems to change the inherent nature of mental 'solids.' As confidence develops, the Perceiver bonds between the individual Mercy experiences become stronger and are able to survive greater emotional heat without collapsing. In contrast, emotional 'facts' form when mental liquids are turned into solids by 'freezing' thought. When Perceiver strategy becomes mesmerized by emotion, it really is 'frozen.' It is paralyzed, unable to think or to move. The essential nature of liquid experience has not been changed. Rather, the *mental* temperature has been lowered, turning the 'water' into 'ice.'

Finally, I suggest that working with logical facts which lack Perceiver confidence is like building a sand castle on the beach. The structure may

appear solid, but if stress is applied, then it immediately begins to crumble. This is because there are no *strong* Perceiver connections between the various elements—no glue of belief to hold the bits together. In addition, the sea of raw Mercy experience is always nearby, ready to inundate any sand castle under the relentless waves of whipped-up emotion.

Culture

Culture, as we all know, is the bacteria which lives in yogurt. Yogurt is a type of fermented milk—milk being what we drink as children. Yogurt also comes from the Middle East, an area of the world known for its fanatical cultures and incessant wars. Therefore, we conclude that if we want to bring peace to the Middle East, we should all stop children from eating yogurt.

Make sense? I didn't think so. However, the type of so-called thinking which I have just illustrated does pop up when working with emotional 'facts.' And culture, childhood and emotional 'facts' definitely *are* related.
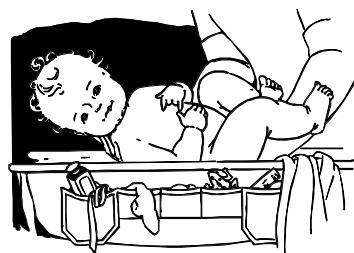
In our discussion of Mercy strategy, we saw that Mercy thought in the young child is very vulnerable. Because the 'mental house' of the baby starts out with 'rooms' which are essentially empty, any emotional experience can make its way unimpeded into the inner sanctum of the Mercy internal world. Since our physical bodies add pain and pleasure to our encounters with experiences, the Mercy internal world of the child fills quickly with likes, dislikes, loves and hates.

When we examined Perceiver mode, which also begins life as an empty room with bare walls, we noticed that there was no similar mechanism for stuffing the Perceiver room of the child with information. Rather, the big question for Perceiver thought involved working out *what* label of confidence to attach to each fact, and deciding upon what *should* be believed.

I suggest that we have now discovered the method by which the internal world of Perceiver strategy is initially programmed in a child. In the same way that Mercy strategy begins by *identifying* with every emotional experience which comes along, so Perceiver thought starts out by being *completely mesmerized* by Mercy emotion. The result is that Perceiver strategy in the child becomes filled with emotional 'facts.' Because these 'facts' are accepted by the Perceiver internal world as '*beliefs*,' they provide the initial set of Perceiver absolutes by which all other Perceiver information is evaluated.[A]

[A] Perceiver belief can also develop as a result of Perceiver reasonableness. We will look at this option when examining 'common sense.' However, I suggest that common sense takes time to develop, whereas emotional 'truth' is by definition acquired instantly. Therefore, emotional 'facts' always provide the *initial* set of Perceiver absolutes.

This process seems to be inevitable. In order to evaluate connections rationally, Perceiver strategy must be 'alive.' But, Perceiver thought can only *become* alive if information enters Perceiver thought, forms a network, and begins to operate. Until then, Perceiver strategy is simply an empty room with a wide open window into Mercy thought—and no 'living' Perceiver observer present to test potential connections.

Parents are usually the biggest source of emotional 'truth' for the child. Like it or not, they have the power of life and death over their offspring; unless they provide sufficient food, shelter and nurture, their children will die. Therefore, emotional memories associated with mother and father form the core of the child's internal *Mercy* world. This emotional glare mesmerizes Perceiver thought in the child into 'believing' everything that mommy or daddy say or do as absolute 'truth.' I still remember the shock to my system when my Dad told me that he did *not* know everything. I thought fathers were omniscient. As for mother, the child is definitely convinced that she can solve any problem and satisfy every desire.

I suggest that this explains why children are so good at copying the actions and attitudes of adults. It is almost as if they are little mirrors which reflect the character of their parents. We can explain this response by looking at the interaction between Mercy and Perceiver thought: First, the child *emotionally identifies* with his parents. Therefore, the memories which fill his Mercy internal world are an *accurate* picture of the behavior of his parents and other emotional figures. Second, the child is *mesmerized* by his parents. Any specific situation which is seen by the internal Mercy world is interpreted by Perceiver strategy as a universal 'fact.' Perceiver thought in the child therefore observes how parents put experiences together and believes that this is how *all* people react at *all* times. Third, this combination of emotional experiences within the *Mercy* internal world, and Perceiver 'facts' within the *Perceiver* internal world becomes the 'tour guide' and 'map' that directs the behavior of the *child*. Therefore, if mother pushes her infant around in a baby carriage, then the child eventually wants to push around baby carriages, just like mother. If father rolls his eyes and says "I just can't *stand* it..." when he feels disgusted, then his child does the same. Likewise, if father says that the moon is made out of green cheese, then the child believes this to be absolute 'truth,' because the child 'knows' that 'Daddy knows everything.'

Perceiver strategy begins life mesmerized by Mercy feelings.
- Children view parents and culture as the ultimate source of 'truth.'

> • This provides the initial set of absolutes for Perceiver thought.

I suggest that this combination of childish Mercy identification and innocent Perceiver 'belief' produces what we call _culture_.[A] Within each society, Perceiver mode in every child sees the words and actions of parents and others in authority and 'believes' that the connections which exist within this society are 'true.' As these children grow up, they find themselves agreeing about how experiences should be arranged; this common set of emotional 'facts' forms the on-going basis of culture, from one generation to the next. When people from one culture encounter those from another culture, their initial assumption is that _our_ way of doing things is 'right' and that _their_ way of putting experiences together is 'wrong.'

If this analysis is accurate, then there are some major implications. First, we conclude that learning to think involves mental _re_programming, and not just mental programming. This is because the Perceiver room of the adult is _already_ filled with emotional 'facts.' Therefore, if we want to gain control of Perceiver thought, then we are going to have to sift through the mental baggage of our childhood.

Second, rational thinking must find a way to build the confidence which is needed to handle emotional pressure. This is because Perceiver strategy is _already_ subject to feelings which are strong enough to mesmerize it. If we attempt to be rational without tackling our childish 'beliefs,' we merely build sandcastles on the edge of a sea of childish emotion. Whenever these feelings whip up the surface of the water, then waves of doubt come crashing down upon the fragile structures of emerging thought, and submerge them again.

Third, if Perceiver strategy is already filled with the emotional 'facts' of culture, then active Perceiver thought will have to _question_ the 'absolutes' of culture. The first major job of Perceiver strategy will always be to clean up the Perceiver room from the mess of childhood. Of course, it is possible to shove culture to one side, clean out a corner of the Perceiver room and begin to think rationally in this area. That is what many of us do. However, if we want to become _truly_ rational, then we face a massive task of 'spring cleaning'—we must sort through all of the debris of our past, preserve the valuable and toss out the garbage. In terms of our seashore analogy, Perceiver confidence must reclaim the sea of our childhood and turn it into dry land.

[A] The word 'culture' has many different nuances. Here I am referring to culture as an accepted way of acting and reacting, as in American culture, Russian culture, middle class culture, small town culture, upper crust culture, Western culture, primitive culture, Mennonite culture or Jewish culture.

Finally, we conclude that no one is born rational. Depressing, isn't it? Rather, we are all raised in a state of semi-hypnosis, with Perceiver strategy mesmerized by the emotional status of our elders. Therefore, before we can even *begin* to reprogram Perceiver thought, we have to help the Perceiver 'observer' snap out of its trance and think for itself. Learning to think was a major step for me as a Perceiver person. It took some time for me to realize in particular that I could use Perceiver logic to examine cultural assumptions.

It is interesting to note that these four conclusions directly contradict the implicit assumptions of modern Western educational theory. First, it thinks that learning begins with a clean slate—a *tabula rasa*. Second, it assumes that teaching facts to children will make them educated. Third, it treats culture with great respect and never dares to question its 'absolutes.' Fourth, it asserts that every individual is inherently rational. Does this approach work? We discover the answer whenever we examine the products of our schools.

Another Look at Conscience

We started our discussion by looking at conscience. We then discovered that there are two ways to program Perceiver strategy with information. I suggest that these two types of Perceiver facts lead to two different forms of conscience. Let us examine first the kind of conscience which results from a mental foundation of emotional 'facts.' We will refer to this as _approval 'conscience_.'

A Digression—Disobedience and Rebellion

Remember that conscience results from an interaction between the internal worlds of Mercy and Perceiver strategy. Perceiver thought provides the _connection_: It believes that some pleasant Mercy experience is always followed by a terrible Mercy result. Mercy strategy _operates_ the contraption: When Mercy thought _considers_ identifying with the pleasant initial experience, then Perceiver strategy warns Mercy thought that the nasty Mercy result will probably follow. If Mercy thought moves on to other topics, then the mental pain of the second experience passes as well—we have remained at the stage of conscience. However, if Mercy thought insists upon _identifying_ with the first experience, then Perceiver belief is equally certain that Mercy strategy must now identify with the second experience as well—we have now moved beyond conscience to guilt.

Let us look again at mother's warning that "Stealing a cookie will lead to a spanking." Why does the child believe his mother's words? Because, if his emotional respect for mother is sufficient, then Perceiver thought will be mesmerized into 'believing' that 'stealing a cookie' and 'getting a spanking' belong together. This connection will be drawn into the Perceiver internal world as a 'belief.'

So far, so good. If Johnny takes the cookie and receives a spanking, then he will know that he has deserved his punishment and he can move on to other things and other cookie tables. However, suppose that mother punishes Johnny by telling him that he is a horrible, disobedient boy who never listens. As usual, since _mother_ has spoken, Perceiver thought in the child will 'know' that these 'facts' are correct; Johnny will 'believe' that **me** and 'horrible disobedient boy who never listens' belong together.

Johnny is now faced with _guilt_. Mercy strategy has identified with the experience of 'eating a cookie,' and Perceiver thought is certain that Mercy

strategy must now *also* identify with the experience of being 'horrible and disobedient.' The question is, how can this guilt be resolved? What punishment or spanking can remove this condition of being 'horrible and disobedient'? Suppose that Johnny tries to reject his Perceiver 'belief' that **me** and 'horrible and disobedient' belong together. The only way he can do this is to 'stand up' in the Perceiver room, turn to face the emotional glare of his mother's image in the Mercy room, and declare that her words are 'false.' But how can he manage that? If he successfully attacks the memories of mother which live within his internal Mercy world, then he is also destroying the emotional foundation for Mercy strategy, for his internal Mercy world is *built around* the emotional absolute of his parents.

Maybe Johnny could survive mentally if he managed somehow to oppose his mother, but what if Johnny's 250 pound, 6 foot 4 inch father, who can do everything better than Johnny, turns to him and tells him in a commanding voice: "You are a stupid, rotten jerk who can't do anything." As far as Johnny's Mercy internal world is concerned, his father is god. Standing up to this authority figure would be like trying to rebel from the core of his Mercy internal world; the result would be mental fragmentation, a fate worse than almost any pain. If Johnny's belief in the 'godness' of his father ever did begin to waver, then his dad would only need to take him behind the woodshed and apply physical pain to re-mesmerize Perceiver strategy in his son into 'believing' that father really was god.

Let us summarize. If Johnny's father says that "Johnny is a rotten, stupid jerk," then Johnny is faced with one of two choices. First, he can accept the words of his father and live with inescapable *guilt.* He will always 'know' that he is 'rotten, stupid, and a jerk.' Second, he can reject the words of his father and live with *fragmentation*. The emotional core of his Mercy internal world—all of the emotional images associated with father, will be suppressed. They will then survive under the surface as an evil Mercy multiple, ready to torment. The emotional experiences associated with father will still be there, but they will live behind a false wall erected within the Mercy room.[A]

> People with status are the ultimate source of emotional 'truth.'
> * Rejecting this 'truth' involves rebelling from the source of 'truth.'
> * Rebelling from an authority causes me to question all his 'facts.'

The only way that Johnny can successfully reject the *Perceiver* 'truth' of his father without becoming fragmented within his *Mercy* internal world

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[A] The Exhorter, Contributor, and Facilitator persons often achieve independence from parents through this route of rebellion. It works, but makes them somewhat schizophrenic, and motivated therefore by the suppressed condemnation of parents and culture.

is by submitting to *another* absolute master. Remember that emotional absolutes within the internal Mercy world can always be overturned by new experiences with *stronger* emotions. By allowing Perceiver thought to become mesmerized by another authority figure, Johnny can escape the mental torment inflicted by his father.[A]

One option is for Johnny to hang out with his peers. Here he rebels from his father by submitting to his fellows. Therefore, by dressing, acting, thinking, and complaining just like everyone around him, he can allow the emotional stress of peer pressure to become his new absolute master. He submits to this tyranny because the god of peer pressure will hopefully be one which does not condemn him as being 'rotten and stupid' but rather commend him for being 'cool and in.' Why do teenagers try so desperately to be 'cool'? I suggest that it is an attempt to get away from the 'heat' of emotional involvement—to become their own persons by shutting the curtain upon the glare of emotion emanating from their Mercy rooms.

Another option is for Johnny to join the army. Here he rebels from his father by submitting to the iron hand of the drill sergeant. Need I say more?

So what is the solution for Johnny? First, we need to see what *can* be done. Suppose that we try to prevent parents from acting like gods to their children. I suggest that this is not a valid option. The mind of the child seems to program in such a way that Mercy strategy integrates emotionally around memories of mother and father, and Perceiver thought 'believes' the facts of parents as gospel 'truth.' It appears inevitable that parents not only have the power of *physical* life and death over their children, but also the power of *mental* life and death.

If parents are stuck with being gods to their little ones, then is it not possible for them to become benevolent deities who always accept and never condemn their progeny? Theoretically, this might work, but in reality, the world is cruel and children are dumb. When the child tries to pull a pot of boiling water off the stove onto his face, or runs out onto the freeway to play, what is the *truly* benevolent response? Does the parent coo soft phrases of positive self-esteem while his child receives third degree burns

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[A] We will see later that there is another way of growing up which involves the building of Perceiver confidence and not rebellion from authority.

over half of his body, or cluck in a vaguely disapproving manner as his little one ricochets off the hood of a passing car? Surely one of the jobs of a benevolent deity is protecting children from harm, and teaching them how to survive in a world of real consequences.

I suggest that the answer to our dilemma lies in the two attributes which we have discovered must be part of conscience if it is to produce life. First, any statement of 'belief' taught by a parent must include a sense of *time*: "Take a cookie and you receive a spanking" is one example. The spanking occurs at a specific time, and then it is over. On the other hand, "You are a rotten, stupid jerk" has nothing to do with time. It is a blanket, spatial fact, which never changes. Like the black person under *apartheid*, Johnny is consigned to a lifetime of inferiority.

Second, 'beliefs' propagated by parents to children should be *general*. "Stealing will be punished" is a much more effective rule than "Take a cookie and you will get a spanking." This is because 'beliefs' which are general can be transferred to the world at large. The child is then able to grow up without a need to abandon the narrow-minded principles of his parents or to rebel from their misguided restrictions.[A]

Approval Conscience and Condemnation

We just made a detour into the specific situation of parents making negative statements about their children. We did it after defining approval 'conscience' as that which results from a foundation of emotional 'facts.' You may wonder why I chose to focus upon such a narrow incident. I suggest that approval conscience, by its very nature, leads inevitably to this type of situation. In other words, it is almost universal for children to feel rejected by their parents and to respond with rebellion. Let me explain why.
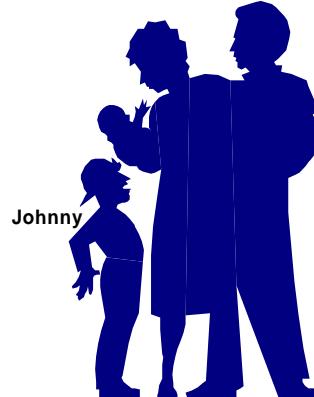
First, emotional 'facts' are like mental snapshots. Perceiver thought sees a *specific* Mercy incident and 'believes' that it is 'true' in all places and at all times. Therefore, if mother tells Johnny that he has done something wrong, Johnny will interpret this to mean that he is 'bad,' that he has always been 'bad,' and that he will always remain 'bad.' Why? Because that *one* Mercy incident defines Perceiver 'truth' for *all* time; that is how emotional 'truth' operates. Johnny's parents may include a sense of time in what they say, but what Johnny hears will *lack* an awareness of time.

[A] We are looking here at the content of the parents' rules. Perceiver strategy in the child must still escape the infant state of being mesmerized. That problem will be examined later on.

Second, emotional 'facts' are determined by emotional experiences. Johnny's parents may say nice things to Johnny and do everything in their power to bolster his self-esteem, but they cannot erase the fact that his mind is underdeveloped and that he lives within a small, weak, and clumsy body. Because he is a child, he lacks experience, knowledge, understanding, strength, and skills. Therefore, he will continue to encounter emotional experiences which remind him that he is inferior to adults. These incidents will mesmerize his Perceiver observer into 'knowing' that he is 'bad'—no matter what his parents say.

Mom and Dad

Johnny

Third, Johnny will find it very difficult, mentally, to go beyond the specific incident to the general principle. This is because his Perceiver 'facts' are determined by specific Mercy incidents. His parents may want to teach him general principles, but his mind will only notice the specific situations. They may tell him, "Stealing is bad," but what he will remember is, "I shouldn't take cookies from the kitchen table."

It is natural for a child to feel rejected by his parents.
- He continually fails because his body is weak and his mind fragile.
- Emotional 'truth' tells him that his failure and guilt are inescapable.

It is also natural for a child to rebel from his parents.
- Emotional 'truth' removes guilt by attacking the source of 'truth.'

Does this mean that parenting is hopeless? If parents only *talk* to their children, and use only *words* to influence their offsprings' behavior, then I suggest that childrearing will be very difficult. This is because words are insignificant compared to the barrage of non-verbal experiences which the child faces—and around which his mind is firmly integrated. How can parents overcome this obstacle? By speaking in the child's language of experiences and feelings.

Let us look first at the process of teaching children about *time*. Mentally speaking, a child has no concept of time. Tell him that he will be visiting his grandparents in two days, and he will not comprehend. He will either start packing his bags right away and head for the door, or he will be convinced that the trip may *never* arrive. This is because his mental clock has two settings: now and never.

The mind of a child may not be able to grasp time, but his *body* can. It goes through cycles of waking and sleeping, hunger and eating, pain and healing. Therefore, a parent can teach his child that conscience involves

time by applying consequences to his *physical body*. In other words, mother should tell Johnny, "If you take a cookie, then you will get a *spanking*." If the parent gives only a *verbal* reprimand for bad behavior, then the child will naturally think that the punishment is for always— because his immature mind is incapable of grasping the concept of time. But, if the parent gives the child *physical* discipline, then the child will learn that punishment involves time, because his body will only hurt for a little while, and then it will *stop* hurting. Similarly, if the parent wants to teach his child that the crime has now been forgiven, then the spanking should be followed by physical comfort such as hugging. In other words, there will be a *physical* punishment and then a *physical* reconciliation.

How hard should the spanking be? Strong enough for the child to remember it. But, never so severe that it leaves mental or physical scars. The child should feel pain, but his body should not be injured. Then, the painful memory should be buried by the love of reconciliation and the friendship of family. Remember, the goal is to use the physical body to teach the idea of time. Therefore, the punishment should occupy a certain segment of time and then it should be completely finished. Obviously, and emphasizing this point again, giving the child 'a spanking that he will never forget' would *not* help the child to learn about the relationship between time and conscience.

As before, our conclusion contradicts the views of established educational theory. In some countries, spanking is illegal, and parents can be prosecuted in court for paddling their children. However, it is interesting to note that most of today's youth have major problems with low self-esteem, and feel rejected by their parents. Teenage rebellion has become the norm. Today's children also have no sense of time. Everything is supposed to happen instantly, and hyperactivity is an accepted disability. Could the lack of *intelligent* discipline be part of a cause-and-effect link between these two conditions?[A]

[A] Some studies suggest that children who are spanked tend to be more aggressive and anti-social. This outcome makes sense if parents use corporal punishment as a way of controlling their children. However, if spanking is combined with the other factors described in this chapter, then I suggest that the results will be beneficial. Our research suggests that anti-spanking reports are generally written by Facilitator persons who are repelled by the 'impoliteness' of parents using 'physical force' to impose their personal views upon 'defenseless children.' These writers often call for spanking to be outlawed. In other words, they want government to intrude into the family lives of its citizens and use physical force to impose the personal views of the researchers on the rest of the population. How impolite!

Let us look now at the concept of *generality*. How can this be taught to a child? As before, I suggest that words, by themselves, will have little impact. It is useless for a parent to *reason* with his child. This is because the childish mind is incapable of comparing situations and then drawing out general principles. Instead, childish thinking is determined by individual Mercy experiences. They define his 'truth.' If, for instance, Johnny is fighting with his sister, it does not make sense for his parents to attempt to discuss friendship with him. Johnny's current understanding of friendship is being defined by the emotional Mercy experience of pulling his sister's hair. Unless that specific incident is addressed, Johnny's mindset will not change.

The childish *mind* may not be able to understand generality, but I suggest that the childish *body* is capable of building this concept. When I use my physical body to cooperate with the actions of another person, I am doing something which is bigger than **me**, something which is more general than the specific experiences of my physical body. It is this combination of individuality and cooperation which is the essence of generality.[A]

> The mind of the child is incapable of understanding time or generality.
> - Intelligent discipline can teach his body about time.
> - Family and friends can teach his body about generality.

In practical terms, a child will learn the idea of generality if he has to cooperate physically with others who are visibly different from him. Why *visibly* different? Because the goal is to use the child's body to teach generality to the child's mind. Therefore, the body must speak to the mind in terms which the mind can understand. Because childish thinking is defined by Mercy events, mental programming must center around Mercy experiences—which are primarily visual.

What I am referring to is *multiculturalism*. A child may have playmates with different skin colors, or friends who have physical disabilities. The family may have neighbors who come from different cultures, or the family may travel to other countries. Or, in the most obvious form, a child may live with people of different *ages*. Situations such as these are excellent opportunities for teaching generality to a child.[B]

[A] What we are describing is Teacher thought, which we will discuss later on. Teacher thinking builds general understanding by looking for order within complexity.

[B] My brother is perhaps the first person ever to have raised a set of children who knew fully, from infancy, about cognitive styles. Every playmate, each adult encountered by the family was usually identified easily and

Notice that I am not referring to *minority rights*. With minority rights, each visible distinction *defines* its own 'truth' and its own understanding; each skin color, disease, or 'lifestyle' tries to impose its own views upon society in general. An emphasis upon rights *reinforces* the natural thinking of the child, by teaching him, incorrectly, that general understanding *can* be rooted in specific Mercy experiences. Multiculturalism, in contrast, combines individuality with cooperation. Visible differences are accepted, but they do not *define* understanding. Rather, understanding transcends individuality.

For instance, the country of Canada has a French minority and an aboriginal population. Both of these groups have a unique culture. If Canada wanted to pursue multiculturalism, then it would respect these minorities while at the same time applying the *same* set of rules to all groups of people. This combination, I suggest, would teach generality. On the other hand, if Canada accepted Quebec as a 'distinct society,' in line with its desire, and then awarded 'nation status' to the aboriginals, as they also want, then it would follow the path of minority rights in which individual experiences define understanding. This approach, I suggest, would *not* teach generality.

Common Sense

Parents and other authority figures appear to be responsible for determining the Perceiver '*absolutes*' of their children. The emotional significance of these persons inevitably and invariably mesmerizes the Perceiver rooms of their offspring into 'believing' their words and actions as absolute 'truth.'[A]

At the same time that emotional pressure is programming Perceiver strategy in the child with the 'facts' of culture, another influence is at work encouraging Perceiver strategy to 'wake up' and to snap out of its mental trance. We will refer to this mental influence as <u>*common sense*</u>.

Common sense tells us that certain Mercy experiences always occur together. For example, look at a tree. Close your eyes and the tree vanishes. Open your eyes and the very same tree appears, as if by magic—if you did not ruin the trick by moving your head while your eyes were closed. But everyone knows that closing your eyes does not make the world disappear. Exactly. Notice the key phrase: "Everyone *knows*." In other words, our internal Perceiver worlds have great confidence in the *belief* that objects

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immediately—it was an obvious and visible external difference. This knowledge of personality became a natural tool for teaching generality.

[A] Just a reminder. Notice how we put the words in vertical single quotes whenever we refer to information which enters the Perceiver internal world via the emotional route.

don't disappear spontaneously but rather stay in one place unless they are moved. When our shoes cannot be found, we do not lose confidence in the belief of the continuity of objects. Rather, we assume that these articles of footware were moved and we yell down the stairs, "All right, who stole my shoes." This is common sense. Connections which occur within the *external* world naturally teach principles of common sense to automatic Perceiver strategy. These principles are repeated with such persistence that our internal Perceiver worlds have no choice but to believe these facts and pull them into the internal world of Perceiver thought.

Perceiver thought in a child develops simultaneously along two lines.

1) Parents and culture provide the first set of Perceiver absolutes.

- Emotional pressure mesmerizes the child's Perceiver observer.

2) The natural world and physical body develop common sense.

- Repetition wakes the Perceiver observer and builds confidence.
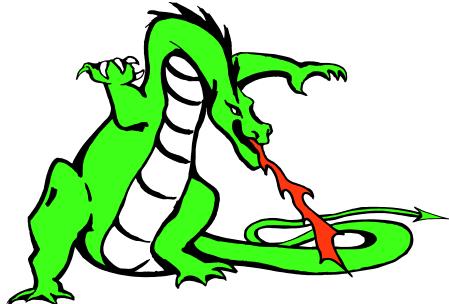
Perceiver principles of common sense may be obvious, but add sufficient emotional pressure and Perceiver strategy can end up losing confidence in even the most basic of beliefs. For instance, how many of us have checked and rechecked to make sure that the stove is off or that the door is locked? Don't we *know* that objects cannot move by themselves? Is this not common sense? Yes. But, try adding some Mercy *identification* such as the fear of *experiencing* possible disaster, the image of *feeling* the heat of a house fire radiating through the bedroom door, or the *personal nightmare* of being tied up and shot by burglars. Under this emotional stress, stove dials gain the ability to turn spontaneously from 'off' to 'on,' and locked doors acquire the skill of opening by themselves. We may chuckle at the idea of trees vanishing when we close our eyes, but we do not laugh at double-checking locked doors and stove dials.[A]

We have seen how beliefs of common sense are subject to the standard Mercy-Perceiver dialogue between emotion and confidence. I suggest that these beliefs also must be learned, just like any other facts. That is why a baby finds the game of 'peek-a-boo' exciting. He has not yet learned to believe fully in the continuity of objects. When he closes his eyes and no longer sees an object, he does not have total confidence that it is still there. Seeing Misty the cat disappear around the corner may not bring emotional stress or trouble Perceiver belief in object stability, but when Daddy moves out of sight, the emotion associated with him creates the vague dread that he might be gone forever, never to return again. Seeing Daddy reappear is definitely a relief. And, as we will see later, humor is related to the release of emotional stress. Therefore, the child finds it funny to play 'peek-a-boo.'

[A] This fear can grow into an obsession and become a medical condition.

Being a baby is hard work. The growing child pays a huge price in agony and frustration in order to gain the Perceiver confidence that is needed to live within a world of solid objects. But, because as children our identity was not yet fully developed, we generally forget about the emotional trauma that we endured learning common sense. The end result is that we as adults take our common sense *for granted*, and assume that it will always be there. But, we did not always have common sense. Our minds had to acquire it—at great cost.

Imagine, for a moment, a world where common sense did *not* rule. In this world, you would drive along a road and the car coming the other way might leave its lane and head straight for you. Or, maybe instead of confronting you it might turn into a fire-breathing dragon. As for the road, it could decide today to be a flowing river, or perhaps a pile of orange pansies. Even the sky might transmogrify suddenly into a beautiful shade of green, with rising pink speckles. Possibly your body would mutate and grow an extra hand or head. And, just maybe, the section of road—if it still is a road—in front of your car—if it still is a car—would vanish into some empty void of nothingness.

But, common sense tells us that nothing like that could ever happen. Exactly, *common sense* tells us, and that common sense was acquired as children, through years of learning. As adults, we can, with sufficient effort, *unlearn* the common sense that we obtained as children and begin to question even basic principles such as the continuity of objects.

For instance, the English philosophers Berkeley and Hume had real problems believing in physical objects. They wrote deep tomes discussing whether trees and chairs really *were* there when people were not looking, or whether the tree that you saw *after* you opened your eyes was the *same* tree as the one which was there *before* you shut them.
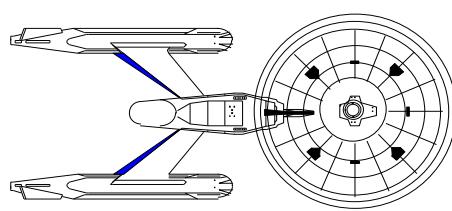
I am sure that this endless discussion tired them immensely and that they often popped down to the local pub in order to relax over a pint—confident that both the beer and its container of glass would still be there to welcome them when they arrived, even though no one had kept an eye on them to stop them from disappearing.[A]

[A] When we look at Facilitator persons, we will see that they have problems with knowing and can find it difficult to integrate their system of belief into everyday life. Their desire to know can lead them into a study of philosophy in which they often get lost in an esoteric world of words and

In other words, these philosophers could play around with the concept of object impermanence because they still lived within a world of solid objects. But, for us, this issue is no longer a mental game. Through special effects of television, movies and computer games, we can literally create worlds where common sense does not rule, where cars do 'morph' into dragons, people do mutate, and where holes do appear in the space-time continuum.

But everyone *knows* that this is a pretense—that is common sense. Exactly. As long as we live in a world which is predominantly solid, and our forays into escapist realms of nonsense are limited, then the knowing which we learned as children will survive. But, our entertainment continually expands and improves. Escapism becomes more vivid, nonsense more blatant, alterations more fundamental, emotional intensity deeper, and personal involvement more complete. Eventually, the mental chaos will erode the foundations of our common sense. Except, this time, even the pubs will not feel solid. Instead, there will be a gnawing fear that maybe, just maybe, reality isn't so real. Then we will realize that common sense has a price, and that we have squandered our mental inheritance.

Natural Conscience

We have seen how Perceiver strategy in the child naturally places trust in 'beliefs' which come from adults with emotional status. This mental foundation of emotional 'truth' is the basis for culture and leads to approval 'conscience.'[A] At the same time, Perceiver strategy in the child is also learning common sense. Events and situations which reoccur in the external world teach automatic Perceiver thought about reasonableness, which in turn encourages internal Perceiver thought to believe in connections which are repeated. I suggest that common sense also leads to a form of conscience, which we will call *natural conscience*, because it is rooted in the *natural* laws which appear to govern the universe.

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ideas. My research suggests that almost all philosophers have the cognitive style of Facilitator.

[A] If you feel that we have not yet fully defined approval 'conscience,' then you are right. It will come.

Natural conscience, like any form of conscience, contains the three basic elements of a pleasant Mercy 'bait,' an undesirable Mercy 'hook' and a solid Perceiver connection binding these two Mercy elements together.

Suppose, for instance, that I decide to jump off a cliff. As I have already suggested, the initial Mercy pleasure of "I'm flying, I'm flying," will lead inexorably to a Mercy conclusion along the lines of "Call an ambulance, I think I broke my leg."

If gravity operated only on people, then it would be difficult for this sequence of events to program conscience. Fortunately, gravity has a way of punishing all objects thrown off of cliffs with equal severity. Push a stone over the edge and it will bounce on the rocks below. Drop a watermelon overboard—a good substitute for the human skull, and it too will smash to bits when it hits, splattering the ground with red juice—a reasonable facsimile of human blood.

It is this *repetition* which makes it possible to learn from natural law. After seeing the 87th object drop from the cliff, Perceiver strategy will eventually decide to believe that there is a solid connection between the Mercy experience of 'jumping off the cliff' and the Mercy conclusion of 'going splat on the rocks below.'

Before we go on with our analysis of natural conscience, notice that we are touching on another method[A] by which labels of 'right' and 'wrong' are suggested to Perceiver mode: Every connection which the mind encounters is remembered as a possible fact by *automatic* Perceiver thought. Links which are *repeated* become more *reasonable*. A fact which automatic Perceiver strategy finds reasonable will be suggested as a belief to the internal world of Perceiver thought.

We ask again: Why can't Perceiver strategy build its initial set of absolutes upon Perceiver reasonableness? Because reasonableness takes too long to develop. It requires repetition, and that, by definition, takes time. This is why Perceiver strategy is mesmerized initially by Mercy feelings into 'believing' its first set of absolutes. Can Perceiver reasonableness help, at some point, in the formation of Perceiver absolutes? Yes, in two ways. First, Perceiver absolutes will be determined by reasonableness if emotions are low and connections are repeated enough times. This is the source of common sense. Second, I suggest that Perceiver reasonableness can be used to help build a *second* set of Perceiver absolutes. In other words, while reasonableness is too slow to assist with mental programming, it can help with mental *re*programming. Later on, we will examine the details of this process.

Let us return to our analysis of natural conscience. Suppose that my Mercy thought toys with the idea of *identifying* with the experience of 'jumping off the cliff': I imagine myself walking to the edge of the

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[A] The first method which we discussed was mesmerism by strong emotion.

precipice, flexing my legs, swinging my arms and then springing off into the wild blue yonder, just like a bird soaring in the breeze. Perceiver strategy will see this image from its viewpoint in the room next door and insist with great confidence that the initial vision belongs together with other images of shattered objects lying broken on the distant ground below. This is how natural conscience operates. Think of it as a warning system that tries to stop me from doing things that are stupid.
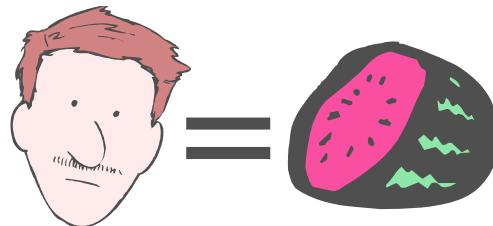
While it is *repetition* which helps Perceiver strategy to gain confidence in the Perceiver connection of natural conscience, I suggest that it is *similarity* which gives power to the Mercy 'hook.' Remember that conscience can only operate effectively when it warns Mercy strategy of some impending result which *already exists* as a memory within the internal Mercy world.

There are two types of conscience:

1) Approval 'conscience.' Bad effects come from disapproval of people:

- Emotional 'truth' provides the link between cause and effect.
- Break the law and the police put you in prison.

2) Natural conscience. Bad results come from nature:

- Perceiver confidence builds the link between cause and effect.
- Drive off the road and the tree puts you in the hospital.

If I could learn only from personal failure, then natural conscience would be fairly impotent. I would have to experience *personally* the Mercy pain of going 'splat' at the bottom of the cliff before an emotional 'hook' would exist within my Mercy internal world that would make me heed the warnings of natural conscience. Thankfully, the same Perceiver confidence which allows me to believe in the *connection* between cause and effect also allows to me learn from *similar* situations.[A]

For example, suppose again that I throw a watermelon off of the cliff. Obviously, it will disintegrate at the bottom of the cliff and spill its juicy pulp upon the rocks. Perceiver thought will look at the watermelon and

notice similarities between it and my head: they are both about the same size and shape; they are both hard on the outside but soft and juicy on the inside; they are

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[A] The Contributor person often learns from conscience only when he experiences *personal* failure. This is because, as we will see later, he usually focuses upon individual facts and ignores the relationship between these facts. Therefore, he notices repetition but not similarity.

both easy to break open but much more difficult to put back together. If Mercy strategy has ever identified with some painful experience of being broken physically and bleeding, then Perceiver thought will connect this bad memory with the Mercy image of seeing the watermelon plummet to its doom below. The demise of the melon will make Mercy strategy shudder in horror as Perceiver strategy sees the similarity between its fate and my possible future. Therefore, I can learn from the mistakes of others.

How to Benefit from Conscience

But, isn't it common knowledge that people *never* learn from the mistakes of others? Unfortunately, this is usually the case. Let us examine why this is so, and see if we can find a possible solution.

The first difficulty is that it takes mental effort to draw lessons from the problems of others. It is much easier for me to wipe my brow in relief, thank my lucky stars that it wasn't me, and move on.

Why? Because Perceiver thought has to *search* for similarities between my situation and that of another. Repetition looks at the *entire* incident and sees whether this fact has occurred before. Similarity goes a step further— it breaks a fact down into its component parts and then sees if these various *fragments* are being repeated. It is hard work for Perceiver strategy to do this dividing and comparing.[A]

Looking for Perceiver similarities between me and others may take real thought, but I suggest that in the long run it saves effort, because others can act as my 'guinea pigs.' I can observe the types of mental cancers which develop in my neighbors, for instance, as they are driven by the frantic pace of their rat-race. Just think how much one could learn, for instance, by logically analyzing the stupidities discussed on television talk shows: "And here we have Exhibit A. He jumped off a mental 'cliff' and landed on the rocks below. He will share with us his mental pain and reveal to us his inner scars."

One might think that some of this difficult thinking could be avoided by following *approval* conscience. After all, emotional 'knowing' is instant—some expert tells me which rule to follow and I immediately 'know' that it is the 'truth.' However, I suggest that following approval conscience actually makes it *harder* for me to learn from the mistakes of others. First, the Perceiver *mode* is incompatible. Approval conscience is rooted in emotional 'facts,' it requires a Perceiver observer which is asleep.

[A] One might think that looking at details would cause a person to get lost in triviality. However, it is only as I analyze details that it becomes possible for me to discover underlying connections and general patterns. Of course, some people never make it past the stage of specialization. But, I still suggest that it is a necessary, intermediate step.

Similarities, on the other hand, are noted best by a Perceiver observer which is awake and searching in an alert manner for connections between Mercy experiences. Second, the Perceiver *information* is also incompatible. Approval conscience is programmed by defining experiences—these are *single* events which barge into the internal Mercy world. Similarity, in contrast, is a search for connections *between* events. The person under approval conscience, however, is so busy looking at individual situations that he seldom raises his head to examine the big picture.

Similarity is only examined, therefore, by natural conscience. Unfortunately, it takes time to develop common sense. Perceiver knowing is not gained instantly, but must be built up over time as facts survive emotional pressure. For example, most teenagers know that having sex can lead to babies, but it is amazing how often this elementary Perceiver belief is trodden underfoot in the heat of romance. Suddenly, Perceiver strategy is blinded by the emotional sizzle of hormones, mesmerized by the ecstasy of the moment—fully convinced of the emotional 'fact' that this Perceiver connection could not possibly apply to **me** or to 'us.'

Is the teenager totally to blame? No. Instead, I suggest that much of the fault lies with two potential weaknesses of natural conscience. First there is the question of an adequate 'hook.' Many teens in our coddled Western society have never identified with serious consequences. Therefore, the Perceiver connection of conscience has no Mercy 'hook' with which to operate. Second, even when the 'hook' is present, the Perceiver connection between cause and effect, as it relates to babies, is *statistical*. The connection between 'jumping off the cliff' and 'going splat' is fairly reliable, but sex, in contrast, does *not* always lead to pregnancy, just as smoking does not always cause cancer.

Let us look further at the Mercy 'hook' in teen sex. Remember that a Mercy situation is always seen *in the light* of the element with the strongest emotion. Suppose, for instance, that 'getting pregnant' does not lead to any major negative emotional consequence, or that the girl lives in a culture in which teenage mothers are accepted as part of society and in which male

'conquests' are seen as an approved sign of masculinity. Possibly there is an abortion clinic nearby. Maybe motherhood leads to significance or easy free money from the government. The end result is that the couple will view a possible baby simply as part of the price for a romance. Sex will be the *major* element in the situation, whereas thoughts about a baby will be secondary. Warnings by parents and other adults against teenage pregnancy will not be taken seriously, because the 'hook' within

the Mercy internal world of the teenager has no emotional 'teeth.'

On the other hand, suppose that 'getting pregnant' carries with it a major social stigma, that abortion clinics do not exist, that becoming a mother forces a girl to drop out of school and to get a menial job with low wages, that having a baby leads automatically to the restriction of marriage, and that no government handouts exist for single mothers. Elements such as these will raise the emotional significance of the Mercy consequence; they will increase the 'splat' at the bottom of the cliff. In this case, thinking about the baby may take top priority and move images about sex to the mental back burner. Sex would then be seen as an incidental benefit enroute to the major hurdle of caring for a baby.[A] Not only does *behavior* change, but *attitude* as well.

This means that we have solved our problem, right? To support conscience, we step in and adjust the consequences: If the punishment is insufficient, then we alter societal opinions to make it more severe. If the connection is statistical, then we add effects which are certain and unavoidable. Unfortunately, I suggest that this approach also is flawed, because it tries to adjust *natural* conscience by adding elements of *approval* conscience: Society gives approval or assigns stigma, government meddles with its 'helpful' hand. As we will see later, natural conscience and approval conscience do not combine very well. Mixing them is like blending oil and water—the resulting mixture breaks down easily into its original components.

Therefore, I suggest that if we want to adjust *natural* conscience successfully, then we must discover *natural* consequences: Perhaps a medical doctor encounters some dreadful new strain of venereal disease, or some enterprising hairdresser from California realizes that teenage sex cures acne. Conservatives may cringe and liberals leap for joy, but that is all secondary, related to the world of approval and approval conscience. What really matters is that we must use only the *natural* ingredients of *natural* law to fiddle with *natural* conscience.

Not only does our attempt to increase the consequences mix natural conscience and approval conscience, but the connection between cause and effect is still ultimately based in *probability*. For teenage sex, the free availability of birth control and condoms only makes this statistical aspect

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[A] Remember that I am using teenage pregnancy to illustrate how the presence or absence of various elements changes the mental focus of a situation. In a topic as emotional as this, it is easy to focus upon specific words or situations. My experience is that if we focus upon the issues themselves, then we get nowhere. However, if we look at the mental processing behind the issues, then we can eventually come up with some solid answers. As I have just stated, Mercy situations are seen in the light of the element with the strongest emotion.

more evident. How is Perceiver strategy supposed to believe in a connection which only occurs, say, one out of twenty times? The fact is that, with the right precautions, the girl probably will *not* get pregnant and the couple probably will *not* get a disease.

Suppose that we use emotional pressure or scare tactics in order to try to *convince* teenagers into *believing* that there is a solid connection between sex and pregnancy or between sex and disease. This is like the terrorist killing people in order to bring 'life' to his country. On the one hand, the *goal* is to have Perceiver strategy *believe* in natural law—we wish to snap Perceiver thought in the teenager out of the hypnosis of teenage peer pressure and the deathly sleep of childish infatuation. On the other hand, the *method* uses emotional pressure to mesmerize Perceiver thought into '*believing*' our particular 'truth'; the message is conveyed by adults, moreover, who expect a response of passive childish trust from their teenage listeners. The effort may be valiant and the motive sincere, but it is very difficult to paint a wall white if all one uses is black paint—the more one brushes, the darker it gets.

Therefore, if we want to find a proper *foundation* for natural conscience, I suggest that we need to discover some source of natural law in which connections between cause and effect are *solid* and are not based in statistics. That way, common sense can prevail.

Have you ever tried to run away from your mind? Rather hard, isn't it? Wherever you go, your mind, its contents, and its feelings always seem to follow one step behind. No matter what you do, say or even think, you inevitably suffer some sort of mental consequence. Maybe the answer lies here. If principles of *mental* cause and effect could be discovered, then we could build natural conscience upon a solid foundation: "Do this and you will experience this mental result. Think that and you will encounter that mental consequence." Of course, we could never figure out how the human mind works.

Or could we?

Knowing versus `Knowing'

I have suggested that approval 'conscience' and natural conscience do not easily coexist. Actually, I suggest that *any* mental structure which is held together with emotional 'truth' will always be at odds with other mental networks which are connected by rational truth.

The reason for this is fairly simple: It is not possible for Perceiver thought to be both mesmerized and wide awake at the same time. In order to 'believe' an emotional 'fact,' Perceiver thought must be mesmerized into accepting the arrangement of a specific Mercy situation as absolute 'truth.' In contrast, believing rational truth requires Perceiver thought that is sufficiently wide awake to notice which connections are repeated over time or space.
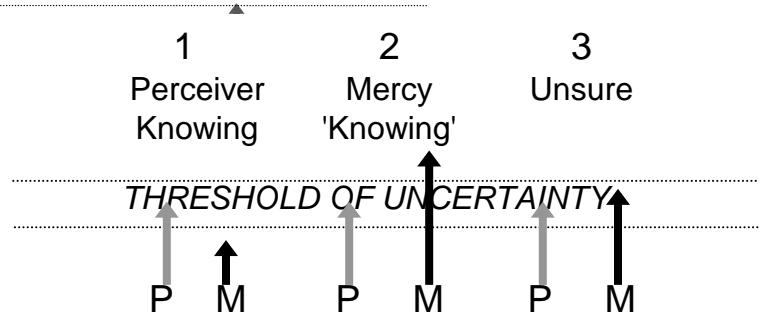
A 'fact' which comes from Mercy emotion will only be 'known' to be true when the emotion associated with that 'fact' is significantly greater than the surrounding level of Perceiver confidence. If Mercy feeling drops, or Perceiver confidence rises, then this 'fact' will start to be doubted—the Perceiver observer will begin to awaken from its mental hypnotic trance. For instance, suppose that a teacher tells a child that all elephants have red toenails. The child who really respects his teacher will 'know' that this 'fact' is 'true.' But if the Mercy emotion associated with the teacher drops, or if the child learns more about elephants, then he will begin to doubt the 'fact' from his teacher.

On the other hand, a fact which comes from Perceiver logic can only survive as long as the level of Perceiver confidence is higher than the strength of Mercy emotion. If the intensity of Mercy feeling reaches the level of Perceiver confidence, then the Perceiver fact will begin to be doubted—the Perceiver observer will be blinded by the brilliance of feeling and become confused. Remember our example of "Do not steal." Increase the amount of money involved and there usually comes a point at which Perceiver belief begins to waver.

The Threshold of Uncertainty

Notice that neither way of knowing will work when Mercy emotion is only a *little* stronger than Perceiver confidence: Mercy feeling is not large enough for emotional 'knowing' to operate, and Perceiver confidence is not strong enough for Perceiver logic to work. This is the situation in which the Perceiver observer is half awake. It is not sufficiently hypnotized to swallow 'facts' without thinking, and it is not sufficiently awake to think clearly. I will refer to this intermediate state as the *threshold of uncertainty*.

I should emphasize that it is the relationship *between* Mercy feelings and Perceiver knowing which causes mental uncertainty and not the absolute level of either Mercy emotion or Perceiver confidence. Everyone can potentially have feelings of doubt. The only difference is that a person with a *stronger* sense of Perceiver knowing can handle *more* emotional pressure before entering the threshold of uncertainty. Similarly, if Perceiver thought is *highly* mesmerized, then it takes that much *more* Perceiver logic to threaten emotional 'knowing.' Because it is a *relative* standard, it must be drawn *relative* to either Perceiver or Mercy thought. In the diagram below, it is shown as a line above and below the current level of Perceiver knowing. If the strength of Mercy feelings approaches this level of knowing, then there will be mental uncertainty.

1	2	3
Perceiver Knowing	Mercy 'Knowing'	Unsure

THRESHOLD OF UNCERTAINTY

P   M   P   M   P   M

In Picture 1, emotion is weak enough for Perceiver knowing to work.
In Picture 2, emotion is strong enough for Mercy 'knowing' to operate.
In Picture 3, Perceiver thought will be uncertain about the fact.

It is this intermediate stage of uncertainty which prevents Perceiver facts and Mercy based 'facts' from coexisting peacefully. Suppose that Perceiver logic wants to gain confidence in certain information. This means that the Perceiver observer must wake up and think clearly. But, as the level of Perceiver confidence rises, any related Perceiver 'facts' which are based in Mercy emotion will fall into doubt, attacking the stability of Perceiver networks based in these 'facts.' In other words, as the Perceiver observer learns to think in one area, it will begin to awaken from its trance in other areas. We see this ripple effect illustrated for instance in the rise of modern science. As rationalism grew, the development of Perceiver logic caused people to doubt traditional 'beliefs' and to question the 'truths' of culture.

If Perceiver strategy feels uncertain about Perceiver 'facts' which are rooted in Mercy emotion, the instinctive response is to support those 'facts' by increasing the feeling associated with them. But this rise in Mercy emotion will threaten any associated facts which are based in Perceiver confidence, because mesmerizing Perceiver thought in one area will make
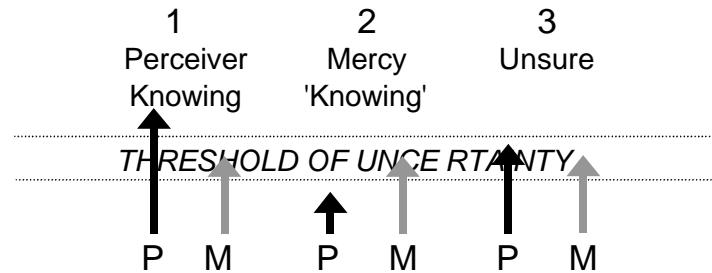
it 'sleepy' and less able to think clearly in related situations.[A] This type of behavior is often exhibited, for instance, by religions. When 'faith' in religious 'truth' begins to waver, people use the emotions of religious fervor to restore their sense of Perceiver 'knowing.' And, countries such as Iran show that religious fundamentalism reduces the level of rational thinking.

Notice that the threshold of uncertainty can be viewed in two ways. First, a change may occur in *Mercy* feelings. This is illustrated by the diagram on the previous page. In this case, a *rise* in Mercy feelings will support emotional 'knowing' and threaten logical knowing. I suggest that this is the mental mechanism behind a *phobia*. Some emotional event occurs which makes logical thinking impossible. Likewise, a *fall* in Mercy feelings will assist rational knowing and frustrate emotional 'knowing.' I suggest that this is the main reason for modern Western skepticism. As feelings have been removed from our society, we have naturally emphasized reason and doubted traditional 'beliefs.' This crisis of 'faith' was not triggered by the appearance of any *specific* Perceiver facts. Instead, it was caused by an *overall* drop in emotional fervor.

Second, it is possible for knowing to be affected by a change in *Perceiver* thinking. This is shown by the diagram below. Suppose that a person builds Perceiver confidence by doing mental 'weightlifting'—he holds on to Perceiver logic despite his Mercy feelings. The emotions of the situation may remained unchanged, but the increase in Perceiver confidence will allow him to approach more topics rationally and give him a greater ability to question the assumptions of traditional 'knowledge.' This is what happens when a person grows in mental maturity.

[A] There is one exception to the rule that Perceiver facts and 'facts' cannot coexist. The Perceiver person is conscious in Perceiver strategy and can use conscious thought to mix and match these two otherwise incompatible ways of thinking. This is because his Perceiver room actually contains two observers: One is the built-in observer which comes with the room, which may either be awake or asleep. The other is the observer of conscious thought which can mentally 'jump' from one network of information to another. Other cognitive styles can do similar things in the rooms in which *they* are conscious.

1	2	3
Perceiver	Mercy	Unsure
Knowing	'Knowing'	

THRESHOLD OF UNCERTAINTY

P M   P M   P M

In Picture 1, confidence is big enough for Perceiver knowing to work.
In Picture 2, confidence is weak enough for Mercy 'knowing' to operate.
In Picture 3, Perceiver thought will be uncertain about the fact.

Similarly, a fall in the overall level of Perceiver confidence will cause the mind to lose its ability to think rationally and will give emotional experiences the power of defining 'truth.' I suggest that this is the mental mechanism responsible for *panic attacks*. Both phobias and panic attacks create similar feelings of uncertainty and emotional inundation. However, unlike a phobia, a panic attack is not caused by any *specific* Mercy incident. Instead, it occurs randomly, striking out of the blue. This is because it was a drop in the *overall* level of Perceiver confidence which caused the mind to slip into the threshold of uncertainty. The Mercy experiences did not change, but Perceiver thought lost the ability to deal with them.[A]

We looked earlier at the relationship between common sense and mental escapism. I suggest that if today's entertainment continues its present course, then panic attacks will become increasingly common in western society. Each time we are emotionally shocked by a movie or computer fantasy, we destroy another fragment of the Perceiver confidence

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[A] Perceiver facts and Mercy experiences create the mental structure which is responsible for phobias and panic attacks. However, I suggest that it is Exhorter and Contributor thought which produce the actual behavior, and that the drugs which are taken affect the operation of these composite modes.

upon which our common sense is based. Eventually, our overall level of Perceiver confidence will be insufficient to handle the emotional pressures of daily life. Common sense itself will then fall into the threshold of uncertainty, and we will lose the ability to function as normal humans.

This point will mark the end of societal freedom. Like the typical panic attack victim, we will huddle in our private dens, hoping against hope that we can prevent the devastating random attacks of mental confusion. To compensate for our mental insecurity we will demand an external world which is fixed. Any alteration of the status quo will be mercilessly squelched. Already we see the beginnings of this societal nausea.

We grow up with Perceiver mode programmed by opposing methods.
- On one side, parents and culture mesmerize Perceiver thought.
- On the other side, common sense wakes up the Perceiver observer.

These two methods of 'knowing' cannot coexist peacefully.

Returning to our discussion, each person, I suggest, naturally grows up with his Perceiver room in a state of mental conflict, reminiscent of life in the trenches during the First World War. This is because Perceiver strategy in the child is being programmed simultaneously by two contradictory modes of learning. On the one side are the emotional 'absolutes' of culture learned from parents and other adults. Here Perceiver strategy sleeps mesmerized. On the other side are the facts of common sense. In this region, Perceiver thought is wide awake. In between these two entrenched armies lies the no-man's land of the threshold of uncertainty—a lifeless, lunar landscape of mental confusion. Periodically, the stalemate is challenged by the crash of mental salvos as one side or the other initiates an offensive across the lines in a desperate attempt at a breakthrough.

European history during the 18th and 19th century illustrates the struggle between these two types of knowing. The 18th century is called the *Classical* period. This time of history emphasized Perceiver confidence. Mozart wrote his elegant music, palaces had geometrical gardens, architecture copied the simplicity of the Greek temples, and Deists believed in God as the ultimate Watchmaker in the sky. In all areas, people tried to build a world of logic and order. The result of this growth in Perceiver confidence was the emotional backlash of the 19th century *Romantic* era. During this period, people searched for emotional experiences which would help them to retain their 'knowledge' of all the Mercy based 'facts' which the Perceiver logic of the previous classical age had called into question. This was the time of Beethoven and his thundering symphonies, palaces with their mysterious grottoes, and the

revival of Pietism, with its emphasis on an emotional, personal relationship with God.[A]

The Difficulty of Growing Up

Now that we know about the threshold of uncertainty, let us take another look at the dilemma of the teenager. In a sense one could describe the teenage years as the 'First World War' of the mind. On the one hand, the teenager is still imprisoned by his childhood, because his Mercy strategy is integrated solidly around emotional experiences associated with parents. Almost anything that they do will trigger some emotional memory within his Mercy internal world, and cause the undesired feelings of childhood to well up. He will probably fight these emotions by 'trying to act cool' or by attempting to prevent his parents from generating experiences which trigger these memories: "You make me feel really dumb when you act that way, Mom," or "Grow up, Dad."

Parents often respond to these comments by feeling old or past their prime. However, I suggest that the real problem is not with *them*. Once the teenager turns into a grown adult, he usually discovers that his mother wasn't that dumb and his father wasn't so childish. Rather, the teenager is trying to suppress his *own* dumb feelings and his *own* childish thoughts and his parents are simply catching the flak.[B]

On the other side of the trenches is growing mental independence. Perceiver thought in the teenager is finally waking up from the slumber of childhood and beginning to question the 'facts' of elders and look for logical explanations. Perceiver principles are no longer 'believed' simply because they are stated by adults. Rather, the teenager wants to know *why*; he wants to find a *solid* foundation for his beliefs.

This development of rational thought will inevitably be accompanied by a questioning of authority: If Perceiver strategy in the teenager is to wake up and to start searching for connections, it must break out of the hypnotic trance imposed upon it by those who are in charge. In the same

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[A] Is this struggle inevitable? I suggest not. It is possible for head and heart to cooperate—if one is willing to pay the price.

[B] We will see later that people who follow emotional 'facts' naturally try to control their thoughts by restricting their external world, just as the teenager is doing here.

way that the wiring of the mind seems to be responsible for making parents the 'gods' of their little children, so the same wiring of the mind seems to predetermine that children turning into teenagers will demand independence from the authority of their parents.

Fathers and mothers often react to this teenage 'rebellion' by demanding continued blind 'faith' and obedience from their offspring. In this case, I suggest that the problem *does* lie with the parents. If Perceiver strategy in the father is mesmerized by the emotional 'facts' emanating from the status associated with his wallet, his possessions, his boss, or other pillars of society, then these 'facts' may become uncertain when confronted with the questioning rebellion of his teenager. In the same way that the *teenager* may try to use external control to prevent his parents from bringing undesired Mercy feelings to mind, so the *parent* may attempt to use external control to stop his teenager from plaguing him with unwanted doubts.

In between these two conflicting sides of emotional 'truth' and adult logic lies the threshold of mental uncertainty, in which the teenager does not know what to believe and the parent is at his wit's end. In the average house, these mental trenches are lit up regularly by flashes of verbal guns firing blindly across a generation gap in the gloom and semi-darkness of relational confusion.

This interpersonal conflict, I suggest, is the *external* manifestation of a war going on *within* the mind of the teenager, which his mental wiring predestines him to fight. While he cannot *avoid* this struggle, I suggest that it is possible for him to find a path which minimizes the pain of growing up.

There are two basic ways to overcome an opponent. First, I can try to destroy him. Eventually, he will be so weak that he cannot resist me. This is the method of war—I pummel the enemy into surrender. Second, I can focus on building up myself. In time, I will be so strong that I can ignore him. This is the path of economics. I defeat my opponent by out-producing and out-trading him. I suggest that teenage crisis can also be resolved in one of these two ways.

The Rebellious Teenager

Let us start with the option of attacking the enemy. Remember that the 'enemy' of the teenager is his childhood memories. He wants to grow up and be an adult. However, the emotional 'facts' from his childhood get in the way of his attempts to act and think like a grown-up.

First, I suggest that the teenager who suppresses his childhood will try to act '*cool.*' Obviously, if childhood 'beliefs' are rooted in emotional experiences, then suppressing them means stepping away from strong feelings. In other words, the Perceiver observer responds to the glare of childish Mercy emotions by pulling the curtain over its window to the Mercy room. Therefore, the rebellious teenager will pride himself upon his *lack* of emotion. He will flaunt his ability to act and to think without feelings.

Second, he will *rebel* against his parents. This is because they are inextricably linked to the memories of his childhood. Mercy images of mother and father form the emotional core around which his childish mind is organized. Therefore, if the teenager wants to suppress these memories, then he must rebel from his parents, for they remind him of childhood and its feelings.

Third he will *blame* his parents. He will hold them responsible for his childish ways, and claim that they acted like 'gods' who controlled him. Did they act like 'gods'? Yes, it was inevitable. This is because, as a child, the teenager lacked the mental content to withstand the influence of his parents. Will the teenager realize that the deficiency lay within his *own* mind? No, because he is focusing upon destroying the *enemy*. Therefore, he will blame his *parents* for their 'excessive influence' over him.

This combination of emotional detachment, rebellion and blame will create feelings of *guilt* within the mind of the teenager. All of the external conflict is really a smokescreen for the *internal* battle raging within the mind of the teenager: He is trying to grow up by distancing himself from *internal* feelings; he is rebelling against the *mental* image of his parents; and, he is blaming this set of emotional *memories* for controlling him. But, memories which form into networks become 'alive' and continue to operate, even when suppressed.

Therefore, by rebelling from authority, the teenager turns his childhood memories of parents into an autonomous mental network which is under the control of any authority figure whom he encounters.[A] This system of thought will always oppose him, and he will continue to lack the power to resist it. This mental network will convince the teenager that he is being

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[A] Why? Because emotional 'facts' are instantly reprogrammed whenever a new emotional expert comes along.

condemned and oppressed by 'the establishment.' Therefore, he will feel unresolvable guilt. Who created this mental network of condemnation? The teenager. Will he see the deficiency of his method? No, because he is still trying to destroy the enemy. As a general principle, when today's gods are mentally suppressed, then they turn into tomorrow's devils; their emotional strength survives intact and the mental network associated with them goes underground, as an undesired multiple. The result is a vicious circle in which rebellion breeds rebellion.

Fourth, the rebellious teenager will try to escape from this mental condemnation by *belittling* his parents. Remember that his primary goal is to free himself from the emotional glare of childhood—he wants to escape from the source of his emotional 'facts,' so that he can think for himself. He tried *suppressing* these memories, but they only returned with greater force. Therefore, he will now tackle the problem head on, and attempt to *eliminate* the emotional glare of his childhood. Seeing his parents as the source of childish memories, the rebellious teenager will do anything in his power to lower the emotional status associated with his parents. Whenever he finds inconsistencies, character flaws, childishness, insincerity, or other shortcomings in his parents, he will *identify* with these experiences, pull them into his internal world of Mercy thought and attach them to his network of parental memories. In this way, he will try to convince Mercy strategy that his parents are idiots who are not worthy of respect.

This will lead to the fifth stage of *confusion*. Suppose that the rebellious teenager manages to reduce the strength of feelings associated with his parents. He may have won the battle, but I suggest that he has lost the war. By destroying the emotional significance of his parents, he succeeds in throwing his *entire* mind into the threshold of uncertainty. Remember that emotional 'beliefs' can only survive as long as the *source* of those 'beliefs' has sufficient emotional status. Therefore, as the teenager reduces the emotional status of his parents, *every* emotional 'fact' associated with his parents will become uncertain, *simultaneously*. The teenager will find that he no longer has a basis for evaluating truth, for all of the childish 'beliefs' upon which he might base Perceiver analysis have fallen into question. In other words, the teenager may have been *rebelling* from his childhood memories, but they still formed the *basis* for his thinking. They gave him purpose by giving him something *from* which he could rebel. Now he has cut this foundation out from under himself.

Finally, the confused rebellious teenager will respond to his mental chaos by searching for a *new source* of emotional 'truth.' He used to focus on achieving mental freedom; now his goal will be to regain mental stability. Obviously, he cannot go back to his parents. He no longer respects them, therefore they can no longer act as emotional sources of 'truth.' What he will discover is that his emotional trauma is shared by other teenagers—they understand him, they feel with him. The result will be the formation of a teenage counter-culture, in which groups or gangs of

teenagers get together to derive emotional comfort from sharing the mental confusion of successful rebellion: "What are you doing?" "I dunno, I thought we might go to the mall and hang out." By being confused *together*, these teenagers can use approval conscience to support their behavior and give it an aura of legitimacy. They will cling to each other, for they lack the mental stability to do anything individually. At the same time they will blame 'the oppressive establishment' for their troubles.

The Growing Teenager

Hmmm. Maybe there is a better way. Suppose that the teenager focuses upon the *positive* goal of developing adult thinking instead of pursuing the *negative* aim of suppressing his childish past. This means that instead of the Perceiver observer pulling the curtain over Mercy feelings, Perceiver thought learns rather to think amidst the glare. Let us examine the implications of following this path.

First, I suggest that the positive teenager is able to *enjoy* himself. He is not suppressing his childhood memories, therefore he does not have to avoid mental contact with strong emotions. Instead of trying to remain 'cool,' he can have fun, laugh, giggle, act silly, and even hug his parents.

Second, I suggest that he can *accept* his parents and other authority figures as real people. As the Perceiver observer awakes from its childish slumber, it is increasingly able to separate facts from feelings. In particular, this allows the teenager to make a distinction between Perceiver truth, and the Mercy people who were the source of this truth. Therefore, he will see that his parents are neither 'gods'—the fount of all 'truth,' nor 'devils'—the source of all 'error.' Instead, he can accept that authority figures are people with their own experiences and their own feelings. He can admit this without feeling mentally threatened.

Third, he is able to *learn* from others. This is because interaction with his parents has taught him *how* to do this. Initially, he was overwhelmed emotionally by the status of his parents. But he responded to this mesmerism by accepting the associated Mercy emotions, gaining confidence in the Perceiver facts, and separating the facts from the feelings. These same steps allow him now to go to *other* experts and to learn things from *them*. Not only will he have the *tools* for learning from authority, he will also have the *desire*: His struggles taught him that he needed to grow up, and showed him that an immature mind has limited content and stability.

I suggest that these three factors will give the growing teenager a *positive* self-image. Rather than suffering from guilt, he will feel good about himself and his surroundings. Like the rebel, the growing teenager also gains mental independence. But he achieves this freedom through the positive path of adult thinking, and not by suppressing childish responses. Like the rebellious teenager, his childish memories will also continue to operate autonomously as a 'living' mental network, but the feelings that they produce will be good ones. This results from the way that he has treated his childhood memories. He respected and accepted the feelings, learned from the 'facts,' and focused upon the positive. As a result, he will view his childhood, not as an enemy, but rather as a friend. This attitude will affect his worldview. In particular, he will see 'the establishment' as something friendly and helpful.

Fourth, the growing independence of the teenager will cause him, in a natural way, to question the 'facts' of his childhood. Like the rebellious teenager, he also will end up belittling his youth. But, the mental mechanism which prompts this change in attitude will be different. Rather than attacking childish feelings in order to reduce them *below* the level of his Perceiver confidence, he flexes the 'muscles' of Perceiver confidence in order to raise it *above* the level of Mercy emotion. Instead of saying "You are wrong" to his parents, the growing teenager says, "I know what is right, I can do it by myself."

Fifth, this growing Perceiver confidence will bring the mind of the teenager into the threshold of uncertainty. But, unlike the rebel, the growing teenager will not be *trapped* in confusion. This is because the extent of his mental uncertainty will always remain *limited*. On the one hand, global confusion will be avoided. This is because continuing respect for parents preserves the emotional foundation upon which childish 'beliefs' are based. On the other hand, any confusion which *is* produced will have limited time and extent: Learning Perceiver facts will cause him to doubt childish 'facts,' but only in the specific area of learning; placing confidence in these new Perceiver facts will bring this aspect of thought through the threshold of confusion and back into mental stability. In this way, he can whittle away at childish delusions one at a time.

Two ways of rebelling from authority:

1. Attack the emotional status of the source of knowledge.

- This creates confusion as 'facts' linked to authorities are doubted.

- Stability can only be regained by submitting to another authority.

2. Use Perceiver logic to evaluate words and deeds of authority figures.
   - Confusion is removed by gaining Perceiver confidence in facts.
   - Continuing respect for authorities limits the extent of uncertainty.

Finally, the growing teenager will be able eventually to form his own identity, free of the constraints of childish culture. The previous stage gradually changed the nature of his thinking. Slowly, blind 'faith' was replaced by rational facts; step by step, childish assumptions were transformed into adult thinking. Finally, the sum of common sense reaches critical mass, and the teenager is able to make a shift from childhood to adulthood.

Analyzing the behavior of parents can itself help the teenager to program natural conscience. Remember that natural conscience develops as Perceiver thought finds repeated connections between cause and effect. The teen has lived with his parents for years—long enough to experience similar situations time and again, and to see the long-term consequences of parental choices. If parents are now experiencing lasting good consequences, then the teenager can learn which Perceiver rules are worth following. On the other hand, if parents are suffering painful results, then Perceiver strategy in the teenager can discover which experiences do *not* belong together—this also is a valuable lesson.

How to Avoid Teenage Rebellion

In an earlier section, we looked at parenting suggestions for teaching the *child*. I suggest that it is also possible to work out general principles which can be applied to the *teenager*, to encourage him either to follow the path of rebellion or the path of positive growth. Childish training has to speak the language of the physical body, because the mind of the child is too immature to handle intellectual content. In contrast, I suggest that it is both possible and necessary for parents to discuss rules and regulations with *older* children. Their minds are sufficiently developed to handle the content and the interaction is mentally stimulating. However, I suggest that the *way* in which parents approach rules is significant and that their attitude will help to determine the manner in which their children rebel as teenagers.[A] We will make two suggestions and then show how these help a

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[A] Everyone has a free will, therefore there are no guarantees. However, I suggest that it is possible to improve the odds of success in parenting. I

child to develop Perceiver thinking which includes both generality and time.

First, there is the issue of *consistency*. Perceiver thought looks for connections which are repeated. Therefore, if the Perceiver observer in the child is to 'wake up,' connections must exist which are consistent. When parents use *rules* to guide their children, then Perceiver thought in their offspring can look at the emotional memories associated with parents and *discover* Perceiver facts. On the other hand, if children are free to do as they please, or if parental rules are haphazard and inconsistent, then Perceiver thought in the child more easily remains hypnotized, for no facts exist in the family which can bring it *out* of hypnosis.

Paradoxically, this suggests that a child who is *not* given rules by his parents will be forced to grow up by rebelling *from* his parents. This is because he lacks the *Perceiver* tools which are required to digest his childhood memories. If he wishes to grow up, he will have no choice but to follow the *Mercy* method of focusing upon the emotional origin of his childhood 'truth'—his parents—and then rejecting this source. We see this in today's youth. The more liberty they are given, the more they respond by rebelling from this freedom. Why do they rebel? Because *external* freedom denies them *mental* freedom. Every child, because of his mental wiring, begins life in emotional bondage. Perceiver thought gives him the ability to *escape* this captivity. And, Perceiver thinking requires consistent rules. This does not mean that *any* rules will do. Rather, if parental discipline is to help Perceiver thought in the child to develop, then this control must be consistent with Perceiver thinking.

Second, there is the question of *status*. I suggest that parents should *not* claim to be the ultimate source of their rules. Suppose that parents give commands to their children such as: "Do what I say. Obey your father. I am the head of this house. You are making your mother feel bad." This attitude reinforces the child's assumption that all 'truth' is based in important people and teaches him that rebelling from 'truth' means rejecting the person who is the source of that 'truth.' Guess what these children will do as teenagers? Rebel.

How to encourage Perceiver thought to develop in a teenager:
- Downplay the emotional status of parents and other experts.
- Encourage Perceiver strategy to develop with consistent rules.

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might add: One major factor which we are not analyzing here is cognitive style. A parent may find himself competing with a child with the same style, or perhaps suppressing traits in this child which point out his own personality 'warts.' Or, when parent and child have opposite styles (Teacher and Mercy, Perceiver and Server), there can be mutual misunderstanding.

- Provide safe opportunities for learning common sense.
- Stand aside and let the child learn to think for himself.

On the other hand, suppose that parents base their judgments in some system of absolutes. This deflects the attention of Perceiver thought in their children away from a focus upon Mercy people and emotional status and causes it to search for *Perceiver* principles. But what if absolutes do not exist? It does not matter. The point is that a child who is not taught about Perceiver absolutes will be *forced* to rebel as a teenager, whereas teaching about absolutes makes it *possible* for him to follow an easier path.

Notice the relationship between these two points. Right rules help Perceiver thought to develop, and resolving the status of parents gets Mercy feelings out of the way. Following these two principles primes the pump for Perceiver thought. It can then learn that 'truth' does not come ultimately from people, but that it is related to repetition and stability.

With this, the child needs a chance to *practice* Perceiver thinking and to *gain* common sense. I suggest that this is provided by a *backyard*.[A] In other words, the child should be encouraged to observe his world, explore his environment, experiment with his surroundings, and observe results. Perhaps he can learn from the mistakes of others. It is this combination of parental absolutes and critical thinking which will give him the mental tools for growing up.
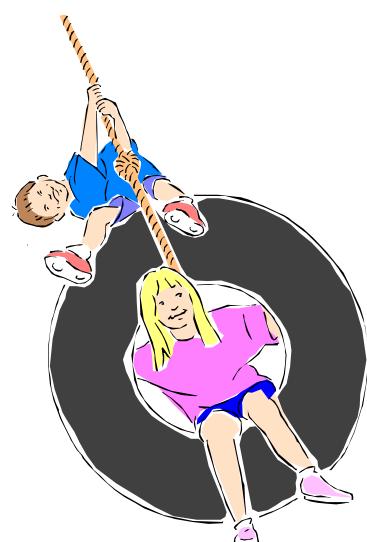
But why this indirect route? Why can't parents simply *tell* their children how to think? Because that is a contradiction in terms. Remember that the goal is to wake up the Perceiver observer in the child and to teach it how to think. If parents intrude with their emotional status, then they will overwhelm Perceiver thought in the child and send the Perceiver observer back to sleep, precisely the opposite of what they are trying to achieve. Therefore, they must give their children the right mental tools, provide an environment for learning, and then step out of the way.

Following this path, I suggest, will teach children also about *generality*. First, by downplaying personal status, parents show that Perceiver facts are *not* based in Mercy specifics. Second, by being consistent, and by teaching

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[A] We will expand this concept in a few paragraphs.

about absolutes, they *introduce* their children to the idea of general principles. And by encouraging active exploration, with an awareness of consequences, parents help a child to *discover* Perceiver rules which are general.

That brings us to the next point. How can parents teach their children to combine Perceiver thinking with a sense of *time*? I suggest that the concept of time, like generality, cannot be taught *directly* to a child. While parental discipline can make it *possible* for a child to learn about the relationship between rules and time, it is common sense, learned through repetition, that teaches the actual lessons.[A]

A rule of conscience which involves time cannot, by definition, operate *immediately*. Instead, the action is performed first, and the consequence comes later. I suggest that this delayed reaction—the vital component in teaching about time—can be taught through the use of *boundaries*. A boundary is a wall set at a *distance*. It is a line which must not be passed.[B]

I suggest that the same backyard which allows a child to discover general principles of common sense can also help him to learn about time and sequence. If the backyard is surrounded by a fence which must not be crossed, then it will take *time* for the child to cross the boundary.[C] He will never find himself *immediately* in forbidden territory. Instead, he must always go *through* the permissible to *reach* the prohibited.

As usual, we find ourselves promoting a concept which has currently fallen out of favor. However, look at the alternatives. One is the *taboo*. This boxes a person in completely and does not permit any freedom of movement. For instance, political correctness makes it a taboo to raise any subject which is deemed to be offensive—including the current topic of boundaries. Similarly, conservatism makes it a taboo to analyze any experience which is deemed to be immoral. In both cases, there is no 'backyard.' Is a conscience that is based in taboos compatible with life? I suggest not.

[A] With a very young child, time is taught through moderate doses of pain followed by love. As soon as possible, and where feasible, the parent transfers this responsibility to the environment. Nature, and natural law, now do the spanking. The parent becomes the interpreter, pointing out cause and effect.

[B] We will see in a later book that a boundary is a Perceiver rule which permits Exhorter excitement. It does not squelch activity, but rather channels it.

[C] This boundary, set by parents and consistent with the child's development, determines the experiences with which he may experiment in order to learn common sense.

The other option is total permissiveness. Tear down the walls and let people go anywhere and do anything. But what happens when there are no moral walls, and when people are allowed total freedom? We find that all freedom is lost. Citizens cower behind physical walls, hoping that their burglar alarms, double-bolt locks, and barred windows will keep out the savages. This also is only an approximation of life.[A]

Does this mean that the child should be given some freedom in *all* aspects of life? No. Only in areas where there are *limited* painful results which are not *instant*. For example, a child cannot be allowed to run partially on the freeway, or touch part of a hot stove.[B] This is because in those areas there are painful consequences which are both instant and permanent—there *is* no 'backyard.' However, I suggest that if a 'backyard' can be constructed, within boundaries, then it should be.

Boundaries teach about time by developing *conscience*—the child who goes beyond the permissible enters into the forbidden. I suggest that it is also possible to teach the same lessons through *patience*. Here the child reaches the desirable by going through the uncomfortable. This also takes *time*.[C] Therefore, the child should be encouraged to create, to build, to practice, to perform, and to study. If he completes a task, then he should be rewarded. Ideally, this reward will come from finishing the job itself—this will encourage the child to become self-motivated, and not driven by the approval of others.

This approach also runs counter to current thinking. On the one hand we have the approach of the welfare state, which feels that it is wrong to make people uncomfortable: "How dare you place restrictions on your children or give them conditional acceptance! Children must always be cherished with open arms." This sounds loving, but how can a child learn about *time* if all of his needs and desires are provided for instantly? How can he acquire the mental tools which he needs to live in an adult world?

On the other hand, some parents treat their children as little servants who are meant to be ordered around: "Mow the lawn. Vacuum the rugs. Clean your room. Do your chores." If a child is constantly told what to do,

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[A] Since connections cannot be maintained, we conclude that these choices are 'wrong.' From a parenting viewpoint, society is being 'spanked' by consequences from natural law.

[B] In other words, one does not give the child 'a spanking he will never forget.'

[C] Remember that conscience and patience use the same mental processing.

then his Perceiver observer will never have a chance to wake up. He will then be forced to rebel as a teenager.[A]

So what is the proper approach? I suggest that it contains four essential elements: First, the child is given sufficient freedom to become emotionally independent from his parents. Second, there are enough Perceiver rules, containing both punishment and reward, to prime Perceiver thinking in the youngster. Third, the child has some sort of backyard in which to play, where he can learn general principles of common sense, free from the meddling interference of his parents. Fourth, the child is undergirded by a Mercy foundation of loving acceptance.

This last point is essential. The growing child may be *learning* to think like an adult, but he still has the mind of a child, which is built around Mercy thought and feelings. Therefore, he must feel loved by his parents— or else his mind will fall apart. And, this love must be expressed in Mercy language which the child can understand. Talking about love is not enough. Only personal, caring interaction between adult and child can suffice.

Should this unconditional acceptance extend to all areas and continue forever? I suggest not. The goal is to help the child to develop Perceiver confidence, and this cannot grow in an atmosphere of total and unchanging Mercy acceptance. If 'good' is always 'right,' and 'bad' always 'wrong,' then Perceiver confidence is never needed. There is a place for conscience, patience, punishment and reward. Likewise, a time eventually comes when the maturing individual is ready to emerge from the cocoon of unconditional acceptance. However, for the child—and for this book—that step is in the future. We will be discussing it soon enough. Until then, the child needs to know that he will always be loved and accepted, no matter what.

Society and the Mental Contradiction

We have examined the mechanisms by which Perceiver strategy in the growing child divides into the two opposing camps of emotional 'facts' of culture versus logical facts of common sense, and how this mental contradiction breaks out into open conflict during the teenage years as the child tries to grow up and to become an adult.

Society itself is just a collection of ex-teenagers, many of whom are still trying to rebel from their childhood memories. In the same way that rebellious teens band together in order to use approval conscience to comfort themselves, so the ex-teenagers of the world at large use the

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[A] In other words, deferral of parenting and loving discipline prepares us, and our children, for brutal beatings from the implacable, impersonal hand of Nature and natural law.

approval of society to help them cope with any remaining traces of the teenage mental conflict between logical truth and blind 'faith.'

Ideally, this internal conflict between facts and 'facts' would be completely resolved during the teenage years and a person would be able to enter adult life with Perceiver thought fully integrated, undivided by any no-man's land of mental uncertainty. However, I suggest that there are several factors which conspire to extend this mental contradiction into a lifelong cold war between truth and 'faith.' Let us examine these points in more detail.

Suppose that a person tries to resolve the conflict within his internal Perceiver world by giving in to emotional 'truth' and therefore choosing to base all of his 'facts' upon a foundation of emotional status. In other words, he decides to put Perceiver strategy permanently to sleep, as a kind of frozen statue staring mesmerized at the brightness of Mercy thought.

If the Perceiver observer is always passive, this means that 'truth' will be 'believed' only if it comes from accepted experts or if it is burned in by the extreme emotion of agony or ecstasy. Culture will become deified and the parental gods of childhood, or their substitutes, will remain the accepted gods of adulthood.

When we refer to people who follow only emotional 'truth,' we probably think about jungle dwellers living in a primitive, isolated village at the edge of the stone age. There is some truth to this image. Tribal elders are obeyed and even worshipped. Most village behavior is guided by tribal custom, and culture can remain unchanged for countless generations. Traumatic experiences from nature are a major source of Perceiver 'truth' and fear of jungle powers, spirits, and sacred sites determines many Perceiver 'beliefs.'

However, modern man does not have a monopoly on common sense and lately we have been learning that in many ways the so-called primitive tribesmen are not actually that primitive after all. Tribal elders often have a wealth of common sense in areas such as herbal medicine and jungle survival.

I suggest that it is pain and pleasure from the physical body which restricts Mercy emotion in the tribal individual from *completely* mesmerizing Perceiver thought. These feelings generate common sense, for instance, in areas such as medicine and survival. The primitive tribal member's *social* behavior may be guided completely by culture, tradition, authority, and fear, but the village in which he lives is also located very close to the *natural* world. And, physical encounters with nature and natural law help Perceiver strategy to learn principles of common sense.

Paradoxically, it is so-called *modern* man who is capable of becoming the complete savage devoid of any common sense. This is because the artificial world of civilization separates man from nature. The pioneer on the frontier had to plow, plant seed, weed crops, harvest grain, grind flour and bake bread in order to get food. In contrast, we need only drive down to the local supermarket and pick up a loaf of bread from the shelf. If the pioneer wanted a home, he had to cut down trees, saw the logs into timber, build a structure from the lumber and probably even make most of the furniture that went into the house. When we need a dwelling, we simply call up the local real estate agent, look around a little, and then move in. Similarly, if the frontier dweller wanted entertainment, he had to form an operetta company and put on his own production of Gilbert and Sullivan. We reach for the remote control and turn on the tube. In area after area, modern man lives without ever encountering natural law or needing common sense.

The result is that for the first time in history, it is possible to put Perceiver thought completely to sleep with the reasonable assurance that nothing will wake it up from its dreamy slumber of hypnosis. Anything we want can be had by asking the right person. There is no need for common sense.

As long as we all retain a *veneer* of common sense, then everything appears normal. However, suppose that the trappings of modern civilization are *combined* with the icons of traditional culture. Generally speaking, this step does not add the common sense of the past to the rational thinking of the present. Instead, the hypnotism of traditionalism completes the mesmerism of consumerism. The Perceiver observer thus becomes doubly asleep, almost impossible to wake.

For instance, what happens when the modern North American 'Native Indian' tries to rediscover his culture? His ancestors had common sense; they required it in order to survive in nature. He has no need for any of this, especially if he can live on government handouts. Moreover, the technology which he enjoys is the product of Western scientific thought—a way of thinking which is not part of his history. Therefore, when he goes back to what he thinks is his ancestral culture, chances are that he will choose the worst of the white man's world, and combine it with the worst of his own—he adds the childishness of native magic to the idiocy of the Western consumer society.

Add the intensity of religious feelings and the power of modern weapons to this mixture and the outcome can only be described as explosive. For example, suppose that a religious expert tells a modern

'believer' that he will be translated instantly to paradise if he blasts himself and others to smithereens as a suicide bomber.[A] How is the 'traditional,' 'civilized' youth supposed to reject this hypnotic suggestion? He has no common sense upon which to fall back—to break him out of his mental trance. Rather, his experiences indicate that *all* mental, physical, and spiritual desires are supplied by people and institutions with emotional status, be they preachers, rock stars, movie actors, chain stores, temples, teachers, doctors, or fast food outlets.

We have looked at resolving the conflict between facts and 'facts' by filling the internal Perceiver world entirely with emotional 'facts.' Let us look now at the other alternative of following Perceiver *logic* all the way. In this case we will wake the Perceiver observer up completely and never allow him to doze off or go to sleep. This is not a simple process; it involves bringing Perceiver thought to life gradually in one area after another. And, waking up the Perceiver observer is only half the battle.

Often it is not immediately obvious which experiences really *do* belong together. Life contains many intermediate results which appear to be final but which are in fact only temporary. For example, suppose that I eat a whole box of chocolates. First comes the pleasure of cocoa butter rolling across my tongue. This obviously is the initial Mercy experience—the 'bait.' But what is the final result? Is it the heavy feeling in the stomach that comes from eating too much chocolate? Or is it the acne which breaks out on my face? Or the roll of fat which develops around my waistline? Needless to say, the final result is generally the last to emerge, and this connection obviously will not be discovered unless one allows sufficient time for temporary results to fade away and the permanent state to emerge.[B]

The 'cold war' of Perceiver thought:
- Our physical bodies stop us from totally obeying emotional 'truth.'
- Feelings of guilt and failure limit our use of common sense.

[A] If blowing yourself and those around you to pieces in defense of the 'faith' leads instantly to heavenly paradise, then one would think that religious leaders who teach these principles would be the first to practice them. Certainly they would also want to participate in the promised blessings.

[B] One can learn a lot, in this regard, from parents who are unworthy of respect. Obviously, long-term results in some way were bad, or they would in contrast be worthy of honor. What happened? Asking, and then answering this question not only diminishes the emotional glare of parental memories, thus lifting hypnosis, but it also teaches Perceiver strategy how to think.

Once a long-term Perceiver connection has been discovered, the battle is still not over. Now the challenge is for Perceiver strategy to gain sufficient confidence to hold on to this connection in the midst of the glare of the Mercy 'bait.' For instance, as far as chocolates are concerned, one of the most lasting Perceiver connections is probably the relationship between chocolate and fat. Heavy feelings in stomachs pass, acne clears up, but fat stays around—and I do mean around.

Suppose that Perceiver thought manages to believe in the connection between 'chocolate' and 'fat' at all times *except* when I am holding a morsel of melting love in my trembling hands. Conscience will have no effect on either behavior or weight gain because, at the precise time when it is needed, it is inactive. At the very instant that Perceiver strategy should be asserting belief, at that split second it is mesmerized by the emotion of the moment.

Unfortunately, the problem is worse than that. The level of Perceiver confidence may be insufficient to change behavior, but it is strong enough to induce feelings of guilt. Once the episode of sensory gratification has passed, then the level of feeling lowers to the point at which Perceiver strategy can begin again to operate. The emotional glare of the moment has faded, the Perceiver observer snaps out of its trance, discovers that Mercy strategy has identified with the forbidden fruit and then begins to insist with great certainty that Mercy thought will also identify with the conclusion of fat.

Therefore, I suggest that a partially functioning conscience is actually worse than no conscience at all. Without an operating conscience, one can at least enjoy the chocolate until the fat appears, but when conscience works part of the time, then the mental misery starts almost immediately, long before any physical discomfort arrives on the scene. Unfortunately, Perceiver confidence can only be gained gradually, which means that conscience is capable of making me *miserable* for a long time before it succeeds in *changing* my behavior.

This leads us to the following paradox. Some time ago, I suggested that mental 'life' was constructed out of the building blocks of conscience. Now I am suggesting that when conscience appears, it usually starts by making me feel miserable. Does this mean that I must go through mental misery in order to find 'life'? Yup! What type of answer did you expect anyway? All I am saying is that the structure of our mind forces us to finish our vegetables before eating dessert. Ah, you thought that this book would show you a shortcut to mental maturity. I suggest that there are *no* shortcuts—only detours.

What is Me?

We saw that the external world usually stops Mercy emotion from completely overwhelming Perceiver thought and common sense. This is
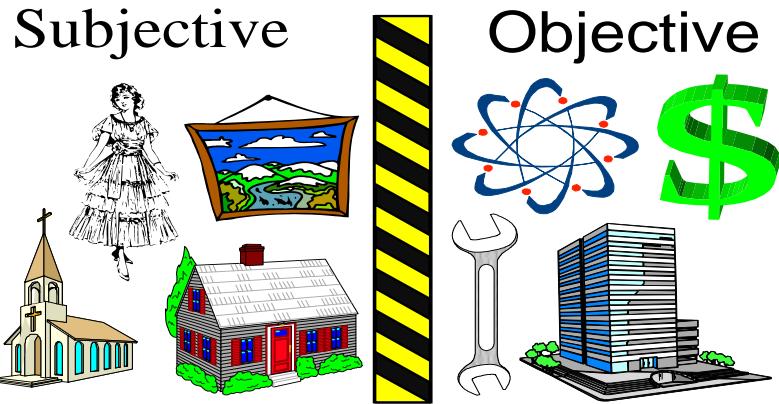
because the mind is encased in a *physical* body which uses the carrot and stick of pleasure and pain to encourage us to develop *some* common sense. In contrast, when Perceiver confidence is being used, then it is the *internal* world which generally prevents Perceiver logic from being followed completely. The operation of incomplete conscience and the consequent feelings of guilt tend to discourage even the strongest individual from following common sense to its logical conclusion. The reason is that guilt disturbs my *internal* sense of identity—it attacks **me**.

What is **me**? Let us see if we can provide an answer to this question. So what if generations of philosophers have banged their heads senseless trying to determine the answer.[A] Maybe our model of the mind will give us the key to unlock the door even to the riddle of self-identity.

However, before we start, there is one more option which we need to examine. We have assumed that teenage conflict between blind 'faith' and common sense *needs* to be resolved. Why not leave things the way they are? Why not just divide all of life into two different spheres, one ruled by Perceiver logic and common sense and the other under the domain of emotional 'facts' and blind 'faith'? If we could all agree where the lines are, then we might be able to help each other ignore the fact that Perceiver thought in *all* of us is split in two by the mental trenches of the threshold of uncertainty.

I suggest that this is the response taken by today's society. In almost every arena of life, mental activity is cut into two mutually incompatible spheres by a line which separates the <u>*subjective*</u> region of emotional 'facts' and personal feelings from the *objective* side of common sense. Here are some examples of splits between 'facts' and facts: religious and secular, home and work, private life and public life, personal and professional, art and business, culture and economy, beauty and utility, social sciences and natural sciences, love and self-interest, duty and selfishness, nationalism and economics, socialism and capitalism. All of these pairs of terms describe some arena of society in which two opposing forces are fighting each other for control of some area of mental 'land.' One side is emotional and determines 'facts' by strong feelings, the other leans upon common sense and places rational, cold logic in charge.

[A] I suggest that the philosophers failed because their assumptions led to faulty questions. But doesn't philosophy begin by *questioning* all assumptions? It tries, but I suggest that there is one major assumption which never is questioned. We have discovered that over 90% of historical philosophers appear to have the cognitive style of Facilitator. In other words, philosophy *assumes* that Facilitator thought can, by itself, come up with a universal theory. But it appears that this is a logical impossibility. In essence the reason is as follows: You cannot *explore* a 'land' by using a mental 'car' which is only capable of traveling between *existing* locations.

Subjective   Objective

Three solutions to the split between logical facts and emotional 'truth.'

1. Follow Mercy emotion: Make gods out of your ancestors. Follow an absolute dictator.

2. Use Perceiver logic: Learn to think for yourself. Search for principles of cause and effect.

3. Do nothing. Accept the internal contradiction as a part of culture.

- This is the method practiced by Western society.

Oh no. Here we were about to start on the imposing subject of self-identity and I opened yet another can of worms which is just as big if not even bigger. Fear not. As your tour guide, I told you that the path would contain interesting sites. Now don't complain when we *do* find something that is worth checking out. Remember when we encountered the seemingly insignificant topic of time-based objects? Hidden within that innocuous connection was the whole concept of conscience. I suggest that we have stumbled across another treasure trove. Except, this is a *double* mother lode, containing two fundamental issues: personal identity, and the modern split between various forms of objective and subjective. I suggest that these two topics are extensively related, and that an adequate understanding of these issues will give us the mental tools which we need to handle many of today's crucial problems.

Objective versus Subjective

Let us start our analysis by examining some of the implications of a societal split between objective and subjective. After this, we will look at the two forms of conscience which result from this split. Finally, we will see that our discussion of conscience is actually the connecting passageway which leads to the issue of objective and subjective identity.

It is natural for a society to create a permanent split between emotional 'truth' and logical truth. Thanks to environment, parenting and schooling, youngsters can acquire a substantial amount of common sense without ever having to apply any self-initiated effort. Likewise, children naturally develop respect for the 'beliefs,' customs, institutions and role models of their society. But, because this mental development is motivated by *others*, individuals generally stop learning once the pressure is removed. Whenever society allows them to 'graduate,' they rest on their laurels, accept the existing mental splits, and begin 'living.'

Let us look more closely at what is often so easily accepted. A permanent schism between objective and subjective, spreading through all of society, is like the wall of a freezer separating the frozen interior of 'truth' from the warm exterior of common sense. As long as this insulated barrier remains intact, the Perceiver observer will be awake on one side, and 'frozen' on the other. If every member of society possesses the same mental 'deep freeze,' then there will be a minimum of mental confusion, because each individual will know exactly what type of Perceiver thought applies where.[A]

This unity of thought creates a high level of personal comfort. It happens because a division between objective and subjective destroys Perceiver ability to sense similarity, and in this way it 'bombs' unwanted conscience or guilt. How? We know that no Perceiver information can cross the threshold of uncertainty intact: A fact simply cannot coexist with a 'fact'—the one eats up the other. If there is a wall which Perceiver information cannot pass, then conscience also cannot cross the barrier, for conscience is a Perceiver connection between cause and effect. Contradiction is thus not sensed; conviction is therefore not triggered. The human mind can in fact tolerate extensive inconsistency—between objective and subjective thought—without any feeling of guilt.

This dividing wall between objective and subjective allows 'modern' man, for instance, to handle oxymorons such as smart bombs, street-fighting video games, television sitcoms, and rock music concerts—without guilt. In each case, there is a stark contrast between the destructive childishness of the subjective component and the advanced state of the objective medium. Think for example of the complexity of today's personal computer. Now compare that with the primitiveness of hand-to-

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[A] This consensus appears to be present in western society. For instance, the secular world knows and recognizes its essential nature as non-religious; western religions, in contrast, know that their mission centers around 'spiritual salvation.' Both elements, therefore, accept the primary distinction between religious and secular—their faith is *identical* in this aspect of 'subjective versus objective.' A similar unity of thought seems to exist elsewhere.

hand fighting. Most video arcade games combine the two. And no one feels guilty.[A]
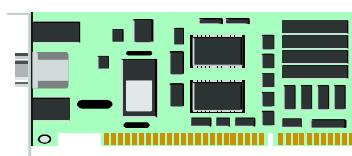
I mentioned earlier that mental 'life' comes from an internal structure which includes Perceiver, Server, Teacher and Mercy participation. Two of these mental strategies—Perceiver and Server—work with structure and confidence, while the other two—Teacher and Mercy—operate with feeling and substance. Without structure, life blows up; without feeling, it dries up.

A split between objective structure and subjective feeling, however, *separates* structure from feeling. The objective preserves structure by suppressing feeling, whereas the subjective protects feeling by mesmerizing structure. And, all of it is locked firmly in place by a strong collective, societal desire to avoid guilt.

This means, among other things, that mental life, to maintain itself, must violate and in fact *destroy* the division between objective and subjective. Society in turn, to avoid guilt, must not only uphold but also remain *unconscious* of the schism.

How do we handle these contradictory requirements? Through the use of *technology*. The same implement can be analyzed *objectively* by one individual and enjoyed *subjectively* by another—one man's tool is another man's toy. This creates an *external* link between objective and subjective thought. The factory builds an object with external structure, and the consumer uses this object as a framework for subjective feelings. The *internal* division between objective and subjective remains intact.

Objective Development   Subjective Enjoyment

For example, science is rooted solidly in objective thought. However, scientific principles lead to new technologies, which allow us to build gadgets such as stereos, televisions, and computers. These pocket wonders, which began life in the realm of the objective, are used now to entertain us within the arena of the subjective. The average teenager, for instance, does not view a computer as a tool of research. Instead, for him, it is a toy for playing games.

[A] Eventually, feelings of guilt do get through, and I suggest that this is one major cause of the low self-esteem which so many of us feel today.
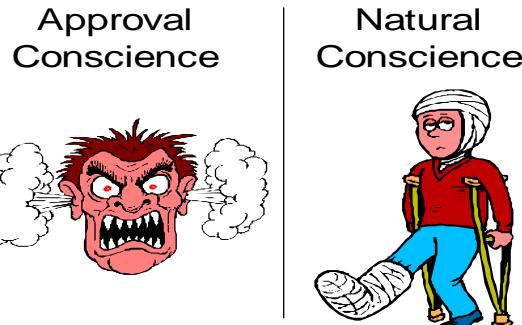
The same process can operate in reverse. Human thinking, for example, has always been considered as part of the realm of the subjective. However, with the advent of brain imaging technology, our very thoughts have become the topic of objective research.

The history of western civilization shows that this mixture is rather explosive. On the one hand, we want mental life. Therefore, we continually develop new technologies which allow us to bridge the gap between subjective and objective. On the other hand, we want to avoid triggering feelings of personal inadequacy. Therefore, we reinforce the mental divisions between subjective and objective, and suppress those who either question or discuss the faultlines which pervade our existence.

Approval and Natural Conscience

Continuing now with our quest for life, we have seen that emotional 'facts' and logical facts are mutually incompatible. Building up the one will automatically tear down the other. This is because the Perceiver observer cannot be both asleep and awake at the same time.[A] We have also found out that these two types of facts lead to two different forms of conscience: Emotional 'facts' create *approval* 'conscience,' while logical facts build *natural* conscience. If there is an irreconcilable conflict between 'facts' and facts, then one would expect a similar incompatibility between approval 'conscience' and natural conscience. I suggest that this is precisely what does occur.

The main difference between natural conscience and approval 'conscience' is that the former is based in the 'hardware' of the natural world while the latter comes from the 'software' of people.[B] This has several consequences. First, the rules of natural conscience do not change, because they are rooted in *hard*ware. The law of gravity, for example, does not vary from day to day. It keeps on operating

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[A] Here is a piece of neurological trivia. Did you know that dolphins can sleep with only half of their brains at a time? While one side is asleep, the other half is still awake.

[B] I told you, earlier, that we would expand our definition of approval conscience. Here it is.

single-mindedly everywhere and 'everywhen' I go. In contrast, the opinions of people can and do change—they come from the *soft*ware of situations and feelings. Humans learn, forget, make mistakes, get bored, or find something else that is more exciting. They may give me approval today, but who knows what they will do tomorrow.

I suggest that this dichotomy is augmented internally. With emotional 'facts,' it is the one most emotional Mercy experience which determines 'belief.' Change that one situation and 'belief' alters as well. This principle is exploited, for example, by the advertising that presents itself on our television screen and by the junk mail which lands every day on our doorstep. Everywhere, advertisements bombard our senses with new eye-catching emotional gimmicks which try to make *them* the source of our 'facts' and our 'beliefs.'

On the other hand, logical facts, by their very nature, are stable and unchanging. Perceiver strategy looks for connections which do not vary—solid anchors which can help Perceiver thought to ride out the emotional waves of everyday experience without being shaken. Obviously, any system of thought which has this type of mental foundation will tend to be stable.

Second, not only do peoples' opinions change, but people themselves are finite creatures with limited knowledge and awareness.[A] In order for other individuals to pass judgment on my behavior, they must know what I am doing and thinking. If they are not aware, then they cannot judge. Therefore, approval conscience can only affect *public* behavior. It can have no influence over thoughts and *private* actions. This means that under approval conscience, a person will not feel *guilty*. Rather, he will be afraid of being *caught*. A mental Perceiver connection which disappears when people are absent is not very solid, and neither is approval conscience.

Natural conscience, in contrast, has a dogged persistence. Like a shadow, it never leaves. Jumping off a cliff, for instance, makes my body

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[A] Here I am linking emotional 'facts' with approval 'conscience.' This is not totally accurate. Strong emotional experiences can come from nature as well as from people. The combination of emotional 'facts' and natural feedback creates superstition. However, I suggest that superstition is mentally unstable. Eventually it will resolve itself either into natural conscience as links between cause and effect are determined more accurately or else into spiritism as natural events are clothed with the personality of imaginary 'persons.' The superstitious individual will often end up feeling that 'someone' is out to get him. He will think that this imaginary 'person' also has limited awareness and possesses opinions which can be altered.

go splat regardless of whether others are watching or not. Even if I know that no one else will ever find out, nature knows, and nature punishes.[A]

These two factors are responsible for keeping approval conscience and emotional 'truth' together, and for combining common sense and natural conscience with Perceiver confidence. On the one hand, because people have limited knowledge and awareness, approval conscience can never provide the repetition and stability which is needed for Perceiver confidence to develop. Instead, approval always remains dependent upon the specific Mercy experience of a person being either present or absent. On the other hand, the predictability of natural law builds Perceiver confidence and the inevitability of natural cause and effect discourages people from using approval to meddle with the laws of nature.

Before we go on, I should clarify a potential confusion. Conscience is a *mental* construct, in which Perceiver knowledge integrates emotional Mercy memories. Approval and natural feedback, in contrast, are both *external* results. Approval or disapproval is a reaction which I receive from another external *person*; natural feedback is a result which occurs *externally*, in the physical world. Approval conscience is the mental system which results from the external reactions of people. Because approval is dispensed by beings who are weak, limited, and uncertain, approval conscience itself tends to be weak, limited, and uncertain. If approval conscience wants to overcome these limitations, then it has to *define* a new type of human who is not weak, not limited, and not uncertain. Who or what is this? We will answer that question later on. Right now, I want us to remember two points: First, conscience is internal whereas approval is external. Second, people are limited, therefore approval conscience is also limited.

Natural feedback comes, like personal approval, from the environment. But, unlike personal approval, natural feedback operates consistently. Therefore, this *external* foundation can be used to build a more stable form of *internal* conscience. This does not mean that natural conscience is always stable. If the mind crumbles, then it also will become uncertain. But, the external foundation upon which it was originally constructed is inherently more solid than the external foundation holding up approval conscience. Even if the mind crumbles, the outside world around it remains a stable source around which thinking can be rebuilt.

It is possible to build a *hybrid* conscience which mixes approval with natural law. As an example, let us look at the rule "If you take a cookie, then you will get a spanking." The 'bait' of 'eating the cookie' has to do with natural law. My mind and body are wired up in such a way that baked dough in my mouth produces pleasant sensations. The spanking, in contrast,

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[A] Or in parenting language, it 'spanks.'

comes from people; it is a practical form of disapproval.[A] If mother does not know about my crime, then I will not be punished. Even if mother does find out, she may change her mind and decide not to punish me.

I suggest that mixing natural feedback with approval generates a conscience which fades in and out. For instance, the taste of the cookie is based in natural feedback; this sensation is *always* present. Therefore, the 'bait' will be stable. But, the punishment comes from mother, who may or may not be present. Therefore, the mental 'hook' will be unreliable. As a result, the emotion associated with eating a cookie will vary all the way from good to bad, depending upon mother's location and knowledge. Again we have the problem of a statistical connection between offense and punishment.

Natural conscience and Approval conscience are incompatible.
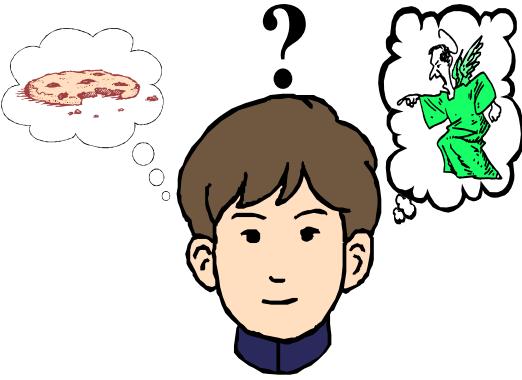
1. Natural conscience is rooted in 'hardware.'

- It operates at all times and cannot be altered.

2. Approval conscience is the result of 'software.'

- Others must know to disapprove, and opinions can be altered.

Conscience which mixes natural result and approval will be unstable.

- Desire will depend upon the presence or absence of people.
- There will always be temptation.

[A] Yes, the spanking also involves physical pain and pleasure, just as eating the cookie does. However, the taste of the cookie does not depend upon the opinions of other people, whereas the intensity of the spanking is very definitely dependent upon the opinion of my mother. As long as my taste buds are reasonably healthy, the connection between 'cookies' and 'tasting good' is always present. On the other hand, the link between 'mother' and 'spanking' may be less certain.

Most traditional rules of conscience counterbalance a 'bait' rooted in natural pleasure with a 'hook' based in disapproval.[A] I suggest that this is why people generally consider conscience to be 'the little voice that stops me from having fun.' The 'fun' comes from natural pleasure, whereas the 'little voice' reminds me that someone might dispense disapproval. With this type of arrangement, I suggest that *temptation* will always be present.

What is <u>temptation</u>? Let me suggest a simple definition: Temptation is the mental feeling that results from combining a 'bait' which is *always* present with a 'hook' that is *sometimes* present. This makes it *possible* to enjoy the 'bait' without getting caught by the 'hook.' With this combination, the mind will not try to avoid the 'bait.' Instead, it will attempt to take the 'bait' while avoiding the 'hook.' In other words, thinking will center on ways of having fun without getting caught. Instead of avoiding the cookie, I will ponder how I can take the cookie and avoid mother.

What produces an uncertain 'hook'? Let me review. First, the bad consequence upon which the mental 'hook' of conscience is based may be statistical. Second, mental knowing can be inadequate; the consequence itself may be definite enough, but my knowledge of it is not. Third, the consequence may be a form of disapproval from people, who, by nature, have limited knowledge and awareness. I suggest that any of these three situations will create a form of conscience which is plagued with feelings of temptation.

Let us see now if it is possible to alter hybrid conscience. Examine the rule: "Take a cookie and you will get fat." In this case both cause *and* effect come from the natural world—both involve facts and not 'facts.' Eating too much will make me fat regardless of whether my indulging is seen by others or not. I suggest that this combination *can* move beyond temptation, because the consequence is always and irrevocably present.

[A] Remember that the 'hook' is not the same as the punishment. Rather, the 'hook' is the mental image of impending punishment. Similarly, the 'bait' is a mental picture given substance by external reality.

With sufficient Perceiver confidence I can pass the chocolate store without pangs of agony.

However, suppose that we modify this rule further: "Take a cookie and you will get fat and others will think that you are ugly." We are now back to a mixture of natural and approval 'conscience.'[A] Even though 'getting fat' is the result of natural law, the bad Mercy emotion comes not from the obesity itself, but from the disapproval of people. This type of rule will not stop me from eating. Rather, it will encourage me to hide my fat by wearing loose clothing, to avoid disapproval by choosing the company of other fat people, or to echo disapproval back to those who make disparaging comments about my weight.

I suggest that it is possible to combine approval 'conscience' and natural conscience under one circumstance. The problem with approval 'conscience' is the changing opinions and the limited awareness of people. Suppose that approval or disapproval came from a person who did *not* change and who saw everything, including my thoughts. If this type of person existed, then approval 'conscience' and natural conscience would be compatible.

While the content of approval and natural conscience would now be *compatible*, we still would have the underlying contradiction between emotional 'facts' and logical facts. However, at least the focus of the battle would change. This paragraph may seem somewhat theoretical at the moment, but keep it in mind. We will study it in depth in the next volume.

The Rule of Law

We have looked at ways in which parents can stimulate the development of Perceiver processing in the young child. We also presented some parenting tips for developing this kind of thought in the maturing teen. I suggest that it is also possible to set up an environment which encourages *adults* to use Perceiver thought.

But why do we have to use an *indirect* approach? Why not just teach Perceiver thinking? Because, as I mentioned before, that is a contradiction in terms. Direct pressure overwhelms the Perceiver observer and creates emotional 'truth,' precisely what we are attempting to avoid. Therefore, we can only plant the seed, water the soil, and hope that Perceiver confidence and thinking will somehow grow.

So how do we create an environment which encourages Perceiver thought? In essence, we set up roadblocks which frustrate the use of emotional 'truth,' and which uphold the application of Perceiver confidence.

[A] You can tell that we are back to approval because opinions on obesity vary between time and place. In some societies, being 'pleasantly plump' is regarded with favor.

Remember, though, that we are dealing now with a society of *adults—*they are *capable* of using Perceiver logic. Children started out with emotional 'logic'—there was no choice. Therefore, they needed special situations which allowed them to operate under emotional 'truth,' and which helped them to develop adult thinking so that they could enter adult society. Grown-ups, in contrast, are capable of both learning and practicing Perceiver thinking in the real world.

Note that this puts a different slant on the label of 'child' and 'adult.' In today's society, a child is accepted as an adult when he reaches a certain biological age, regardless of his mental maturity. I suggest that a child becomes an adult, rather, when he has gained the *mental* ability to act and think like one. When all people in a society are maturing at similar rates, then it is possible to pretend that biological age is related to mental maturity. But, if one is to compare so-called adult society in dissimilar places such as Africa, Asia, Eastern Europe and North America, then I suggest that one must take into account the fact that age and adulthood are not necessarily related.

As before, I would like to make two major suggestions, one related to the fact that conscience involves time, and the other linked to its relationship with generality. We will start by looking at time, and then this discussion will lead naturally to generality.

I suggest that the connection between rules and time can be taught to adults through *opportunity*. An opportunity is a result which can be achieved by performing some action—over time. It is not an instant payback. Rather, it is a matter of sowing and reaping. The United States, for instance, has often been called 'The Land of Opportunity.' The 'American Dream' itself is based in opportunity: Work hard and you will be successful. On the whole, there is some validity to this 'American Dream.' At time of writing, the United States is the world's richest nation and its only superpower. Yet, when we look at American society, we find that this paradise is often blighted with crime and poverty. Why? I suggest that it is because the American system does not distinguish between various *types* of opportunity.

Suppose, for instance, that I come across a beautiful leather jacket. Here is an *opportunity*: I can steal the jacket and make it mine. But, let us analyze the type of mental circuit which is driving this behavior. It starts with a Mercy experience, involving me and the lovely leather jacket in close proximity. This situation is associated with a strong emotion—I *want* that jacket. If Perceiver confidence is weak, then the feelings of the event will mesmerize Perceiver thought into 'knowing' that me and the jacket belong together. This emotional 'truth' will override any other Perceiver facts about connections between people and objects. In

other words, I will see it, 'know' that it is mine, and take it without feeling any pangs of guilt, even though it does not belong to me. On the other hand, if my Perceiver observer is awake, then it will look for a *permanent* connection between object and person. I will see the jacket and think, "Oh, someone left their jacket here. Let me see if I can return it to its owner."

If our goal is to encourage Perceiver confidence and to discourage emotional 'truth,' then we will try to uphold ownership and prevent theft. Adults will band together, accept the principle of ownership, agree to respect the private property of others, and punish those who take objects which do not belong to them. This is the foundation for government law.

Suppose that someone does steal the jacket. How should society respond? It should help the offender to learn Perceiver confidence.[A] Is this lesson taught by putting a person behind bars? No. Locking up the criminal teaches him that bad Mercy experiences should be blocked off, because society regards him as a 'bad experience' and it has quarantined *him*. This is how Mercy thought responds to pain when it is totally *free* of Perceiver rules; it is the path of 'multiple personalities.' Is it necessary to lock up some criminals? Yes, this is society's safety valve for extreme crime, just as multiple personalities are a mental safety valve used by children who are subject to extreme abuse. But it should not be the normal response, just as people with multiple personalities should not be regarded as typical humans. Instead, the goal should be to teach the criminal how to pursue opportunities which are based in Perceiver logic.
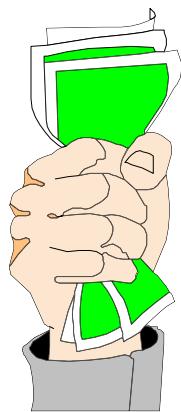
That brings us to our second type of opportunity. This is the concept of *creating* wealth for myself—in place of appropriating that of others. When we examined principles of childhood training, we saw that parents could only provide the *environment* for Perceiver thought. This milieu created a mental vacuum which drew into itself the contents of common sense. Where was this common sense learned? In the real world. Similarly, I suggest that government—the 'parents' of adults who live under it—cannot *teach* common sense. Instead, it can only create a climate within which opportunity and common sense may grow.

How to teach time-oriented Perceiver thinking to a group of adults:
- Permit opportunities that require Perceiver confidence.
- Squelch opportunities that do not need Perceiver confidence.
- Step out of the way and allow society to guide itself.

[A] I suggest that restitution can play a major role in lesser crimes. If a person must repair the damage that he has done, or pay for the goods which he has stolen, then he learns that every opportunity carries with it an associated cost.

This is what the average businessman will tell you. What he wants is a stable regime that protects private property without stepping in and taking his wealth away, and that gives him the freedom to pursue opportunity without removing this permission later on. The government creates the climate. *He* creates the wealth.

If this system is to work, then I suggest that there are a few other types of opportunity which need to be *eliminated.* One is the opportunity of government to take wealth from the individual. When a person or company is making money, the temptation (remember that word?) is for government to step in and to demand an extra share of the riches. Those who try to pursue opportunities in third world countries will tell you that this type of political opportunism does not encourage the creation of wealth. I suggest that the underlying problem again is emotional 'truth.' The emotion of seeing wealth overwhelms Perceiver thought in the government official and causes him to 'know' that he and some of that wealth belong together. This produces an economy based in bribery and corruption. It may be as blatant as 'officials' manning roadblocks and demanding money from passing cars, or it may come in the more subtle form of encouraging some business venture and then changing the regulations afterwards.

But, how did we get into a discussion on *economics*? Ah, that is the mystery of capitalism: "Give people the freedom to pursue opportunity and they will create the most marvelous economy that you have ever imagined." Why? The average free-enterpriser does not know. He simply repeats the mantra, "Freedom creates work." [A] In essence, if a political *vacuum* is created which is consistent with Perceiver confidence, then this *vacuum* will be filled by the common sense of a modern economy. Is a modern economy based upon Perceiver confidence? Very much so. People interact on the basis of contracts—stable Perceiver rules which guide their behavior, regardless of individual experiences. They trade by using money, a factual way of comparing the value of one object with that of another. And, businessmen always talk about *confidence* in the economy, especially when they confront emotional storms of economic uncertainty. How and why does business work? We will study this question later when we

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[A] Notice how technology is being used to build an *external* bridge between subjective and objective. Modern transportation, communication and production provide the external infrastructure which makes capitalism possible. This external network acquires 'life' as people get subjectively involved. Meanwhile, *mental* connections between subjective and objective remain unanalyzed, reduced to the level of platitudes and mantras.

examine Contributor thought. For now, notice that whenever a vacuum exists which is consistent with rational thinking, it is filled by something which follows common sense and which functions fairly well.[A]

Unfortunately, none of this amazing stuff will work unless two more opportunities are stifled. The first is the opportunity of *physical force*. Suppose that I am a one hundred kilogram 'gorilla' and I happen to see a fifty kilogram weakling wearing a brand new pair of runners—in my shoe size. Here is an opportunity. I can force him to give me the runners. Or, suppose that I am a fifty kilogram weakling with a gun who happens to see a one hundred kilogram gorilla with a nice pair of runners—also in my shoe size. Now the *runt* has the force: "Bang, bang, you're dead. Thanks for the runners."

Why do teenagers kill each other over a pair of shoes? Because, modern man with his civilization is capable of becoming a total savage, with a mind completely governed by emotional 'truth,' where 'might makes right.' Notice the logic. With emotional 'truth,' the biggest emotional experience defines the 'facts.' Therefore, if I am a bully with big muscles or powerful weapons, then my importance defines Perceiver 'truth.' When you and I happen to meet, then my emotional status will convince my Mercy thought that all experiences center around me, and my Perceiver observer will be mesmerized by this emotion into 'believing' that you, me, and your possessions all belong together—under me. Within my mind, you cease to exist as a separate entity, and because I have the physical force, I can beat you up, or put a bullet through your head. Will I feel guilty? No, because I define 'truth.'

So, how should society respond to savages such as these? Should we 'lock them up and throw away the key'? No. I suggest that this reaction *reinforces* their existing primitive mindset. Why can they murder without giving it a second thought? Because Perceiver mode, the observer which produces the 'second thought,' is completely mesmerized by the emotions of the moment. Therefore, if society lets them 'rot behind bars,' then it is confirming to these criminals that bad experiences can be blocked off permanently without a second thought.

[A] I am not suggesting that capitalism is the *complete* answer. This is because it deals only with physical wealth. However, within its realm of expertise, it has performed better than any of the alternatives.

If incarceration is not the answer, then what about *re-education*? If we train them, then they should see the error of their ways and reform, right? Wrong. You see, they really *are* savages, and words mean nothing to them. Instead, the only language which they understand is brute force. If we want to communicate with them, we must speak in terms of *force*.

Ah, what we need then is *boot camp*. Treat them like the marines: "Yes, sir! No, sir! I will polish my boots and do four hundred more pushups, Sir!" While this approach may have some benefits, I suggest that it also suffers from a fatal flaw, because it is based in the concept that 'might makes right.' The fundamental problem is that the Perceiver observer in the criminal is totally mesmerized. That is why he has no conscience. Boot camp *replaces* one hypnotic master with another, but leaves Perceiver thought hypnotized.

I suggest that the solution involves the natural world and common sense. Send the criminals to a wilderness camp where they have to face *natural* foes. Or, put them on a sailing ship where they must learn to battle wind and wave. Give them a positive goal—something they can build, or some place that they can reach.[A] Give them a 'backyard' where the true enemy is their *lack* of Perceiver knowledge and confidence, and not the *presence* of some Mercy person. *That* will teach common sense and natural opportunity. These types of rehabilitation programs do exist and the evidence suggests that they are successful.[B]

[A] Robert Hughes, in his book *The Fatal Shore*, analyzes the British prison colony of Australia, and calls it "the most successful form of penal rehabilitation that had ever been tried in English, American, or European history." Convicts could not only work their way back to freedom, but with a 'ticket of leave' could become butchers, farmers and mechanics (*Globe and Mail*, August 11, 1997).

[B] What happens if there are too many criminals? Then, law-abiding citizens must themselves emigrate to another society, for their own personal safety. There, they can build a positive alternative to the brutality which emerges when lawless men congregate. But what if a country turns evil and attacks its neighbors? Then a war of self-defense may become necessary. War is terrible, but at least it tests skills and knowledge, and the rebuilding which occurs when it is over will teach common sense. One thinks, for example, of the postwar economic recovery of Germany and Japan. But what if an evil country takes over? The fall of communism suggests that even this is not the end, and that rebuilding is still possible.

Let us look now at the second 'opportunity' which society needs to stifle if common sense is to emerge. I have suggested that government can encourage adult thinking by thwarting opportunities which are not based in Perceiver logic. This ability to thwart opportunities can *itself* become an opportunity. The most blatant example is the *lawsuit*. If you want to get ahead, sue your opponent—it is the new 'American Way.' Drag him into court and convince the judge to block what he is doing. Better yet, have the court take money from others—the more the better—and give it to *you*. What an opportunity. As for those who prefer more subtle methods, there is always government aid.[A]

I suggest that any dependence upon the courts or upon government assistance promotes childish thought. This is because government laws are made and enforced by *people*. When I pursue opportunity through the courts or through government programs, my goal is to influence the opinions of significant people. In other words, I am attempting to determine 'truth' by manipulating emotional experiences. Common sense and natural opportunity become side issues, peripheral to persuading the authorities to see things my way. Why? Because 'facts' and facts cannot coexist. If emotional 'truth' is lifted up, then logical facts are automatically suppressed. The result is a government which carries out exactly the opposite function to that which was originally intended. Government was supposed to *thwart* those who followed emotional 'truth.' Now it is infected with the disease that it was designed to cure.

I suggest, in fact, that government intervention frustrates natural opportunity in four main ways. First, it *warps* the playing field. This is because there are now two regions of overlapping opportunity—which are mutually incompatible. One is based in natural law and common sense; the other is rooted in the pursuit and manipulation of official decision and legislation. The first uses Perceiver confidence, the second exploits emotional 'truth.' As we know, these two types of knowing fight each other within the mind. When they collide, Perceiver thought is thrown into the threshold of confusion. Imagine trying to follow opportunity when you don't know which facts apply to your particular situation.

[A] If government runs a program which is based in natural law, then it can do a fairly good job. This is because there is enough natural feedback to limit government interference. One thinks of telephone networks, space agencies, power grids, and military procurement. However, even here the tendency is for political manipulation to overturn rational thought.

Second, government meddling adds *red tape*. Suppose that a person wants to follow Perceiver logic. It is not enough for him to learn common sense. In addition, he must memorize hundreds of arcane laws, and run through scores of byzantine regulations. All of these additional steps have nothing to do with the opportunity itself. But, if they are not followed to the letter, then government will step in and thwart the opportunity.

Third, justice is *denied* to those who need it. Suppose that someone's personal safety or private property is violated. If he goes to court, he finds himself immersed in an alternate reality where emotional 'truth' is pre-eminent. And, because 'truth' and truth cannot coexist, Perceiver facts and confidence will be shoved aside.

Finally, justice is *delayed.* This is because court cases are prolonged, and therefore they clog up the system. Why? Because a law system which pursues emotional 'truth' is a contradiction in terms. Law, by definition, is a Perceiver belief which applies to many individual Mercy experiences. Emotional 'truth,' in contrast, roots itself in single experiences and isolated cases. Therefore, the more that courts and politicians accept emotional 'truth,' the more they have to decide exactly which so-called *universal* law applies to each *individual* case—Perceiver truth is adjusted in the light of emotional 'truth.' Thus, before a case can even be tried, officials will determine what evidence is permissible, which rules are pertinent, who sits on the jury, and so on and so forth. Similarly, before a politician makes a decision, he will consult with all of his special interest groups.

Before we go on, I suggest that we have just discovered the method by which a society teaches its citizens that Perceiver rules are connected with *generality*—it uses justice. When a person comes before a court or some other government agency, he loses his individuality. Instead, he is reduced to another example of 'Regulation 37.4, Subsection D.' That is what makes justice work: The same rules apply to everyone. It does not matter who you are; you will be treated in the same way. This teaches the individual that it is possible to discover Perceiver rules which are general, and which do not depend upon specific Mercy experiences. At least, that is what happens when government is just. But, if the system becomes corrupt, then this lesson of *generality* is lost. Rather, people learn that it is the *specific* Mercy person and his emotional status which is all-important.[A]

How can a corrupt justice system or bureaucracy be reformed? Should the legal loopholes be plugged with more laws? I suggest not. This simply adds more emotional 'truth' and gives further ammunition to lawyers and bureaucrats. It falls into the error of thinking that opportunity lies with government and its regulations.

[A] We will see later that it is also possible for government to learn the lesson of generality *too* well.

Instead, I suggest that the vacuum should be filled with common sense and logical thinking. What vacuum? The one that is left when everyone focuses upon emotional 'truth.' The true opportunity, the true generality, lies with natural law and Perceiver confidence, and when most people are concentrating on manipulating man-made systems, then the field is left wide open for rational thought. There is no competition.

I discovered this principle during my research. I often felt that I was working within an intellectual vacuum. Why? Because most others were concerned with people and their opinions, whereas I was a stubborn Perceiver engineer trying to use Perceiver thinking to work out the facts. The downside was that I did not have much status—it was appropriated by others who were trying to be important. The upside was that I generally found myself working in virgin territory, and I stumbled upon one discovery after another.

I suggest that justice in government is restored in the same way. In essence, you ignore the system and you pursue common sense.[A] You forget about emotional status and you proclaim the facts. At some point, common sense will triumph over emotional 'truth.' Why? That is the magical thing about justice. Eventually it prevails, if given a chance. But why? This is one of the major questions which we will address later in this book. What fills the vacuum? I suggest that it is common sense based upon *mental* principles of cause and effect.

Do you see why *I* spent years of my life putting thoughts down on paper? I want to reform government and re-establish justice. I attempted to use Perceiver logic within the system and was suppressed. I offered to teach Perceiver thinking to the average person and was ignored. I tried to pursue Perceiver strategy as a lifestyle and was stifled. In each case, the enemy was some form of emotional 'truth.' As a result, no path was left open to me except that of revolution. Not a revolution of weapons. That method cannot succeed because it uses force to impose 'truth' upon its opponents. Rather, I seek a revolution of *thinking*—a paradigm shift. As the saying goes, the pen is mightier than the sword.

Note that we have gone *beyond* capitalism and economics. Capitalism tells me how to amass *external* goods. True justice shows me how to acquire *internal* riches. History suggests that inner wealth will always spill over to create external luxury. Similarly, when internal possessions are lost, then it is only a matter of time before external riches disappear as well.

[A] Ideally, the system should thwart those who pursue emotional 'truth,' and give freedom to Perceiver guided opportunity. If this is not what happens, then one reforms the system by acting *as if* it is so. This does not mean *abolishing* government. As long as people follow emotional 'truth,' government is necessary.

What is the ultimate internal possession? I suggest that it is my *identity*; it is **me**. Here, I suggest, is the ultimate opportunity—a chance to go beyond amassing wealth to *becoming* wealth. Let us look now at the process of creating a valuable identity.
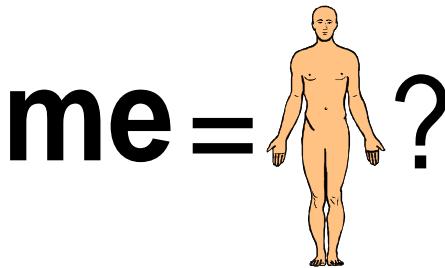
ME

We have completed our journey through objective and subjective, approval conscience and natural conscience, and the rule of law. Now, finally, let me suggest a definition of **me**. I hope you are not too disappointed. **Me** is simply the set of experiences on which Mercy thought can continue to concentrate.[A] My **me** differs from your **me**. I suggest that it is our finite physical bodies which are responsible for this distinction: I look out at the world through a different pair of eyes than you do; I manipulate the world with a differing set of hands; my brain and body occupy a different physical location. You and I may know the identical facts, have the same understanding and develop similar skills, but try as we may, we simply cannot be in the same physical space. Whenever we attempt to bring our bodies too close together they bump into each other and refuse to move any closer.

Me is the memories on which Mercy mode can continue to concentrate.

The close relationship between our **me** and our physical body is illustrated by our behavior. Most of our attempts to change **me** involve alterations in our physical appearance: We put on disguises in order to pretend that we are someone else, we cover up our body in order to hide who we are, and we go on diets or buy new clothes in order to project a new image of **me**.

What, fundamentally, *is* a physical body? It is just an object. In the same way that a 'car' is a combination of wheels, doors, motor and other 'body' parts arranged in some specific way, so my physical body is a combination of legs, arms, head and other body parts arranged in a particular manner. This similarity is also evident in neurology: The same area of the brain—right parietal cortex—is responsible for *both* object recognition and body recognition. The same mental processing which tells me that wheels and doors belong together in a car also informs

me =

[A] Remember, whenever referring to the Mercy experiences of personal identity, I put the word me in bold case: **me**.

me that legs and arms link together in the human body.

Because our bodies are only objects, we sometimes feel that **me** is also nothing more than an object. In response, we generally downplay the connection between **me** and my body: The man likes to feel that he is more than a walking wallet; likewise, the woman does not want to be treated as a sex object. Obviously, the relationship between **me** and our bodies must be quite strong, or we would not feel so driven to assert that we are more than just our physical bodies.

So, in what way is **me** more than my body? Let us see if we can piece together an answer from what we know thus far. First of all, *object recognition*, we learned previously, is carried out by an interaction between *automatic* Mercy thought and *automatic* Perceiver strategy. We also discovered that the *internal* worlds of Mercy and Perceiver thought use the same type of processing as *automatic* Mercy and Perceiver strategies. If the human body is an object, and if automatic Mercy and Perceiver thought work with objects, then maybe the 'more than just my body' part of **me** involves the *internal* worlds of Mercy and Perceiver thought.

Now we know that we must be getting warm, for haven't we said that experiences are pulled into the internal world of Mercy strategy through the step of *identification*, and this definitely *is* related to **me**. But, we have learned that the interaction between the internal world of Mercy strategy and the internal world of Perceiver thought involves all sorts of messy factors such as confidence, emotion, 'facts,' belief, conscience, and guilt. In other words, as soon as **me** moves beyond my physical body and enters the internal world of Mercy thought, then **me** encounters all of these weird and wondrous effects. You can see why we find it so easy to equate **me** with our physical bodies? That way we don't have to worry about hard questions such as self-image, identity, and the interaction of **me** with belief and conscience. On the other hand, maybe we can beat the philosophers at their own game and come up with some solid answers. So, if we feel sufficiently brave, let us take our trusty map of the mind and plunge now into the caverns of the ego.

ME and Mercy Identification

We begin with another look at identification. When I identify with some experience or situation, I am acting, I suggest, as if it is **me**. A child, for instance, will identify with certain toys and clothes. Whatever you do to those objects, the child feels that you are doing to him. As adults, we often identify with our work. If the company suffers, then we feel that we are hurting. Similarly, if the company does well, **me** also feels good. The sports fan identifies with his favorite team. He agonizes over its defeats; he exults over its victories. He feels as if it is actually him who is down on the field playing in the game. The movie viewer often identifies with the

image on the screen. He also feels that it is really him who is going through the agonies and the ecstasies of the plot.

The young child has no control over identification. As I mentioned before, any emotional experience which he encounters overwhelms his internal Mercy world and becomes part of his identity. In contrast, we as adults can usually *choose* the experiences with which we will identify. When we watch a movie, we may either detach emotionally or else *enter in* to the feelings of the moment. When we encounter emotional situations in real life, we also generally have the choice of pulling back or identifying.

Many sales techniques attempt to bypass our mental defenses so that we will identify with the product. Their goal is to gain entry into the internal world of Mercy strategy from the doorman guarding the entrance. For example, a relief agency may publish pictures of starving children in Africa, hoping to trigger sufficient emotion within our minds to force the image into our internal Mercy worlds. The movie may jump directly from a scene of domestic peace to a vivid portrayal of some violent crime, hoping to catch us with our emotional guard down.

Another common technique is to appeal to our sense of duty or guilt. *Duty* means that some important person or institution already living within my internal Mercy world, with whom I have previously identified, gives me approval for doing an action and disapproval for not doing it. When guilt is triggered, then I feel that I must act in order to avoid identification with some awful Mercy result. Duty and guilt both play with identification—it is evident, therefore, that this is a strong mental influence.

Saying it again, identification is the method by which I either *choose*, or am emotionally forced to choose, what will be **me**. However, as I mentioned earlier, **me** is also connected strongly with my physical body. I suggest that many problems with **me** are caused by a mismatch between these two methods of defining **me**. That is why I described **me** not as the experiences with which I identify, but rather as the experiences on which I can *continue* to *concentrate*.

It is easy for Mercy strategy to identify with experiences which are not directly connected with my body. Suppose, for instance, that I am watching a football game, or engrossed in a movie. As soon as I turn my eyes away from the scene, shift in my seat, or think of the office or home, my attention is pulled to some other topic. This is because my physical *body* is actually reclining in an easy chair. It is not participating in the action. The office or home comes to mind because that is where my *body* spends much of its waking time. I have used Mercy identification to decide that **me** will be part of the game or the movie, but my body tells me that **me** is something totally different. As one person put it, if we focus on the physical bodies, then a professional sports event is really twenty people in desperate need of rest watched by twenty thousand others in desperate need of exercise.

Or, suppose that the Queen of England is on a royal visit and that she happens to stop where I am standing, shake my hand, and chat with me. Very likely, I will identify strongly in Mercy strategy with this incident. For weeks I will probably tell everyone that "I talked with the Queen," and I will cut out all the articles in the paper about the event and place them in my scrapbook. By identifying with this isolated experience I have made it part of **me**; I have pulled it into my internal world of Mercy thought. However, what will my physical body say about this definition of **me**? Five minutes after the event, it will be going one way while the physical body of the Queen will be traveling another. In fact, it is likely that our paths will never cross again. Therefore, as far as my body is concerned, this incident really has very little to do with **me**.

Let me see if I can illustrate the conflict between these two ways of defining **me** with the help of an analogy. We could compare the Mercy internal world to a room with furniture in it. Suppose that I am in my living room, and I decide to identify with the illusion that I am really in my bedroom. What will happen? I will continually bump into the furniture and hurt myself as the external world tries to convince me that I am actually in the living room and not in the bedroom.

There are two ways of defining **me**:
- Mercy thought may identify with emotional experiences.
- My physical body and environment can bring experiences to mind.
- These two forms of identity generally conflict with one another.

I suggest that this illustrates clearly the two conflicting concepts of **me**. All the experiences associated with my physical body build up a set of 'furniture' within my internal Mercy world. This 'furniture' is fairly solid. It became that way as I learned to cope with the limitations and the feelings of my physical body. On the other hand, with Mercy identification I can take any experience at random and stick it into the 'room.' I can pretend that the sofa is a bed, that the empty space in the middle of the room is occupied by a table, or that the ugly chair in the corner does not exist. However, if I try to *move around*, then I find that I keep bashing my shins against the furniture. In other words, if I attempt to identify with experiences which do not match up to my *physical* abilities, then I will keep coming up against the limitations of my physical body—either I do not have the requisite knowledge and skills, or I look wrong, or I am in the wrong place, or I live at the wrong time.

Maybe this is why we do most of our identifying while sitting quietly in a chair: We go to a concert and sit; we attend a church and sit; we turn on the television and sit; we watch the baseball game seated in a chair; and we play a computer game—sitting. Any movement we do is limited to polite applause, pressing of buttons, waving of arms, and occasional standing up and sitting down again. Only our voices are permitted free expression—sometimes. By keeping our physical bodies passive, we stop the **me** of our body, for a time, from disturbing the **me** of Mercy identification. It is as if we set aside our physical containers for a while and become disembodied emotional sponges—couch potatoes with feelings.

So why do we insist on banging our mental shins against the furniture? Why do we find identification so tempting? I suggest it is because we are lazy. We want to get immediately to some destination without making the journey; we want to eat our cake without baking it first; above all, we want to have fun, immediately, without effort, and without end. Dragging our bodies along is literally a drag. It takes time to move the physical container from here to there, to teach it skills, and to whip it into shape. It is much easier simply to jump directly to the goal with Mercy identification, or to escape immediately from the problem by suppressing unpleasant memories.

Guilt, ME and Identification

We begin to see now why guilt is such a problem. Let me explain it more clearly. Remember that conscience is programmed when Perceiver thought knows that some good Mercy experience will lead to a painful Mercy result; guilt in contrast occurs when the first Mercy experience becomes *part* of **me**: If the *first* Mercy experience is part of **me**, then Perceiver strategy predicts that the unpleasant result will also become part of **me**.

The problem with guilt is that it usually involves my *physical body*: Either a certain action was *done* by my body, or my physical body *occupied* a certain location, or someone else saw my physical body at a certain place or with a specific person. In all these various ways, the **me** that is associated with my physical body declares that I am guilty, that **me** really *did* commit the crime.

But why is guilt intensified by the presence of a physical body? Because the body acts like mental glue. First, it 'sticks' to my mind. The human mind lives within the body; it requires the body as a container. Second, the body 'sticks' to the situation. Whenever I do an action, many

parts of my body are involved, such as hands, feet, bones, and muscles. All of these body parts have direct connections to my brain and feed my mind with information. It takes a lot of mental effort to suppress all of these memories. Third, my body 'sticks' together. My mind may fall apart, but as long as I am physically alive, my body stays in one piece. Therefore, the many memories associated with my body also tend to remain connected.

So how do I escape feelings of guilt? I suggest that, as usual, I often take the easy way out. If Mercy identification can be used to make **me** feel *better*, why not use it, all the more, when **me** feels *bad*? By identifying with something good, I can pull my attention away from what is bad. As the marketing experts might say: "Is your life boring? Are you getting nowhere fast? Are you plagued with guilt and uncertainty? Add zzzzzip to your life with Mercy identification!"

Suppose, for example, that I am stuck in the futility of a useless job. I can escape my sense of failure by identifying with a professional game of sports in which the rules are clear, the progress is certain, the results are final, and the athletes are talented and skilled. Or, suppose that my image of God is that of a Supreme Being sitting in heaven, glaring at me, and plaguing me with thunderbolts of destruction. As an antidote, I can go to a church and identify with Mercy experiences of singing about a God who loves me and cares for me, and join my **me** to mental Mercy images of goodwill and acceptance conjured up by the words of some charismatic and caring preacher.

If **me** could be compared to a room, then guilt is like a stain on the carpet or a tear in the sofa, and Mercy identification is like the magic wand which waves it away. If the sofa is wrecked, I point the wand, invoke the spell of identification, and the sofa is gone. If the carpet offends me, another wave of the wand suffices to remove it from view. If reality unkindly bumps me up against some of the 'disappeared' furniture, then I pull out the wand and—zap, it is gone again.

For some of us, identification is the main way in which we remove feelings of guilt, and our mental wands of magical disappearing are well worn. However, Mercy thought is associative, and teleported mental 'furniture' has a way of returning at inopportune moments—just when we don't want to stumble across it. Some of us have such problems with reappearing mental furnishings that we hardly dare to feel for fear of bumping our mental shins on the protruding edges of some undesirable inner Mercy experience which has decided to come back for a visit.

Catharsis

There is a more subtle technique for removing guilt. Mercy identification in this new and improved method is exploited to *repair* mental furniture. If the carpet has a mark, rather than disappearing the soiled floor covering, I identify rather with the Mercy experience of a *clean* carpet. If the sofa is torn, I do not attempt to teleport it into oblivion, but identify instead with a repaired sofa. After all, once a memory has made its way into the internal world of Mercy thought, it cannot be made to *disappear* once and for all. Rather, it can only be suppressed, and we just stated that memories which are repressed tend to come back to haunt us.[A] Therefore, I can get around the problem of reappearing 'sofas' by the 'novel and improved technique' of making sure that the 'clean' experience with which I identify is *exactly* the same as the offending object in every detail except for the smudge or the flaw. That way I never find myself smashing into rematerializing mental furniture because I am not using Mercy identification to *move* furniture, only to *clean it up*.

Rather than give an immediate illustration of this mental repair work, let me quote from the ideas of Aristotle, the great Greek philosopher, in his analysis of the theater form known as *tragedy*.[10] He described this kind of play as a *catharsis* of the emotions, "transferring them from our own predicament to the sufferings of the tragic hero." Let us analyze the various steps which he said are required for repairing damaged mental 'furniture,' quoting from the words of Aristotle himself when appropriate.

First, according to Aristotle, I must start with a piece of good mental fabric. Since Mercy identification works with experiences and **me**, I need a set of experiences involving people with which Mercy strategy can identify. Therefore, I will *create* a situation involving people by *acting it out*— hence a *theater* of tragedy. What better way to identify with Mercy experiences than to sit in a chair and watch a group of people *acting out* a certain plot. One is safely passive, encased within beautiful clothing, sitting in a pleasant environment, and surrounded by hundreds of other

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[A] We will see later that the only lasting way to remove 'mental furniture' is to use Perceiver thought to disassemble the unpleasant 'object' into its component parts and then to reassemble these pieces into a more desirable form. We will also see that the counterfeit alternative of 'disappearing' the object involves Exhorter thought, which lies as we might expect at the foundation of imagination.

people doing the same thing, thereby giving implicit approval to the entire undertaking.

The two **me**'s generally fight over feelings of guilt.
- The **me** of identification wants to identify with nice memories.
- The **me** of the physical body insists upon sticking with the facts.

As the physical **me** grows, the emotional **me** loses its ability to identify.
- This forces **me** to live with feelings of guilt.

Second, I make sure that the mental fabric is nice and clean. Therefore, the play will center upon a tragic hero who is "a person of eminence and in enjoyment of marked good fortune." "The stories of the gods and heroes…in accord with opinion. They are suitable material for the artist, and in spite of their ethical inferiority may be idealized and ennobled by artistic treatment." This combination of pleasant surroundings together with the emotional status of heroes and gods leads naturally to Mercy identification: In the hero portrayed on stage, "we see ourselves, and in his fate our possible doom, and we weep and shudder accordingly."

Now that the fabric has been constructed and pulled into the internal world of Mercy strategy, it can be used to repair mental furniture. The key here is that the tragic hero is similar to me and that he experiences the same downfall as me, but without the stain of guilt. In other words, the piece of fabric fits but has no dirt: "The hero must be neither too good nor too bad, and his misfortunes must appear 'brought upon him not by vice or depravity, but by some error in judgment,' due to inexcusable carelessness, or a fit of passion, or some other weak spot in an otherwise upright character…To produce the best tragic effect, the downfall of the hero must be sudden and unlooked for." Tragedy is sudden so that Mercy identification receives no warning that might cause it to disengage prematurely.

The result of all this effort is "to turn a normally painful situation into an esthetically pleasurable or, in other words, into a beautiful one." This means that the furniture has been repaired and that the blot of guilt has been removed.

Now that Aristotle has told us the method, let us see if we can analyze why it is so effective at removing guilt. First, let us remind ourselves of the underlying mental mechanism: Guilt occurs when Mercy strategy has identified with some experience and Perceiver thought believes that this Mercy experience will lead to some future undesirable result. With this in mind, let us walk through the steps described by Aristotle.

First, we have a pleasant Mercy milieu filled with important people. After all, how could Aristotle add more emotional status than by casting gods and other heroes. The result in Mercy strategy is identification. However, what about the Perceiver observer standing next door? Chances

are that it will become at least partially mesmerized by the emotional glare of this Mercy identification. The situation being viewed on stage, therefore, becomes a source for 'belief'; the connections of the plot become a basis for absolute 'truth.'

But, what type of 'facts' are being shown on the stage? What type of 'truth' is Perceiver strategy swallowing? On the one hand, no mental 'furniture' is being moved: The Greek gods are very human in their desires, ambitions, foibles and shortcomings. They fight when provoked, betray others when it is in their best interest, jump into bed when the opportunity arises, and seem to stumble from one mistake to another. Unlike the royalty of today, they are not placed upon any pedestal of virtue. Therefore, the person watching the play will have personally encountered real life experiences much like the ones which he is viewing on stage.

On the other hand, mental 'furniture' *is* being cleaned. Specifically, any Perceiver connection between cause and effect is being denied. The hero is not *responsible* for his failures, rather he *falls* into tragedy. There is no connection between the actions of the hero and his fate. Instead, his downfall occurs suddenly and without warning. In other words, the purpose of this exercise is to mesmerize Perceiver strategy into losing its confidence that 'bait' and 'hook' are related. That way, Mercy strategy can identify with the pleasantness of the 'bait' without having this good feeling marred by also being reminded of the agony of the 'hook.'

However, has the sofa *really* been fixed? Is the carpet *truly* clean? I suggest that the problems with both the sofa and the carpet remain unaltered. What has changed is the Mercy *perception* of the situation. The Perceiver 'mirror' has been warped and Mercy strategy now sees a different image. Rather than feeling bad about the dirt and the tear, Mercy thought now feels that the gods themselves approve of his mental mess. The Mercy problem has not been *solved*. Instead, Mercy thought feels *good* about the situation. Mercy identification has managed "to turn a normally painful situation into [something] esthetically pleasurable."

Of course, we know that we are much more sophisticated than the ancient Greeks. We have science and technology. That way we can pipe our soap operas directly into the homes of each individual and allow every person to practice this emotional catharsis in the privacy of his own living room, coddled in the cozy comfort of his reclining easy chair.[A]

However, I suggest that our methods of catharsis suffer from the same fatal flaw as the tragedies of the Greeks—our feelings are changed, but the problem remains. If we could compare conscience to a warning light on a car, then catharsis is like responding to the brake warning light by reaching

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[A] It appears that a great number of programs on television can be classified as either escapism—using Mercy identification to make **me** feel good, or catharsis—using Mercy identification to stop **me** from feeling bad.

under the dash with a pliers and clipping the wires that lead to the bulb. We feel better because the light is no longer on—guilt no longer makes us feel bad. However, the problem with the brakes has not been solved.

How can we know that the problem is *not* solved? Simple. A tragedy has a *bad* ending. If the problem was cured, then the play could have a *good* ending. However, the fact that the play, or movie, or book, has a *tragic* conclusion indicates that we *know* that the problem is still there and that the warning light really *was* trying to warn us of some awful event.

But why *must* there be a tragic ending? I suggest that this is where Perceiver common sense enters the picture. For a while, it is generally possible to pretend that everything ends well, that the hero and the heroine ride off into the sunset and live happily ever after. However, eventually the connection between cause and effect occurs so often that Perceiver strategy is forced to conclude that they really *are* related. Once this stage is reached, then good endings are no longer possible because they are no longer *believable*. If a good ending occurs, then the Perceiver observer stands up and asserts that this is not plausible, because he has learned by now that 'the behavior of the hero' and 'good endings' do *not* belong together. In other words, when it comes to knowing what is 'false,' the Perceiver observer can no longer be mesmerized. The Perceiver observer can only be fooled now into 'believing' what is 'true.'

Therefore, the only remaining option for successful catharsis is to accept the Perceiver assertion of what is 'wrong' and present a play with bad results. Since the Perceiver observer knows that the connection between 'normal behavior' and 'lasting good results' is 'false,' the 'facts' about the bad ending will make it past the doorman standing guard at the entrance to the Perceiver internal world—the plot will be 'believable.' Within the framework of this pre-determined tragedy, the play then tries to deal with the guilt of the hero: He was a nice guy; he did not deserve his fate; he was influenced by his environment; he was not responsible; he had lousy luck, and so on.

Earlier on I suggested that we are more advanced than the semi-barbaric Greeks. This is definitely true. Not only do we use technology to introduce universal catharsis on demand, but we have also discovered medical advances which now give us a totally new method of catharsis called the *syndrome*.

None of us likes to become sick, especially when our physical problems—notice the annoying influence of that physical body again—are accompanied by the nagging feeling that *we* might be responsible for our unpleasant situation. I suggest that a great way of removing this feeling of guilt is with a *syndrome*. The Greek plays told stories of gods. Our syndromes are propagated by medical doctors—individuals who often appear godlike both in their eyes and in the eyes of others. Like the theater of tragedy, the syndrome does not move mental furniture. Rather, it accepts facts with great precision and accuracy. The only twist occurs with the Perceiver link between cause and effect. If our medical condition can be blamed upon a chemical imbalance, a genetic predisposition, an environmental factor, or any other objective cause sufficiently removed from **me** and Mercy identification, then we can suddenly feel much better about our problem.[A]

Our method of the syndrome is much more effective than the tragedy plays of the Greeks. Their 'repair' jobs were often limited to the more obvious flaws: Aristotle suggested murder within the family as the best material for his plays—not what I would call the most subtle subject. On the other hand, with our knowledge of neurochemicals and our ability to form images of thinking itself with brain scanners, we can find syndromes everywhere. Because the brain operates chemically, *all* of our failings can be attributed to an imbalance of some brain compound.

In fact, I suggest that if the model of the mind presented in this book is accurate, then all major personality defects can be traced to some *physical* syndrome: If the mind really can be divided into seven different rooms with each room corresponding to a different region of the brain, then when mental modes are inadequately programmed, we will see on a scanner that the corresponding parts of a person's brain are not operating properly. Therefore, the habitual criminal no longer has a damaged conscience, instead, his frontal lobes are under-activated. He is not responsible for his behavior—he has a syndrome.
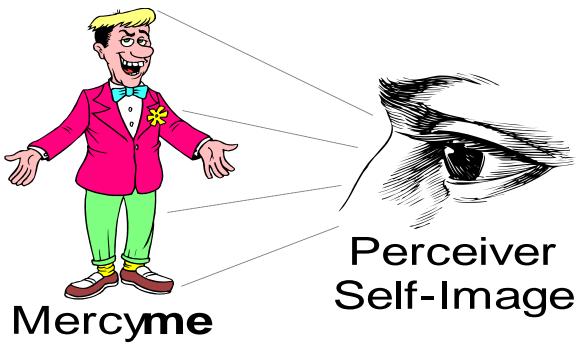
[A] Medically speaking, the syndrome is a valuable concept. A syndrome is a collection of symptoms which occur together, and the first step in curing an illness is learning to recognize the symptoms. However, I suggest that Mercy identification often uses the syndrome as a tool for escaping feelings of guilt.

We have now seen that the same method of Mercy identification can be used both to pretend that we have reached a goal and to make us feel better about a mistake. If the *same* mental mechanism is involved in *both* of these situations, then I suggest that our behavior in *one* area will have a major bearing upon our capabilities in the *other*. Suppose that we use Mercy identification to avoid feeling bad. The result is that we will find it difficult to *reach* our goals. Rather, we will find it much easier to *avoid* difficult situations and to pretend that we have already arrived. On the other hand, if we accept our shortcomings, then we also gain the ability to achieve our goals.[A]

Self-Image

When we looked at the internal Perceiver world, we saw that there was a major collision between the emotional 'facts' provided by culture and the beliefs of common sense. Now we are finding a similar conflict in defining **me**: On the one hand we have the **me** of Mercy identification, whereas on the other hand we have the **me** which results from our physical bodies.

I suggest that the **me** provided by our physical bodies is in fact related to *common sense*. In the same way that the continual repetition of cause and effect in the external world teaches Perceiver strategy principles of common sense, so the repetitiveness of continually being stuck within the same body, with its consistent form, appearance, abilities and powers teaches Perceiver strategy facts about **me**. This is simply another aspect of *object recognition*. If the Perceiver observer sees the same collection of Mercy experiences together enough times, Perceiver strategy will decide that these experiences belong together and will believe that this set of connections is a fact. Therefore, if I look at my body and always see the image of a male Caucasian, then Perceiver strategy will decide that **me** and 'male Caucasian' belong together. Similarly, if I notice that my body can hold on to a violin and make a succession of tuneful sounds, Perceiver thought will believe that **me** and 'violinist' are connected. In contrast, if actions of my body are associated with

Mercy**me**

Perceiver
Self-Image

[A] This subject of self-initiated action will be analyzed in much detail when we examine the Contributor.

experiences of balls crashing into volleyball nets or in other ways going the wrong direction, Perceiver thought will conclude that **me** and 'athlete' are *not* connected.

The result is *self-image*. Notice the difference between **me** and 'self-image': **Me** is a set of experiences located within the *Mercy* internal world, whereas self-image is the set of beliefs within the internal *Perceiver* world which Perceiver strategy forms about the Mercy experiences of **me**.

Me involves *Mercy* thought and Mercy memories.
- Mercy mode continues to concentrate on these experiences.

Self-image involves *Perceiver* thought and Perceiver memories.
- Perceiver mode watches **me** and builds a set of facts about **me**.

The contrast between **me** and 'self-image' can be seen in the behavior of Mercy and Perceiver persons. The Mercy person *identifies* with his experiences. He *is* **me**. He always addresses himself to the person, and not just to some abstract situation or problem. The Perceiver person, on the other hand, feels that **me** is next door. He does *not* identify with his facts. Rather, when he looks at the issues, he generally avoids personal attack, and tries to stick with the principles that define his person and the person of others, unlike the Mercy individual who naturally empathizes with the feelings of the other.

I have suggested that the Perceiver person feels that **me** is next door, but next door to *what*? Next door to *me*? Does the Perceiver person have *two* **me**'s, one here and one next door? In a sense, yes. First, there is the **me** in the Mercy internal world which is programmed by the presence of his physical body. This type of **me** is possessed by every human with a body. Then there is the **me** of conscious thought, which for the Perceiver person is the **me** of living within the room of Perceiver strategy. Put these two **me**'s together and you see why the Perceiver person feels that **me** is an observer looking through a window into the room which contains **me**. If this does not make sense, ask a Perceiver person to explain it to you.[A] To avoid confusion, whenever we use the word **me**, we will continue to refer, as we have thus far, to the network of personal experiences within Mercy strategy.

Let us go further. I have stated that self-image is the set of Perceiver facts about the Mercy experiences which are **me**. However, we know that **me** and emotions are strongly related, and that Perceiver strategy has difficulty holding on to facts whenever feelings arrive on the scene. Therefore, we should find that people have major problems trying to

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[A] We will see later that this feeling of being the observer watching oneself go through life is especially strong with the Facilitator person because he 'lives' in the mental room which is the observer for the entire mind.

integrate self-image, feelings, confidence, and beliefs about themselves. Hmmm. Is there any book on popular psychology today which does *not* deal with this topic? Just put together some combination of the previous words and you come up with a plausible title for a self-help book: "How to Feel Good about Yourself," "Gaining Confidence in your Feelings," "Forming a Healthy Self-image," "Believing in Yourself," "Self-Confidence through Positive Thinking," and so on.

So what is the relationship between these different words? I suggest that we already know the answer. We only need to put together the various pieces which we have developed thus far. Let us look at what we know and see how it relates to **me**, belief, confidence and self-image.

First, notice that self-image and **me** both involve the *internal* world of thought, with **me** residing within the inner world of Mercy experiences and self-image in the internal world of Perceiver beliefs. Second, since Mercy experiences with the strongest emotions force their way into the internal world of identification, we would expect **me** and feelings to be strongly related.

Third, we know that facts enter the Perceiver internal world through the step of belief. Therefore, the relationship between the internal worlds of Perceiver and Mercy thought will express itself as an interaction between belief and **me**. Perceiver beliefs which are formed about **me** will form the basis of my *self-image*. Fourth, we have learned that Perceiver beliefs can only survive if they have sufficient confidence to handle emotional pressure without falling apart. Logically speaking, the level of Perceiver *confidence* which Perceiver strategy has about the facts which describe **me** will determine my *self-confidence*. If the level of emotions associated with **me** rises too high, then Perceiver strategy will begin to experience doubts about **me**.[A]

Feeling Good about Myself

How do I gain self-confidence? Simple. I gain *self*-confidence in exactly the same way that I learn Perceiver confidence in any other area: I enter an emotionally charged situation and I hold on to the facts. If the facts about **me** survive, then self-confidence grows. If the facts about **me**

[A] This is only a partial definition. Here, self-confidence describes an individual's Perceiver ability to know himself accurately. Normally, when people think about self-confidence, they are referring to Contributor strategy—the ability to plan and to act in the middle of emotional conflict. We will see later that Contributor confidence is built upon an assumed foundation of Perceiver and Server confidence and that if either Perceiver or Server thought experiences doubts about self, then Contributor self-confidence will also falter.

crumble, then self-confidence weakens. Now let us use this information about self-*confidence* to look further at self-*image*.

There are two aspects to self image:
- Perceiver mode knows facts about **me**—these are right or wrong.
- These facts relate to Mercy experiences—which are good or bad.

The problem is that there are *two* aspects to self-image, which we tend to confuse. The first is *how* we feel about ourselves—whether we have a good or a bad self-image. This is the *Mercy* emotion associated with the *Mercy* memories which form **me**. The second is *what* we know about ourselves. This is the set of *Perceiver* facts which describes **me**. I suggest that it is these facts which are associated with self-confidence. We label *how* we feel about ourselves in Mercy terms of *good* and *bad*, while *what* we know about ourselves is related to Perceiver judgments of *right* and *wrong*.

As I mentioned earlier, it is easy to confuse these two sets of labeling. If we equate right with good and wrong with bad, then I suggest that we will think that self-confidence goes together with a good self-image, and that a lack of self-confidence means a bad self-image.[A] We may then deal with problems of identity by tackling the *wrong* issue.

The reason for this confusion is that there are two ways of *defining* self-image. We have seen how self-image can be based in Perceiver facts and common sense. However, we know that emotional experiences can also be used to program Perceiver 'facts,' and **me** certainly is associated with strong Mercy emotions. Therefore, let us look at the type of self-image which develops when Perceiver 'facts' about **me** are rooted in Mercy feelings.

Perceiver facts about **me** can be learned in two ways:
- Mercy feelings can impose 'facts' upon Perceiver thought.
- Perceiver mode can look for experiences which are repeated.

These two methods of defining self-image are incompatible.

[A] Remember that we are using the term *self-confidence* here to refer to Perceiver facts about **me**, and not Contributor plans involving **me**. Thus, I suggest that *four* different concepts about self are often mixed together: First, Mercy feelings about **me;** second, Perceiver facts about **me**; third, Contributor plans involving **me**; and fourth, *Server skills* possessed by **me**. We are tackling the Perceiver and Mercy aspects of 'self-confidence' first because they are the primary factors; the other two extend from this interaction.

First, we should remind ourselves how emotional 'facts' are programmed: Some dramatic experience comes along with strong feelings. Mercy strategy identifies with this event. Perceiver thought, observing through the window into the Mercy room, becomes mesmerized by the strength of the emotion. Being hypnotized, Perceiver thought 'believes' that the connections which exist within this *single* emotional experience are 'facts' which describe how *all* similar experiences are held together.

Now let us analyze what happens when I encounter some extraordinary experience such as chatting with the Queen of England. First, the dramatic situation comes along, in this case in the person of the Queen. Second, my internal Mercy world identifies with this experience.

If my Perceiver observer has sufficient confidence, then it will look at this emotional Mercy situation, agree that it truly is something special, but decide that, while it was a nice experience, it isn't really *me*. Why isn't it **me**? Because it does not *repeat*, and Perceiver strategy wants to put faith in connections which are *repeated.* On the other hand, if I happen to be a secretary to the Queen, then Perceiver logic will decide that visits with the Queen *are* part of **me**. The result of this kind of Perceiver confidence is an *accurate* self-image, though not necessarily a *pleasant* one. My self-image will be right, but not always good.

On the other hand, suppose that Perceiver thought becomes mesmerized by my encounter with the Queen. This single incident will then become accepted as a universal 'fact.' Based upon the connections of this *single* event, Perceiver strategy will 'believe' that **me** and 'the Queen' *always* go together. Reinforced now by Perceiver 'truth,' *Mercy* strategy will feel good about **me**: Whenever Mercy thought thinks about **me** it will also be reminded, by the curves of the warped Perceiver 'mirror,' of pleasant memories associated with the Queen and her prestige, position, and wealth. The good feelings will produce a good self-image, and the Perceiver 'knowing' will lead to self-confidence, but it will be a *false* 'confidence,' rooted in emotional 'knowing.'

While this kind of Mercy identification can lead to a *pleasant* self-image full of apparent self-confidence, it does not necessarily create an *accurate* picture, and the lack of personal honesty will lead to a conflict between Mercy identification and body image. As long as Perceiver strategy remains mesmerized, I will feel really good about my 'self' because Perceiver thought 'believes' that 'the Queen of England' is actually connected with **me**. However, eventually common sense based upon my physical body will prevail: Continued exposure to experiences in which my physical body and the person of the Queen are not in close proximity will slowly convince Perceiver thought that **me** and 'the Queen' are *not*
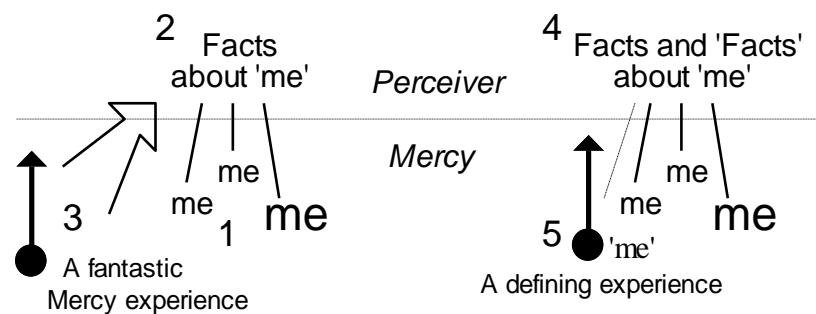
connected. In addition, once the emotion of meeting the Queen has dissipated, then Perceiver thought will find it much easier to reconsider facts about **me**. Eventually Perceiver strategy will gain sufficient confidence to *assert* that **me** and the Queen are not connected. It will know that this link is *false*. This *Perceiver* separation will lead to an emotional letdown in *Mercy* strategy, because now when Mercy thought thinks about **me** it is no longer reminded, by the warped Perceiver 'mirror,' of the emotional memories associated with the Queen. The result will be a true self-confidence: Perceiver thought will have the *confidence* to know which experiences are *not* **me**. But, what is true is not necessarily good.

The same mental process can occur when we 'worship God.' The emotional intensity of the religious experience mesmerizes Perceiver thought into 'believing' that **me** and 'God' are connected. This will lead to a *pleasant* self-image, almost like having a personal audience with the Queen of England. However, once I leave the religious service, common sense associated with my physical body will slowly convince Perceiver thought that **me** and 'God' are *not* related. By the end of the week, I will feel quite distant from 'God' and be ready for another 'worship' session.

We can see now why the *feelings* of self-image are often confused with the *facts* about self-image. If 'facts' are programmed by using Mercy emotions to mesmerize Perceiver thought, then the same emotional experience which creates a good Mercy feeling for **me** will also convince Perceiver strategy of the 'fact' that this experience *belongs* to **me**.

Let us summarize this process with the help of the diagram below: 1) **Me** is the group of Mercy memories which continually comes to mind. 2) The Perceiver part sees these repeated Mercy memories and decides that there is an object called **me**. Notice how the facts about **me** within Perceiver thought tie together the individual experiences within Mercy strategy which are **me**. 3) Attention focuses on some fantastic Mercy experience. 4) The strong emotion associated with this experience overwhelms Perceiver confidence in self-image. The result is that Perceiver information about **me** contains a mixture of logical facts and emotional 'facts' which tie together the various fragments of **me**. Perceiver thought is fooled into accepting the 'fact' that the fantastic experience actually belongs to **me**. The original emotional experience becomes a *defining* experience, because it defines 'truth' within Perceiver strategy. This 'truth' attaches the defining experience to **me**. 5) Finally, Mercy thought notices that **me** feels better. The strong positive emotion of the defining experience colors the feelings of the other aspects of **me**.

2 Facts
about 'me'   *Perceiver*   **4** Facts and 'Facts'
about 'me'

Mercy

me

3   me
me   **1**   me

A fantastic
Mercy experience

me

5   me
'me'

A defining experience

This method of defining **me** with the help of emotional experiences could be compared to the charging and the discharging of a battery. Each ecstasy which I encounter adds energy to the battery of my self-image, as I 'believe' that this isolated emotional experience is part of **me**. Perhaps someone important gives me an affirming statement, or I get totally involved in some exciting or moving situation. On the other hand, living within my physical body discharges the battery power of my self-image. This is because my life is not just a series of adventures, awards, ecstasies and weekends. Rather, my body also experiences work, boredom, pain and the mundane. The endless repetition of dreary existence imposed upon me by my physical body slowly convinces Perceiver thought that **me** is really connected to everyday life, and not to the defining experience.

The result is that each award or adventure charges **me** up and makes me feel good about myself. Everyday life, in contrast, drains this charge as reality slowly sinks in and forces **me** to face who I really am. I then alternate between charging and discharging, either living off my last charge, waiting for the next jolt, or existing in the drained state of the in-between.

Obviously, this does not lead to a very stable self-image. I am regularly trashing the 'furniture' in my mental 'house' only to find it reappearing as the dust begins to settle. Whenever my mental furnishings become too solid I then brighten up the decor by going through another session of sofa-bashing.

So how does one handle the conflict between these two ways of defining **me**? How can a person identify only with experiences which are connected with his own physical body? And, how does one deal with all of the experiences which *already* reside within the Mercy internal world, since there appears to be no way of 'kicking them out' once they enter. I suggest that we already know the answer to these questions. When we discussed the process of using Perceiver beliefs as building blocks for the Mercy internal world, we found that Perceiver facts could support 'life' if they followed two general principles. I suggest that these same two principles will solve the collision between the **me** of Mercy identification and the **me** which comes from my physical body.

First, we noticed that Perceiver beliefs should include a sense of *time*. I suggest that a healthy self-image will also include a feeling for time. For instance, the visit with the Queen *was* **me** at a certain point in time, but now it is no longer **me**. The result of including time is that **me** acquires a history and a goal. Certain experiences *were* **me**—I identified with them in the past, other situations *are* **me**—I can identify with them now, and hopefully the **me** of the future will be different as well—I will be able to identify with better experiences.

Second, Perceiver beliefs about **me**, which determine self-image, should be as *general* as possible. Suppose that Perceiver strategy only evaluates every experience in the internal Mercy world as either **me** or not **me**. The result is that situations which are not directly related to my physical body become suppressed. Since **me** is the set of Mercy experiences on which Mercy strategy can continue to concentrate, making a memory not **me** means that Mercy thought at some point loses the ability to concentrate on this experience. And, whenever Mercy thought cannot access a certain memory, it becomes suppressed and acts like a Mercy multiple.

However, suppose that I define **me** in more general terms. Then, when Mercy strategy identifies with experiences not associated with my physical body, Perceiver thought can decide that, while these experiences are not **me**, they are *similar* to **me**—there are Perceiver connections which relate the experiences of others to the experiences of me.[A] For instance, since I am a male Caucasian engineer from Canada, the experiences of an Asian female secretary in Hong Kong obviously are not **me**. However, if I look for *similarities* between us, then I can identify in Mercy strategy with the situation of the Asian lady while at the same time preserving Perceiver facts about myself. I am not female, but I also have a body which feels and which needs to eat and sleep. I am not Asian, but I do have experiences with Asian people and I also live within a culture. I am not a secretary, but I do work with computers and I know what it is like to sit in front of a desk and type.

Guilt and Self-Image

We have seen how Mercy identification can lead to problems with self-image. I suggest that *guilt* can also affect self-image—this is related again to the difference between emotional 'facts' based in Mercy identification and Perceiver beliefs rooted in facts about my physical body. When there is guilt, Perceiver belief in cause and effect focuses Mercy strategy on some unpleasant memory—the projected bad result of what I did. Mercy thought would dearly love to be rid of this emotional pain. It does this by

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[A] We also saw a relationship between repetition and similarity when we examined conscience.

using emotion as a weapon against truth. If Mercy thought can *identify* with some Mercy experience with sufficient emotional status, then the strong feelings will mesmerize the Perceiver observer and stop it from putting **me** and the painful memory together.[A]

I suggest that this mental mechanism is exploited, for example, in religious confession. Suppose I feel that I have committed some 'sin,' and that I suffer from guilt. Now suppose that I confess my sin to my local priest. His emotional status—after all, he claims to speak for God Himself—will mesmerize my Perceiver observer and allow him to program my Perceiver internal world with *new* 'beliefs.' If he tells me, "Go in peace, God has forgiven your sin," then his emotional significance will convince Perceiver strategy to 'believe' that the connection between cause and effect has been negated. The result is that my sensation of guilt will be removed and I will actually *feel* that my sins *are* forgiven—as long as my emotional respect for the priest remains intact. However, if the emotional status which I give to him and to his church system ever begins to drop, then his 'facts' will fall within the threshold of uncertainty, I will begin to doubt that my 'sins are forgiven,' and the feelings of guilt will return. Therefore, by accepting forgiveness from the priest, I make him my emotional master. I now have a vested interest in maintaining the authority of his person, his organization and his leaders.

Experts can remove feelings of guilt produced by approval conscience:
- They can state that **me** no longer links to bad experiences.
- Their emotional status convinces Perceiver mode that this is 'true.'

Of course, the same feelings of forgiveness can be spread by *any* person with sufficient emotional status. If some positive thinking guru with great charisma gives a weekend seminar about love and acceptance, this may also lead to feelings of forgiveness. Likewise, if I 'confess my sins' to my close friend, that also might work. However, I suggest that the mechanism of 'forgiveness by confession' is most effective when strong, lasting emotional pressure can be focused upon specific Perceiver facts. This is what makes

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[A] The same technique applies to both natural and approval conscience. With natural conscience, strong feelings are used to attack Perceiver confidence and mesmerize the Perceiver observer into 'believing' different 'facts.' With approval 'conscience,' the Perceiver observer is already mesmerized. However, strong feelings can replace the existing Mercy master with a new master who fills Perceiver thought with new 'facts' that no longer connect **me** with bad Mercy results.

the confessional booth so potent. It is backed up by emotional respect for a whole church system, it brings to light the specific Mercy situations which are troubled by the feelings of guilt, and it calls upon the emotional power of God and his living and visible representative upon earth to alter the disturbing Perceiver 'facts.'

The mechanism of Mercy identification, exploited by confession, is opposed, though, by the network of experiences provided by my body: *It* performed some set of forbidden actions; *it* entered some restricted place; *it* was seen in some unsavory location. Wherever my body goes and whatever it does, it fills Mercy and Perceiver strategy with facts and emotional experiences. Therefore, when Mercy identification tries to alter feelings of guilt which result from actions which I have *done*, or places at which I have *been*, the Perceiver facts learned from my physical body will protest with vigor—I *know* that I *was* there and that I *did* do that.[A]

One way to minimize this aspect of guilt is to separate Mercy identification from the physical body. This separation can be achieved, for example, through the use of a hired thug. If I kill someone personally, then I will probably have major problems with guilt, since I will remember all the facts, experiences and feelings of carrying out the act and observing the results. In addition, it will probably take *confidence* to perform the deed in the midst of my emotional doubts and this confidence will add strength to the knowledge that I *did* the action. On the other hand, suppose that I get someone else to commit the murder for me. Because my physical body did not perform the deed, it is much easier for me to use Mercy identification to avoid feelings of guilt.

The hired assassin, on the other hand, can use *blame* to remove *his* feelings of guilt. He was not responsible for the murder; it was his boss who was the ultimate *cause* of the death. Therefore, if in his mind the crime does not link to **me**, he will feel that the punishment should not as well. This was the defense of the Nazi criminals in the Nuremberg trials: "We are not responsible, we were just carrying out orders." As for the leaders, they also did not feel guilty. They were too busy listening to Wagner, and allowing Mercy identification with the 'Thousand Year Reich' to fill their minds with 'good thoughts.'

I suggest that the same type of conflict which arises when there is *guilt* also comes into play when an individual faces *personal loss*, and that the only difference between these two is the *source* of the emotional pain. With guilt, it is Perceiver belief which imposes unpleasant memories on **me**, whereas with loss it is the external world that forces **me** to face the

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[A] We will see later that doing an action also leads to Server skills. Not only do Perceiver and Mercy thought know that I have done the action, but Server strategy also knows that I *can* do it. In addition, repeating an action enough times leads to the added pressure of Teacher emotion.

hurt. [A] I suggest that the conflict between body sense and Mercy identification plays itself out in the various stages of grief, with each step corresponding to a growth in Perceiver confidence.

Let us suppose that I suffer some major personal tragedy, such as the death of my wife. My initial reaction is usually *denial*. In other words, Mercy strategy will reject the fact that me and my wife are no longer connected, and Mercy thought will continue to identify with emotional experiences associated with my dead partner in order to reinforce this 'fact' with emotional pressure. Emotionally, I will not yet feel that she is dead, because Mercy strategy—the part of my mind which produces personal feelings, is still operating under the delusion that she is alive and well. Unfortunately, my wife actually *is* dead, and wherever I go, common sense will impose itself upon my mind: I will open the door, say "Hello, Honey, I'm home," and get no response. I will roll over in my sleep, reach out my hand, and find that she is not there. The continual repetition of experiences such as these from my physical body will slowly convince Perceiver thought of the fact that she and **me** are now no longer together.

This will lead to the next step of *anger*. As Perceiver common sense grows in strength, Mercy strategy will find it difficult to continue pretending that my wife is still around. Therefore, as Perceiver strategy begins to gain confidence in the fact of our separation, Mercy thought will try to use emotional pressure to mesmerize the Perceiver observer into denying this truth. For a while, these emotional outbursts will succeed in delaying the acceptance of the facts. But, attacking Perceiver thought in this way will cause the Perceiver observer to become uncertain in other areas and thus lead to emotional confusion and uncertainty as the warped Perceiver 'mirror' links other Mercy experiences incorrectly. This will make it more and more difficult for Mercy strategy to continue this approach.

Eventually, as common sense grows, Mercy thought will find that emotions can no longer be used to avoid the facts. Perceiver strategy now has sufficient confidence to believe that the death really has occurred, and

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[A] There is also the question of responsibility. Guilt says that **me** is responsible for the problem, whereas hurt is imposed upon **me** by some outside force. However, in both cases Perceiver strategy is trying to use facts to make **me** live with a painful experience. Therefore, the mental conflict between Perceiver and Mercy thought is the same.

Mercy thought will 'give up.' This leads to depression and deep pain as Mercy strategy begins finally to truly experience the separation. For a while, emotions will probably be very unstable as the struggle continues between Mercy identification and Perceiver confidence: At times Mercy strategy will succeed in pretending that **me** and my wife are still connected, while at other times Perceiver thought will manage to keep us mentally separated.

Finally, Perceiver confidence will grow to the extent that the break becomes final and the connection is internally severed. Mercy strategy will no longer think of **me** as someone who has lost his wife, but rather as someone who does not have a wife. This is known as *closure*. I will now find it possible to put the emotional pain behind me and to start living again. It is when these final mental cords are severed that the world begins to open up for me again. No longer will every experience be colored by the feeling of loss. Rather, I will discover that I have regained the ability to enjoy life, with Mercy discernment altered now by a deeper emotional maturity.

Four stages in dealing with guilt, hurt, or failure:
- Denial. Mercy emotions overwhelm Perceiver confidence in facts.
- Anger. Mercy feelings fight Perceiver knowledge.
- Grief. Perceiver facts force Mercy thought to accept feelings.
- Closure. Perceiver facts reconnect Mercy experiences.

Notice that we are beginning to clarify the distinction between **me** and Mercy identification. Whenever Mercy strategy identifies with an experience, it pulls it into the internal world of Mercy thought. Earlier on, we discovered that not all situations which enter Mercy internal thought actually are part of **me**. Rather, some may be *like* me, or *have been* me, or hopefully *will be* me. Now we are discovering that not all memories within internal Mercy thought *remain* **me**. Instead, Perceiver belief has the power to separate experiences within the Mercy internal world *away* from **me**. Gradually, as Perceiver thought gains in strength, **me** becomes better defined.

As a child, I remain engrossed in my own world, entirely egocentric and totally locked into the present. Nothing exists except **me** and my own feelings. As I grow up inside, Perceiver thought separates my Mercy internal world into memories of 'you,' 'him,' and 'her' as well as **me**. I begin to realize, as this happens, that the universe does not revolve around **me**. Other people and other times exist, and self-worship in consequence is displaced by friendship.

We started this section by looking at Aristotle and his description of emotional catharsis. I suggest that the level of Perceiver confidence also plays a role in that process: If Perceiver confidence is low, then simple

escapism will suffice to make **me** feel better. All I need is a party and my troubles will be forgotten.[A] However, as Perceiver facts grow in power, I will find that my problems come to the party along with me. Now it is necessary to use more sophisticated methods such as the catharsis of Aristotle, or the confession booth of the Catholic Church. I have no choice but to accept the overall facts, and I can, at most, alter specific Perceiver connections between cause and effect in order to remove my feelings of guilt.

When this mental stage is reached, then *penance* also becomes necessary. Those who give me 'forgiveness' must dispense a discipline along with the blessing. They will tell me that I am forgiven *if* I perform some action or suffer some form of punishment. This physical discomfort is essential to gain mental peace, for unless some consequence accompanies the cause, Perceiver thought will not accept the 'fact' of forgiveness, and it is Perceiver strategy which must be convinced.

But why go to the 'confession booth' for forgiveness if it does not free me from punishment? Because, while a priestly figure cannot use his emotional significance to *remove* my mental need for punishment, he still has the emotional power to change the *nature* of the discipline. For instance, he might give me a lighter sentence. And, accepting *his* punishment will also bring mental *closure*. Once cause has led to effect, then Perceiver strategy can know that the event is finished, and that nothing more will happen. Of course, this may be wishful thinking and the dreaded consequence which the mind predicted may yet arrive right on schedule. However, until then, there will be mental peace and the *feeling* of guilt will be removed.

As Perceiver confidence continues to grow, I will discover that even these methods no longer work. Try as I may, I find that I cannot deny the connection between cause and effect. When I see portrayals of situations which deny these relationships, I find that I cannot *believe* them; I no longer find them plausible. Perceiver strategy knows exactly what the consequence of each action is, and it refuses to be fooled.

This leads to the last step before complete acceptance of guilt—that of *remorse*. Remorse accepts the facts, and accepts the cause of the facts, but it denies that a solution is possible. It says, "Isn't it too bad that we are like this. I wish things could be different, but I guess change is not possible." This is when theater and film become dark and hopeless. They portray evil with searing accuracy and clearly outline each step on the way to disaster and then stop there with the finality of eternal hopelessness. And yet,

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[A] The average Exhorter person who encounters problems will respond by calling for a party. If someone displeases him, the Exhorter is capable of 'disappearing' this person—he acts as if the individual no longer exists. This indicates a low level of subconscious Perceiver confidence.

despite the darkness, the viewer feels better after watching because he knows that, black though his soul may be, it was fate that led him there and no one can fight against his fate.[A]

We have seen how the physical body *conflicts* with the **me** of Mercy identification. It is also possible to create an environment in which my physical body can *assist* Mercy identification in holding on to good experiences and avoiding bad ones.

Suppose that I build a world in which good experiences occur in certain physical locations at certain specific times and bad experiences are restricted to other specific locations and times. Then, by moving my physical body to the good places at the good times and not moving my physical body to the bad places at the bad times, I can use the self-image provided by my physical body to reinforce the escapism and denial of Mercy identification.

For example, I may decide that all Mercy identification with 'God' occurs on Sunday morning in buildings called churches. By dragging my body to church on Sunday morning, dressed in special clothing, in order to 'worship God,' I can use my physical body to help convince Perceiver strategy that **me** and 'God' really are connected.[B] In the same way, I can construct special locations for professional sports events, or entertainment complexes for family fun, and so on.

Similarly, if I quarantine all 'bad' people to buildings called prisons, and relegate all 'bad' actions to red-light districts and inner city cores, I can help Mercy strategy to avoid thinking about 'bad' memories by keeping my physical body away from these 'bad' locations.

[A] Why *fate*? Because the guilt is being shifted to a predetermined unchangeable plan, which Mercy strategy interprets as a impersonal 'person' called Fate. We will examine the idea of imaginary 'persons' later on.

[B] It is also possible to 'believe' that church buildings are *never* connected with 'good' people or 'good' experiences. However, this 'belief' *also* treats a church structure as a special location which separates 'good' from 'bad.'

This may sound like a good solution to the conflict between **me** and my physical body, and looking at today's society, it does appear to be a fairly common one. However, I suggest that it is actually a form of *apartheid* which divides the world and its inhabitants into fixed moral classes. Like apartheid, its biggest deficiency is that it lacks the element of time. The person who finds himself in jail ends up being labeled *permanently* as a second-class citizen, just like the black under apartheid. Likewise, quarantining good to special days in special places with special clothes means, by definition, that good is permanently disabled from affecting those in need of it.

These 'solutions' have another problem. They produce a morality which is very dependent upon times and places. This is because the label of 'good' and 'bad' hinges mainly upon when and where an experience or action occurs and not so much upon any inherent qualities in the experience or action itself. In other words, the concept of *generality* is also lost. For instance, a good 'upright' family man may find his sexual standards changing completely when he visits the brothels in Bangkok, or Mr. Joe Average may turn super-spiritual and speak in sanctimonious tones whenever he 'worships God' at church.

Neurology and Self-Image

We have looked at **me** and self-image from the viewpoint of personality. I emphasized that my sense of **me** is originally based in the physical object of my body. If we look at the brain, we find that the same portion which handles object recognition is also responsible for providing the basis for self-image.
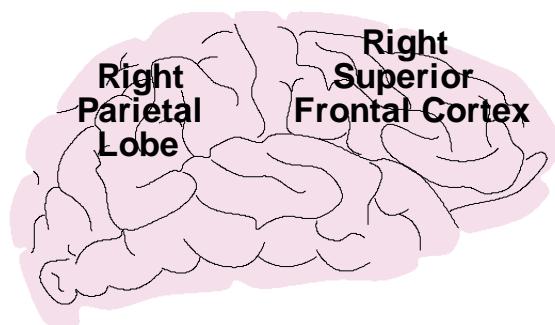
Evidence from neurology indicates that the interaction between the automatic parts of Perceiver and Mercy strategy, in the back of the right hemisphere, provides the mental pieces out of which both **me** and the image of my world are constructed. If this area of the brain is damaged, then the mind can lose the ability to access and integrate these various fragments of identity. For instance, cases have occurred in which patients with right parietal-temporal damage believed that they could literally be in two places at the same time, and saw no contradiction in this.[2] In other words, they had lost the mental ability to form a unified self-image.

Damage of the right parietal lobe can also cause another condition known as *hemispatial neglect*, in which a person ignores the left half of his world. Why the *left* half? Because, according to neurology, the *right* half of the environment is still being monitored by the backup system of the *left* parietal lobe. [A] Being analytic, it is not as good at spatial analysis as its counterpart in the right hemisphere, but it does the best that it can.

"For example, a patient with a right parietal lesion may neglect food on the inattended left side of a plate and fail to copy the parts of a drawing that are on its left side. When asked to describe and interpret a picture, he may fail to report the details present on the left side. Similarly, the left half of a sentence or word may also be neglected, making him unable to read for comprehension. Moreover, when asked to bisect a visually perceived line, he may place his mark far to the right because he has not attended to the left side…Spatial inattention may also affect the body image so that body parts in inattended 'personal space' are either totally ignored or felt to be foreign."[11] Notice how one portion of the brain—automatic Perceiver thought—handles spatial attention in areas as diverse as speech, vision, writing, and body parts.

Notice also how the memories themselves are still present within the mind, but the ability to pay attention to them is lacking. This distinction was brought out clearly when researchers "asked patients with right posterior hemisphere lesions to describe a recalled scene of a familiar city square. When patients imagined they were standing at one end of the square, they tended to not report details on the left of the square. Yet when they imagined themselves at the other end of the square, facing their original position, they tended to omit details on the new left side."[11]

While *automatic* Perceiver thought contains the raw material of self-image, I suggest that it is the Perceiver *internal* world which gives stability to the mental concept of **me**. If this internal structure is inadequate, then one would predict that **me** would become unstable, driven by the latest defining experiences, and unable to maintain its shape for any length of time.[B]

[A] Remember that each hemisphere controls the *opposite* side of the body.

[B] Personal fragmentation seems to be a significant factor in schizophrenia. The schizophrenic individual enters fully into emotional flights of fancy. In

This is precisely what was found by researchers at the National Institute of Mental Health. They used brain "scanning to measure metabolic activity in the brain cells of 25 adults who had been hyperactive since childhood and had at least one child with the same problem. Not only was overall brain metabolism 8% lower in hyperactive subjects than in a control group, but also the largest differences were found in two regions of the brain—the premotor cortex [A] and the superior prefrontal cortex—known to be involved in regulating attention and motor control."[12]

This same article also provides an example of how a medical syndrome can be used to remove feelings of guilt: "In a landmark study that could help put to rest decades of confusion and controversy, researchers at the U.S. National Institute of Mental Health have traced ADHD for the first time to a specific metabolic abnormality in the brain. The findings, published in the current issue of the *New England Journal of Medicine*, could lead to a much needed diagnostic test and should silence skeptics who maintained that the disorder resided more in the minds of grownup specialists than in the unruly children they were trying to control. Says Dr. Alan Zametkin, a psychiatrist at the NIMH who directed the study: 'We would hope that people would stop blaming parents and bad parenting and intolerant schools for this problem.'"[12] Notice how describing a physical brain syndrome in a respected medical journal lets everyone off the hook morally—children, parents, schools, and doctors.

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other words, his identity is driven by Mercy and Teacher identification and unrestricted by either Perceiver logic or Server sequences. This mental deficit can be the result of physical *brain* damage. Research has discovered that the hippocampal region (I have suggested that the right hippocampus is associated with Perceiver thought, and the left hippocampus with Server processing) is often damaged in schizophrenic patients, usually because of a difficult birth. The mental deficit may also be caused by an inconsistent *environment*. For instance, parents may expect a certain response from their children while simultaneously preventing them from generating this response. If Perceiver thought in the child faces enough of these contradictory demands, then a solid self-image will never develop and schizophrenic thought may emerge.

[A] The premotor cortex is right behind the superior prefrontal cortex and just in front of the motor strip which divides the front of the cortex from the back of the cortex.

A Summary of Associative Thought

Before we go on, let us review what we have learned thus far about associative thinking. I will summarize the two ways of programming Perceiver strategy and describe the effects which these different methods have upon Mercy and Perceiver thought. We will start by looking at the mental consequences of using Mercy emotion to mesmerize the Perceiver observer into 'believing' 'facts' as 'true.'

If Mercy emotions are used to learn Perceiver 'facts,' then:

1) *Emotional absolutes* become *defining experiences*. An emotional absolute is the Mercy experience within a certain context which has the strongest emotional label. Because of its large emotion, it has the biggest effect on how Mercy thought feels about related experiences. But, with emotional 'facts,' Mercy feelings also determine Perceiver programming. Since an emotional absolute is the experience with the strongest emotion, its arrangement will become the 'fact' that is programmed into Perceiver thought. Therefore, the *emotional absolute* which guides Mercy emotion also acts as the *defining experience* which establishes Perceiver 'truth.'

2) *Self-image* will be determined largely by *defining experiences.* Whenever a good experience comes along, Mercy thought will identify with this situation, connecting it with **me**. The strong emotion associated with this good situation will then convince Perceiver thought to 'believe' that this experience is a permanent part of **me**. The result is that *defining experiences* will automatically attach themselves to **me**, and I will be constantly pretending that I am someone else.[A]

3) Blame and denial will be used to protect **me** from feelings of guilt and failure. These two mechanisms are slightly different. Denial is related to *inadequate* Perceiver confidence: Suppose that a bad experience becomes part of **me**. The strong negative emotion associated with this feeling of guilt or failure will overwhelm Perceiver confidence in the facts of self-image. This will stop Perceiver thought from believing that the Mercy bad experience belongs to **me**.

[A] With individual facts, we used single quotes to distinguish Perceiver based facts from 'facts' rooted in Mercy emotion. We cannot use this convention with self-image because it is the collection of facts about **me**. This information usually contains a mixture of facts and 'facts.' Therefore, please keep this in mind when we use the term self-image.

Blame, in contrast, is connected with *excessive* emotion. As before, the process begins with a painful experience which is part of **me**. Mercy strategy will then focus upon the aspects of this memory which relate to *another* person. The associated emotional pressure will mesmerize Perceiver thought into 'believing' that the other person was the source of this experience.

Notice the relationship between this statement and the previous point. In the second point, strong emotion is used to make good experiences part of **me**, whereas in the third point, strong emotion is used to stop bad experiences from being part of **me**.

4) **Me** will be fragmented and *self-image* will have low mental stability. This is because **me** is continually attaching itself to good situations and detaching itself from bad experiences. Each time that **me** is altered, Mercy emotion is being used to overwhelm Perceiver confidence. Because Perceiver thought is continually thwarted in its efforts to gain confidence, it will lack the self-confidence which is needed to hold **me** together.

How does a person with insufficient Perceiver self-confidence achieve mental stability? That is a topic which we will be discussing in the next book. However, before we continue let me briefly suggest what happens. If internal structure is lacking, then the external must make up for it. Therefore, the individual with a weak identity will order the defining experiences in his physical environment and then use this arrangement to hold his mind together. He will control his feelings by dividing his environment into good, normal, and bad places and times and then move his body between these physical locations. In essence, the map of his external world will act as a substitute for Perceiver thought.

If Perceiver confidence is used to learn Perceiver facts, then:

1) *Self-image* is determined by Perceiver confidence. Perceiver logic looks for connections between experiences which are repeated, and does not care whether these Mercy experiences feel good, bad, terrible, or terrific. Therefore, when Perceiver thought sees certain Mercy experiences continuing to reappear, it decides that these experiences are **me** and creates a mental object called *self-image*.2) There are no *defining experiences*, only *emotional absolutes*. This is because Perceiver and Mercy thought are independent of one another. As before, Mercy feelings are guided by *emotional absolutes*. In each context, the most emotional experience determines how Mercy thought feels about related experiences. However, because all connections between Mercy experiences are determined by facts which are based in Perceiver confidence, individual Mercy experiences do not define 'truth.' This means that facts become separate from feelings.

3) *Emotional absolutes* are separate from **me**. An *emotional absolute* is the most emotional experience within each mental context. If it comes to mind often, then Perceiver thought decides that it is part of **me**. On the other

hand, if it is seldom triggered by the internal or external worlds, then Perceiver thought knows that it is *not* part of **me**. Since the most emotional experiences which I encounter are generally not directly associated with *my* physical body, my emotional absolutes will tend to differ from **me**.

4) *Conscience* will be active, and **me** will be forced to face guilt, failure, and hurt. Conscience occurs when Perceiver thought knows that a pleasant Mercy cause will be followed by a much worse Mercy effect. *Guilt* comes when Perceiver thought knows that the Mercy cause related to conscience has become part of **me**. *Failure*, I suggest, is guilt without the personal element. *Hurt* occurs when Perceiver thought links any bad Mercy experience to **me**—regardless of responsibility.[A] As long as Perceiver confidence is sufficient, Mercy thought will be forced to face all bad experiences which Perceiver thought says belong to **me**.

5) **Me** is stable and not fragmented. **Me** has stability, because *self-image* is held together with Perceiver confidence. **Me** is also not fragmented, because Perceiver thought ties all the experiences of **me** together into the single mental object of *self-image*. Since the internal world holds **me** together, the external world can change without threatening **me**.

Notice that we have achieved mental stability at the price of lasting guilt. This is not a trivial problem. However, we will only have sufficient tools to analyze this problem in detail once we have discussed Contributor thought. Therefore, we have no choice but to leave the topic until later.[B] Until then, I suggest that any lasting method of dealing with guilt must involve *closure*. In other words, it is only when cause has led to consequence that an issue can be settled and put to rest mentally.

[A] Let me expand on the difference between failure and guilt. A feeling of failure occurs when I violate natural conscience; the bad result comes from natural rules of cause and effect and no person is involved with the punishment. Failure turns into guilt when people get involved; they may either threaten **me** with disapproval, or they may suffer as a result of my failure.

[B] If guilt is such a major problem, then how can I postpone dealing with it? Because this book follows a path of rational thinking. Why does that help? I will explain later.

The Two ME's

We have looked at two ways of programming Perceiver mode with information. It is possible to learn either facts based in Perceiver confidence or 'facts' rooted in Mercy emotion. We have looked at the interaction between Perceiver and Mercy thought and have seen how this circuit is affected by our method of developing Perceiver thought.

Our study of Perceiver and Mercy thought is not just a theoretical exercise. This is because the computer which we are discussing is **our** mind. Each one of us must decide how he will program Perceiver strategy. And, since we cannot escape our minds, each of us must live with the consequences of his decision.

A Tale of Two Countries

In order to decide intelligently how we will program Perceiver strategy, we need to *compare* the results of facts and 'facts.' After all, if emotional 'truth,' confused thinking, logical thought, or no thinking at all, lead to similar results, then why go to the bother of growing up mentally? Why not leave things the way they are. Unfortunately, we cannot peer into another person's head and directly observe his reactions and emotions.[A] But, we can look at the type of society which is created by a group of people who follow similar mental strategies. Therefore, I would like to compare two countries which I have had the privilege of visiting. Other countries could be chosen, but I am familiar with these two specific examples.

Russia

I suggest that Russia illustrates a country in which Perceiver strategy operates poorly in most people: Under communism, citizens were expected to toe the party line. Government propaganda and control ruled supreme. All 'truth,' all 'facts,' and all 'rules' were determined by the state, and the Mercy status associated with the party and the government mesmerized Perceiver mode in each individual into 'knowing' what was 'true.'

[A] The continuing development of brain scanners may make this possible in the future.

None of the attributes which we have associated with Perceiver confidence were present under communism. There was no rule of law; instead, the authorities imprisoned those who stood up against the regime. There was no democracy; rather, the party chose who would be in power and expected the people to rubber stamp these decisions. Truth was a secondary concern, and the facts of history were constantly rewritten to suit the fancy of the leaders. Private enterprise was forbidden, along with the ownership of land. There was no market economy; rather, prices were set by the state. Finally, identity itself dissolved, as the central plan turned each 'comrade' into a replaceable cog in the machine of industrial growth.

The fall of communism plunged the average citizen into the threshold of uncertainty. No longer was there a monolithic system to provide an emotional source of stability. But, the problem is that most people did not have the Perceiver confidence which was necessary to replace the thinking of the old regime. As a result, at time of writing, Perceiver 'facts' are largely determined by the feelings and pressures of the moment. Let me illustrate this with some of my experiences in post-communist Russia.[A]

Any type of planning is very difficult to do in Russia. Planning requires sufficient Perceiver confidence to decide that certain Mercy experiences will go together. When we traveled within the country, we usually could not buy return tickets. That would require the ability to plan in an independent manner. Instead, we would buy a one-way ticket and travel to our destination. Once we arrived, we would buy another one-way ticket in order to return home. Sometimes we found that there was no return train or bus despite the assurances of the clerk at the first ticket counter. This is because accuracy is not possible without Perceiver confidence in facts. Even if a bus or train did run, it did not always leave at the scheduled time. For instance, when we took the bus to the airport in Moscow, the driver chose to leave twenty minutes early. We only found out about this because we decided to double-check a few minutes in advance.

Planning musical programs was also difficult. Programs were continually canceled or rescheduled at the last minute. The *fact* that a program was going to occur could be overcome by emotions from other

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[A] I visited Russia twice in the early 1990s. My description is of that time period.

events. Often the best way to operate was to show up and give a concert on the spur of the moment. This way our presence became an emotional pressure which overturned the Perceiver 'facts' associated with some other tentative plan.

The Perceiver confidence required for learning principles of cause and effect is also generally not present in post-communist Russia. For instance, there was a children's playground outside one of the apartments in which we were staying. Within twenty feet of this playground was a manhole with the cover missing. The hole was at least twenty feet deep. Any child could have fallen in and killed himself. But, no one cared. Without Perceiver confidence, there is no sense of cause and effect.

In Russia, the law states that people in cars must wear seat belts. I presume that is the law, because every time we drove past a police checkpoint, the people in the front seats would faithfully hold on to their seat belts and pretend to wear them. Almost never did I see a person actually *use* his seat belt. As usual, the only thing which seemed to matter was the emotional significance of the police, and not any concern for cause and effect. As a foreigner, I would think that the Russian style of driving would be a sufficient hazard to make anyone want to wear his seat belt.

Perceiver confidence also leads to conscience, which forces a person to live with his mistakes. In Russia, it seems that out of sight is out of mind. Garbage is dumped anywhere and everywhere. There is severe pollution. Cities are littered with the rusting hulks of failed factories. Walking in a Russian town is an adventure. We found ourselves continually picking our way past discarded cans, detouring around piles of dirt, avoiding holes, and trying not to trip on protruding nails or half-buried wires.

Without Perceiver confidence, escapism predominates. People search for emotional experiences which can help **me** to feel better. In Russia, this escapism turns up in the most unexpected places. For example, we found much of the food rather tasteless, except for the desserts. I remember a high school graduation banquet in which our family spontaneously sang a few songs (more planning gone awry). After we performed, we were given tea and *nine* different varieties of home baked pastries, cakes, and sweets, all in a town where very little of substance could be found in the local store. Here is a similar example. As I have suggested, the number of goods which can be purchased in the stores is somewhat limited. One exception is candy bars. The variety of imported chocolate to choose from rivaled what is available at home. The escapism can also be seen in the architecture. The fanciest building in most towns is the cultural hall or theater. Even if most of the houses in a village are old and decrepit, there will still be a meeting hall which tries to look ostentatious and elegant. Of course, the most obvious form of escapism is also well represented. Vodka is plentiful and potent and alcoholism common.

Finally, Perceiver confidence is needed to instill a sense of value. Perceiver logic looks for qualities in an object or experience which will last over time. This also seems to be lacking in Russia. Buildings which are five years old appear as if they have been decaying for at least thirty. The finishing touches are particularly absent. Many structures appear nice from a distance but lose their appeal as one gets closer and the lack of workmanship becomes obvious. I remember specifically the paint job in one apartment in which we were staying. All of the outlet covers had been painted over. No one had bothered to take them off when painting. The paint did not reach all the way to the ceiling, and about two inches of the old color remained at the top of the wall. The windows all had streaks of paint because no masking tape had been used to protect the glass from being covered.

The lack of value was also obvious in the money. Inflation was high and the ruble was continually dropping in relation to other currencies. After all, money is just a representation of value. If everything that one buys and sells is cheap, then it is impossible for money to have any value. This principle was vividly illustrated by the currency of Kazakhstan. The bills were beautiful and well made, and had been printed in Germany. But with a lack of basic values, even the most elegant imported money was unable to prevent inflation.

I suggest that *everything* which I have mentioned about Russia can be traced back to *one* single deficiency—the lack of Perceiver confidence.[A] Russians today are like children who were mesmerized by cruel and domineering parents. They have finally escaped the abuse but now they find themselves in the situation of the teenager who wants to become independent. They face the choice of either learning to think for themselves by waking up the Perceiver observer, or else, like so many teenagers, remaining hypnotized, and succumbing to the tyranny of the peer pressure which we call nationalism.

Germany

Let us now turn our attention to another country which I have had the privilege of visiting several times—Germany. While there is no example today of a country in which a majority of people use *only* Perceiver logic, I

[A] Russia also contains many professionals—*nomenklatura*—who have great expertise in some limited area. However, outside of their specializations, the same lack of Perceiver confidence can usually be seen.

suggest that Germany illustrates a society in which most individuals at present have a substantial amount of Perceiver confidence.

I suggest that this Perceiver confidence grew because the three factors needed for successfully raising children were present in German history. First, German culture emphasized Perceiver thinking. This is because the Protestant Reformation, which centered in Germany, taught 'truth' which could be analyzed rationally—people were *expected* to read and study their Bibles. Second, German political and religious fragmentation downplayed the importance of emotional sources of 'truth.' For several hundred years, Germany was splintered into hundreds of fiefdoms, each with its own variation of government law and religious worship. Therefore, no single group or individual could claim to be the *sole* source of ultimate 'truth.' Finally, when the French under Napoleon invaded Germany, they overthrew the existing leaders and thus unconsciously introduced German citizens to the possibility of thinking for themselves. In the nineteenth and early twentieth centuries, these three factors combined to produce the best universities and the most advanced factories in the world.[A]

I should also mention that the same Perceiver confidence which developed German education and industry also caused German thinkers to question accepted religious and political 'truth,' as emotionally based 'facts' were drawn into the threshold of confusion. Germany responded to this *subjective* uncertainty by looking to strong men and powerful government to restore a sense of subjective 'knowing.' This led ultimately to the horror of Nazi Germany.[B] As I said at the beginning of the book, it is better not to start with mental programming, then to start and stop halfway through. The political process that led to fascism, though, is a topic for the next book. Suffice it to say that the same factors which pushed Germany into Nazism are also present today in most of the Western world.
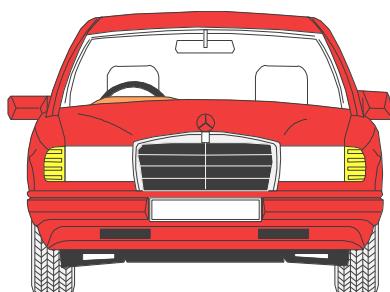
[A] I suggest that other countries experienced similar benefits for similar reasons. However, Germany excelled in the area of learning and industry.

[B] On the whole, Germans since the war have tried to learn from the mistakes of their Nazi past. Their moral self-analysis has helped to re-develop Perceiver confidence. Likewise, the struggle of postwar rebuilding has also fostered Perceiver confidence.

In reconstructed Germany, almost everything works efficiently. Not only is planning and scheduling possible, but most objects seem to contain a history of planning. One keeps stumbling across little examples of German ingenuity in which someone took the care to work out the best way of doing something before he started building. German machine tools and cars are well known around the world. The reason for this is that Germans study principles of natural cause and effect and apply these principles in the real world. Logical thinking leads to logical machines.

Germany is a clean country. Garbage is sorted, to minimize environmental impact, before it is thrown away. Germany is also a beautiful country. The landscape is protected. Every balcony seems to have a row of colorful flowers. Walking through a German town is also an adventure. One continually stumbles across restored old houses, pretty fountains and charming town squares.

The food and architecture in Germany are the opposite of Russia. In Russia, the only food which seems to taste good is the desserts. In contrast, everything in Germany is tasty with the possible exception of desserts. While German chocolate is awesome, what I really enjoy in Germany is the bread and the yogurt. I have never seen so many variations on the theme of milk. In Russia, the houses are falling apart while the cultural hall attempts to look impressive. In Germany, every home seems to be solid and well-built. The prettiest buildings usually are the houses from the sixteenth century or earlier which have been restored. Even the drinking seems to be different, with naturally brewed beer being the alcohol of choice, rather than mind-numbing vodka. The German drinks in order to be happy, the Russian in order to forget.

Finally, everywhere I look in Germany I see value. The roads are well built and filled with Mercedes, Audis and BMWs. Buildings which are 400 years old look as if they were built five years ago. This value is reflected in the German currency. Unlike the situation in Kazakhstan, the beautiful bills match the well-crafted objects which they can purchase. They hold their value because they represent value.

Redefining Me

So, where do I want to live? Would I enjoy constant chaos, decrepit buildings, continual health hazards, and low wages for hard labor that is often dangerous? Or, would I prefer a world in which planning is possible, buildings are solid and beautiful, the environment is safe, and I am paid good wages for work that is usually meaningful?

That should be a rhetorical question, but there are other factors which complicate the issue. Suppose that I *do* want to abandon emotional 'facts' and experience the benefits of life under Perceiver confidence. What are the costs? Is there a downside to living in paradise? Does purgatory have its rewards? Let us look at some of these questions.

One major challenge on the way to living under Perceiver confidence involves childhood and growing up. We have seen how the mind of the child starts out with Perceiver strategy filled with the emotional 'facts' of culture and the Perceiver observer snoring away contentedly, enjoying dreams of innocent trust. In contrast, Perceiver confidence can only be gained by enrolling the mind in a lengthy 'exercise' program.

In terms of our country illustration, this means that every person is born in 'Russia' and has the *option* of 'moving' to 'Germany.' 'Germany' is populated only with immigrants; it has no native born citizens. This means that the mentally passive person remains by default in the chaos of 'Russia' while only the enterprising individual will make it to 'Germany.' This explains why 'Russia' will always be full of people.

But, there *are* many real German people who were *born* in Germany. Doesn't this prove that my statement is wrong? Actually, at the risk of stepping on a few more politically correct toes, I suggest that there really are no authentic native-born 'Germans.' In order to understand this, one has to look at the *personality* of the average German citizen.[A] On the outside, it appears as if everything is guided by Perceiver confidence and rational logic. However, look at the subjective core of the German psyche and you find that **me** is ruled by emotional 'facts,' and not by logic. There is an unspoken rule that the personal feelings of every German must be taken seriously and never questioned.[B] It is as if every citizen is an artist who lives a life of art, and who reacts emotionally against anyone who dares to criticize his artistic expression of **me**.

We all grow up in 'Russia' and can emigrate to 'Germany.'
- **Me** is initially held together by emotional 'truth.'
- It is possible to redefine **me** using Perceiver confidence.
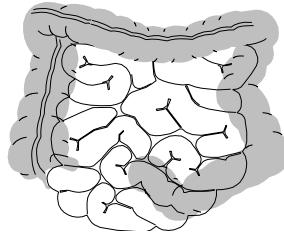
This means that while the *body* and *head* of the average German citizen lives in Germany, the core of **me** still resides within the childhood home of 'Russia.' In other words, while the **me** of the physical body may be

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[A] I am making sweeping generalizations, but I have lived in Germany, I do speak German, and I believe that these statements are accurate. Of course, there will always be individual exceptions, but it is amazing how deep the emotional current of culture runs.

[B] Uh oh! I am just about to violate this rule. *Entschuldigen Sie mir, bitte*.

'German' and well-developed, there is still a **me** of Mercy identification which remains 'Russian.'

This statement may sound extreme to a North American, so let me back it up with an example or two. For instance, I am acquainted with one older German lady, currently living in North America, who literally writes to her doctor in Germany for advice about bowel movements. Can you imagine a native North American doing this? Germany, on the other hand, has a whole entourage of towns, called *Kurorts*, dedicated to the sole purpose of pampering, soothing, and giving healing rest to the body of the German. If a German doctor decides that one of his patients needs some rest and relaxation, he will prescribe an all-expenses-paid trip, courtesy of the government, to a lengthy session of treatment within one of these health spa towns.[A] This is how seriously **me** is taken. Finally, you can tell that the **me** of the average German person is not really German because **me** tries to escape the logic of the German country as often as possible. Germans probably have longer paid vacations than any other workers in the world. During these extended holiday times, they flock to places where **me** can feel free of rules, such as Spain and Greece with their Latin temperament, or Canada with its untamed wilderness.

I do not make these strong statements to denigrate the Germans. After all, with a last name of 'Friesen,' I myself have somewhat of a German background. However, I do want to emphasize that the paradise of Perceiver confidence has no native sons, only immigrants. And, emigrating from 'Russia' to 'Germany' is a difficult process. Even when the body and the mind live amidst the external paradise of a 'Germany,' the heart may still remain stuck in 'Russia.'

This leads us to a paradox. On the one hand, I have suggested that an earthly paradise like Germany can be created only with Perceiver confidence. On the other hand, I have also stated that Perceiver confidence can be learned only by holding on to facts in the face of emotional pressure. But, isn't paradise a location which is *free* of emotional pressure—a place of ease and luxury without want? After all, this is the traditional view of 'paradise.' If so, this means that any person who is born and grows up in 'Germany' cannot gain the Perceiver confidence which is required for him to become a true 'citizen' of 'Germany,' because he lives in a world which is free of emotional pressure. Instead, it is only the individual who is born

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[A]Any town name that starts with a *Bad*, which means "bath," as in *Bad-Füssing*, is a *Kurort*.

in 'Russia,' with its emotional chaos, who has the opportunity to gain the Perceiver confidence that is necessary to become a *true* 'German.'

If this is true, then every paradise has a finite lifetime, because the easy living which Perceiver confidence makes *possible* removes the difficult Mercy experiences which *teach* Perceiver confidence. Therefore, a society will go through the stages of growth, success, decadence and failure, just as the human body passes through childhood, maturity, aging, and death. This means that every 'German' success story is also the breeding ground for a 'Russian' failure.

The paradox of modern society:
- Living in paradise removes the pressure needed to build paradise.
- Every paradise that we build has a finite lifetime.

That sounds *really* depressing. Really, really, really depressing. Is there a better way? Do we *have* to go continually between heaven and hell? Does every attempt to leave hell have to be a struggle? Why can't we stay in heaven all of the time? Cheer up. I suggest that there is a solution, *if* we are willing to pay the price. In order to understand this cost, we are going to have to look at the question of redefining **me**.

Personal Transformation

We have seen how 'facts' based in Mercy emotions and facts rooted in Perceiver confidence are separated by a threshold of uncertainty. Going from one to the other means crossing a mental no-man's-land of doubt and confusion. I suggest that the same principle applies to the Perceiver facts which define **me**. As we know, the self-image of a child is determined by culture, parents and other god-like figures. These emotional experiences and persons establish the set of Perceiver 'facts' which define the identity of the child—his self-image.
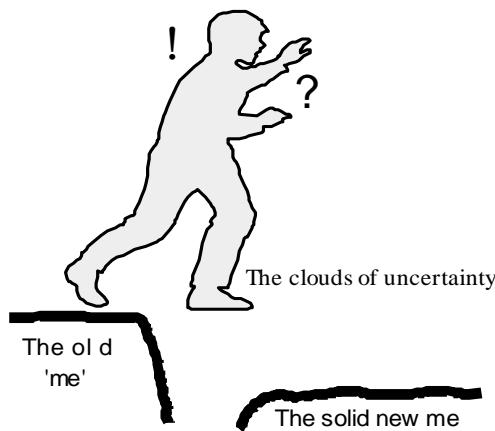
Rebuilding **me** upon a solid foundation of Perceiver confidence means throwing all of these 'facts' into confusion—each piece of information which defines **me** must be dragged *through* the threshold of uncertainty. As the Perceiver observer wakes up from the trance of childhood, it will question the 'facts' of childhood identity: "Who am I? What am I? What defines me?"

If this uncertainty were limited to *Perceiver* thought, it might be possible to survive the process. But, when the Perceiver glue of *self-image* dissolves, then Mercy strategy will feel that **me** itself is falling apart— which it is. And, as I mentioned before, people would rather feel severe pain than face mental annihilation. And we are not just talking here about normal mental annihilation. Rather, it is the core of our identity, the essence of the internal Mercy world, the emotional foundation for the entire mind, **me**, which is falling apart.

Obviously, the process of gaining sufficient Perceiver confidence to redefine **me** is a major undertaking, slightly more important and difficult than deciding what I am going to have for dinner tonight. This is the problem with many books on pop-psychology—the 'User's Guides to the Mind.' They try to reduce the agony of changing self-image into a menu for success: "Would you like the fried rice with sweet and sour pork or the bold confidence combined with the personal touch?" Readers should be deeply insulted at being treated like some combination dish at a Chinese restaurant. If I take **me** seriously, then I will demand real answers, heavy issues, and deep feelings, because **me** is worth nothing less.

Over the next several pages, we are going to examine the process of redefining **me**. The name I give to this procedure is *transformation*. This word suggests that something personal is undergoing a metamorphosis from one form to something completely different. In a very real way, this is what **me** feels like—almost as if it is being redefined.[A]

I should emphasize that transformation does not consist of a slow adjusting, shaping and fine-tuning of the **me** of childhood until it is gradually *re*formed into the **me** of the adult. There is no gradual way to jump across a chasm. Unless I leap far enough, I simply will not make it to the other side. And the two **me**'s *are* separated by a mental chasm—the gulf of the threshold of uncertainty. This means that somewhere there will be a 'leap' of identity, a 'jump' of personality, a letting go of the old **me** in order to sail through the clouds of uncertainty with nothing below **me**—in the hope that I will not plummet to my death below but rather land intact on the solid ground of a new **me**.

The clouds of uncertainty

The ol d 'me'

The solid new me

The Perceiver *confusion* which separates the childhood **me** from the transformed **me** also means that it is not possible to *see* from one side of the chasm to the other. Seeing where I am requires a mental map, and it is Perceiver strategy which is responsible for building this map. But, if Perceiver thought *itself* is confused, then there will be no map. I may

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[A] We now have two pairs of **me**'s: The **me** of Mercy identification versus the **me** of the physical body, and the **me** of the child versus the **me** of the adult. Don't worry. These two pairs will be integrated very shortly.

understand what is happening to **me** and be able to describe the process in intellectual terms, if it is explained to me in some book, but as far as **me** is concerned, there is *nothing* on the other side of the chasm, only gray clouds of utter confusion.

Personal transformation involves a major personal shift.
- The old and new **me**'s are separated by a threshold of confusion.
- Identity must cross this gap by leaping into 'thin air.'

This means that I will not redefine **me** unless I *have* to. Only a crazy man would jump off a cliff if he did not know what was out there and could see only a blanket of clouds. And, I suggest that this is how many of us are forced to experience transformation. Living with our childhood **me** drives us so crazy with frustration and agony that we finally conclude that even the purgatory of confusion is better than the hell in which we are now living. In other words, the persecution in 'Russia' gets so bad that we decide that we are willing to risk everything in order to escape.

This is the path of *suffering*. It works, but at great cost. However, this is also the benefit of the chaos of 'Russia.' It is so horrible that it *forces* people to leave, and in leaving, they have the opportunity to experience transformation. Thus, the pain of remaining in 'Russia' counterbalances the agony of leaving.
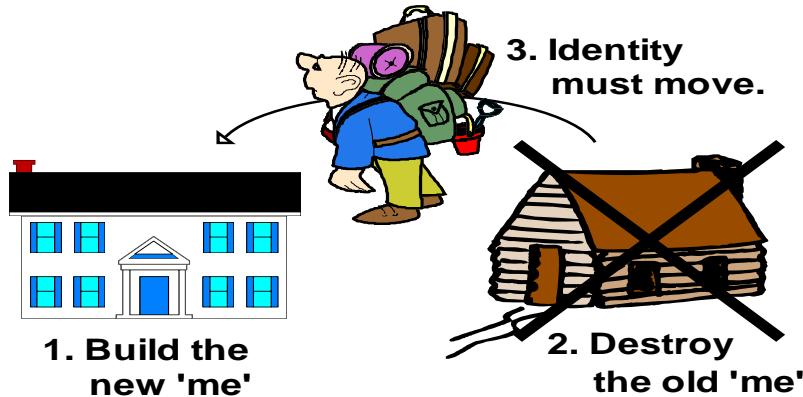
Let me illustrate the 'jump' of personal transformation with an example from the real countries of Germany and Russia. I had the privilege for two summers of spending several months in Germany with immigrants from Russia. It is interesting that they can be divided into two major classes. The first group left during communism in order to escape personal persecution. These individuals tend to be honest and hard working. Why? Because they were forced to *jump* from the cliff of the old **me**, and this leap helped them to experience personal transformation. In other words, the struggle of overcoming the barriers erected by the communist authorities drove their **me** to experience at least partial transformation. In contrast, the second group left after the fall of communism, to better themselves economically; they did not experience the same emotional pressure as the first group. Therefore, these individuals have brought the emotional baggage of Russia to Germany along with them, complete with Russian chaos, corruption and 'Mafia.'

The second group did not have to jump, and so as far as **me** is concerned, they are still living in Russia. The only difference is that their physical bodies have moved a few thousand kilometers to the West.

The diagram below describes the three requirements for personal transformation. First, transformation is only possible if a new **me** exists. Building this new **me** takes time and effort. Second, the old **me** must eventually be destroyed. If transformation is to be complete, then in some way, the new **me** must eventually replace the old one. Third, personal transformation centers around a crisis point in which there is a shift in personal identity. This 'leap' happens at two levels. First, there is generally a major climax when the core of **me** makes the jump. Second, this fundamental point will be surrounded by scores of lesser crises in which smaller fragments of **me** make the shift.

3. Identity must move.

1. Build the new 'me'

2. Destroy the old 'me'

The order of these three elements can vary. For instance, it is possible to emphasize the first point. In this case, identity will be drawn *to* the new **me**. Transformation may also be driven by the second aspect. Here, identity will be 'kicked *out*' of the old **me**. I suggest that the first option is more pleasant.

Head in the Clouds and Feet on the Ground

Anyone will eventually jump off a cliff if he is *pushed* hard enough. However, I suggest that a person can also be motivated to leap by the *pull* of vision. Suppose that I see something hovering out in the clouds which is so attractive that it makes everything around **me** look like hell. One could say, suppose that I peer through the clouds and get a glimpse of heaven. If the contrast between 'heaven' and my 'hell' is great enough, then I will jump, not because I was pushed, but rather because I was pulled.

But how does the mind create a 'vision of heaven,' and what if this heaven isn't real but a figment of the imagination? Obviously, these are very important questions. Hinduism and Buddhism, for instance, teach

people that salvation is achieved when I am sufficiently motivated by the vision of self-annihilation and self-denial to make a leap away from the bondage of the **me** of the child. But, if the result of abandoning self-image is the *annihilation* of self, then obviously nothing is left on the other side for **me** except an endless plummet through clouds of emptiness, or in Hindu terms, the selflessness of Nirvana. As far as I *personally* am concerned, though, I *like* solid ground, and I find the concept of eternal tumbling through nothingness to be totally unnerving. If *that* is the cure, then give me the sickness.

So how can I know that the mental vision which I see hovering in the clouds actually corresponds to something which is really out there? Let us see if we can use a little common sense to come up with an answer. In fact, why not build our solution out of common sense, since we know that this is one thing that *is* firmly rooted in the real world.

Have you ever considered the fact that every invention and modern convenience started out as the figment of someone's imagination? Some individual standing on the edge of the **me** imposed upon him by his culture saw a vision in the clouds of uncertainty of how things could be and took the risk of leaping after that image of the possible. What turned his vision into reality? I suggest that it was Perceiver belief based in common sense. Let me explain. Perceiver facts, I said, describe connections between individual Mercy experiences. That is how common sense forms; Perceiver thought notices which Mercy experiences go together in a repeatable way and draws conclusions.

In common sense, the Perceiver observer may be *awake*, but it is still passive. It is observing carefully, but it is still only *observing*. Suppose, though, that Perceiver strategy becomes *active* and decides to *believe* in some fact and to pull it into the internal world of Perceiver thought. This *Perceiver* belief will reconnect *Mercy* experiences. The new Perceiver *connection* will regroup the experiences within *Mercy* thought; it will arrange them in different ways—by sorting them into differing groups. The result is that in my head, within the imagination[A] of the Mercy internal world, I will see an object *which does not exist* in the real world. The experiences may come from out there, but the connections between these experiences are new.

We could think of this process as working with a building set such as Lego. Mercy memories are like Lego blocks—fragments of experience. Culture assembles these pieces in various ways. Therefore, as I go through life, Mercy thought is continually encountering Lego 'cars,' 'buildings,'

[A] Imagination is driven by the mental 'pump' of Exhorter, Contributor, and Facilitator strategies. In the right hemisphere, this circuit is seeded by Mercy experiences, and forms the basis for creativity and planning.

and other objects or situations which people have constructed by putting together the Lego blocks of raw Mercy experience.

Internal visions of possibility are rooted in Perceiver belief:
- Mercy experiences are connected together by Perceiver facts.
- Perceiver thinking can manipulate these facts.
- Perceiver belief in these new facts will rearrange Mercy memories.

The result is an internal Mercy picture of something new and different.

When Perceiver strategy *believes* in a certain fact, it is deciding to place confidence in a specific way of *connecting* these Lego blocks. If I come up with a way of *connecting* experiences which is novel, then I can turn this new *idea* into an actual *object* by putting real bits of material together in this *new* way. We see the fruit of this mental labor when we go to the store and notice some clever gadget which combines existing ideas in a novel manner. We see it, slap our heads with our hands and say, "Why didn't I think of that. It's so obvious. You just take a bit of this and put it together with a chunk of that and…*voila*!" Someone believed in a new Perceiver connection and turned it into reality. Why was his leap of faith successful? Because it was based in the Perceiver rules and logic of common sense, which in turn are rooted in the real world; he took what he saw and knew, and rearranged it, and this new arrangement could be imposed upon reality.

But what does a new combination can-opener and back-scratcher have to do with visions of 'heaven' and 'hell'? A lot, because it is the *same* mind which is generating them both. In each case, a vision of new and improved existence is (hopefully) being transformed into reality. The only difference is that the corner store gives us better gadgets and services while images of 'heaven' and 'paradise' promise us a new **me** along with a better body. In other words, one comes to us with better *objects*, while the other improves **me**. But, we know that **me** and object recognition use exactly the same mental circuitry—they both exploit interaction between Perceiver and Mercy thought. **Me** is built within the *internal* world of Perceiver and Mercy thinking, whereas object recognition occurs within *automatic* thought. Therefore, the principles which apply in one area should also be true in the other.

If this is correct, then I suggest that the following principles can guide us in creating visions of 'heaven' to which we can leap with at least reasonable confidence that we will land upon solid ground.

First, I suggest that a 'heaven' has to be based upon Perceiver logic, confidence, and common sense. This is because it is Perceiver confidence and common sense which allow us to *create* the order of 'Germany'; it is only by working with these 'bricks' that we can build a 'heaven.' In contrast, if we work with the frozen mud of emotional 'facts,' we will end up inevitably with the chaos of 'Russia.' No matter how beautiful our
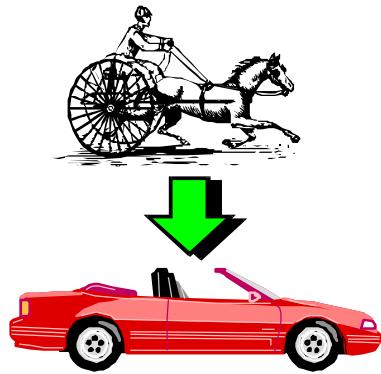
'heaven' appears, it will turn eventually into 'hell.' In other words, if we want lasting results, we must use solid building material.

I suggest that the United States from the Second World War to the 1990s provides an illustration of this principle. Never in the history of mankind have so many people had it so good for so long as in the United States during this period. What is experienced daily goes far beyond what the medieval person dreamed for in paradise. How have Americans responded to this 'heaven on earth'? Curiously, we find American society pervaded with destructive thoughts, images and actions. There is violence on television, murder in the streets, confrontation in the courts, and dog-eat-dog competition in business. Isn't it strange that a country which is so close to 'heaven' would lust after 'hell'? Why is this? I suggest the basic reason is that at the core of their personalities, Americans are really 'Russian' and not 'German.' Deep down, they follow emotional 'facts' and are repelled by rational logic. After all, does it make sense to *choose* to focus upon pain and disaster?

Second, if we want to construct a vision of 'heaven' which can be brought 'down to earth,' then I suggest that it must be possible for Perceiver thought to find logical similarities between present life and any 'heaven' which we see hovering in the clouds. In other words, if we want to redefine **me** using Perceiver confidence and logic, then it must be *possible* to redefine **me** using Perceiver confidence and logic.

This means that personal transformation is only feasible if I use Perceiver strategy to search for connections and similarities between the present **me** and the possible **me** of the future. This is because Perceiver thought *operates* by looking for connections and similarities. If I expect my 'heaven' to be completely *different* from my present life here on 'earth,' then 'heaven' will always remain a vision in the clouds, separate from **me**, because by its very nature, it will be unattainable.

Finally, I suggest that a 'heaven' must always contain Mercy experiences which are *like* those in our present life. This is because Perceiver logic is only capable of *relinking* experiences which live within *Mercy* thought. It cannot destroy Mercy memories or create them out of nothing. It can only take Mercy memories apart and put them together in new ways.

For example, compare our modern Western society with the world of two hundred years ago. We still eat, sleep, talk, send messages, travel, learn, build, and even go to the bathroom. All of these Mercy experiences have remained unchanged. However, the Perceiver connections between these experiences have altered vastly. We now speak over long distances with the help of a telephone, but we still talk. We enter an airplane and soar like a bird, but we still travel. We build incredible skyscrapers using massive machines, but we still build. We have flush toilets with fans to remove odors and sewer systems which process our waste, but we still go to the bathroom. We buy instant food packages and stick them in the microwave oven, but we still eat.

Ah, says the religious person. In the *real* heaven, that will all be different because we will have completely new *bodies*. We will no longer need to eat, sleep, travel, learn, and build, and as for toilets, they will never again be mentioned, for they will not be required. Let us suppose that all of this is true and that in some way we get to exchange our old physical containers for new and improved versions. Let us also assume that with all of these physical necessities out of the way, it will be possible to find *something* to occupy our attention. Unfortunately, what remains intact and unchanged is the childish **me** of irrationalism and chaos along with the Perceiver footing of mesmerized mud, and this is sufficient to turn any 'heaven' back into 'hell.'

But, continues the religious person, not only will we have new bodies, but we will also have new *minds*. In heaven, **me** will be perfect. No impure thought will ever cross our imaginations. Again, let us pretend that this is possible. Let us also assume that after having removed all thoughts which directly or indirectly concern impurity, something will be left to *think* about, and **me** will not end up completely devoid of content. What would happen if *both* our physical bodies and our emotional desires were changed at the *same* time?

This would mean altering both the **me** of the physical body *and* the **me** of Mercy identification *simultaneously*, because changing my physical body would change the **me** of the physical body and changing my desires would alter the **me** of Mercy identification. Let us examine this possibility.

Changing Both ME's Simultaneously

It appears that something must at all times hold together at least some aspect of **me**. A redefining of my identity can only be done by playing one aspect of **me** against the other—I 'walk forward' by moving part of **me** while at the same time keeping the other aspect of **me** firmly on solid ground. Therefore, I suggest that the result of trying to alter both definitions of **me** at the *same* time would be total mental annihilation. The edge of the cliff, on which the childish **me** stands peering out into the mists of the threshold of uncertainly, may be rather uncomfortable, but it is at least solid. If some 'God' were to wave His magic wand and dissolve this ground into thin air, what would be left, except for an endless plunging through the voids of nothingness?

In this sense, there is no difference between the religious person who hopes for instant salvation when he reaches heaven and the Eastern mystic who tries to escape into Nirvana. The solution of both involves the destruction of **me** and defines salvation as a shadowy world of eternal existence which has no connection to life or to this present world. The only difference is that the eastern mystic tries to reach heaven *now* whereas the individual with religious blind 'faith' 'believes' that his 'heaven' will be reached in the future when he dies.
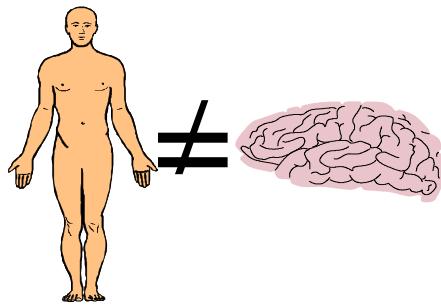
> It is impossible to change both **me**'s at the same time.
> - One **me** must remain solid while the other **me** changes.
> - Changing both **me**'s at the same time would create mental chaos.

By the way, I hope that I am not confusing you by mixing the topic of personal transformation with that of 'life after death.' In our minds, we tend to keep these two subjects quite separate. However, I suggest that they are intimately related. First, if life after death really does exist, then learning how to survive in the new world will involve at least some form of personal transformation. Second, where did our mental image of 'life after death' come from in the first place? Some set of Perceiver facts managed to relink Mercy experiences and thus build an internal picture of a better world for **me**—Perceiver strategy had to work with Mercy experiences which already exist, for it cannot manufacture them out of thin air. The idea, in various religions, of life after death in heaven, hints therefore at the mental significance here on *this* earth of personal transformation and its vision of a better world—this is evidently the *seed* from which these higher concepts developed.

In fact, what we are really talking about is building 'heaven' on 'earth.' Making a transition to 'heaven' requires the stability of an 'earth,' and the 'heaven' which is created will end up coming back down to 'earth.' This is an important principle. As we know, there are *two* ways of defining **me**, either with our physical bodies or through Mercy identification. I would suggest, therefore, that *both* of these definitions cannot be altered simultaneously. Most systems in our world today, such as communism, socialism, capitalism or religion, do not realize this. They assume that changing a person's environment will automatically change his mindset. In other words, they think that by altering the **me** of the physical body, they can bring instant improvement to the **me** of Mercy identification. In contrast, the history of these systems suggests that change in the one aspect of **me** tends to cement the other more strongly in place, just as lifting up one leg puts all of my body weight on the other foot.

We have just seen how Western religion falls into this error. It feels that giving the human 'believer' a new body and a new world will instantly give him a new mind. Similarly, the central tenet of communism is that changing an individual's economic status will alter the person. Likewise, socialism assumes that people will be emotionally satisfied if they are given the resources that they need. Capitalism also thinks that individuals will be successful if they are given sufficient freedom. In all cases, altering the environment is thought to change the person.

What happens when the physical **me** is changed *before* the **me** of Mercy identification has been reprogrammed? You get very clever people following goals which are really dumb. In other words, you get our modern society. Why are we clever? Because we use objective thinking to transform the **me** of our physical bodies. Why do we follow dumb goals? Because some aspect of **me** must remain solid in order to preserve personal integration. Therefore, as our physical world has changed around us, the **me** of Mercy identification has clutched all the more strongly on to the security blankets and idols of our past in order to maintain some kind of stability in our evolving identity.

We can see this same principle at work in the industrializing countries. Generally speaking, they are willing to accept Western technology as long as they can hold on to their native culture. In other words, they will change the **me** of the physical body if they can retain their existing **me** of Mercy identification. By the same token, whenever technological change has threatened the core of local culture, then people and countries have

rebelled against further progress and have attempted to preserve their culture at all costs. You see, the human mind really does *not* like plummeting through the void. The only reason that the Eastern mystic can 'live' with his head totally in the clouds is that his feet are absolutely anchored in the permafrost of his Eastern culture.

Let me summarize. There are two **me**'s: the **me** of Mercy identification and the **me** of the physical body. First, we cannot change both of them at the same time. This leads to mental disintegration. We see this illustrated by the rebellion of industrializing countries against excessive Western *culture*. Second, if we try to change one aspect of **me**, then the other part of **me** will be forced to hold more strongly on to something that is solid. This explains why our Western world has struggled to protect its culture and religion from the encroaching influences of modern technology. Third, if one part of **me** is solid, then the other part of **me** can be allowed to drift. This is why a country such as the United States can get away with lusting after death and destruction. Because it is industrialized and the **me** of the physical body is in good condition, the **me** of Mercy identification can be permitted to float into various alternate realities to gain excitement, or to practice mind games that remove feelings of guilt.[A]

Changing one ME at a Time

Changing both forms of **me** simultaneously may lead to mental disaster, but I suggest that altering one at a time is a very different story. This appears to be quite possible. We could compare this process to walking. First, we use either the **me** of Mercy identification or the **me** of the physical body to build a corresponding partial new **me** on the other side of the chasm of uncertainty. This is like picking up one foot and putting it on the other side of the gap. While we are changing one aspect of **me**, we keep the other side of **me** fixed. This is like using our second foot to hold up our weight while moving forward with our first foot. Second, we transfer our personal identity from the old **me** to the new **me**, just as walking transfers the weight of the body from the back foot to the forward one. Finally, we let go of the old **me** and allow the new **me** to pull it across. This is like lifting up our back foot and pulling it forward.

[A] But didn't I just say that Western civilization changes the **me** of the physical body? Yes. However, in the United States, the **me** of the physical body has *been* transformed and is now comfortable with the idea of change. Americans expect technological improvement and the system is designed to deliver these changes to the consumer in digestible, bite-sized chunks, as 'advances in the state-of-the-art.' That is part of the American concept of **me**. In many other countries, technological change is still seen as a threat. There, the **me** of the physical body has not yet become accustomed to the idea of change.

This leaves us with a choice. *Which* aspect of **me** are we going to alter *first*? Which 'foot' are we going to lift up at the beginning? Let us look at the two alternatives, starting with the one being followed by the world around us today.

By the way, this is our first pass through the topic of personal transformation. If everything does not make perfect sense, don't worry. We will be examining the subject again. Because the issue is so essential—after all, what is more important to me than **me**—I will walk through the process twice, each time emphasizing different aspects.

First, we can build a new **me** with our physical bodies while leaving the **me** of Mercy identification behind. How do we move ahead with the **me** of our physical bodies? We learn new skills, we gain understanding about our natural world and about our physical bodies, we pursue goals of external wealth and improvement, and so on. In other words, we do what is being done in today's society.

But how can we leave the **me** of Mercy identification behind while placing the other foot forward? Well, we know that whenever something *good* comes along, the **me** of identification will automatically try to *identify* with the pleasant experience. Therefore, if we want to keep the **me** of Mercy identification *away* from the **me** of the physical body, then whatever we do with our physical bodies is going to have to produce some sort of *painful* result: Face Mercy identification with suffering and it will do its best to avoid the discomfort. Where does the **me** of Mercy identification go today when it experiences hurt? It runs to find comfort among its memories and its idols.[A] Therefore, if our physical actions lead in some way to emotional *pain* and *discomfort*, this will repel Mercy identification and force it to remain shivering on the cliff trying to hold on to some pleasant memories in the past. We are now 'straddling' the chasm of uncertainty, with one 'foot' on the near side and the other on the far side.
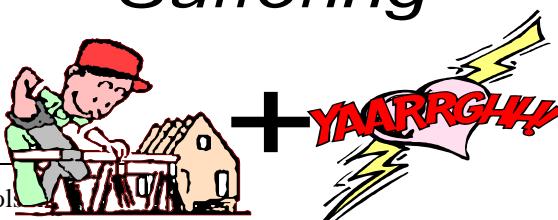
This sort of thing happens, for instance, when I experience personal tragedy. Something horrible happens which makes Mercy feelings cry out in agony and run for the 'shelter' of emotional comfort. Meanwhile, my body has to keep on living and working. Gradually this builds two separate **me**'s. On the one side there is the public **me**, guiding my physical body through life and smiling at those who pass by. Meanwhile, the hidden emotional **me** is crying and whimpering inside.

Now look more closely at our present society. It *chooses* to improve the **me** of the physical body.

[A] We will discuss idols
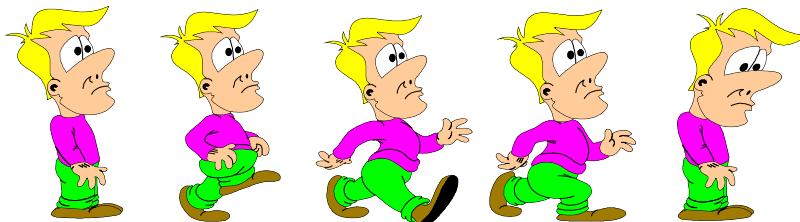
It does so by using *objective* thought. This *encroaches* upon the realm of the subjective, causing people to doubt the emotional 'truth' of culture, religion, society, and the **me** of Mercy identification. Why? Because of the threshold of uncertainty. If the overall level of Perceiver confidence rises, then emotional 'truth' in every area automatically becomes uncertain.[A] This leaves the **me** of Mercy identification in a bind, because the growth of objective thought destroys subjective 'truth' *without providing an alternative*. Why? Because objective understanding, by definition, is *objective*—it avoids Mercy feelings and ignores the **me** of Mercy identification. Thus, no matter how wonderful the conveniences which objective growth bestows upon its citizens, they will end up feeling emotionally naked. They will sense that the clothes of culture have been torn from their subjective identity and that no other garments are being provided. The end result will be Mercy anguish. And, what does the **me** of Mercy identification do when it experiences hurt? It comforts itself with its memories and its idols.

Thus, our society has reached the position where our identity is 'doing the splits' across the threshold of uncertainty. What now? Let us assume that we wish to complete the process of transformation. First, we have to make sure that the forward foot is placed solidly. Since the new **me** of our physical bodies is constructed out of Perceiver confidence, this means that our physical body must live in an environment full of repeatable cause and effect. In other words, our physical condition must last long enough to convince Perceiver thought that it will always be with **me**—regardless of how much the **me** of Mercy identification loathes the situation. For western society, this means *accepting* technology. We have created a modern world ruled by natural law and order. If we want to anchor the 'forward foot' of the **me** of the physical body, then we must continue to live within this world.

Second, we have to make sure that both 'feet' are connected to the same body. There is no point in trying to jump across a chasm on someone *else's* 'legs.' Rather, I must be the one whose 'body' is dangling above the precipice, and both 'legs' must belong to this same 'body.' Moving from metaphor to reality, this means that both **me**'s must be connected: The situation that is produced by the **me** of my physical body must be the very situation which makes the **me** of Mercy identification feel miserable. Unless both **me**'s describe the same predicament, it is not possible for identity to change from one **me** to the other. Unfortunately, modern society has erected a huge barrier which keeps these two **me**'s completely separate—the division between subjective and objective. If we want to experience transformation, then this wall must be torn down. Otherwise, our identities will remain permanently split.

[A] It is the mechanism of the panic attack, operating now in reverse.

Third, I have to 'shift my weight' from the back 'foot' to the forward 'foot.' This is hard enough to do when crossing physical gullies, but when trying to change **me**, it can be almost impossible. For the individual who suffers personal tragedy, he must let go of his hurt and decide to continue living. For the technological society, it means holding on to the method of science while at the same time being willing to let go of the irrationalism of the past. The temptation is to cling to the 'good old days,' to throw out the technology and to start hugging trees or glorifying pioneers.

Personal Transformation is like walking—it requires two **me**'s.
- The first **me** anchors itself solidly to the 'ground.'
- The second **me** detaches itself and moves forward.
- The second **me** then plants itself down on the 'ground.'
- Then the first **me** detaches from the ground.
- Finally the first **me** moves forward to join the second **me**.

Of course, if the ground beneath my back 'foot' begins to crumble, then I have no choice but to jump. How does one dissolve the foundation under a back 'foot,' for a **me** of Mercy identification rooted in emotional 'facts'? Simple. You get rid of idols and debunk emotional sources—as I am doing here in this book. Remember that the **me** of the child is based in emotionally important people, events, and objects. Alter these emotional supports, and **me** simply falls apart. We call this step 'removing a person's crutches.'

How violently will an individual react when his idols are disturbed? Well, it depends upon how much 'weight' he is placing upon them. If most of the 'weight' of personal identity has moved forward, then they will slide away fairly easily. However, if he is clutching on to them for dear life, his reaction may be quite violent, and reaching the far side may involve quite a clumsy kind of jump. Pity the poor individual who still has both 'feet' firmly placed on the side of emotional 'truth.' When the 'earthquake' comes and the 'idols' begin to topple, he falls with them.

What does it feel like when identity changes from one **me** to another? Exactly like it sounds. I literally change inside. What used to be **me** is no longer **me**. I feel 'reborn'—as if I have died and come back to life again.

We have examined now what happens when the **me** of the physical body moves ahead while the **me** of Mercy identification stays with
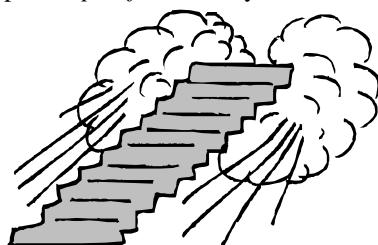
emotional 'facts.' Notice the key role that is played by suffering—it separates the two legs, and it forces the final jump. Again we are back to the conclusion that every 'Germany' requires a 'Russia.' There must be a better way.[A] Well, let us see what happens if we keep the **me** of our physical bodies on this side of the cliff while we use the **me** of Mercy identification to probe the uncertain clouds which separate emotional 'facts' from logical facts.

When the **me** associated with my physical body was probing the mists of Perceiver uncertainty, as in our previous option, there was *external* change—some lasting external series of events convinced common sense that **me** was different. In contrast, when the **me** of Mercy identification establishes the bridgehead, then the initial changes are entirely mental. They are not seen by others.

The goal of this alternate kind of mental probing is to use Mercy identification to build a new **me** held together, as before, by Perceiver logic and confidence. Above all, this requires internal honesty and integrity. If I use Mercy identification to fly away to some mental world of escapism, then I will not be building a new **me**, but simply playing games with the old one.

In scientific circles, this type of mental probing is called *research*. We all know that research is useful only if it is honest and accurate; that is what distinguishes research from fiction. The scientist who intentionally falsifies data or who spreads lies is usually rejected very quickly by the scientific community. And yet, we also know that honest research is often quite difficult, especially when personal emotions are involved. For instance, do we trust the words of a scientist who says that smoking tobacco is not harmful when we find that he works for the tobacco industry?

Unfortunately, it is exactly this type of *painful* honesty which is required for building a new **me**. We must include the *subjective* in our research, because we are not simply working with a set of abstract beliefs, but we are constructing a new **me**, and **me**, by definition, is my subjective part. In practical terms, this means bringing my personal life to my work

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[A] Why must there be a better way? Because, I assume that this is true. Another major assumption of mine is that an answer can always be found to every problem. We will see later that it is these two assumptions which allow Contributor thought to operate with freedom. So far, I have found these axioms to be true if I am willing to pay the price—and there always is a cost.

with me, acknowledging my 'sins' when I worship 'God,' including my subjective feelings in my scientific research, being honest in my business, telling the truth in my marketing, and building personal integrity into my love life. Ouch, that hurts! Of course it does. But isn't it better than the alternatives of either leaving **me** locked in the childhood fantasies of emotional 'truth,' or having **me** forced across the chasm into adulthood by some physical trauma or disaster?

It is precisely this agony of personal honesty which builds the Perceiver confidence that is required in order to hold the new **me** together. Remember that there is no way to build Perceiver confidence except through holding on to facts in the midst of emotional pressure. As Perceiver belief grows in confidence, it becomes strong enough to reconnect memories within the internal world of Mercy thought. The result is an inner vision of how things *could* be. It is as if the clouds of uncertainty clarify slowly into shapes and forms. At first I only see these possibilities dimly and vaguely, but as Perceiver belief continues to build, this inner sight becomes ever sharper until the clouds actually start to look solid. The result is that one mental 'foot' ends up being placed upon the far side.[A]

Eventually, the inner picture of what *could* be becomes so bright that it appears more stable and real even than the ground upon which the old **me** is 'standing.' This is when the old **me** makes the shift from the ground on this side, to the clouds on the other, and by making this shift, turns these clouds of Perceiver belief into solid ground and reveals the 'ground' of emotional 'truth' on this side as the oozing mud which it really is. Remember, it is Mercy strategy which adds individual experiences to the abstract connections of Perceiver thought, and when Mercy identity makes the jump into the new **me**, then it turns this **me** into reality by attaching the flesh of new emotional Mercy experiences onto the skeleton of Perceiver self-image which was previously built by Perceiver logic.

We notice this type of mental shift illustrated sometimes by the entrepreneur with his new product. His vision of improved reality can be so real to him that he believes his version of reality more than he trusts his own senses. For instance, Steven Jobs, the personal computer innovator, was described as carrying with him a 'reality distortion field,' as he combined computer facts with computing possibilities. However, he also

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[A] When the **me** of Mercy identification has been reshaped by Perceiver logic, then identification turns into enjoyment. Mercy feelings are still there, but not the identification. **Me** can enjoy a pleasant experience and then move on, without clinging to the memory. Therefore, it is no longer accurate to call it the '**me** of Mercy identification.' However, in order to avoid introducing yet another label for **me**, I will continue to use the term.

solidified his internal visions into the Apple, Macintosh, and Next Step computers.

We have seen how one 'foot' is placed upon the other side of the chasm. How about the other 'foot,' the **me** of the physical body? It can only move after identity has transferred into the new **me** constructed by Mercy identification, and this can take a very long time. Paradoxically, people who do not wish to change or move can actually assist me in 'stepping forward'. This principle is especially true when I, as an individual, move forward with the **me** of Mercy identification while living in a society which is moving ahead with the **me** of the physical body. Everyone will think that I am putting the wrong 'foot' forward—I am answering questions which no one is asking, and ignoring goals which everyone is pursuing. In this case, **me** will have to straddle the chasm until something breaks. Either my vision becomes bright enough to attract the attention of others, or the suffering of society becomes sufficiently great for others to start asking questions, or I split apart mentally and lose the ability to bridge the gap.

During this time of waiting and tension, logical research and thinking is going on, but *nothing* substantial is changing externally. Everything continues the way it always has been, except that I increasingly see and understand that the existing situation cannot continue. But that is *dreadful*! Imagine mentally straddling a chasm after years of research because, externally, it seems that nothing which I say or do has any effect or makes a shred of difference.

I don't have to imagine it. This literally describes where my research led me. It was precisely the stress provided by the gap between internal and external reality which gave **me** the ability to 'teleport' across the chasm of uncertainty—that was how I 'grew' the 'legs' which allowed me to 'walk' across the gap.[A] Without some form of chasm, my childhood **me** would have remained essentially intact; a little smarter and more polished perhaps, but deep down, still a foolish little child. Furthermore, the delay in implementation built Perceiver confidence, making my internal image of the world on the other side brighter, clearer and more solid.

All that remains is to dissolve the old **me** provided by my physical body—to 'lift up' the back 'foot' and to bring it forward. This happens when action finally turns ideas into reality. By *implementing* my internal vision and *building* a better world, or by having it implemented by others,

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[A] 'Being stuck in a hole' does not necessarily mean that I live in some shack in the wilderness. Instead, it can mean that my external circumstances remain stable. Whatever I am doing with my physical body, I continue to do. Suffering or agony is not required, only stability. Change may be present, but it is always a variation on some unchanging theme, and it never leads to any fundamental alterations.
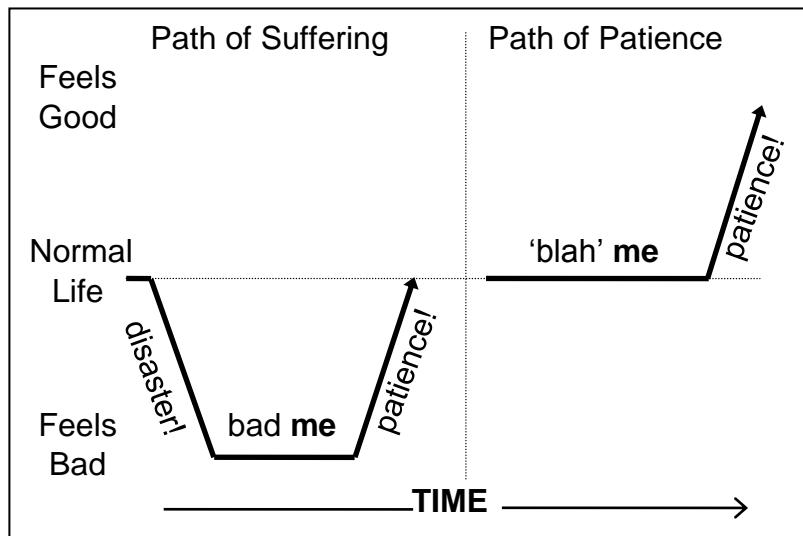
my physical body finds itself living in a new and improved environment, which now matches the **me** of Mercy identification—that is, if my visions *can* be made real. However, if the kingdom of 'heaven' cannot come down to 'earth,' if it is not possible to do things on 'earth' as they are done in 'heaven,' if people around me will not change, then I remain stuck trying to live on both sides of the mental chasm. Like the Eastern mystic or the Western philosopher, my head is in the clouds, but my feet are glued firmly to the stubbornly solid earth of the old **me**—which refuses to dissolve. I become split, both here and there, and as a result, neither here nor there, but rather with my identity stretched upon the rack, and the chasm of uncertainty a deep wound which runs through the heart of **me**.

Suffering versus Patience

I suggested that the option of moving first with the **me** of the physical body describes the path of *suffering*. In contrast, I suggest that moving initially with the **me** of Mercy identification represents the road of *patience*. Both options can produce personal transformation.

We can illustrate the difference between suffering and patience with the help of a diagram. In suffering, a disaster occurs which makes **me** feel bad for a length of time. While in this situation, the wish is for life to return to normal. In contrast, patience starts with normal life. In this case, the wish is for something good to happen. In both situations, it is the gap between the real and the desired **me** which forces the identity transfer to occur; it spreads my two feet apart, pulling one 'leg' forward and the other backward.

We encountered the idea of patience earlier on when examining conscience. There, we were looking at an *episode* of patience, while here we are referring to the *path* of patience. If I learn patience in enough individual situations, then eventually I will reach the point where my identity itself begins to be characterized by patience. It is this repetition which turns an *episode* of patience into the *path* of patience. In other words, patience now becomes the building block out of which the structure of the new **me** is formed. Patience is present in suffering as well. Suffering is motivated by the emotional pain of either hurt, guilt or failure—some inescapable experience which is imposed upon **me**. This is *not* the building material of the new **me**. Rather, it is the method by which the *old* **me** is torn down. Destruction of the old **me** leaves identity out in the open, exposed to the elements. This leads to a search for building material out of which a more solid and lasting **me** can be constructed. That building material, I suggest, is again *patience*. The agony of living with my problem while wishing that I could get rid of it slowly builds patience—if I allow it to happen. In other words, only patience can build a new **me**, and the path of suffering works because it also ends up teaching patience.

Path of Suffering | Path of Patience

Feels
Good

Normal
Life

'blah' **me**

patience!

disaster!

patience!

Feels
Bad

bad **me**

TIME ───────→

I suggest that we often tend to confuse patience with ignorance. We may look at the struggling peasant in the third world and think that he has great patience. No, he doesn't. He only *appears* to have patience because he does not *know* any better. It is only when he sees how things *could* be that he needs to exercise patience. The average peasant's lack of patience was shown by the success of communism in the emerging third world during the twentieth century. When the ignorant peasant encountered the baubles and trinkets of Western civilization, he saw for the first time how much better his life *could* be. Because he lacked patience, he was deceived by communism and revolution—it promised a *shortcut* to consumer paradise. However, by destroying the Perceiver integrity of sowing and reaping, private ownership, honesty, conscience, and individuality, the revolutionary denied to himself the path of patience and plunged headlong into the option of suffering. By rushing ahead with his physical body rather than probing first with his mind, he had to grow up the hard way, and in the process, often destroyed the very physical wealth for which he lusted.

The individual with patience is the one who sees how good things could be and yet still acknowledges and accepts the way things are. He sees the future, but chooses to live in the present, so that it can be turned into the future. Patience means living next to a mansion and being satisfied with my bungalow while doing the hard work that is necessary for me to get my own mansion. Patience means going to church and worshipping the mental image of a perfect 'God,' while accepting that I am imperfect and that I need to be changed step by step in order to match up to my internal vision of perfection. Patience means seeing all the items which are advertised in the media, and then enjoying what I have while saving up for what I really want. Patience means electing a government which will stop

deficit financing and then cheering as my benefits are slashed, knowing that these hard choices will set the country's fiscal house in order. In each case, I am willing to live alongside an emotional vision which is better than my present physical reality.

Notice also that we have described the problem of the teenager in more detail. The teen who rebels usually does so with the help of his physical body. He leaves home; he 'hangs out' with his buddies; he avoids his parents; he wears strange clothes and hairstyles; he acts bizarre; he tries out sex and drugs. By running ahead of his mind with his physical body, I suggest that he condemns himself, like the peasant revolutionary, to the option of suffering. His road really is a dead-end solution. In contrast, the teenager who 'grows up' usually keeps his physical body at home, in a secure environment in contact with his parents and other figures of the establishment. His mind travels first, and then his body follows. He thinks things through, and then he acts. For him, I suggest that the path of patience is open.

We have looked at two ways of redefining **me**. Our solution may sound complete, but I suggest that two major factors are still missing. First, there is the problem of 'propulsion.' We have described how identity makes the shift from old to new **me**—a type of personal leap into the unknown. In order to make this transition, I suggest that **me** must be taught how to *fly*. In other words, Mercy identity requires access to some sort of mental strategy which can lift it off the ground and propel it across the chasm of uncertainty. Believe it or not, this method does exist, and it has nothing to do with magic. Rather I suggest that mental 'wings' are provided by Teacher thought and Teacher understanding. So, we will now move our attention from the right hemisphere of associative thinking, and turn to the left hemisphere of analytical thought, starting with Teacher strategy.[A]

[A] The mixed metaphor is deliberate. We need some way to propel **me** from here to there. From the viewpoint of Mercy and Perceiver strategies, personal transformation is more like walking or teleporting. For Teacher thought, in contrast, it is like flying. When Teacher 'flight' is combined with Mercy plodding, then personal identity gains the ability to cross mighty chasms.

But first, the *second* missing factor. Unfortunately, we still have the problem of *guilt*. The nasty pain induced by honesty in areas of personal shortcoming often prevents **me** from completing the leap across the chasm separating childhood 'facts' from adult belief. It is fine to talk, in theoretical terms, about changing **me**, and even to study the process in detail. But, suppose that I actually discover that a new **me** is really possible. Once I accept this fact, then all of my previous endeavors become laced with feelings of guilt. Why? Because every Mercy goal which I pursued while living within the old **me** has become a dead-end—literally. My pursuit of the 'bait' of childish identification, blame and denial, has 'hooked' **me** with the unpleasant results of a childish **me**. This **me** is now faced with the sentence of 'death.' And the longer that I have lived within the old **me**, the stronger will be these impending feelings of guilt.

We can see this principle illustrated by the response of the Western World to the carnage of the First World War. A whole generation of young people was almost wiped out by the withering fire of the machine gun. What was the root cause of this war? I suggest that it was the childish **me** of nationalism and imperialism. This mentality motivated millions to volunteer as cannon fodder. As a result, those who were still alive began, even during the war, to conceive of a new **me**, in which nations cooperated instead of constantly fighting one another. But, the war and the dying continued. Why? Because abandoning the old **me** would have meant admitting that all of the fighting had been useless and worthless. The feeling of guilt which this would have produced was too great to accept. Therefore, the rallying cry became, "They must not have died in vain," and the war effort continued, as nations struggled to prove that the old **me** did not have to be abandoned. Because of this blind refusal to face guilt, millions more died, cut down by senseless forays into a real no-man's land of flying bullets.

When the war finally did come to a close, then the problem of guilt could no longer be avoided. How was it 'solved'? By placing the responsibility on the losers. In the Peace Accord was a clause specifically blaming the Germans for causing the war and ordering the German nation to pay impossibly high sums in war reparations, in the process bankrupting the country, and laying the foundation for a new war.

I should point out that the need for an answer to guilt comes at a different stage in the path of patience than it does in the path of suffering.

As long as mental growth in the first alternative is somewhat theoretical, and the old **me** is left undisturbed, then there will be no major feelings of guilt. [A] This means that the path of patience only needs to solve the problem of guilt near the *end* of its journey, because it uses understanding to build the vision of a new **me**, while leaving the old **me** intact. The old **me** is only forced to change when the *second* 'leg' of personal identity is lifted up and brought forward.

In contrast, suffering requires a solution for guilt which can be applied *right away*, because it *begins* with a painful crisis which attacks the old **me**. Since this book is emphasizing the path of patience, I can leave this question unanswered until later. It does not help for me to discuss guilt logically with those who choose to follow suffering. This is because they are at the *beginning* of their mental journey, and **me** is still based solidly upon emotional 'truth.' Therefore, what they need is a solution for guilt that involves defining experiences and blind 'faith.' A solution does exist, and it does work.

Now that I have managed to defer a discussion about guilt, let us turn to the topic of Teacher strategy and mental 'flying.' As every good Teacher person knows, we must solve our problems one step at a time in sequence, and read our books one page at a time from start to finish. This path may be somewhat boring, but contact with reality and with my Teacher brother has slowly taught me, the Perceiver person, that doing things in the proper order does occasionally have its merits. Arghhh!

[A] Personal honesty *is* painful, but we will see later that this pain can be balanced by the positive feelings of growing understanding.

Teacher Strategy

Let us start our examination of the Teacher person[A] by taking another look at the diagram of mental symmetry. Notice that the Teacher is at the top left corner of the diagram. This is easy to remember. His head is always in the clouds working with theories, therefore his name is at the top, and he uses left hemisphere processing, so his name is on the left of the diagram. Any other questions?

If you look at the diagonal label, you find that the Teacher person thinks *emotionally.* Your response at this point may be: "What!? You mean that those dry, mathematical sorts actually *feel*? They are so dry, you couldn't get a drop of emotional moisture out of them if you put them through a wringer." Exactly. The reason that the 'dry theoretical type' can exist without any apparent feeling is that he has discovered *another* type of emotion—that of understanding. Like the ferns which live without roots and obtain their moisture directly from the air, the Teacher person can pull feeling directly from the rarefied atmosphere of theory and understanding. We have all experienced the positive Teacher emotion of comprehension, when the 'light' goes on inside and things suddenly make sense. We also have all sensed the Teacher pain of not being able to put things together, and of having to live with fragments which do not fit. We will describe Teacher emotion in detail in just a moment, but first let us look at some other aspects of Teacher thought.

The diagram indicates that Teacher and Server modes work with *analytical processing*. This type of thinking involves *sequences*—as in reading the book from page one through to the end. A sequence is like a train. A train may consist of just the locomotive or it may contain a long chain of railroad cars. In the same way, a sequence may have only one single element or it may be the result of joining together many segments. Speech and writing are verbal sequences. For instance, a sentence can be as short as 'Hi' or as long as some of the statements in this book. Notice how

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[A] If there are seven different cognitive styles, then one might expect that one seventh of the population belongs to each group. This does not appear to be the case, at least in North America. Rather, the Teacher individual may form only 1% of the average human population, or even less. Our experience is that many people who appear initially to be Teacher persons actually have the cognitive style of Contributor or Facilitator. I suggest that one of the major errors made by others who use this scheme of cognitive styles is that they confuse the intellectual Contributor and the naturally curious and highly verbal Facilitator with the Teacher person.

simple comments themselves join into a long integrated sequence of words, sentences and paragraphs which flows on from one page to the next.

Analytical thinking is like a railroad switching yard. Trains are taken apart and reassembled; railroad cars are rearranged, removed from one train, and added to another train. In a real sense, analytical thinking is what produces the 'train' of thought. In addition, it gives the Teacher person his 'one-track mind.' Once he starts with a problem or a sequence, then he wants to continue until it is finished.

Teacher Sequences

Teacher sequences come in many different forms. I suggest that Teacher strategy is in fact responsible for many aspects of thought which we would not initially associate with abstract processing. Speech, for instance, is an example of Teacher mode working with *sound*. When I talk, I make a *sequence* of noises that expresses my 'train' of thought: "H…e…ll…o, H…o…w a…re y…ou?" It may seem rather demeaning to associate human speech with a series of grunts, but when I listen to a foreign language, as far as my mind is concerned, what I am hearing is only a sequence of sonic squeaks and rattles.

Rhythm is another sequence of sounds which is analyzed by Teacher thought. Unlike speech, the acoustic sequences of rhythm do not convey any explicit meaning. However, rhythm does contain order and patterns, and this attracts Teacher thought. Of course, it is always possible to assign meaning to a sequence of rhythm, and this is how *Morse code* operates. Each letter of the alphabet corresponds to a certain series of long and short beats. However, even musical rhythms can become associated with some type of meaning. For example, we all know that a rhythm of "oom-pah-pah, oom-pah-pah" goes together with a waltz. Try singing the 'Blue Danube Waltz' to a rhythm of "boom-chick-diddly-oom, boom-chick-diddly-oom." It doesn't work; the pattern is wrong, the sequence is messed up.

Teacher sequences can also involve sight as well as sound. You are looking at one example right now. It is called *writing*. Notice how each letter is formed out of a series of lines and how these visual outlines are connected together into a sequence. The sequence of writing becomes more apparent when we take our pen to paper and start writing.[A] We literally leave a trail of ink behind us to mark the movements of our hand. Mathematics is another form of Teacher sequence which is often combined with writing: A mathematical equation is a series of abstract symbols which we can write down on a piece of paper. Mathematics itself is the exercise of going through a *sequence* of steps which massage and manipulate these mathematical equations.

[A] The action of writing itself is carried out by Server strategy.

The outline of an object is another example of a visual Teacher sequence. When we look at the shape of a car or the form of a human body, our eye will often follow the lines which are formed by the outline of the object. We speak of the curves of the female body or the lines of a car, and sometimes these two are combined, with the curvy girl curving over the curves of the car.

Finally, when objects or people move, their actions trace out a visual sequence. In our mind's eye we can easily imagine the *path* that they are following, as if their movements were like those of a pen, leaving a mental trail of ink behind to mark their progress. I suggest that it is Teacher thought which does this mental 'marking,' looking, as usual, for the sequence behind the event, just as Perceiver thought tries to find the fact behind the experience.

There are four basic types of Teacher sequences:

1. Words. These are patterns of noise to which we assign meaning.

2. Visual Outline. This is a spatial pattern of lines and curves.

3. Path. This is a pattern of lines and curves which occurs over time.

4. Rhythm. These are repeated noise patterns which have no specific meaning.

Teacher strategy can also use thought to move beyond the basic sequences of sound and sight. Teacher thought may use words in order to build general theories. This book is an example of a general theory. Sometimes so much mental processing occurs that it becomes difficult for Teacher thought to go from theories back to words in order to verbalize understanding. Visual outline can also become very abstract. Galileo's research started by studying the visual paths traced out by the swinging of a pendulum or the dropping of a ball. Kepler analyzed the paths followed by the planets as they moved through the heavens. Newton (a Teacher *person*; Galileo and Kepler were Facilitator persons) built an entire system of scientific law and theory upon the motion of objects. Sometimes visual outlines become so abstract that they lose all connection with sight. We

speak, for instance, of the outline of a book, which describes the path of concepts that is being followed.

If you look at the previous examples, you will notice that, while all are very different, they have a tendency to blend into one another. For instance, verbal sounds and curvy lines have nothing in common with each other, yet writing *combines* these two types of Teacher sequences: We use strings of curvy lines called 'letters' to represent collections of sounds called 'words.' Visual outlines and general theories are also quite different, but these two concepts come together in the outline of a book or a speech. Similarly, many of the first scientific theories came from an analysis of visual path. This data could be shown with graphs—wavy lines drawn on paper describing sequences of events, and analyzed with mathematics—sequences of letters written upon paper describing general theories. In fact, the previous example combines together *four* different Teacher elements: Graphs, equations, theories and sequences. Sometimes even a fifth Teacher sequence is added: The monotonous words of a lecturing university mathematics professor. We find this combining of Teacher sequences in other areas as well. Morse code pulls together Teacher words and Teacher rhythm, and we often speak of the rhythm of life as we go through the repetitive cycles of days, months and seasons.
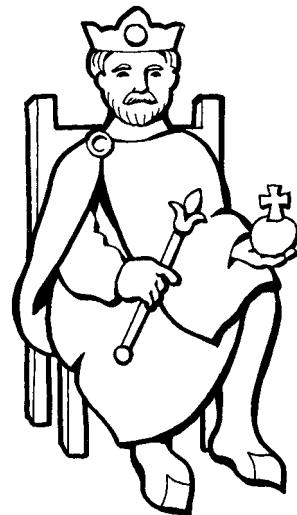
Teacher Emotion

I suggest that there is a reason why Teacher sequences tend to mix together: Teacher strategy looks for order, and Teacher thought *feels good* when separate Teacher sequences can be combined into one general system. Therefore, Teacher mode is emotionally driven to find ways of bringing together visual curves, speech, rhythm, path, general theories and any other types of Teacher sequences which exist. The more, the merrier. As long as each 'guest' acts in an ordered way, Teacher thought likes to fill the 'room' of a general theory with as many 'people' as possible.

The suggestion that order and theories are related to *emotion* is probably a new concept to most readers. That is because most of us do not develop general Teacher theories, and as a result seldom experience strong Teacher emotion. While our physical bodies continually bombard our minds with *Mercy* feelings of pain and pleasure, these same mortal containers force us to wade through Teacher sequences one step at a time. The result is that our Teacher feelings also have to be constructed bit by bit. Therefore, when we think of emotions, we automatically assume that we are referring to *Mercy* thought, experiences and feelings. However, I suggest that Teacher thought also works with *emotions* and that, when properly developed, these feelings are just as real and intense as those which come from Mercy experiences.

I suggest that good Teacher emotion comes from discovering *order within complexity*. Notice that *both* order *and* complexity are required in order to produce a good Teacher feeling. Teacher thought feels *good* when *many* items can be pulled together into one general statement, plan or theory. In contrast, Teacher thought feels *bad* when a number of individual elements exist which refuse to come together, but rather remain fragmented. The more pieces there are which join together, the better Teacher thought feels. The more bits there are that remain disjointed, the worse Teacher strategy will feel. If there are only a few items, then Teacher emotion will be neither very good nor very bad, and Teacher attention will probably drift to some other topic.

We could compare Teacher emotion to the status of a king.[A] The prestige of the ruler depends upon the number of his subjects, and the control he has over his people. He may be an absolute monarch, but if he only rules over 50 citizens, then his status is rather low. That is because there is order, but not complexity. Therefore, Teacher thought will only feel somewhat good. On the other hand, the king may have millions of subjects, and have very little power. This will also reduce him to insignificance, and keep Teacher pleasure weak. In this case there is complexity but not order. The only way the ruler can have status is to have many subjects, *and* also have power over his citizens. Then there is order within complexity. The result will be strong, good Teacher emotion.[B]

The same illustration can be used to describe *bad* Teacher emotion. If the subjects of a king rebel from his authority, then he will have *negative* status—the chaos will create *bad* Teacher feelings. The larger the rebellion, or the greater the number of people who revolt, the worse the Teacher pain. This means that a king who has loose control over many subjects has the *potential* for experiencing either great Teacher pleasure or great Teacher pain. If his citizens begin to cooperate, there will be order and good Teacher emotion. However, if these citizens start to collide with one another, the result will be Teacher feelings of pain. When Teacher thought faces partially ordered complexity, it feels

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[A] For a real king, dictator, president, chief, manager, or boss, this is no illustration. Teacher strategy within his mind will actually feel these Teacher emotions.

[B] If a person originates a general theory that is accepted by many other people, this will also produce strong positive Teacher emotions.

emotionally *vulnerable.* Things could turn out either very good or else very rotten.

The result is that Teacher thought wants sequences, explanations, and outlines which are as short and general as possible. Whenever Teacher strategy is faced with any sort of complexity, it tries very hard to come up with some kind of universal explanation or theory which incorporates all of these diverse elements, and makes them simple again. The Teacher *person*, as a child, tends to be somewhat of a 'know-it-all.' He seems to have an answer for everything, and his solutions are very simplistic. In fact, he is emotionally driven to find a simple explanation for everything. He *feels* good when he succeeds, and he *feels* bad when his theory falls apart or someone else finds a hole in his answer. Pity the parent who does not understand the workings of his young mind.[A]

Good Teacher emotion comes from noticing order within complexity.
- A heap of items does not feel good—the complexity has no order.
- A single item gives no feeling—there is order but not complexity.
- A pile of items that order themselves into a structure feels good—there is order and complexity.
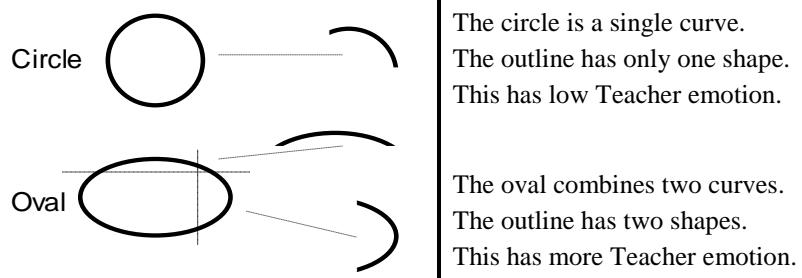
Teacher order can occur in many different areas. Let us look first at the subject of visual outlines, because Teacher theories here are the easiest to visualize. A smooth curve, for instance, produces good Teacher feelings because it is a *general* shape, without any specific bumps and squiggles. However, the best Teacher emotion occurs when a smooth curve ties together a number of specific lines. A violin is one example of an object whose visual outline produces a good Teacher emotion. The shape of the violin is a smooth curve. But, within this outline, there are more specific curves and angles. It is when a number of different curves are combined into an overall flow that Teacher strategy feels best.[B] The *symmetry* of the violin also adds to this Teacher feeling: The same smooth curve occurs on *both* sides of the instrument.

[A] This problem is worse for the *male* Teacher child, who emphasizes abstract thought, especially when his mother is a Mercy person. Subconscious Mercy mode is more active in the average female Teacher person, adding some 'humanity' to the 'inhuman' feelings of Teacher thought.

[B] Normally, when a person looks at a violin, the feeling which he has is a combination of Teacher and Mercy emotion. Teacher emotion will be emphasized if the violin is backlit is such a way that only the outline can be seen. On the other hand, if the violin is played, then that is a different matter. Mercy strategy, for instance, is sensitive to melody.

Notice that there are two ways of increasing Teacher emotion. First, specific shapes can be combined into a general pattern. Second, a pattern can be repeated. When we examined Perceiver thought, we saw that there could be both spatial and temporal objects. I suggest that a similar type of relationship exists between Teacher combination and Teacher repetition. We will come back to this topic later.

An oval is one of the simplest examples of a general curve. It contains a flow which ties together lines of different curvature, and it has a symmetry in which one side is the same as the other. The result is order *and* complexity. In contrast, a circle has order but not complexity. It contains only a single curve. The result is that the sight of an oval produces greater Teacher emotion than the image of a circle.

Circle

Oval

The circle is a single curve.
The outline has only one shape.
This has low Teacher emotion.

The oval combines two curves.
The outline has two shapes.
This has more Teacher emotion.

We may think that the outline of a circle has nothing to do with Teacher theories. However, it is interesting to note that *circles* played a major role in the universal concepts of the ancient Greeks. The circle was regarded by them as the perfect shape, and every object in the heavens supposedly traveled in circles. This choice of an object with perfect order but no complexity, as a basis for Teacher theories about the universe, led to major problems. The Greeks never could reconcile the 'perfection' and 'order' of their mental image of 'god' and 'heaven' with the complexity which they viewed around them, and Ptolemy's method of explaining the movements of the planets as a system of circles eventually broke down under the pressure of scientific observation. [A] A breakthrough occurred when Kepler realized that the planets moved in *ovals* and not in circles. The oval was also a *general* shape, but it had sufficient *complexity* to describe the actual path of the planets. Notice, incidentally, how we see again a mixing between

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[A] We will see later that the same combination of order *without* complexity is found in Buddhism. This also leads to a Teacher understanding which has no room for the intricacies of normal existence.

different forms of Teacher thought.

We have looked at Teacher emotion and visual outline. I suggest that the same principle applies when the curve is an imaginary line traced out by the path of a person. Teacher thought feels good when people move smoothly. For example, the graceful path of a ballet dancer produces positive Teacher feelings. This emotion can be increased by having a chorus of dancers carry out similar smooth actions, or a pair of ice skaters perform a routine together.

Again, we find the Teacher need for order within complexity. If a person repeats the same smooth movement, or if one individual perfectly copies the movements of another person, then there is order, but not complexity. The result is shallow Teacher emotion. Teacher feeling is greatest when a number of *different* smooth movements are *combined* into an overall program, or when a number of performers *usually* perform in synchronization but *occasionally* do individual actions. We see this same principle illustrated with acrobatic flying teams such as the American Blue Angels or the Canadian Snowbirds. Most of the time, the planes fly together in formation. However, the biggest Teacher feelings are created when the pilots break formation to do their own maneuvers, and then rejoin again. That is order within complexity.

Teacher smoothness can also be present in an everyday action, such as driving a car. For instance, I may look ahead when I drive so that I do not have to make any sudden lane changes or jerky stops. I may adjust my speed by taking my foot off the gas pedal rather than using the brakes. I may time my arrival at the next light so that I can sail through just as it is turning green. All of these responses produce a smooth curve of movement which makes Teacher thought feel good. And in a similar way to ballet dancing, ice skating, or formation flying, this Teacher emotion is increased when everyone around me is also driving smoothly.

We can now define _beauty_ and _elegance_. I suggest that beauty is the positive Teacher emotion which results from a general theory based in *visual outline.* We speak of a person, object or situation being beautiful. Elegance, in contrast, is the good Teacher feeling related to a general theory rooted in a *path of action.* A mathematical theorem is elegant when the equations move smoothly from start to finish. A person is elegant when his actions are smooth and organized.

While beauty and elegance are primarily Teacher feelings, these emotions also include secondary components of Mercy feeling. For instance, a *beautiful* object should have a texture which produces a good Mercy emotion. It must contain no flaws which would create a bad Mercy reaction. Similarly, an *elegant* action should not be forceful, since the use of force implies that some Mercy object is being battered or destroyed.

Teacher emotion also applies to words and theories. My brother Lane, a Teacher person, will often preface the explanation of some concept with

the statement: "Let me describe this idea in a single sentence." Sometimes he succeeds. At times, though, his 'single sentence' ends up being as long as a paragraph. Always, there is the desire to summarize a theory in the shortest space possible.

The best example of words and theories that are guided by Teacher emotion is probably mathematics. Let me give you a simple example, and don't worry, it really is a simple example. Suppose that I want to relate Celsius temperature to degrees Fahrenheit. One way is to write a list of numbers comparing the two scales:

$$-20° \text{ C} = -4° \text{ F} \qquad 0°\text{C} = 32° \text{ F} \qquad 20° \text{ C} = 68° \text{ F} \qquad 40° \text{ C} = 104° \text{ F}$$

Notice how I have to write a different Teacher sequence of letters and numbers for each specific temperature. Using a mathematical equation, though, I can represent all of this information and more with the single letter sequence of:

$$°\text{F} = °\text{C x } 9 / 5 + 32$$

In other words, if I take the temperature in degrees Celsius, multiply the number by 9/5, and add 32, then I get the temperature in degrees Fahrenheit.[A]

This general equation produces a much higher Teacher emotion than a list comparing individual numbers, because it packs more information into a smaller package. It is this desire to *summarize* information which makes the mathematician describe concepts in such general terms. There are three reasons why the average person does not regard a math equation with equal pleasure. First, Teacher emotion will only be produced if there is Teacher comprehension. For many people, a sequence of letters, numbers and symbols only reminds them of the bad Mercy experiences associated with learning Algebra in high school.

Second, a Teacher theory is only general if it ties together many specific statements. When the mathematician writes down his equation, his Teacher part experiences good emotion because he knows the areas in which the statement applies. The rest of us see only the single equation and have not learned the specific theories.[B]

[A] Here is a simple way to know if someone has lived on the Canadian prairies. Ask him what -40°C is in Fahrenheit. If he answers right away, you know that he has experienced real cold. Work out the answer and you will see why this is true.

[B] Notice that the idea of 'order within complexity' covers more than just sequences. Teacher strategy working by itself can only generate order by stringing individual elements together into sequences, like railroad cars in a train. However, with the help of the rest of the mind, Teacher thought can go beyond this and generate other types of order within complexity. In

Third, in a very real sense, there is a strong mental connection between our Teacher understanding and our status as a 'ruler' over the 'domain' of intellectual thought. It makes us feel inferior to be faced with Teacher theories which we do not understand. This inadequacy puts us below those who do comprehend—we become their 'subjects' and they become our 'rulers.'

The emotional reaction of the average reader to this book provides a good example of Teacher processing. At first sight, the diagram of mental symmetry probably produced only an unpleasant Mercy feeling as Mercy thought was reminded of boring experiences with intellectual theories, and a bad Teacher emotion prompted by the complexity of lines and words. However, if the reader has persevered until now, Teacher mode probably feels differently about the theory of cognitive styles. Enough specific facts have been tied into a general understanding to produce the order within complexity that is needed to create good Teacher emotion.

A Teacher Theory of Mercy Emotion

I have described Teacher emotion as being related to *order within complexity*. I suggest that it is also possible to come up with a general definition for *Mercy* emotion. While all of us are *familiar* with Mercy feelings of pain and pleasure, we probably have never looked at these various emotions and tried to come up with a common thread which ties them together. In other words, we have never come up with a *Teacher* theory for *Mercy* feelings.

I suggest that good Mercy emotion comes from *beneficial interaction*. Whenever two or more experiences, events, situations, people, or any other type of Mercy 'bodies' *interact* with one another, then there is the possibility for Mercy emotion. If this interaction results in the partial or total destruction of one of these 'bodies,' then that 'body' will feel Mercy pain. On the other hand, if the encounter leads in some way to greater wholeness, then the result will be Mercy pleasure. In *Mercy* terms, I suggest that what we are describing is *love*. In other words, love is the good Mercy emotion that is associated with beneficial interaction.

The strength of the Mercy emotion depends upon the *extent* of the interaction. If various 'bodies' affect each other only slightly, then any pain or pleasure which is felt will be fairly weak. In contrast, if one 'body' is influenced strongly by another 'body,' then the Mercy feelings which result will be quite strong.

The intensity of Mercy feelings can be increased with emotional *vulnerability*. It is when a person is open and vulnerable that either the

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terms of our analogy, Teacher strategy, when assisted by other modes, can build a single theory out of many different 'trains' or even tie together cars, trains, planes, and so on. We will look at this concept more later on.
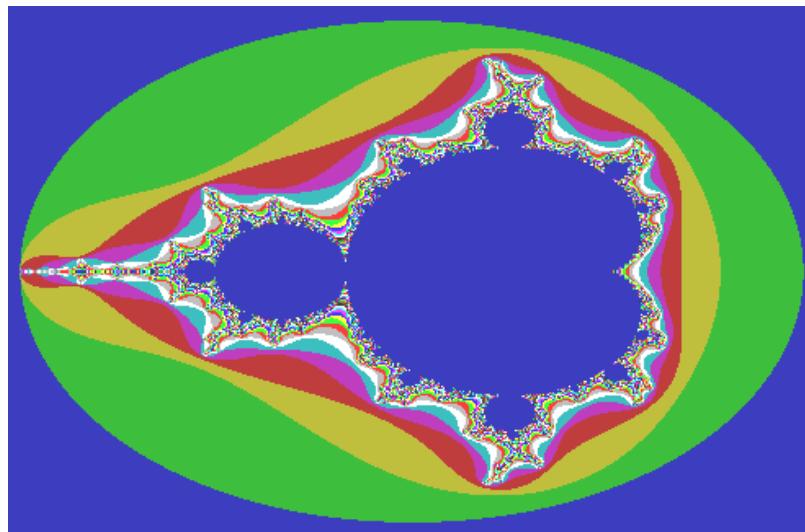
greatest pleasure or the greatest pain can occur, depending upon whether the end result is integration or destruction. Therefore, I suggest that the best Mercy feelings occur in an environment in which people can be totally vulnerable while at the same time confident that every interaction will result eventually in greater integration and not destruction. Mentally speaking, Mercy thought would regard this combination of protection and vulnerability as paradise.

I suggest that it is also possible to describe the conditions for *Teacher* paradise: The greatest positive *Teacher* feeling occurs in an atmosphere of incredible complexity in which it is guaranteed that Teacher sequences will always come together eventually to produce greater order. Notice that while the definitions for Teacher and Mercy paradise are different, they are not incompatible.

According to Webster's Dictionary, paradise is "a place or state of bliss; a region or condition of supreme felicity or delight." If it is Teacher and Mercy strategies which are responsible for producing these feelings of "supreme felicity or delight," then as long as we continue to live within our present minds, it logically follows that the only *physical* paradise possible is one which is consistent with both Teacher and Mercy mental 'paradise.' Any *other* type of paradise would first require a brain transplant to give us minds appropriate for appreciating its 'pleasures.'

Teacher Emotion and Fractals

Moving on from the sublime to the theoretical, I would like to look at the relationship between thinking and Teacher theories. I have said that Teacher emotion comes from discovery of order within complexity. This relationship is illustrated by the mathematical concept of 'fractals.'
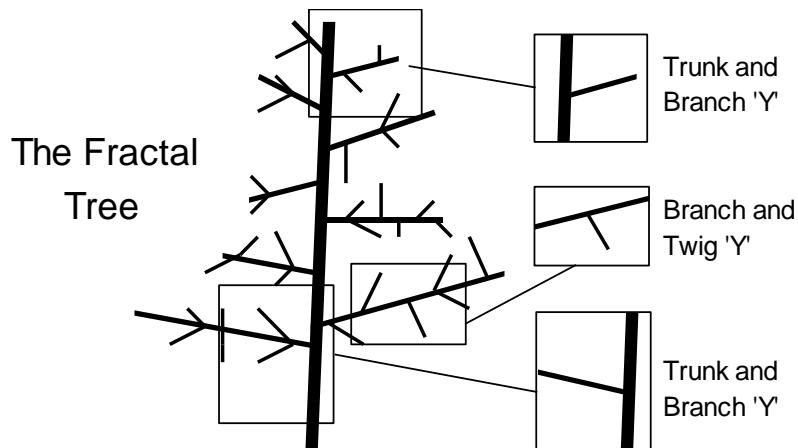
It was discovered in the 1960s that, with the help of computers, it was possible to use simple mathematical equations to produce geometrical shapes of incredible beauty and complexity. These visual masterpieces were called fractal curves. The best known one is the *Mandelbrot Set.* Its basic shape is two unequal circles, sitting side by side, bordered by a 'lace' of color. The amazing thing about this image is that further complexity and beauty can be uncovered by zooming in on any of the colored areas. Each time the computer is instructed to blow up one of the 'lacy' regions, this lace expands into another scene of beauty. If the computer has sufficient accuracy, and one zooms in on the right areas, then it is possible to expand a tiny region into a full picture dozens of times or more before reaching the end.

The Mandelbrot Set and other fractal curves are examples of *order* combined with *complexity.* Using the *order* of a simple equation, it is possible to create a seemingly infinite *complexity* of visual curves.[A] When the mind looks at these visual curves, Teacher strategy detects the underlying order which ties together all of the complex lines and shapes. The result is that the picture looks *beautiful.* Notice how, again, we find a blending between two aspects of Teacher thought—in this case, beauty and mathematics.

A tree is an example of a fractal object which occurs in everyday life. It consists of a trunk with branches. Each branch has several twigs, and each twig has many leaves. The leaves themselves have a main stem with several branching veins. Notice how at each scale the same general shape of trunk and branches can be seen. This creates order within complexity, because the same overall feature—trunk and branches, is continually repeated at different places and at varying levels of detail. There is order because the same pattern recurs, but there is also complexity since each individual reoccurrence is slightly different from the others. The result is good Teacher emotion, because Teacher strategy loves to discover order within complexity.[B]

[A] The equation for the Mandelbrot Set is $Z_{new} = Z_{old}^2 + C$. It is hard to think of a much simpler equation. The only hassle is that Z is a complex number, with both a real and an imaginary component. An imaginary number includes i, the square root of -1. Since no real number multiplied by itself equals -1, it must be imagined. Hence, imaginary numbers. If you do not understand this, then go talk to a physicist or electrical engineer. Except, make sure that when you talk to the engineer you use j and not i.

[B] If a tree contains so much order within complexity, why do we not experience 'gobs' of Teacher emotion every time we look at one? Sometimes we do. However, usually boredom and emotional insensitivity conspire to make us pass by without noticing what we are really seeing. We will discover later that Teacher thought in any case tends to be

The Fractal Tree

Trunk and Branch 'Y'

Branch and Twig 'Y'

Trunk and Branch 'Y'

The definition of **Fractal**:

A fractal item contains the *same* feature at many *different* scales.

- A tree is an example of a fractal object.

Any object which is fractal will create good Teacher emotion.

Before we go on, let us summarize the various ways of generating good Teacher emotion which we have discovered thus far. Smooth visual curves and graceful actions are one way to create positive Teacher feelings, because many individual items are connected together in a way that flows smoothly. A smooth curve gives order to the complexity of the individual elements. If *movement* is smooth, then feelings of elegance are produced. Smooth *visual* curves, in contrast, generate feelings of beauty.

These Teacher forms may be repeated over *time*. The result is a *cycle*. Teacher thought notices the reoccurring structure and feels good.[A] For example, cycles such as days, years, seasons, and so on create pleasant Teacher emotions. It brings order to our complex world of experiences when we see that the sun continually rises and falls every day, the moon waxes and wanes, and the seasons follow one another. Even the cycle of birth and death gives us Teacher comfort. Of course, pain and dying are very unpleasant for *Mercy* thought, but as long as our minds are capable of thinking, Teacher strategy can sit back stoically and wax eloquent about the order of people and civilizations growing and dying.

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dysfunctional in most individuals, and it therefore has problems responding properly.

[A] Notice the *double* Teacher emotion. The structure itself feels good because it gives order to a complexity of items. In addition, repeating the structure creates positive Teacher feelings.

Teacher cycles can also be created artificially. Our paycheck may arrive every Friday on payday, or we may go home every year to celebrate Christmas as a family. Even fashion tends to fall into cycles with the same trends continually coming and going, each time in a slightly different incarnation.

Teacher emotion can also be created by structures which repeat over *space*. This leads to *patterns*. For example, most wallpaper designs make use of patterns. A tree also contains patterns. The shape of 'trunk and branches' is a general pattern which ties together all of the individual elements of a tree.

Cycles and patterns are often interchangeable, producing a mental blending between time and space. For instance, if I let my eyes travel from one side of a forest to another, I see branches alternating with trunks. In other words, the spatial *pattern* of 'trunk and branches' repeats itself *cyclically*. On the other hand, an oscilloscope turns a *cycle* into a *pattern*. It allows me to see a picture of Teacher structures which repeat over time.

Cycles and patterns may in turn contain subcycles and subpatterns. For instance, a musical note is a cycle of sound which has both a fundamental waveform, which the ear hears as *pitch*, and harmonics—subcycles which create the *tone* of the sound. A tree is an example of patterns and subpatterns. If I look at the trunk of the tree, then I see only one example of 'trunk and branches.' However, if I examine the branches, I notice a *pattern* of 'trunk and branches' as twigs are interspersed with leaves. As for the tree itself, it is only one element in the pattern of a forest. In terms of waves, the core of the tree is the 'fundamental,' whereas twigs and leaves are the 'harmonics.'[A] The end result is a fractal multidimensional order which is capable of producing intense Teacher pleasure—if the mind is programmed to notice it.

Words and theories in turn can be used to combine artificial order with the naturally occurring Teacher order of the external world. Many of us have probably not noticed the relationship between beauty, mathematics, and grammar. I suggest that the complexity of these interactions is the reason for this confusion. The patterns and cycles which occur within some types of beauty are fairly obvious; it does not take great learning to figure them out. For example, even a stupid teenager can enjoy a good beat, a total couch potato can appreciate the elegance of figure skating, and a

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[A] There is a crossover between Teacher and Mercy processing. It appears that Teacher strategy is responsible for analyzing waves which repeat at less than about 20 cycles per second, while Mercy thought processes waves which repeat at higher frequencies, interpreting the relationship between fundamental and harmonic as tone. This suggests that the mind is only capable of intellectually analyzing slowly repeating waves and is limited to forming general impressions about faster cycles.

redneck truck driver can hoot and holler with pleasure when he looks at a pretty girl.

On the other hand, deriving and creating Teacher enjoyment from systems such as mathematics and grammar is definitely an acquired taste. This is because the connections between the individual items are not obvious, but must rather be learned. There is no inherent reason why two upside-down visual 'hooks' should be equivalent to a messy visual 'triangle.' But this is exactly what we are saying when we state that '2' + '2' = '4.' Similarly, those who try to learn a foreign language know the struggle that is involved in assimilating the order behind the complexity of words that is encountered. In some systems, such as mathematics, this layer of mental cloudiness is relatively thin. If enough facts are learned, one eventually breaks through into the clear sky and bright sunshine of order as all of the connections begin to fit together. In other systems, such as the English language, it seems that the clouds go on forever—no matter how high one goes, the sun of order remains partially hidden by a haze of unresolved complexity.[A]

[A] This is why I appreciate Hebrew. As part of the Semitic family of languages, the complexity of individual words is tied together by the underlying order of a 'root system.' Also, being a resurrected language, it was brought up-to-date by a process which increased this inherent order, and it has not yet experienced the rotting effects of haphazard borrowing and centuries of bad usage.

Understanding ME

We ended the last chapter with an image of rising through clouds of confusion into the clear skies and sunshine of Teacher order. You may remember that I used this same type of metaphor before when we looked at the process of mental transformation in which Perceiver logic was used to define a new **me**. In that section, I suggested that we needed to discover some type of emotional force that could lift **me** up from the cliff edge of uncertainty, give **me** the ability to fly, and propel **me** through clouds of uncertainty towards a misty framework of vision and possibility.

By the way, before we go on, let me explain why I use both walking and flying as metaphors to illustrate the process of transforming **me**. When I walk, one foot is always in contact with the ground. The other foot, though, is 'flying' through the air. Similarly, I suggest that human transformation must involve a form of mental 'walking,' where movement is combined with stability. Therefore, either the **me** of the physical body or the **me** of Mercy identification must remain anchored. However, the **me** which is doing the changing will at times feel very much as if it is 'flying' through the air without any visible means of support.
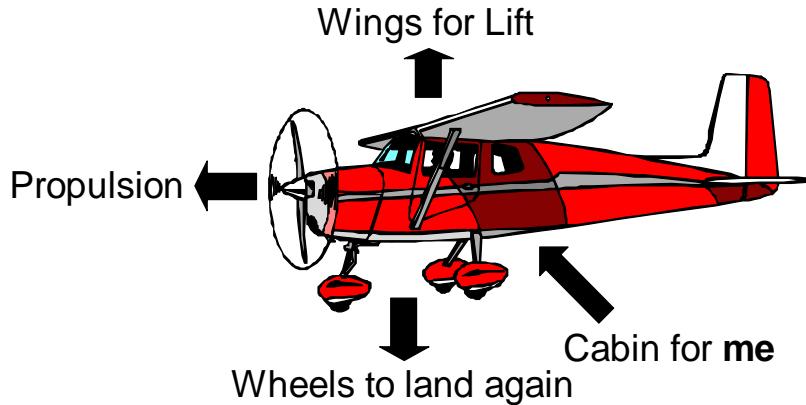
In fact, I suggest that those who practice some form of mental 'flying' always have a part of their identity—usually undiscussed—which remains in contact with solid ground. Their flying is linked to walking. Therefore, when we look at the overall process of personal transformation, we will use the analogy of walking. However, when examining individual aspects, or the role played in particular by Teacher thought, we may sometimes use the analogy of flying.

Flying

Let us go back a little, look at the various requirements, and confirm that Teacher strategy is indeed a candidate for the mental task of flying. First, we have the question of 'lift.' Can a Teacher theory *detach* **me** from the 'ground' of normal existence? When we look at mathematicians, who work with general Teacher theories, we know that Teacher thought can produce 'lift,' because theoretical people tend to walk around with 'their heads in the clouds.' Therefore, there must be something about a Teacher understanding which can lift **me** from the ground. However, while the mathematician may have his *head* in the clouds, his *feet* are still firmly mired in the mud of mundane reality. Perhaps the reason is that his theories are inadequate. If the current understanding of mathematics can lift a

person's head into the clouds, then it might be possible to extend the theory to lift *all* of **me** from the earth.

Second, can we actually *learn* how to 'fly'? In other words, can **me** *live* within the rarefied air of a Teacher theory? Again, when we look at the example of the mathematical individual, we find that he is capable of 'building castles in the air.' He has learned how to manipulate the gray haze of raw ideas and turn it into the solid form of a mental edifice, within which **me** can find a home—it is a '*castle* in the air.' The only problem is that the mathematician can only 'live' within this castle while working on his theories. In between, he must re-enter normal existence at least occasionally, in order to feed and clothe his body, interact with his family, and collect his paycheck.

Wings for Lift

Propulsion

Cabin for **me**

Wheels to land again

Qualifications for a Teacher theory that can transform **me**:
- It needs 'lift' to detach **me** from my present experiences.
- It must contain a 'pressurized cabin' which can house **me**.
- It requires an 'engine' to propel **me** to a new location.
- It needs 'wheels' so it can land after the flight—with **me** intact.

Third, we have the question of 'propulsion.' While the mathematician is capable of 'building *castles* in the air' and even 'living within his ivory tower' during the periods when he can successfully ignore his physical body and his personal feelings, his constructions tend to be fixed and immovable. I suggest, however, that this does not *need* to be the case, because Teacher strategy operates easily with *time* as well as *sequences*. The problem is that the theoretical person does all of his sequencing and time analysis within the static structure of his 'ivory tower': He runs sequences of instructions on computers; he analyzes sequences of events in experiments; he writes sequences of equations down on paper; he reads and writes books and papers which contain sequences of words and ideas. If we could somehow take the propulsive power of this kind of sequencing

and apply it to our own person—in the dimension of time, then our problem would be solved.

Well, actually, our problem *might* be solved. We may have given wings to the **me** of Mercy identification, but the **me** associated with our physical bodies is still sitting forlornly on the edge of the cliff, gazing longingly up at the freedom of the birds flying overhead. Therefore, any Teacher theory within which we choose to live will have to be consistent both with our physical bodies and with the external world, since the **me** of my physical body is programmed by events which I observe are repeated within the external world. In other words, any theory which we develop is going to have to contain a healthy dose of common sense. Why? Because this will allow us eventually to stop 'flying' ahead with the first 'foot,' and finally bring it back down again to the solid ground of real experience. Only then will we be able to 'lift up' the *second* 'foot'—the other aspect of **me**.[A]

The Fractal *Nature of the Mind*

As usual, we do not yet have sufficient information to answer all of the points which were raised in the previous section. However, I suggest that we can examine the first two points of 'lift' and 'flying.' They relate to an understanding of something that I call 'the fractal nature of thought.'

In our tour through the mind, I have tried to demonstrate how various aspects of human thought can be summarized by the operation of a few simple mental strategies. For instance, we have seen how Perceiver mode deals with all types of facts and objects, regardless of their shape, size, appearance, or even external existence. I may be gazing at a skyscraper, eyeing a flea, or thinking of the idea of freedom. In all cases, Perceiver thought is working with a mental object. Sometimes this object or fact is something that exists in the real world; at other times it describes an abstract concept. Similarly, we noticed that Mercy strategy works with all sorts of experiences, real or imagined, intensely personal or highly objective. In the same way, Teacher thought looks for order within complexity, *wherever* it can be found. As we continue through this volume,

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[A] Remember that this book is focusing on the path of patience, which starts with the **me** of Mercy identification and then alters the **me** of the physical body. The path of suffering, in contrast, first changes the **me** of the physical body, through methods such as science and technology, and then discovers that the **me** of Mercy identification also needs help. Then, surprisingly, it finds that it *also* needs patience. So, our discussion really applies universally.

we will find that the other mental strategies can also be described in simple and general terms.[A]

What we are really saying is that the mind is *fractal*. No matter where we look in human thought, we keep seeing the same seven modes of processing. The *same* 'features' keep reappearing in separate places, at various scales, using different sensory input. In addition, not only do the seven basic modes of processing keep showing up, but these various ways of thinking themselves relate together with parallels and symmetries. The result is that Teacher strategy can look at the thinking of the human brain and discover massive fractal order within a vast complexity of seemingly unrelated thoughts.

Notice that I am not suggesting that Teacher processing is the *same* as human thought. However, just as Perceiver mode is responsible for generating *maps* for the *entire* mind, so Teacher strategy is capable of bringing *order* to *all* of thinking. The difference between thinking, and Teacher understanding of thinking, became obvious to me while I was developing this theory. Time and again, my mind would react in a certain way and then a split second later, subconscious Teacher thought would come up with the explanation for this mental reaction. My understanding of thought came after the thinking itself.

Emotional 'Lift'

If Teacher strategy can come up with a general theory of human thought, it becomes possible for Teacher mode to provide 'lift' for all of the mind, including **me**. This is because the presence of a lasting good Teacher emotion makes it possible to change the emotional *focus* of the mind. We have seen how each person grows up with his thinking emotionally integrated around a core of Mercy experiences—the **me** of childish Mercy identification. Learning Perceiver facts about **me** builds the framework for a new identity, but this network of personal beliefs is still just a bare skeleton imposed upon the clouds of uncertainty, a sort of vision in the air. It is only when my emotional core moves into this framework that it fills out and starts to become real.

If my emotions came only from *Mercy* experiences and *Mercy* feelings, then it would be impossible for **me** really to leave the ground, because Mercy strategy deals always and only with concrete experiences. On the other hand, suppose that Teacher thought comes up with a general theory which brings order to all of my thinking. My mind will now be held together by *two* emotional sources: Mercy absolutes *and* Teacher understanding. Now it is possible for the **me** of emotional Mercy

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[A] Notice how our Perceiver facts describe mental functioning (something which occurs over *time*) in *general* terms. Sound familiar?

identification to stop clutching onto its idols and allow itself to be drawn up by the emotional 'lift' of Teacher thought.

Making this emotional transition literally makes me feel *detached* from the world. My emotional focus is no longer on experiences and how they feel. This is because I have a general Teacher theory which *explains* my reactions to experiences. This understanding makes me *feel* that there is another emotional force, apart from experiences, which is holding **me** together.

One might think that this type of emotional detachment would make me fall apart inside. However, because of my Teacher understanding, I sense that there is an underlying order which integrates all of my experiences. This 'order' is present fractally, which means that it can be sensed at many different levels. Therefore, through all of the various 'ups and downs' of life, a general Teacher theory observes, analyzes, understands and creates a continuing *feeling* of 'order within complexity' that allows me to 'rise above my circumstances.'

This Teacher emotion 'lifts' **me** up, and is thus more than a mere 'castle in the air,' when two requirements are met. First, Teacher feelings must be *different* than the emotions associated with **me**. Obviously, if Teacher strategy acts as a 'yes man,' echoing the sentiments of **me**, this will only *reinforce* the feelings of **me**, and not change them. This is like trying to use 'wings' as an extra pair of legs. Wings are meant for flying, not for walking. Similarly, Teacher feelings function differently than do Mercy emotions and should be allowed to 'fly' through the air of understanding.

Second, Teacher emotions must be *connected* with **me**. If I study subjects which are not related to **me**, I may build positive Teacher feelings, but they will have nothing to do with **me**. In order to lift **me**, I must study and understand **me**. In other words, wings need to be attached to the body, and not just 'flown' by themselves.

Suppose that **me** does manage to gain 'lift' from Teacher strategy. What does it feel like? I suggest that one major effect is that a person gains perspective. In the childish **me**, emotional absolutes, mental integration, 'truth' and **me** are very closely related. All depend upon the most emotional experiences in Mercy strategy. The result is that any attempt to question the significance of these specific experiences threatens my mind in multiple ways. If you want an illustration, try analyzing the cultural absolutes of some politically correct special interest group.[A]

In contrast, building my mind around Teacher emotion and understanding allows **me** to stop clutching on to its *specific* Mercy experiences, and to replace them with a *general* Teacher understanding. As

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[A] For example, How many feminists does it take to replace a light bulb?Answer: One, and that's not funny.

this happens, I realize also that I live in a finite body with limited experiences within a world of other people. I comprehend that my knowledge is only a fraction of the total body of knowledge. And internally, I grasp that **me** occupies a relatively small portion of my mind. In contrast, my source of emotional integration holds together many people, events, facts, and theories which are only *related* to **me**.[A]

Many individuals have *not* learned this lesson. They go through life thinking that the world revolves around them. They feel that they are the center of the universe, and act as if they know everything.

Zen and Nirvana

Let us detour for a moment and analyze the mystical ecstasy of the Zen Master. Buddhism claims to achieve the emotional 'lift' that comes from a general Teacher understanding. And yet, it also makes several statements which seemingly contradict the requirements which I have just described. How is this possible? I suggest that Buddhism reaches its 'paradise' by cleverly tricking the mind to ignore potential roadblocks on its way to Nirvana.[B]

Buddhism in its various flavors teaches, first of all, the general Teacher theory of 'Oneness.' After all, the assertion that *all* individual experiences are actually part of *one* cosmic unity is simply another way of stating that there is ultimate order within complexity, and this is the basis for Teacher emotion. How can the mind be convinced that all really *is* one? By using Mercy strategy to *identify* with an external object. Therefore, I will empty my mind of

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[A] After making this transition, I will feel that the entire universe revolves around a specific *Teacher* theory. One thinks, for example, of the scientist's search for a unified field theory—a single Teacher understanding which can tie *everything* together. We will examine the implications of this concept later on. Does Teacher strategy *remain* the ultimate source of mental integration? I suggest that it is possible to go one step further, and that this final step brings balance between Teacher and Mercy thought. However, that topic is beyond the scope of this book.

[B] I am talking here about Buddhism, Zen, mysticism, meditation, and Eastern religion as if they are all one and the same. Obviously, these systems are not identical. However, I suggest that there is a common fundamental thread which runs through these various systems.

fragmentary thoughts while concentrating on, say, the flickering light of a candle. The emotions of the event will mesmerize my Perceiver observer into 'believing' that **me** and the candle belong together—they are one. This Mercy identification will then implant the Teacher theory of 'Oneness' into my mind.[A]

But how can the mind leap from emotional identification with a specific candle to the general statement that *all* is one? It already has. When Perceiver thought is mesmerized into 'believing' a 'fact,' that 'fact' becomes 'true' in *all* situations and for *all* times. Remember the phobia about dogs? One bad experience with a nasty dog convinced my mind that *all* dogs were bad. Similarly, if I can get Mercy thought to identify with *one* object, then Perceiver strategy will 'know' the universal 'truth' that *all* objects belong together.

Oneness, then, is strengthened by the practice of _meditation_. This cycles words endlessly in automatic Teacher memory in order to force them finally into the inner world of Teacher thought, where they reinforce what Perceiver thought already 'knows.'

The Eastern mystic will then use his Teacher theory of Oneness to give the power of 'flight' to the **me** of Mercy identification. He will gain mental perspective, let go emotionally of his tiny world of personal experiences and look at existence on a cosmic scale. He will meditate upon his insignificance—he is a small drop in the ocean of life, a tiny trickle in the river of time. He will contemplate Nirvana, a selfless unity which goes beyond space and time. He will experience the ecstasy of satori, in which **me** is lost in the wonder of a universal Teacher theory.

But what about the **me** of the physical body? When I eat, you still remain hungry. When you come in from the cold, it does not make me feel any warmer. Our bodies constantly tell us that we are *not* all one. Surely the mystic must come back down to solid earth once his stomach gets empty or his bladder full. Paradoxically, I suggest that it is precisely this contradiction which makes eastern meditation possible.

[A] It does this because Teacher and Mercy emotions are linked. We will look at the process in detail when we examine 'pseudo-theories.'

First, civilization provides a mental anchor for meditation. Remember that only one aspect of **me** can 'leave the ground' at any one time. Therefore, if the meditator's **me** of Mercy identification is wandering through the clouds of infinity, this means that the **me** of his physical body must remain fixed upon solid ground. Evidence suggests that this is what happens. Meditation invariably seems to arise in societies in which a person's physical surroundings are controlled by strong cultural bonds. These rules tell the physical body what to do and where to go. I suggest that this is why mysticism has historically been connected with the East. The frozen culture of Asian countries has for centuries anchored the **me** of the physical body and allowed people to float freely with the **me** of Mercy identification. Similarly, now that the West has become comfortable with the concept of changing technology, it too can begin to allow the **me** of Mercy identification to wander.

Second, the social *structures* of civilization allow the meditator to ignore the **me** of his physical body. Like everyone else, he has a body with physical needs. But, if *other* people give him food, clothing and shelter, then his contact with the physical world can be minimized. For instance, he does not have to grow rice; he only has to eat the rice that others give to him. Meanwhile, as long as he sits motionless, he can pretend that his physical body does not exist.[A]

Third, the existence of civilization itself gives emotional appeal to the Teacher theory of Oneness. Remember that positive Teacher emotion comes from discovering order within complexity. A general theory which contains no specific elements does not feel good, because it has order but not complexity. Now, suppose that the theory of Oneness really *were* true; suppose that no specifics existed, and that there really *was* no difference between **me** and not-**me**. Teacher thought would then look at the theory of Oneness and disregard it—because it would contain no specific elements. In other words, Teacher strategy can only gain emotional pleasure from a theory of ultimate Oneness when the holder of this theory lives in a world of specifics in which all is *not* one. This means that Eastern meditation can

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[A] We will see in a later book that Zen Buddhism manages to combine meditation with movement. We look here at standard meditation, which remains motionless.

only be true if it is not true.[A] But isn't that a contradiction? Yes, but the next point will take care of that.

Fourth, the irrational thinking of a stable and 'mature' civilization protects the contradictions of mysticism. This is because a mature society can base the majority of its thinking in emotional 'truth.' On the one hand, most goods and services are provided by other people. Therefore, citizens will 'believe' that 'facts' are based in people and their opinions. On the other hand, because society is mature, it has existed relatively unchanged for some time, and 'facts' by their stability therefore appear as solid facts. Thus, because there seems to be no need for active thought, the Perceiver observer in most people will remain mesmerized. As a result, people will be unable to see the contradictions inherent in mysticism.

And, if society gives honor and respect to those who practice meditation, then this *Mercy* status will convince Teacher thought that the theory of Oneness is more important, and thus more general, than the specific experiences of normal life.

What I have just described is a snapshot of traditional Eastern society. Everyone is expected to carry out his assigned role in life; this exalts people. And, in many of these countries, Buddhism or one of its metaphysical kin is lifted up as a state religion; this gives particular honor to its practitioners.

Let us move on to the question of 'lift.' We have seen how meditation can survive and even turn into a state religion such as Buddhism. But, haven't I suggested that a Teacher theory can only give 'lift' to **me** if it is *different* from **me**? How then can the Eastern mystic reach Teacher bliss if his theory is so strongly rooted in Mercy identification? I suggest that meditation 'solves' this problem by replacing Teacher 'lift' with the *illusion* of 'lift.' How can a Teacher theory get around the fact that it is completely rooted in raw Mercy thought? By making this an essential element of the theory. Therefore, the theory of Oneness is expanded to claim that the entire universe has its source in **me**: "I am god. I am the ultimate source. Everything flows from **me**." Mentally speaking, this is an accurate statement. The Teacher theory of Oneness is mentally 'proven' by the Mercy experience of identification, which equates **me** with some external object.

But, physically speaking, everything does *not* flow from **me**. The mystic cannot create a single atom, let alone a budding tree, a mountain range or the vast stars in the heavens above. How can the mystic maintain his theory when evidence from his physical body flatly contradicts his assertion? First, it takes Perceiver confidence to notice contradictions, and

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[A] The Facilitator and Contributor persons are most prone to believing in general theories which contradict the foundation upon which they are based.

we have already seen that mysticism exploits a mindset based in emotional 'truth.' Therefore, as long as Perceiver strategy remains mesmerized, then enough people saying something is 'true' makes Perceiver strategy 'know' that it *is* 'true.' And, if the mystic acquires emotional status, then his societal standing will back up his metaphysical claim. He *is* a source of 'truth' for those around him. 'Facts' *do* flow from him and his person.

Second, the mystic can deny the evidence of his senses by *disregarding* the external world as temporary. In other words, the Teacher contradiction he sees is only an aberration which will pass. Ultimately, all is one, and everything does come from **me**. Why can he regard the cosmos as temporary? Because he lives within a civilized world which is permanent enough to provide for his physical needs—another contradiction. Hmmm.

If the mystic desires to *suppress* this physical evidence he must go beyond a *Teacher* dismissal of the physical world. He must also denounce it in *Mercy* terms. This is because his Teacher theory of Oneness is rooted in Mercy feelings. Therefore, the mystic will state finally that the material world is both temporary and *evil*; it is Teacher temporary and Mercy bad.

Talk about biting the hand that feeds you. Imagine, the average peasant works diligently to grow food and build shelter. He then gives part of his hard-earned wealth to someone who does nothing except sit around and stare into space. And how does this parasite of society respond? By pronouncing that the peasant and his physical environment are irredeemably evil. And what does the peasant do? He accepts this ungratefulness as deserved. After all, he 'knows' that his Mercy status is 'nothing' compared to that of those who meditate.

By now, I have probably given the impression that Eastern meditation is an avowed enemy of Perceiver thought. Buddhist doctrine supports this conclusion. One of the core tenets of Buddhism is that 'truth' is not found rationally, and the Buddhist monk states that his 'doctrine' goes beyond logic. The aspiring Zen master will actually concentrate on statements which are logically impossible—called *koans*—in order to snap his mental link with common sense.[A]

Now tell me, how would you react if a group of individuals made a religion out of killing your race of people and then re-animating, as zombie servants, those they murdered? How would you respond if this genocidal tribe invaded your country and made it impossible for you to continue living?

That is the situation in which I find myself. I was born a Perceiver person; it is my race; I cannot change the fact that I live in the Perceiver room and am conscious there. Eastern mysticism operates in environments in which the Perceiver observer in most citizens is mesmerized. It spreads by *murdering* Perceiver logic. Then, it uses the Mercy experiences of

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[A] For example: Imagine the sound of one hand clapping.

meditation to mesmerize the poor desiccated Perceiver remains into 'believing' blatant lies—contradictions which no 'living' Perceiver mode would ever accept. And, as Western civilization 'matures,' this Eastern pseudo-thought finds footholds within our shores. We too are abandoning logic. We also use our emotional status to suppress those who question our 'godness.'

"But Lorin, how dare you criticize the religion of so many people. Surely the comments you just made should be outlawed as hate literature." That reaction assumes that 'truth' is based in the opinions of people—if enough individuals 'believe' something, then it must be 'true.' Meanwhile, those who use Perceiver thought are eased gently and politely towards the gas ovens.

The fundamental 'faith' of the western world today would probably be _tolerance_: "Every person's beliefs must be accepted and respected." In other words, everyone is a god who defines his own Perceiver 'truth'—this is certainly consistent with Buddhism. But, people can only define 'truth' by mesmerizing their Perceiver observers. Therefore, tolerance is utterly intolerant of an awake Perceiver observer. This means that, like Eastern mysticism, tolerance hates me simply because I was born a Perceiver person. That also is racist and genocidal.[A]

How should I as a Perceiver person respond? I cannot protect myself with force, for then *I* would also attack Perceiver thought. Instead, I respond with logic and understanding; I point out inconsistencies, and I describe consequences. Hence, this book.

Learning Lessons 'Fractally'

How then does one learn to 'fly' without destroying Perceiver thought through universal identification? I suggest that the answer lies in *fractal* thinking and learning. In order to understand this, we will look first at what it means to learn lessons fractally, and then I will show that this is equivalent to Teacher 'flying.'

The normal way of living is to approach each situation as an isolated event, unrelated to other experiences. For instance, I go to school among other things to learn about mathematics, French and economics. Then I go home and work on my car until it is time for me to take my piano lesson. Once that is finished, I practice baseball with my friends. Each item is an individual learning episode which does not impinge upon other events. As a result, learning in one topic has little or no effect upon learning in any other area.

[A] We will see later that the Perceiver person is not the *only* individual to suffer under institutionalized emotional 'truth'; he is merely the *first*. Eventually, everyone is mistreated.

However, notice that in all of these situations I am using the same mental equipment—I am thinking. For example, I am using Perceiver thought to work with facts about math, to remember definitions of French words, to compare prices in economics, to analyze malfunctions in the car, to work with musical chords while playing the piano, and to compute trajectories while hitting the ball. In all of these situations, Perceiver thought has to sort through a pile of Mercy experiences in order to figure out what is solid. That is what I mean when I say that the mind is fractal: I am using the very same strategy—often at different levels of complexity—to carry out these various quite diverse tasks. Everything I do, in fact, is carried out by one of only *seven* different strategies.

Therefore, I suggest that it would be more effective for me to approach each *individual* situation as a specific aspect of the *general* task of developing my mind. This is the 'fractal' approach: I recognize the order which ties together all of the complexities of life. In plain English, I look beyond symptoms—what I do, to underlying causes—the strategy behind it.

How is this done? Do I have to add 'complicated thought' to the normal stress of life? Who said anything about complex mental analysis? I only need to recognize *which* mental strategy is handling *what* activity; in other words, what mental rooms are active in a given situation. For instance, if I run into a certain problem, I ask questions such as: Is it Perceiver thought which is stymied? Do I lack confidence? Is Mercy strategy hurting? Is Teacher understanding inadequate? Anyone should be able to perform that much analysis. After all, we constantly take extra pains to recognize who does what when dealing with real people. Just try to publish a book without referencing who said what. If we can do that with live people, then why not with mental rooms?
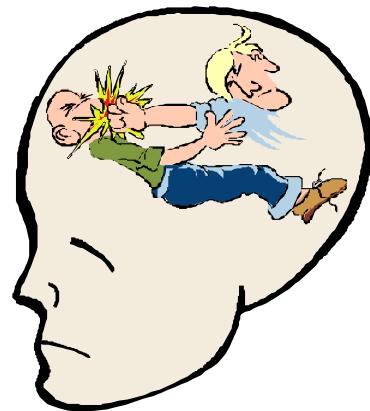
But what is the point in figuring out which mental room is responsible for what? What practical use is there in this exercise in mental nomenclature? I suggest that it will reveal the situations in which I am following *contradictory* strategies. Often, we are like the proverbial frog in the well, going one step backwards for each two steps forward. If that poor frog could discover *where* he was making his backwards step, he could literally triple his progress with no more effort.[A] Like the frog, I suggest that much of *our* activity consists in satisfying the desires of one or two of our mental rooms while at the same time hurting or damaging one or more of the other rooms.

[A] Work it out. 2 forward + 1 back = 1 forward. 2 forward + 1 forward = 3 forward: three times as fast.

For instance, we learn facts in order to satisfy Perceiver strategy, but we study them in an objective way which leaves Mercy thought feeling cold. Then we turn and give warm, fuzzy experiences to Mercy mode, but package them in such a way as to confuse Perceiver thought. Would it not be much more satisfying to combine Perceiver facts *with* Mercy emotions in such a way that both of them could get what they wanted

simultaneously? And, this example involves only *two* of the seven mental rooms. The compensation mechanisms which we build up trying to protect room 'x' from damage while giving comfort to room 'y' or bandaging the wounds on room 'z' are incredible. Add to this the effort which we expend keeping room 'w' semi-comatose so that it never wakes up sufficiently to disturb room 'x' or prevent room 'y' from having its fun. And I have not even mentioned the demands put upon us by our physical bodies. Many of us spend the majority of our time bouncing from one mental crisis to another, so busy surviving that we have no time to live. Imagine how fulfilling life would be if we could ever manage to get all of our mental arrows pointed in the same direction and live in a way that allowed *all* of our mental rooms to operate *at the same time*. Since so many of our physical ailments are exacerbated by mental conflict, our bodies would probably experience quantum leaps in efficiency.

Oh, by the way, if we solved our problems of *mental* conflict, we might also move beyond blowing up our neighbor and his house whenever he offended us. Just think how mentally inefficient war is. We grow people, educate soldiers, design and build effective weapons, and construct roads and buildings, and what do we get out of this? At most, a few months of blood, guts, destruction and mayhem. Just imagine. If we exploded a few dozen atomic bombs, it might take thousands of years of comforting, growing, bandaging and rebuilding before we could satisfy one or two of our mental 'rooms' with another earth-shattering kaboom. After all, what is war but an external expression of our internal practice of making some mental 'rooms' feel good at the expense of other 'rooms.'

But why go to all of this effort? Why drag the mind into everything? Because, we already *are* dragging our minds into everything that we do. Therefore, I am not suggesting something new, but rather taking advantage of what is already present. But, doesn't this mean that I have to draw up some list of activities and do everything according to some timetable? No, we are not talking about scheduling, but rather categorizing. Since some

aspect of my mind is always being used to some extent no matter what I do, I continue with normal activities. I only add understanding.[A]

We have looked at the price of ignoring mental contradictions. Let me suggest two practical benefits of 'fractal' thinking. First, by realizing which mental strategies are being used, I gain access to programming which already exists within those rooms. Therefore, I can approach each situation with a headstart, already partially on my way to a solution.

Two possible approaches towards learning:

1. The isolated method. Each situation is viewed as a separate incident.
- Individual problems are solved and not related to other challenges.
- Each situation requires relearning everything all over again.
- This leads to hidden contradictions.

2. The fractal method. Each situation illustrates a general principle.
- Specific incidents give opportunities to learn general lessons.
- For each situation, only its unique details need to be learned.
- This resolves mental contradictions and integrates the mind.

This principle was vividly illustrated to me a few years ago. The stress of doing this research combined with repetitive physical activity gave me tendonitis in my arms. For a whole year, I could hardly touch the violin. However, during this time of physical inactivity, I did a lot of *mental* work and mental reprogramming. When I was able to return to the instrument, I distinctly felt that my playing had *improved*, even though I had not practiced at all. It seemed as if I had more mental 'horsepower' available at my fingertips. Where did this 'skill' come from? I had not worked on my violin, but I had practiced using my mind, and this learning spilled over into my violin playing.

Second, by learning techniques of *mental* programming, it becomes possible to approach each individual situation in an intelligent manner. The previous benefit saved me *time* by giving me a headstart. This effect reduces my mental *agony* by allowing me to speed through those initial stages of learning in which I act, look, and feel like an unskilled idiot. It can do this even in the most mundane of activities.

I suggest, moreover, that fractal learning adds Teacher 'wings' to *all* aspects of Mercy thought; it gives 'lift' to the '*body*' of Mercy identity. This is because it brings *order* to the complexity of individual Mercy situations—and Teacher strategy finds this pleasurable. Teacher thought hates fragmentation and confusion. It feels good when the same general

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[A] Of course, once I have understanding, then I may decide to *change* some of my activities. But, I will be motivated by a desire for more life, and not by a fear of disapproval or judgment.

principle can be applied in different situations. It detests the meandering path of one step backwards for every step forward, and loves the elegance of a shortcut. It approves actions that are smooth and graceful, and dislikes the choppy movements of the beginner. It finds it strongly appealing when each situation is approached with the same general understanding and it suffers emotional agony when every new area requires a different theory.

The reason that we do not recognize this fractal analysis as 'intellectual thought' is because our theorizing usually *detaches* the wings of Teacher theory from any body of experience. That is why the mathematician doesn't 'fly.' He has wings and he uses them, but they are seldom connected to the 'body' of **me**. The aerial gymnastics which he performs are amazing, but they are done by remote control, guided by a **me** which remains on the ground below.

In actual fact, Mercy and Teacher feelings can combine beautifully. Mercy thought deals with experiences and situations; it is associative, oriented around *space*. In contrast, Teacher strategy works with words and processes; it is analytical, geared towards *time*. When these two are brought together, then Mercy feelings determine *what* is done, and Teacher emotion guides *how* it is performed. We live within the world of Mercy experiences, but we use Teacher thought to determine how to *approach* these situations. Like the warp and woof of a fabric, the two threads of analytical and associative thought blend to form an integrated fabric.[A]

I suggest that the situation in post-communist Russia provides a good illustration of the principle of learning lessons 'fractally.' I have already described the pervasive lack of Perceiver confidence. Suppose that one tried to tackle Russian problems in a piece-meal fashion, perhaps introducing private property, or market prices, or democratic government, or honest police. The result would be like the frog of the fable, except in this case the ratio would probably be one step forward for about five lurches backward. For each situation in which Perceiver strategy was encouraged to wake up from its slumber of hypnosis, there would be at least five other related areas doing their best to keep Perceiver thought sleeping soundly.

Unfortunately, the problem is even worse. Suppose that some Russian citizen does try to make an honest ruble. Typically, the Russian 'Mafia' then comes along and demands that he pay them protection money, buy his goods from them, and set his prices according to their standards. If he does not comply, then they beat him up, cut off one of his fingers, or threaten to kill his daughter.[B] How can Perceiver strategy ever hope to wake up when

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[A] In mathematical terms, Teacher and Mercy thought form an orthogonal basis for the emotions.

[B] This was the situation when I visited Russia in the early 1990s.

any stirring leads immediately to a death threat from some bloodsucking tyrant?[A]

Along with the Mafia are the jealous neighbors. For decades, the Russian citizens were taught that their way of communism was superior to the capitalism of the West. Now, communism has been shown to be a dead end—the old **me** is faced with death. However, feelings of guilt and failure can be avoided as long as the new **me** of capitalism remains a distant theory, practiced only by others. But, if my neighbor follows the principles of private ownership and gains some wealth, then it becomes obvious that a new **me** *is* possible, and that I *can* change. This turns remorse into guilt, and the easiest way to deal with this emotional pain is to remove its source by destroying the wealth of my neighbor.[B]

Suppose that one approached the problem *fractally*. What is the underlying cause behind all of the individual symptoms? The fundamental difficulty in Russia today is not bad business technique, poor planning, crumbling buildings, or even a lack of value. These are symptoms. Instead, the root problem is mass hypnosis—a nationwide case of Perceiver strategy bludgeoned into insensitivity by centuries of Mongol, Tsarist, and Communist terror and abuse. The solution, I suggest, lies in facing this basic need and in *every* area asking whether Perceiver thought is being helped or hindered by the response to that situation. It does not matter whether the Russian citizen is painting, building apartments, selling wares, or driving his car. Nothing will change unless Perceiver strategy wakes from its slumber, and the only way to wake it up is to keep prodding it relentlessly.

But how can Perceiver thought be 'pushed' into waking up? Exhorter leaders such as Peter the Great, Khrushchev and Gorbachev have tried prodding their comrades, with only moderate success. I suggest that the solution lies in 'learning to fly.' First, the *conditions* are present. The Russian who lives amidst the insanity of home-grown Mafia and so-called government cannot change his *physical* circumstances, but he can use Perceiver logic to build a vision of a better world based upon the general understanding of mental cause and effect. The conditions in post-communist Russia are ideal for a whole segment of society to cross the gulf from the **me** of the child to the adult **me** based in Perceiver confidence. The average Russian may not be able to get ahead with the **me** of his physical body, but it is precisely this oppression which allows the **me** of

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[A] As I suggested before, under institutionalized emotional 'truth,' eventually everyone suffers, not just the few 'dissidents' who value Perceiver thought.

[B] Jealousy steals my neighbor's wealth in order to possess it. Envy destroys it so that no one benefits.

Mercy identification to 'teleport' across the chasm of mental confusion and to experience mental transformation.

Second, the *mindset* is also there. Fractal learning teaches that there is a general Teacher theory which ties together all of the actions and thoughts of life. Communism for years taught the presence of such a theory. The central planning and philosophy of communism often had dreadful *Mercy* consequences, but they did at least produce positive *Teacher* emotions. Now that the 'inevitable victory of the proletariat over the bourgeoisie' has not come to pass, Teacher thought in the Russian citizen has lost its general understanding of life and wants a replacement. This *intellectual* hunger provides the ideal motivation for programming Teacher thought.

So how can the Russian people make a jump involving Perceiver logic when the country is characterized by a famine of Perceiver confidence? I suggest that while the average Russian has no clue about *truth*, he has learned a lot about *error*—in two specific areas. First, he knows that a central plan which ignores Perceiver truth leads to tyranny and chaos. The evidence lies rusting and rotting around him. Second, he also knows that a plan which focuses upon *external* goals will eventually destroy the individual and the inner person. The evidence for this sits drinking and dying around him. These two lessons are at the core of mental transformation, which uses Perceiver logic and belief, spurred sometimes by suffering, to rebuild the internal **me**.

My own personal path also began with a knowledge of *error*. My strict upbringing and strong principles taught Perceiver strategy in me to discern *wrong* with great accuracy, and gave Server mode the skill of *not* doing those actions which were 'wrong.' [A] When I discovered that a general Teacher theory resided *within* these mental walls of taboo, my emotional focus gradually changed from the suppression of 'bad' to the uplifting of 'good.' The content of thought was not altered, but the motivation changed dramatically.

Maybe the communists really were right when they taught that oppressive government and repressive management could be overthrown by a general theory. Maybe they simply chose the *wrong* theory and the *wrong* method. They tried to help the *wrong* world and the wrong **me**. They thought that improving the *external* environment would create a better man, and ignored the *internal* world of thought that could transform people and equip them to create a better world.

Before we go on with our look at Teacher thought, I would like to make one more comment about fractal learning. I have suggested that it is helpful to know that a general principle applies to many individual situations. However, this knowledge does me no good unless I have

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[A] Just as Perceiver strategy can gain confidence in both truth and error, so Server confidence can involve both doing and *not* doing actions.

sufficient Perceiver confidence to hold on to this mental connection while I am in the middle of some difficult situation. For instance, I may realize that my love of chocolate is an example of Mercy thought that is fixated on emotional experiences regardless of the long-term consequences, but this general knowledge only helps me if I can hang on to this understanding while trying to stare down a Belgian chocolate truffle.

Therefore, I suggest that fractal learning is most effective when the *toughest* problems are tackled first. In other words, I look for root causes and then I also deal with root problems. If the general lessons can be acquired in these areas, then Perceiver (and Server) thought will have sufficient confidence to apply facts and skills to other situations which are less emotional. On the other hand, if the big lessons are avoided, then fractal learning will work *against* me as the strong emotions associated with the real issues always threaten to overturn any learning which is done in other areas. In this case, my only hope is to keep my mind fragmented, in an attempt to protect the mental pockets of civilization within me from encroaching advances by the hidden jungle of emotional immaturity.

The most efficient method of learning: Think globally, act locally.
- See each specific situation as an opportunity to develop the mind.
- Apply general principles to situations which touch **me** the most.

'Tackling tough problems first' means that if everyone develops thought in the most efficient way possible, then each person will learn to apply *similar* mental principles in *different* areas. This is because the most emotional situation for me will be different than it is for others. The biggest challenge for the rocket scientist may be the prevention of an explosion. The emotional hang-up for the ditch digger may be his marriage at home. The housewife may be very worried about an exam she is about to take and the President may be thinking about a break-in at some local motel. Each person needs to learn the lessons of mental maturity in the situation which is most emotional for him, regardless of how others feel about this situation.

Do I sound utopian? Is this starting to look like a castle in the air? If so, then you know what Teacher thinking is like. It makes sweeping statements. It learns something in a small area and then turns it into a general theory by applying it everywhere. In other words, Teacher 'flying' means leaving the 'ground' of mundane existence and sweeping through the air of generalization. There is no point in taking flying lessons if I remain seated passively on the ground. That is only wishful thinking. **Me** will only make it into the air if I allow my personal identity to be emotionally lifted up by the feelings of a general theory.

The Theory Addict

I have suggested that all of human thought contains a fractal order which can be described by a general theory of the mind. This may sound great in theoretical terms, but what does it really *mean* to coexist with a general theory. What does it *feel* like? How does **me** react?

I suggest that this type of situation has never occurred before. Science has given us many general theories, but whenever these theories come into contact with **me**, they turn soft, as logical corners are abraded by emotional pressure. Religion talks about **me**, but it also turns into pious mush or incomprehensible revelation when it gets too close to the *core* of **me**.[A] Therefore, I should warn you that when this theory hits your mind, it will do weird and wondrous things along the lines of: "Wow man, far out, psychedelic, what a trip!"

I suggest that this mental encounter *could* in fact be compared to getting hooked on a drug.[B] First there is the initial 'high.' People who hear about cognitive styles are usually quite excited: "That is fascinating! When is your book coming out?" However, after a little while, the 'drug' of a new theory wears off and people continue with their normal existence, satisfied with the *idea* of a general theory, and convinced that the reality cannot be attained.

If people hear more about this theory, then they often have a negative reaction, almost like the aftermath of a bad drug 'trip.' The idea of mental cause and effect makes them uncomfortable, the intrusion of logic into the subjective leads them into the threshold of confusion, and an encounter with the strange emotion of Teacher thought inside their

More theory *please?!*

[A] Religion usually has rational elements and often claims to follow logic, but my experience is that sufficient probing will always reveal some core rooted in hypnotic mesmerization and emotional 'truth'—some area in which the religious person is convinced that "God's ways are utterly and totally beyond the comprehension of finite man." Is this bad? No, it is childish. We naturally begin life with Perceiver thought mesmerized. The solution does not lie in rejecting childish 'truth,' like a rebellious teenager, but rather in analyzing the facts as a growing adult.

[B] I am speaking theoretically here. I have never taken drugs and do not drink alcohol. A general theory of the mind provides a good enough 'thrill.'

heads makes them feel uneasy. In any case, time and again people react to my words by dropping the subject of the mind like a harmful drug, and then treating me like some kind of drug pusher.

On the other hand, when people learn enough about this theory, then they become addicted. The general understanding turns into a drug habit. They want to know more, because understanding gives good emotions to Teacher strategy, but they are afraid to know too much, because the same knowledge which makes Teacher thought feel good also threatens the childish **me** which is based in emotional 'facts.' For these individuals, I become a 'drug dealer.' They come to me for more information, but always in small doses. Never too much, just enough to keep the habit going.

The next stage is for this mental 'addiction' to become all-consuming. That is what happened to me when I was doing the research for this book. I discovered that I could not escape from the general understanding, no matter how hard I tried. Every topic I studied, each country I visited, and every person with whom I interacted, simply turned into another specific example of the general theory—another facet of complexity within the general order. I didn't try to analyze situations, they analyzed themselves. Finally, I gave up trying to fight the theory and turned into a full-fledged 'junkie.' The other day someone asked me what I did to relax in order to get away from my theoretical work, and I answered that the theory followed me around everywhere. I *never* leave it.

So, what is it like to be addicted totally to a theory of the mind and to have it stick its nose into everything you do? As far as my internal world is concerned, it is like being on a permanent 'high,' on drugs all of the time, without ever having a hangover or a bad 'trip.' But wouldn't that be enough to drive a person insane? Actually, just the opposite—it drives you *sane*, because no matter where you go or what you do, you have no choice but to follow common sense. Imagine, an internal drive that forces you to be logical, forces you to avoid war and destruction, forces you to follow lasting goodness and beauty, and forces you to become an integrated person without any hidden inconsistencies or hurts. All this with the irresistible pressure of growing pleasure. For some reason, normal so-called 'life' no longer seems as attractive to me as it once did.

There is only small 'fly in the ointment.' Suppose that a theory 'junkie' tries to share his understanding with other people and is continually rejected. He feels then like a painter living in the land of the blind. He may be combining subtle shades and working with delicate hues, but those around him regard color as an empty word, devoid of meaning. How can he respond? If he 'gouges out his eyes' by rejecting his understanding, then he turns into the most miserable of creatures—a blind man who used to see, an individual who *knew* the pleasure of a general understanding. If he avoids looking at the world, then he shrivels up inside, for his theory gains its generality by explaining the behavior of his environment—by painting what it sees around him. If he attacks others, then he brutalizes his own

mind and loses the ability to appreciate the delicate shades of a beautiful theory. The only choice that remains is to keep painting and to keep hoping that somewhere within his understanding lies a salve which will give sight to the blind. This type of internal vision seen 'over there' in the clouds of uncertainty has sufficient emotional depth to propel an individual through incredible personal transformation.

More on Teacher Strategy

We have spent some time examining the interaction between Teacher strategy and other mental modes. Let us turn our attention now back to Teacher thought itself.

The Storage Shed of Teacher Thought

When we looked at Mercy and Perceiver thought, I suggested that each of the four simple styles has an internal world in the front of the brain, and an associated 'storage shed' of automatic thought located in the back.

Teacher thought, being one of the four simple styles, also comes equipped with this deluxe feature. The *Teacher* storage shed, however, has nothing to do with facts or experiences: The Teacher *person*, especially the male, often finds it quite difficult, in fact, to remember personal details about his childhood. Instead, the Teacher storage shed is filled with words, lines, curves, patterns, and theories—it contains anything which has to do with sequences and order within complexity. Ask the Teacher person what he said, when, and to which person and he should be able to recall fairly well, especially if the conversation related to his understanding. Ask him what he ate for lunch two days ago and he probably has totally forgotten.

We saw how the Mercy storage shed allows the Mercy person to assemble experiences in unusual and original ways, leading to the behavior which I call 'doctoring.' Similarly, the storage shed of Teacher thought turns the Teacher *person* into the original *thinker*. The intellectual Contributor or the Facilitator philosopher often tries to pretend that his thoughts are *original*, but this is usually not the case. The Contributor person is much better at improving the ideas of someone else than at coming up with his own concepts, and the philosophy of the Facilitator person is invariably a product of his age, a synthesis of elements already existing within his intellectual environment. In contrast, the Teacher person really *is* capable of coming up with theories which are truly new, and not just improved or rehashed. For instance, when we look at the history of modern science, the two figures who possibly had more of a lasting impact than any other scientists were Isaac Newton and Albert Einstein. Both of these individuals were responsible for creating paradigm shifts—they introduced totally different and novel ways of approaching the natural world. And, both of these individuals were Teacher persons.
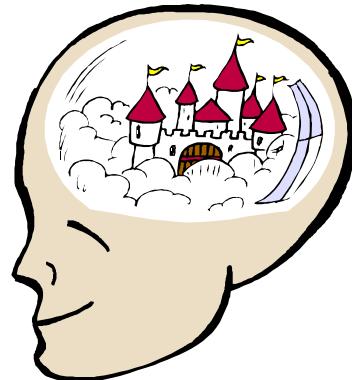
Even the theory of the mind presented in this book was conceived in its initial aspects by my brother, a Teacher person. I never would have originated it. My strength lies in developing and expanding an already

existing thought structure, not in generating something out of absolutely nothing. While only time will tell the impact of this theory, I have just described how it has totally revolutionized my own way of thinking.[A]

The Teacher person may be *capable* of original thought, but I suggest that he will only reach his mental potential if he goes to the trouble of filling his mental storage shed with information that is useful and meaningful.[B]

First, the Teacher storage shed will only be of assistance to the extent that it is *filled* with raw material. This is not as simple as it sounds. Life is constantly bombarding us with Mercy experiences. As a result, the Mercy storage shed fills up easily and quickly. In contrast, Teacher order is usually something which has to be *mined* from the soil of common existence; seldom is it lying around on the surface waiting to be picked up.

It is especially difficult for the Teacher person, who lives in a mental 'room' that responds *emotionally* to order or chaos, to learn new information. When one of his theories crumbles, he really *feels* this as an emotional attack. It hurts—just like a cruel gesture to a Mercy person. As a result, when the average Teacher person discovers some crumb of intellectual order, he clings to it in the same way that the Mercy child clutches on to a security blanket. When the Teacher person finally does manage to build for himself some mental structure, he

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[A] It is also interesting that my brother has discovered only two Teacher persons in history whose biographies have been written: Newton and Einstein. While the Teacher person may be excellent at coming up occasionally with new theories in the realms of science, it appears that his abilities thus far have been rather limited outside of this narrow area of expertise. However, if there really is a general Teacher theory which explains human thought, then it may be possible for the Teacher person to escape the intellectual ghetto of math and science and to discover that his seemingly 'limited' mental ability has expanded suddenly to cover all of human existence.

[B] Remember that anyone can experience the benefits of a well-ordered storage shed. Years of thinking together with my brother gave me the ability to come up with my own original ideas, as my subconscious Teacher mode began to operate. Thus, many of the secondary developments in this book *did* originate with me. *Everyone* can acquire some of the abilities that are possessed most strongly by the Teacher person.

often responds by crawling into this little castle in the air and then closing the gates and pulling up the drawbridge so that his tiny kingdom of order will not be disturbed by the hordes of chaos lurking about him. Content within his tiny domain, the Teacher person then walks around wearing the smile of a Zen master, satisfied that he has achieved *general* understanding.

This reminds one of the Mercy child who 'clings to his mother's apron strings.' In the same way that the young Mercy person is shy about new experiences, so the Teacher person can be *intellectually* 'shy.' The cause in both cases is the same—a bare storage shed combined with an inadequate internal world. The Mercy person generally makes it past his stage of shyness. Emotional experiences associated with his physical body barge their way into his internal world of identification, and force him to protect his personal identity by constructing a comprehensive internal world. Normal life in this way suffices to fill the Mercy room, back and front, with a deluge of the bits and pieces of experience. In contrast, the Teacher person may *never* graduate beyond that initial stage of shyness. This is because discovery of emotional significance in a general Teacher theory is a step-by-step process of gradually weaving together bits of complexity into an ordered fabric of integrated understanding.

This leads to a type of Catch-22 for the Teacher person. Because he does not want his internal world of understanding to collapse, he ignores information which is 'outside of his domain'—facts which might attack his theory and give emotional pain to his Teacher thought. However, as long as he continues to suppress his intellectual environment, his storage shed remains devoid of content. Therefore, any theories which he does construct will not have a very big Teacher emotion, because he does not have very many individual pieces to work with, and strong Teacher feeling comes only when *many* different bits of complexity are combined into an integrated whole. The end result is that the 'general' theory of the Teacher person usually remains quite tiny and vulnerable.[A]

Therefore, we continually see the curious paradox of a Teacher person—a natural thinker—who refuses to think. In terms of our analogy, what point is there in his going out to the storage shed, finding a dozen tools and putting them in order? What Teacher emotion is there in that? On the other hand, arranging the contents of a warehouse full of various implements would give Teacher strategy some strong feelings—*now* there would be order within *complexity*. However, Teacher thought never arrives at this stage if it refuses to allow anything new into the storage shed

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[A] This tendency to restrict oneself to an area of intellectual expertise is especially characteristic of the intellectual Contributor person, who works with subconscious Teacher strategy. Teacher emotion, professional status, and sensitivity to winning and losing can combine to create walls of specialization that are almost airtight.

because of a fear that this novelty might disrupt the way in which the existing 'dozen tools' are arranged. Now you can see why the average Teacher person seldom excels in history. He is so afraid of the emotional risk involved in expanding his theories that he seldom thinks unless he is *forced* to do so.

The second requirement for the Teacher storage shed, after a need for raw material, is *usefulness*. If the Teacher person is to be successful in coming up with new general theories, he must fill his mental storage shed with information which is *appropriate*, just as the Mercy person must absorb real experiences about the real world if he wishes to come up with new and unique approaches to his environment. Trying to build a house when the storage shed contains only gardening tools is rather difficult. Similarly, the Teacher person will find it very hard to build theories if none of his mental bits and pieces are designed for the job.

Unfortunately, this again is exactly the situation in which the average Teacher person finds himself. What he really needs is general theories about life—understanding which can help **me** to survive its journey through messy existence. However, it is exactly in these areas that the Teacher person finds it hardest to think: He evaluates theories *emotionally*, and when he encounters subconscious Mercy thought and Mercy emotion, he regards it as an alien way of feeling which is trying to disturb *his* way of thinking. When emotions are being torn to and fro by personal Mercy feelings, then the Teacher person literally loses his ability to think clearly. If he encounters a good emotion, is it because he has discovered order, or because he has triggered some pleasant Mercy experience? Or, if he is hit suddenly by emotional pain, is his theory in danger or did he stumble across some submerged Mercy hurt? He has no sure way of knowing. Therefore, the Teacher person usually plays it safe and restricts his theorizing to the sanitized world of the objective, in which his thinking will not be warped by strange feelings. That is, the Teacher person usually constructs a 'castle in the *air*'—a building which is totally disconnected from real life and personal feelings.[A]

[A] We will see later that it is the Exhorter person who is mentally driven to combine emotional Mercy experiences with emotional Teacher theories. I mentioned that the theory in this book was initially conceived by my brother, a Teacher person. He in turn encountered the basic idea of seven cognitive styles in the Seminar notebook of an Exhorter speaker named Bill Gothard. Without some seed theory, a Teacher person would not have dared to examine personality differences with their emotional connotations. The Exhorter individual in his role as instant expert might postulate a theory of personality styles, but would then be repelled intellectually as the Teacher person put some flesh on this concept.

Add now the fact that the Teacher person usually acquires the raw materials for thinking by *reading* what others have thought in the past. They were objective, he also prefers to remain objective, and that is the way it stays. It takes great courage, initiative, and extended dedication by some individual, somewhere, to gain tools for Teacher thought which are even moderately useful.

Finally, I suggest that the Teacher storage shed becomes most serviceable when it contains elements which have appropriate emotional labels. This also is a *major* problem. Some of you may be wondering at this point, "What does he mean by putting an emotional label on ideas and theories? I didn't know that ideas and feelings actually *could* go together." Exactly. Now you notice what we are up against. So, let us see if we can put together some basic concepts.

Three requirements for a properly functioning Teacher 'storage shed':

1) It must be filled with content.

- Many Teacher persons protect their theories by avoiding content.

2) The content must be useful.

- Most Teacher persons study theories which ignore personal life.

3) The content must be labeled with a feeling for generality.

- Today's specialists emphasize the specific and ignore the general.

The ideas and theories which most of us encounter in today's world tend to be fragmented bits of information, almost like items in a game of Trivial Pursuit. When we need a certain concept, we go to our mental filing cabinet and pull out the correct shred of knowledge: the address or phone number of a person, the birthday and personal preferences of a friend, the shopping list for the grocery store, or the pile of papers in our IN box at work. These various bits of information acquire varying labels of *Perceiver* confidence—we know some things very well, in other areas we are not as certain.
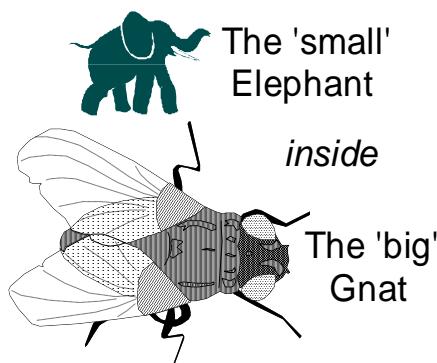
The result is a *complex* mind, filled to bursting with unrelated facts—it suffers from a condition known as 'infoglut.' Often we wish that we lived in the past when times were simpler, and life had order. However, I suggest that the problem is not *complexity*, but rather a lack of *order* within the complexity. If we looked for connections *between* these individual items, then Teacher thought would begin to 'see the light,' and we would actually feel *good* about the complexity. When this happens, it is like the image of a bulb glowing above a person's head. There is a sudden 'Aha,' things fit together, we get the big picture. The end result is a positive Teacher emotion.

This is the type of emotional label that gets attached to information lying within the Teacher storage shed—it is a feeling that relates to its generality. Each Teacher item acquires an emotion corresponding to the

number of other items which it can explain. Something which gives order to many elements will feel quite good, whereas an isolated bit of information evokes no emotion. This labeling makes it much easier for Teacher thought to come up with new theories. When the Teacher person reaches back into his storage shed for some explanation which can give order to his environment, he will automatically be 'handed' ideas and theories which 'feel right'—general concepts which have succeeded in explaining other elements.

Gnats and Elephants

Let us see what happens when theories are not labeled correctly. Without a feeling for generality, the thinking of the Teacher person might well be described as 'interpreting the elephant in the light of the gnat.' In terms of 'weightiness,' an elephant is much more meaningful than a gnat. One would think that the best system of order would place the gnat somewhere upon the elephant, rather than inserting herds of elephants, less successfully, into the carcass of a solitary gnat. Unfortunately, however, this describes the state of Teacher thinking in many of us. Without a sense of generality to guide us, we are unable to distinguish elephants from gnats; and since life usually contains many more gnats than elephants, we end up choosing some nasty little gnat as the basis for our general theory; and then, when we stumble across an elephant which refuses to fit into our narrow little world of thought, we declare that all thinking is in vain.

The 'small' Elephant

inside

The 'big' Gnat
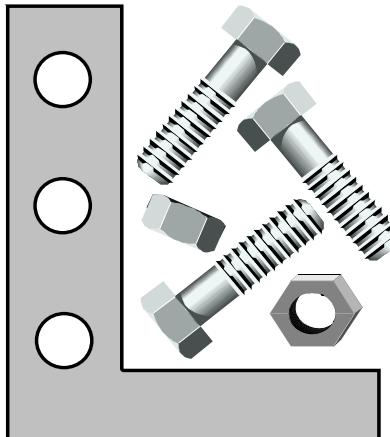
I suggest that there are two basic reasons why we give elevated status to such tiny 'creatures.' First, there is the influence of *Mercy* emotion. What we feel is the *sum* of Mercy and Teacher feelings; it is often difficult for us to distinguish between the two. Because our physical bodies give Mercy mode such a head start in learning how to feel, Teacher thought can find it very difficult to catch up. If Teacher strategy encounters some theory with a strong emotion, this feeling could be due to the *generality* of the concept, or it could be the result of some emotional *Mercy* situation which has attached itself to the Teacher idea.

The Teacher person would never *choose* to describe elephants in terms of gnats, but if he received a nasty bite from a gnat, he might become emotionally convinced that this gnat really was the size of an elephant: "You should have seen the creature that bit me. It had wings the size of a small jetliner. One bite from that critter took a chunk out of me the size of a silver dollar." This sounds funny in real life, but I suggest that something similar often occurs within the internal world of Teacher thought, especially when this strategy is subconscious, as it is in those of us who are not Teacher persons.[A]

Universal Truth?

Second, there is the issue of *specialization.* If I spend twenty years working on an assembly line attaching three screws and two bolts to a piece of L-shaped metal, then my Teacher storage shed will fill up with a whole complexity of ideas and theories about screws, bolts, and L-shaped fragments of metal. As a result, automatic Teacher thought is going to think that theories which relate to screws, bolts and bits of metal are very general. By spending all of my time within a limited area of expertise, I have turned a gnat into an elephant. Of course, this illustration may be somewhat overblown, but specialization does have a way of warping our thinking: The psychologist gives a psychological explanation to everything, whereas the engineer interprets life in terms of scientific cause and effect. The entrepreneur sees an opportunity lurking behind every corner, and the politician views every individual as a potential voter to be persuaded.

So, can theories actually be divided into elephants and gnats, or does every idea carry equal weight? How does one distinguish an elephant from

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[A] I am using a humorous analogy in order to get a point across. The Exhorter person, who combines Teacher thought with Mercy thinking, is usually most guilty of using Mercy feelings to inflate the generality of a Teacher concept. However, the Teacher person may also commit a similar crime. By choosing to concentrate upon some particular explanation, he effectively turns it into an 'elephant,' regardless of its actual size. In the same way that the unsettled Mercy person clings to emotional experiences which are 'safe,' so the immature Teacher person can clutch on to his favorite theories.

a gnat? In this book I am interpreting everything in terms of mental processing. This is my elephant—or is it my gnat? Other people often see my research on the mind as being highly specialized, whereas in contrast I view it as being quite general. Who is right, they or I? I suggest that the evaluation of competing theories is in some ways a case of Darwinian evolution, a matter of 'survival of the fittest': The organism which survives is that which is most fitted to its environment. For instance, I suggest that a universal theory based upon screws, bolts and bits of metal can be rejected quite easily, because the world does *not* consist of screws, bolts and pieces of metal. Rather, these comprise only a small fraction of existence. Therefore, in most situations, this theory would not be 'suited to the environment.'

In contrast, I suggest that a general theory based upon the functioning of the human mind *is* general, because it applies to every situation in which people think, know, act, or respond—in other words, to *all* of human existence. Therefore, I suggest that it is at least an elephant, and not a gnat. However, if this theory of the mind is to be *universal*—if it is to overcome the other '*elephants*'—then it must be shown to be suited to the environment of those other 'elephants.' So far, we have only applied our theory of the mind to human thought. Can it be extended beyond this? Can it also explain the reactions of other living species? Is it consistent with natural law and the workings of the physical universe? And if necessary, could it be expanded to include any possible non-physical 'spiritual' world?

Now that is a tall order. For now, all I can say is that it *may* be possible. Initial forays into other fields of understanding suggest that there are consistencies. In terms of fractal thinking, it appears that the general principles which we have discovered about the mind also show up as features elsewhere.

One common misconception in separating gnats from elephants is the idea of rating the generality of a certain theory by the number of researchers working in that area, the number of seminars given on the topic, or the number of books written about the subject. However, it is not the *number* of people which is important in rating a concept, but rather the *significance* of their ideas. A television ad may focus the attention of millions of people on a new brand of toilet paper, but this does not turn the product into a general theory. The world does not revolve around toilet paper, despite the fact that we may wish that it did whenever we are caught without.

Teacher Generality and Subconscious Thought

Now that we have some understanding about Teacher thinking, I need to clear up a possible confusion. We are looking at how Teacher thought operates. However, the Teacher person who reads this explanation may

think that it is inaccurate. I suggest that there are two reasons for this possible response. We will spend some time on the first point and then see how it leads to the second.

First, the Teacher person cannot *see* how he thinks. Like the Mercy individual, he lives within an isolated mental world; he cannot 'see' the other rooms of the house from his conscious 'room.' But, the thinking of his room is heavily *influenced* by what happens in the rest of the mind. Therefore, when we describe the *operation* of Teacher thought, we must include a description of mental processes which *he* will not notice.

I have mentioned that Teacher feelings of generality are related to repetition. When the same feature repeats itself many times, the result is positive Teacher emotion. This is how I as a Perceiver person would describe Teacher emotion. It also explains, from my viewpoint, the subconscious processing which is occurring within the mind of the Teacher *person*—he is unable to see it, but it is responsible for creating his good feelings.

When building a general theory, the Teacher person does *not* look consciously for repetition. Instead, he finds some attractive memory within Teacher thought and attempts to *hold on* to it, in the same way that Mercy strategy wants to preserve experiences which are pleasant. This 'attractive memory' becomes a potential theory. In order to test it, Teacher strategy moves around to different areas of the mind while 'holding on' to his intellectual 'possession.' If he succeeds in mentally grasping this potential theory while accessing *other* memories, then it becomes a more general theory which explains those other memories. [A] The result is positive Teacher emotion. On the other hand, if he is unable to hold on to this memory, then he knows that his potential theory is inadequate, and the result is Teacher pain. The area of thought within which a Teacher person can hold on to a specific theory becomes the *domain* of that theory. In terms of our illustration, Teacher thought chooses some Teacher memory, acts as if it is an 'elephant,' and then tries to preserve the 'elephant' status of this memory while 'walking' around a 'field' of other theories.[B]

[A] For the technical person: It becomes general by developing slots for variables. For instance, the specific statement, 50 °F = 10 °C, is turned into the general statement, °F = 9/5°C + 32. Both of these are Teacher sequences of 'words', but the general one has become 'fuzzy' in certain spots. 'Fuzzy' areas can temporarily take on the shape of specifics. In mathematical terms, these 'fuzzy' regions are variables.

[B] It is difficult to be around a Teacher person when he is thinking. This is because conscious thought for him involves turning 'animals' of all sizes temporarily into 'elephants.' When he is working with major concepts, the rapidity and totality with which he lifts up seemingly insignificant concepts can give him the appearance of mental instability or even insanity—pity

But what determines whether or not Teacher thought can hold on to a potential theory? It is the connections which are provided by the rest of the mind. If this one item links to many other memories, then Teacher strategy will find that it can continue to focus on it while looking at these other memories. On the other hand, if it does not connect to anything else, then Teacher thought will find it pulled immediately from his 'hand' as soon as he makes any mental movement.

We can illustrate Teacher thinking by imagining a search for money. Suppose that one wanted to discover valid currency. The Teacher approach would be like picking up a piece of paper, walking to the sales counter, and asking the clerk, "Can I buy something with this piece of paper?" Chances are the response would be, "That note is worthless. It is just a piece of garbage." This describes the reaction that the Teacher person often provokes in others when he suggests a new possible theory. It is shot down immediately.

However, suppose that an individual happened, by chance, to pick up a store coupon. If he walked into the right location and offered his piece of potential currency, the clerk would respond by *accepting* his fragment of paper. The result would be positive Teacher emotion, and Teacher thought would cling to its mental possession. On the basis of Teacher feelings, our searcher would shout, "Eureka, I have found the valid currency." Similarly, when the Teacher person does come up with a general theory, he often feels initially that he has discovered the ultimate answer for all of life.

Imagine the disappointment of our poor individual when he goes to the next store and offers his 'valid currency.' Instead of receiving approval, his piece of paper will be rejected.[A] The Teacher person who receives this type of response will usually react in one of two ways. First, he may restrict his intellectual world—he limits his travels to the one store where his coupon is accepted. He then lives with the *illusion* of a universal theory. Second, he may accept that his first theory has a limited domain, and continue his search for more 'valid currency.' Eventually, he will discover other store

the poor Teacher person who ever becomes famous and must interact with the media, who hold him to his every word. However, it is precisely this ability which makes him an original thinker.

[A] I am assuming that there is no 'We honor all store coupons' policy.

coupons, and he may even stumble across some dollar bills. Imagine the Teacher delight at discovering a *universal* theory—a piece of paper which is accepted *everywhere*.

Is Teacher thought responsible for determining the domain of his 'currency'? No. It is the response from the stores that establishes which 'currency' is accepted where. Teacher strategy merely did the 'leg work' of testing the possible candidates. Similarly, I suggest that it is *repetition* which guides Teacher processing. If the same concept is *repeated* in many situations, then Teacher thought can visit these various locations and find its theory accepted. Teacher thought tests what is repeated by choosing a possible theory and 'walking around' with it. [A] Teacher strategy would notice the repetition and make conclusions about generality, as it noticed that the same 'currency' was accepted in many different areas.

> Teacher strategy likes general theories; they feel good.
> - The rest of the mind is responsible for making theories general.
> - Teacher mode tests a theory by 'holding' it and 'walking' around.
> - A theory which is repeated in many different contexts is general.

This leads us finally to the second reason why the Teacher person may not identify with our description of how he thinks. It may not be compatible with the general theory which he is presently holding. Therefore, his emotional response will be negative. But, can't the Teacher person compare a new idea with his current theory? No, not if it is *completely* new. In order for Teacher thought to relate one theory to another, the first must already be connected in some way with the second by subconscious thought.

Therefore, learning a genuinely novel Teacher theory is a two step process. First, the new theory must be connected with the old. At this point it is important not to question the old theory. Rather, the new should be shown to be a *subset* of the old. For instance, suppose that our searcher for 'currency' was still working with store coupons and had not yet discovered real currency. One would show him, initially, that a dollar bill was *like* a store coupon.

Once this first hurdle had been crossed, it would then be possible to *compare* the new theory with the old; the Teacher person would begin to 'walk around' with it. If the new explanation turned out to be more general than the old, then the new would change from being a *subset* of the old to a *superset*. For instance, once our individual was convinced that money could be used as store coupons, then he could be led to areas where store

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[A] You can see that Teacher thought would coexist easily with the common sense of Perceiver thought, for reasonableness in common sense is determined by repetition.

coupons were rejected but money was accepted. The result would be a *paradigm shift*. Facts would stay the same, but a novel way of linking them would now come to the fore—a new general theory would be accepted.

That is the *nice* way to teach a new theory. The other option is the brute force method, which also involves two steps.[A] The first destroys the old theory. This leads to Teacher pain and intellectual hunger. Teacher strategy will then feel driven emotionally to find a new general theory, which brings us to the second step of replacing the old with something that is novel.

There is a strong correspondence between these factors and similar traits in Mercy strategy. First, notice how both Teacher and Mercy thinking and feeling are heavily influenced by mental processing provided by *other* modes of thought. Both Teacher and Mercy thought notice the effect of this mental meddling, but they are unaware of its source.

Second, we have defined **me** as the set of Mercy memories on which Mercy thought can continue to concentrate. Similarly, we can define a general Teacher theory as a set of Teacher memories on which Teacher thought can continue to concentrate. This general Teacher theory, as we would expect from symmetry with the Mercy strategy, is often associated with personal identity. Suppose an individual calls himself a carpenter, dentist, or lawyer. This word provides a general Teacher theory on which Teacher strategy can continue to concentrate. As long as the associated person acts within his profession, Teacher thought in him can continue to focus upon his theory.[B]

Third, Mercy strategy begins life by clutching on to any good experience which it encounters. Similarly, Teacher thought starts thinking by holding on to any general explanation which comes along. We saw this illustrated by the role-playing behavior of the child. He may pretend to be a fireman, a nurse, an astronaut, a mother, or a doctor. In each case, Teacher thought in the child attempts to hold on to some potential comprehensive theory of identity.

Finally, the two ways of acquiring a new general theory correspond to the two methods of transforming **me**. First, there is the path of patience, which is motivated by the possibility of *good* emotions. It starts by building a new alternative while leaving the old unchanged. For Mercy

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[A] This book is an example, so far at least, of 'being nice.' Coming sections cover these topics at a deeper level—they are therefore more compelling, and consequently *much* more 'Teacher nasty.'

[B] There is therefore the potential for a **me** of *Teacher* thought. As you might imagine, it also can experience transformation. This process involves clarifying the distinction between *universal* Teacher understanding and the Teacher theory which describes my *personal* behavior.

strategy, this means holding on to the old **me** while forming a new **me**. For Teacher thought, it involves building connections between the old and new general theories while continuing to concentrate upon the old one. Once the new has been finished, then a transition is made from old to new—Mercy thought jumps from the old **me** to the new **me**; Teacher thought moves from the old theory to the new one. For Mercy strategy, this transition leads to a new identity. For Teacher thought, it means a new way of thinking, a novel worldview, a paradigm shift.

Two ways of changing a general Teacher theory:

1) The path of patience; a new theory expands upon the old.

2) The path of suffering; an old theory is destroyed, allowing the new.

These two ways corresponds to the two methods of transforming **me**.

Second, there is the path of suffering, which is driven by the infliction of *bad* emotions, and begins by attacking the old with a seemingly incurable hurt. For Mercy thought, a traumatic event strikes. Teacher strategy, in contrast, encounters some devastating blow to its understanding. The result, in both cases, is a search for answers. When a solution is discovered, then fragments of emotional identification can be reconstructed, hopefully upon a more solid foundation.

In this book we concentrate—thus far in a 'nice' way—upon the path followed by Mercy strategy. This is because, as humans, it is the *first* battle which we face for mental maturity. There is no point in discussing the second step involving Teacher strategy until we have gone through the first step of transforming **me**. However, as we look at this subject, remember that exactly the same general principles apply to Teacher thought, and that complete mental integration involves reprogramming both Mercy *and* Teacher identity.[A]

Teacher Personality and Automatic Thought
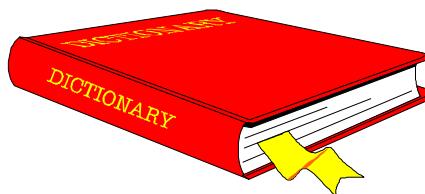
I have suggested that each of the four simple styles is equipped with a 'storage shed' which operates automatically. When we looked at the Mercy and Perceiver *persons*, we saw that this 'storage shed' was responsible for creating certain character traits. I would now like to look at the effect which automatic thought has upon the personality of the Teacher *person*.

[A] At this moment I do not know the second step as well as the first. Therefore my understanding is probably incomplete, and my description would be complicated and inadequate. Being a Perceiver person, I can see what is happening within Mercy thought. For Teacher thinking, I must 'fly by instruments.' Therefore, this book will describe Teacher thought, but emphasize how this thinking relates to the process of transforming the **me** that is in the Mercy part. That is what we need to know right now.

First, I suggest that the Teacher individual has a deep need for intellectual subtlety. In order to see how this trait works, we should compare it with the *Mercy* person's desire for subtlety. The Mercy individual hates to deal directly with emotional subjects—it would be like drawing a portrait by taking gobs of paint and throwing them onto the canvas. Sure, the viewer may get the picture, but the effect is so crass, so unsophisticated, so *unsubtle*. The Mercy person would much prefer to mix up exactly the desired shade of color and place it carefully in precisely the right place. The result is a drawing which is subtle, and which communicates a lot using a little.[A] Therefore, when the Mercy person expresses himself emotionally, he tries to pick the combination of words and experiences which will communicate the exact mix of feelings which he is sensing.

Teacher subtlety operates in a similar way. When the Teacher person is attempting to state some theory or get some concept across, he dislikes having to state all of the individual pieces in his theory, because this approach triggers overworn explanations which already are stored within automatic thought, somewhat like buying another flat-headed screwdriver when you already have 47 different flavors of generic flat-headed screwdrivers cluttering up your toolkit. It is much more subtle and elegant to find the word which conveys exactly the right shade of meaning and to use this term to communicate the idea.

For instance, when my Teacher brother was learning Hebrew, he spent countless hours memorizing esoteric words in order to gain a large vocabulary.[B] That way he could move beyond the stage of

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[A] This implies that Mercy mode is operating poorly in visual artists who draw by splashing gobs of paint indiscriminately onto canvas. This type of modern 'art' has become popular during our age of science and technology, in which Mercy feelings are suppressed in order to exalt objective thinking. The result is a world full of Mercy unsubtlety. This connection between subtlety and Mercy thought is illustrated also by the toys which we give to little children. Because Mercy thought in our youngsters is only partially developed, we construct playthings for them with simple shapes and *gobs* of bright colors.

[B] Words are some of the simplest Teacher theories. 'Animal,' for instance is more general than 'elephant' or 'mouse.' A Teacher person can develop theories composed of concepts which are too general for words. It can be a struggle for him to express his thoughts. This is another reason for a large vocabulary.

having to say things like 'purplish-red' and use the much more subtle term of 'magenta.' Sure, a person with a vocabulary of one thousand words can usually get his ideas across, but imagine having to use exactly the same simple words over and over again. Yuck.

Would you like to read this book, for instance, if I used the same words and the same groups of words again and again all the way through the book and made you read the same words all the way through the book? I think that you would not like my words and that you would stop reading this book and read another book.

Moving on to our second point, I have suggested that the Mercy person loathes insincerity. When people transmit mixed emotional messages, this presents the Mercy storage shed with conflicting information and causes its retrieval mechanism to misfire: "Who is this guy? Is he good or bad? Where is he coming from? What is he really like?"

Similarly, I suggest that the Teacher person despises *double-mindedness*. An individual who is double-minded shifts between conflicting theories, usually motivated by a desire to please his current 'audience.' His ideas have no consistency; his world view changes from moment to moment. As a result, the Teacher storage shed retrieval apparatus malfunctions; it will not know how to communicate with this person, or how to interpret his behavior. Like the Mercy person, the Teacher person will often respond to this type of situation by running away: "Get me out of here. That individual is *sick* in the head. His thinking is totally warped."

The Teacher person will often have major conflicts with the *Facilitator* person over exactly this issue. The Facilitator individual, as we will see, looks at details and adapts his responses to the situation. The Facilitator person who lacks internal content does not realize that his mental fine-tuning is causing his subconscious Teacher theories to drift all over the map. The Teacher person *does* notice this inconsistency, and can end up *abhorring*[A] the unstable Facilitator as someone who is less than human.

Finally, we saw that the presence of automatic thought gives the Mercy person a desire for emotional *novelty*. I suggest that the same need appears within the *Teacher* person: He longs for new *Teacher* feelings. The Teacher person who goes to a party may sit on the sidelines, waiting for someone to say something significant. The whole evening may pass with him speaking scarcely a word. He wanted to converse, but everyone talked about nothing. For the whole time, the Teacher person encountered only empty concepts, meaningless specifics, worn-out ideas and poorly formed theories. Suddenly the night was over and nothing had happened; no new information had been added to the storage shed of Teacher thought. When

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[A] This is a strong word, but the Teacher person does think emotionally.

this occurs, even the memory of the evening disappears; a week later the Teacher person cannot recall that he was there.

Traits of the Teacher person due to automatic Teacher thought:
- Intellectual subtlety. The Teacher person likes precise words.
- Single-mindedness. The Teacher person hates the double-minded.
- Novelty. The Teacher person appreciates ideas which are new.

The Mercy person may respond to a lack of emotional content by facing others with an emotional situation. However, how can the Teacher person do this, when Teacher feelings must be constructed one step at a time? How does one inject a sudden dose of Teacher emotion? Therefore, the Teacher individual may resort to intellectual sniping in an attempt to show others the emptiness of their words. His listeners, however, will usually interpret this approach as a personal attack and respond by defending their Mercy feelings. This makes the situation worse for the Teacher person. Before, he only had to deal with a *lack* of Teacher emotion. At least he could retreat into his own internal world of intellectual order. Now he has to contend with a frontal assault from Mercy thought and an overflowing of raw, disordered Mercy feelings. This confuses his thinking and prevents him from sniping effectively, and so he tries now to escape. Afterwards, he may not be able to sleep as he repeats over and over again in his mind, sometimes in mumbled speech, the emotional words that were spoken.[A]
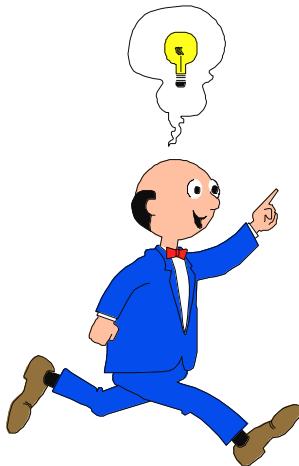
It does not take many of these situations to convince the Teacher person that his best choice is to stay home and to avoid personal contact with others: "They don't understand, and no matter what I say or do, they never will understand. Why should I cause a scene? It is better for everyone if I do not come." This also can be misinterpreted as a form of pride or arrogance. Meanwhile, the Teacher person longs inside for some form of intellectual interaction, some meaningful exchange of theories and ideas.

The Teacher Internal World

Let us turn our attention now from automatic thinking to the internal world of Teacher strategy. When we looked at internal Mercy and Perceiver thought, we saw that both strategies were equipped with a 'doorman' who stood at the entrance to the internal world and decided who or what would be allowed to enter the inner sanctum of thought. The

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[A] We suggested earlier that the voices heard by the schizophrenic Mercy person originate in subconscious Teacher mode. The Teacher person is conscious in the module that causes this behavior.

'doorman' for Mercy thought is *identification*, while it is *belief* which stands guard at the gate to the inner Perceiver world.

I suggest that the 'watchman' which presides over the entrance to the inner Teacher world is *understanding* or *comprehension.* Whenever I *understand* something, a general theory moves into my inner world of Teacher thought. The act of comprehension admits that there is an order which ties together the complexity which inhabits my mind. If I understand what someone is saying, then my internal Teacher world has managed to make sense of all the words which have just been spoken to me. The parent may say to the child, "Do you understand?" The sergeant may yell at the private, "Do you understand?" The child may ask his mother, "Do you understand?" In all cases, the question is whether the appropriate general theory, composed in this case of the string of words in a sentence, has made its way into the inner world of Teacher thought.

This means that whenever a person makes a statement that a certain topic is incomprehensible, impossible to understand, or beyond human comprehension, then this indicates that the guard standing watch over the door to his inner Teacher world is holding up its hand and refusing to allow theories to enter. If, for instance, the religious person asserts that the ways of God are beyond comprehension, then we can conclude that his internal world of Teacher thought is rejecting general theories about God.

Theories enter the Teacher internal world through comprehension.
- An incomprehensible theory is a contradiction in terms.
- Contradictions make Teacher thought feel bad.

Notice that there is a difference between the statement "This topic cannot be understood," and the complaint of "I do not understand." In the first situation, Teacher thought is trying to *prevent* a general theory from entering into the internal world of thought. In the second instance, a number of Teacher theories (namely individual words) have *already* made their way into the inner room and Teacher strategy is having problems fitting them together. The first is a statement of rejection, a way of changing the subject. The second is a cry for help, and a plea for more information.

Pseudo-Theories

If comprehension is the 'doorman' to the internal Teacher world, then any general theory which states that certain topics cannot be understood is a Teacher contradiction. On the one hand, a general theory is supposed to live within the inner sanctum of Teacher thought. On the other hand, this same theory is being denied entrance to the internal world. Can something be both in and *not* in at the same time?

So how can a general Teacher theory get away with the oxymoron of denying general order, especially when Teacher thought *feels* bad whenever it is faced with contradictions? I suggest that the answer lies in *Mercy* emotion. Every general theory must have some emotional source; Teacher theories are, by their very nature, emotional. However, the emotions which we sense are the *sum* of Teacher and Mercy feelings. Therefore, the emotional source of a Teacher understanding can be provided by *Mercy* feelings and does not need to come from Teacher thought. The result is a Mercy focus which ties together a Teacher theory. This leads to the *illusion* of a general understanding: Teacher strategy is able to hold on to certain words, and these words are associated with good feelings. Therefore, Teacher thought *feels* as if it has a general understanding—it *thinks* that the 'gnat' is an 'elephant'.

A pseudo-theory is like a person who puts on a mask and operating gown and acts like a medical doctor. He may *look* like a doctor but he is not one. Why? Because he does not have the knowledge and skills of a real physician. Similarly, Mercy-based pseudo-theories lack the content of a real theory. They can survive as long as they are not analyzed in depth. A fake physician can be unveiled by asking him questions and testing his abilities. Similarly, a pseudo-theory can be debunked by exposing it to different areas of thought and seeing if it survives. Obviously, a pretend doctor will attempt to avoid situations which uncover his lack of ability. In the same way, a pretend theory will protect its emptiness by avoiding discussion which involves content.

> A pseudo-theory is an imitation general understanding.
> - It is a Teacher structure with words and theories.
> - Strong Mercy feelings make the Teacher elements appear general.

- It is protected by claiming that it is 'beyond comprehension.'

But how can a discussion of understanding be avoided without admitting to a lack of understanding? The answer is simple. Remember that Teacher emotion depends upon generality. Therefore, if a pseudo-theory can claim to be above understanding, beyond logic, or a superset of rationality, then it acquires instant intellectual grandeur, and simultaneously avoids all intellectual confrontation that might unmask it.

For example, when I try to describe the theory of cognitive styles to people, the discussion usually *begins* upon an intellectual footing with an exchange of *Teacher* concepts and theories. This is because I have a theory of human thought, and the other individual has a pseudo-theory. In both cases, Teacher strategy is operating and likes to 'walk' from one topic to another while holding on to its possession of an understanding. However, very often a transition occurs in which the other person suddenly changes his tune and asserts, "It is impossible to comprehend the topic; after all, no one could ever understand the mind." What has happened is that I have made the 'mistake' of expanding the discussion to include other fields of thought. This shows the generality of my theory and unveils the limitations of the other individual's pseudo-theory. Why do I know that it is *his* theory which is inadequate? Because my theory has a larger domain. I can expand it to include many areas, whereas he must protect his 'general' understanding by restricting it to specific topics.

Pseudo-theories are *unveiled* when they are exposed to other areas of thought. But, a theory which has been exposed can still defend itself by restricting intellectual interaction, reinforcing itself with Mercy feelings, and ultimately removing itself from the source of the discomfort. How are these elusive pseudo-theories finally *defeated*? By removing their Mercy foundation. If the Mercy feelings which support a pseudo-theory can be belittled or destroyed, then the immature Teacher thought that is valuing them will no longer *feel* that it has a general understanding. As long as the Emperor can wear royal clothing and act regal, he can still feel like a king, even if he is a prisoner within his castle. However, take away his trappings, or show that the Emperor has no clothes, and the facade vanishes.

Destroying the Mercy foundation of a pseudo-theory is a risky business. There is a danger that the very act of destruction will itself become a defining Mercy experience which reinforces the theory which one is trying to destroy. For instance, many pseudo-intellectual political or religious movements have gained immortality when the founder was killed and turned into a martyr.

It is much safer to *belittle* the Mercy foundation of a pseudo-theory— by showing that the 'Emperor has no clothes.' How is this done? By developing *real* clothes. People will then look at the Mercy trappings of the pseudo-theory, laugh, and say, "The king is not wearing anything;

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doesn't he look silly." I suggest that technology provides an illustration of this process. Before this century, shysters and charlatans used to go around promoting universal cures, packaged as healing elixirs in colorful bottles with exotic labels. These pseudo-theories flourished until medicine, based in real Teacher understanding, came up with genuine cures and medicines rooted in scientific research. The poor quack didn't stand a chance, and he was forced to duck out of town. The Mercy trappings, which had looked so regal before, now appeared shallow and disconnected. Without his 'clothing,' the poor snake-oil salesman had nothing with which to hide his intellectual nakedness.

Today, our world is full of pseudo-theories in areas of the subjective. Who knows what technology will emerge to belittle these so-called Emperors and send them running for cover, shielding their poor naked and exposed 'bodies' from view.[A]

Pseudo-Cultures

We have looked at the contradiction of a general *Teacher* theory which denies the possibility of understanding. I suggest that it is also possible to have a *Mercy* culture which denies culture. Remember that culture emerges when a group of people share a common set of emotional memories within their internal Mercy worlds.[B] However, if we look at the western United States and western Canada, we find the curious situation of a culture which denies emotional involvement.[C] On the one hand, our 'culture' is exported all over the world, in the form of music, film, advertising, and other forms of entertainment. On the other hand, very few people in this area of the

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[A] If this theory of the mind is correct, and if it truly explains the world of human interaction, then personal life *itself* turns from raw experience into a derived technology—the expression of a Teacher theory. It will be interesting to see the result.

[B] If Mercy experiences define Perceiver 'facts' hypnotically, then a society is based *upon* culture. If Perceiver belief gains independence from Mercy emotional pressure, then a society *expresses* itself through culture. In one case, culture is the 'horse,' in the other, it is the 'cart.'

[C] I grew up in western Canada and have visited the western United States quite often. However, I have also traveled and read sufficiently to realize that the environment in which I live is rather unique. As far as I can tell, no other place in the whole world has such a lack of culture—so little sense of corporate history. I have had several conversations with Latin immigrants to Western Canada who are bewildered by our lack of emotional involvement. Eastern North America, in contrast, does have some history and some culture.

world have deep feelings, let alone an ability to share them with other individuals. How can a cultureless society export culture?
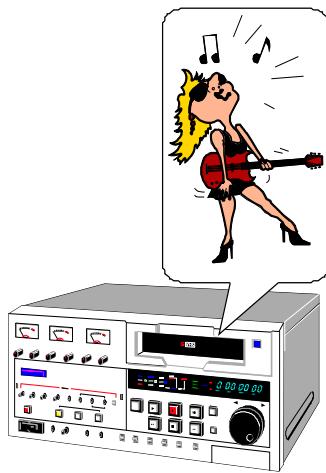
I suggest that the answer to this contradiction involves *Teacher* emotion. Mercy thought wants to hold on to experiences which have deep emotional content; it wants to love and to be loved. This is the basis for cultural interaction. However, if empty Mercy experiences are coated with strong Teacher feelings, then it is possible to form the *illusion* of culture. This creates people who, deep down, are very shallow.

This Teacher packaging is known as *professionalism*. Remember that Teacher emotion comes from order within complexity. Therefore, if Mercy experiences are arranged in a way that produces positive Teacher emotion, the result will be a pseudo-culture. For instance, a huge warehouse store which markets all types of goods, arranges them logically on shelves, and sells them in bulk is a pseudo-culture. Another example is a modern, complex economy which runs efficiently and smoothly. Shallow music can also be turned into a pseudo-culture if it contains the latest technogadgetry and multimedia, and is played with tight rhythms which are technically correct and free of errors. Teacher thought also loves computers, and marvels at how so *many* megabytes of memory, gigabytes of hard storage, and zillions of transistors can work *together* in harmony. I suggest that this type of superb Teacher packaging characterizes the so-called culture which North America exports. It may be Mercy garbage and vacuity, but it is professional trash, awe-inspiring emptiness.

A Teacher pseudo-theory is unveiled by bringing it into contact with competing explanations. Similarly, I suggest that a pseudo-culture can be shown up by exposing it to other cultures. Most people in the world have deep Mercy feelings. North Americans, in general, do not. North America claims to be a melting-pot, a society of immigrants in which all social backgrounds are accepted, a world where all cultures are free to express themselves openly and with emotional meaning. In actual fact, whenever we in North America encounter real feelings, we run away from them. We say to each other, "You must come over some time," and know that we do not mean it. We savor the cuisine and art of other cultures, but we shy away from their deeper traditions, and cannot fathom the emotional convictions which motivate their behavior. And yet, we still 'know' that our culture is superior.

> A pseudo-culture is an imitation society.
> - It contains Mercy experiences, people, objects and relationships.
> - Teacher feelings gives these Mercy elements emotional depth.
> - It is protected by claiming to go 'beyond culture.'

How can a pseudo-culture claim to be superior to other cultures? By stating that it goes *beyond* personal feelings. In the words of the American businessman: "America is the land of opportunity. We are not bound by the emotional shackles of tradition. Everything has its price. Anything can be bought and sold." Or to quote the Canadian multiculturalist, "Canada is the land of total religious and cultural freedom. We are not bound by the shackles of any specific traditions. All religions and cultures are accepted. Any belief will be tolerated." In this way, we give the impression that the deepest Mercy feelings can be found in an environment which, in reality, ignores all deep Mercy feelings.

It is cross-cultural contact which exposes the deficiencies of a pseudo-culture. However, it is always possible to respond by adding more professionalism. This allows the illusion of culture to continue. Therefore, the more we North Americans use objectivity and political correctness to avoid dealing with real issues, the more we make up for our Mercy emptiness by adding Teacher professionalism.

A pseudo-culture is not defeated by simply exposing its shortcomings. Rather, one must confront the *Teacher* foundations which lie behind the false culture and which give it emotional significance. However, I suggest that *destroying* the Teacher order of a pseudo-culture is just as dangerous as overturning the Mercy foundations of a pseudo-theory. This is because destruction itself creates Teacher feelings—negative ones. The painful Teacher emotions produced by *disorder* can continue to propel a pseudo-culture.[A] For an example, turn on the television and look at programs which depict the Teacher disorder of mayhem and destruction. They are professionally produced, with state-of-the-art technical special effects, yet they callously continue to avoid deep Mercy feelings. The repeated depictions of rape, theft, rebellion, destruction, and murder have nothing to do with Mercy subtlety and sensitivity.

I suggest that the best way to defeat a pseudo-culture is to create a *better* Teacher order based in deep Mercy feelings. This belittles the Teacher feelings of professionalism which add emotional weight to the empty Mercy experiences. Mercy strategy then feels the lack of culture and becomes open to an alternative.

[A] This is because drive originates in the Exhorter part, which responds not only to positive but also to *negative* emotions. Both generate equal amounts of energy.

Oh, you want an example. Well, hopefully the next few years will provide a sufficient illustration.

Teacher Instability

I have mentioned that Teacher theories make their way into the internal world of Teacher strategy through the process of *understanding*. As with Mercy experiences, Teacher concepts can enter this inner world either voluntarily or involuntarily. If the theories which *already* reside within the Teacher inner world carry sufficient emotional weight, then Teacher strategy can *choose* whether or not to accept a new idea. However, if a novel theory comes along which is more general than any existing Teacher understanding, then this new concept will barge its way into the internal world of Teacher thought, just as experiences with sufficiently strong feelings force themselves into the inner sanctum of Mercy thought.[A]

With Mercy thought, the big problem is learning how to deal with the barrage of emotional experiences which enter the mind, courtesy of the body. With Teacher strategy, in contrast, the major concern is gaining sufficient emotional content within the internal Teacher world to resist the constant flow of 'flaky' theories and half-baked ideas. In both cases, there is a problem with internal stability. In one case the external pressure is too great, while in the other, the internal level is too low.

Whenever a new general theory or concept enters the inner Teacher world, it becomes the kernel of order around which complexity accretes. Every related fact, word, action, and experience is interpreted in the light of this general understanding, and seen as another facet of this universal explanation, as Teacher thought attempts to hold on to its intellectual 'possession.' Each mental context has room for only *one* general Teacher theory—new information is either interpreted in the light of what is already known, or else it takes over and becomes the new general theory.[B]

I am sure that all of us have encountered people who seem to drift from one personal philosophy to another. Each time we meet them, they have discovered a new book, attended another seminar, or latched on to some charismatic guru or pseudo-religious organization. A conversation with them leads inevitably to their latest enlightenment: "I used to think that I had the answer until I came across this amazing volume. The author is incredible! He reads me like an open book. You know, life really makes sense now!! No more drifting around. This time I have finally discovered the ultimate answer," and so on. At first, we may respond emotionally to their enthusiasm, either arguing against them or participating with them in

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[A] This is how a child learns the vocabulary and the grammar of his mother tongue.

[B] This describes how the theory contained in this book took over my mind.

their most recent adventure. However, after a few rounds of constantly changing universal solutions, we just shake our heads, shrug our shoulders, and hope that our dear 'flaky' friend makes it through his latest intellectual binge.

I suggest that these are symptoms of Teacher instability. Every time a new general Teacher theory is encountered, it overwhelms the existing contents of the internal Teacher world and becomes the new defining theory by which everything is explained. This 'universal' explanation usually dies a fairly quick death as it is torn apart by complexity which it cannot handle. This leaves the Teacher part emotionally vulnerable to the next grand idea which comes along, and the cycle repeats itself.[A]

The Teacher person can have major problems with Teacher instability. He *lives* in the mental room of theories and therefore *must* have a general explanation for whatever he encounters. As we said, the child Teacher can be the know-it-all, with a simplistic answer for everything. As an adult, he is capable of generating continual new twists to his universal explanation for life. Each adaptation of the general theory is seen as the ultimate answer, and it guides fully his words, sequences and feelings—for the next few weeks. Pity his poor marriage partner. One month, their life is mapped out completely in a certain direction. Then, the next month comes along and a totally different plan emerges full-blown, and it is followed with equal emotional fervor.

If those around the unstable Teacher person try to maintain some emotional distance, the Teacher person may interpret this response as *double-mindedness*, and react by pulling back emotionally. Unfortunately, whenever there is conflict between people, Mercy feelings usually enter into the picture. This Mercy well of emotions will confuse the thinking of the Teacher individual, and his natural response will be to avoid Mercy situations which trigger these unwanted feelings. The result is that he breaks off physical contact with any individuals who do not enter fully into his current 'understanding.' This can lead to a rather lonely existence.

Both Mercy and Teacher thought can suffer from instability.
- Unstable people give their feelings fully to the latest infatuation.

These two styles need subconscious structure to gain stability.
- Perceiver facts make Mercy experiences and identity more solid.
- Server skills anchor Teacher theories and understanding.[B]

[A] We will see later that Exhorter excitement and boredom provide the motivation which drives a person to follow the latest theory and to abandon his old one.

[B] This is a concept which will be expanded in the next book.

Those who live within the intellectual sphere of the Teacher person may in turn be controlled by a form of emotional dictatorship. In the same way that the Mercy person can use emotional manipulation to set the standards for 'love,' so the Teacher individual may restrict the flow of ideas as a way of controlling 'understanding.'

Mercy dictatorship works best with family and close friends. This is because a Mercy person can only use emotional pressure to manipulate the behavior of another individual when there are personal ties of love and friendship between them. Those who are emotionally attached to the Mercy person experience the internal twisting and turning of approval being given and withheld. Those who are outside of the family often wonder how a certain Mercy person could be viewed as a 'dictator': "But she is such a nice, loving person; so kind and considerate."[A]

Similarly, the Teacher 'dictator' only has control over *intellectual* partners—individuals who have had the emotional *Teacher* pleasure of exchanging general *Teacher* theories with the Teacher person. Once this *Teacher* link of feeling has been established, then the Teacher person who senses double-mindedness can manipulate his partner by withholding the flow of concepts, just as the Mercy person manipulates his 'friends' by restricting the flow of 'love.' The intellectual partner who attempts to hold on to his own ideas without bowing automatically to the latest general concepts from the Teacher person may find himself cut off completely from verbal interaction.[B]

Historians indicate that this process happened several times, for instance, in the life of Sigmund Freud.[C] When members of his inner circle, such as Adler or Jung, came up with their own version of his ideas, then

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[A] This manipulation is a form of conscience; it therefore requires some sort of emotional 'hook' to be effective.

[B] A Teacher 'dictator' does not always have Teacher instability—he may just be very set in his ideas. It is when the Teacher person uses the force of his personality to mold understanding that he turns into a 'dictator.' Similarly, I suggest that any person turns into a 'dictator' when he tries to use conscious processing to control the thinking of others.

[C] Freud was a Facilitator person and not a Teacher person. However, the conflict still involved Teacher thought and intellectual interaction.

Freud eventually responded by making them leave. In his eyes, they had rejected Teacher understanding and therefore were found wanting. He was the 'true psychologist' and would only interact with those who practiced 'true psychology.'

When we looked at Mercy thought, I suggested that there were three reasons why the Mercy person tended to think that his definitions for 'love' should apply to the rest of the world. I suggest that the same three reasons can also convince the Teacher person that he has a corner on 'understanding.'

First, there is the emotional reason. The Teacher person feels *good* when his concepts fit together, and senses emotional pain when they fall apart. When my personal feelings are sufficiently potent, it is easy to forget that there are other individuals in the world with their own emotions. Thus, the Teacher person who discovers a new general theory or faces a major crisis in understanding can end up focusing completely upon his own intellectual environment, to the exclusion of any other feelings. Of course, we all do this to some extent, but the Teacher person *lives* within the room of understanding. When his world of ideas turns upside-down, then *he* goes topsy-turvy.

Second, not only does the Teacher person live within the mental room of understanding, but he is unable to 'see' into any of the other parts of the mind. Just as the Mercy person is locked within the world of experiences, so the Teacher individual sees nothing except Teacher theories. Unless an explanation can in some way be formulated, therefore, in terms of *current* Teacher order within complexity, the Teacher person simply will not notice it, in the same way that the Mercy person will have real problems grasping a concept without the help of some concrete example. The result is that the Teacher person is constantly plaguing himself and others with the question "Why?"[A]

Finally, like the Mercy individual, the Teacher person has the ability to *concentrate*. The Teacher individual can focus on an idea and block out distractions. His body may be sitting in the middle of a crowded room, but his mind can be anywhere. When he decides to fixate upon some memory in Teacher thought, then the subconscious parts of his mind are forced to follow. The Perceiver and Server persons, as we shall see, do not have this natural talent of concentration. Instead, their thoughts are constantly being dragged here and there as their *subconscious* Teacher and Mercy strategies

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[A] Little children also go through a "Why?" phase. While the question is the same, I suggest that the desired response is different. The Teacher person wants a theoretical explanation. The child, in contrast, is usually more curious about *who* is involved—he wants a pseudo-theory, and not a full-blown intellectual answer. Parents often confuse their children by giving an adult answer to a childish "Why?"

decide to focus on some theory or some experience. It is only as these subconscious rooms begin to function properly that the Perceiver and Server persons gain the ability to guide their own thoughts. The Teacher and Mercy *persons*, in contrast, can use conscious control to direct concentration, even when other mental rooms are only partially developed.[A] Their thoughts gain in *quality* as they allow subconscious mental rooms to be programmed.

The combination of emotional involvement, blindness to the rest of the mind, and concentration makes it easy for the Teacher person to develop a general theory, hold on to it, and then ignore the rest of the world. In the extreme, this leads to the ivory castle mentality: The Teacher person builds a piece of order, crawls into it and closes the door upon his environment.

This brings us to the end of our discussion of the Teacher person. People sometimes view the *Mercy* individual as a bundle of tumbling emotions and experiences and I suggest that this is the case when Perceiver facts do not give stability to Mercy experiences. Similarly, I have probably given you the impression that the Teacher person is a pile of half-baked concepts and I suggest that this is also true—when Teacher strategy operates alone, without assistance from the rest of the mind. However, in the same way that Perceiver thought can turn the 'liquid' of Mercy experience into a connected 'solid,' so we will see later that *Server* thought is capable of stabilizing the 'froth and air' of Teacher theories and ideas.

Teacher Strategy and the Brain

Locating Teacher strategy in the brain is both easy and difficult. Let us begin with the easy part and look at words and speech—the basic building blocks of Teacher thought.
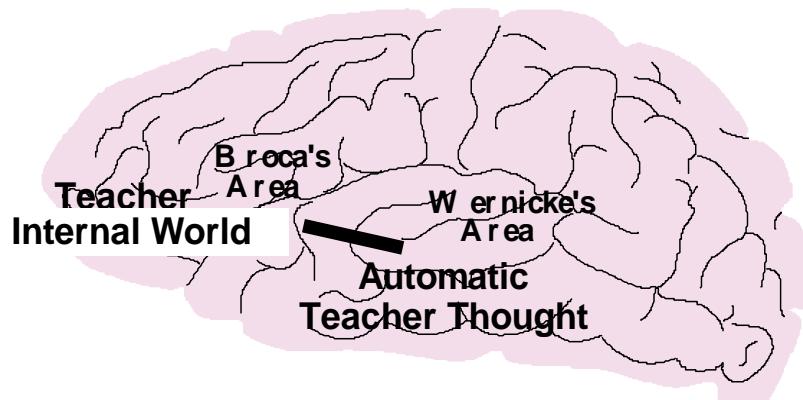
As I mentioned earlier, brain researchers have known for over one hundred years that there are two areas in the brain which are required for speech. One of these regions is called *Wernicke's* area, and is located in the left temporal lobe, which I suggest contains automatic Teacher thought. If this part of the brain is damaged, a person is unable to come up with specific words. Overall sentence structure remains intact, but speech lacks content. The other location necessary for speech is *Broca's* area, in the left inferior frontal cortex, which I suggest is used for the Teacher internal

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[A] While both Teacher and Mercy persons can concentrate, mental focus in one mode can be broken by a disturbance in the opposite strategy. Therefore, if the Teacher person has real Mercy problems, then he will find that subconscious Mercy concentration interferes with conscious Teacher concentration. Similarly, if the understanding of the Mercy person falls apart, subconscious Teacher concentration may prevent him from focusing upon experiences. Lasting bad Teacher emotions can in fact pull the Mercy person into a very deep and continuing depression.

world. Brain damage here also leads to specific symptoms. In this case, the patient remembers and comprehends most individual words, but cannot combine these fragments of speech into complete sentences.

Let me summarize. Specific words—the basic form of Teacher theories—are stored at the back of the brain in the automatic part of Teacher strategy. The internal Teacher world in the front of the brain assembles these individual words into sentences and higher concepts.

Analyzing the connection between Teacher processing and brain speech centers is easy. Finding neurological evidence for other aspects of Teacher thought is more difficult. I suggest that there is a simple reason for this. Apart from the domain of words and speech, Teacher processing is a foreign concept to most people. The average individual does not take time to build general Teacher theories. Therefore, if Teacher mode is usually undeveloped, then obviously neurology will not notice its lack, when some region of the brain is damaged. How can you find, or lose, something which never was there in the first place?

Nevertheless, some evidence does exist. For instance, "studies have suggested that the left frontal lobe may be specialized for processing positive affective [emotional] stimuli and the right frontal lobe may be specialized for negative affective stimuli."[13] This, I suggest, describes the relationship between Teacher and Mercy thought in the typical individual. Mercy strategy, responsible for right hemisphere emotion, is troubled with feelings of guilt and inadequacy. The person then compensates for this right hemisphere pain by finding some philosophy which can comfort the mind with the positive feelings of a general Teacher understanding.[A] This interpretation is backed up by another finding. Researchers have

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[A] Personal transformation also uses positive Teacher feelings to make up for Mercy pain. But, the goal in this case is to transform **me** so that the Mercy discomfort can *stop*.

discovered that the left inferior frontal cortex is underactive in many depressed patients, and that when the depression leaves, the activity of this brain region returns to normal.[13] In other words, depression is related to a lack of general Teacher understanding.

While writing this section, I discovered an article on the Internet which suggested that the Teacher internal world also processes *negative* emotions. The brain metabolism of a number of human subjects was measured as they smelled a variety of odors. The only significant result noted was that the activity of the left orbitofrontal cortex increased when the subject encountered an odor considered to be "extremely aversive."[14]

I suggest the following interpretation: Positive Teacher emotion comes from discovering order within complexity. Teacher pain results when this order is threatened. An odor which is very unpleasant would be interpreted by the mind as potentially life-threatening. The Teacher internal world would notice the possibility of impending personal chaos, and react with concern. Hence, the activation of the left orbitofrontal cortex.

Let me conclude with one more striking case. "A suicide attempt with a gun resulted in left frontal lobe damage in a 19-year-old obsessive man. While intelligence did not suffer and no frontal lobe syndrome emerged, the patient's obsessive rituals were significantly reduced."[15] A ritual, I suggest, is a set of Server actions which have formed themselves into a general Teacher theory. Like our earlier description of a 'universal theory' based upon the action of attaching three screws and two bolts to a piece of L-shaped metal, the repetitive actions of a compulsive ritual acquire strong Teacher emotions, which in turn make them mentally attractive.[A] Destroy the brain foundation for general theories, and the ritual suffers as well.

In conclusion, let me summarize what neurology knows about Teacher thought, and what I am proposing. First, it is known that speech depends upon two centers in the lower left hemisphere—Broca's area in the left inferior frontal cortex, and Wernicke's area in the left temporal lobe. Second, it is also known that the left and right amygdalae perform emotional processing. Finally, researchers know that the internal world of emotional appropriateness is located within the orbitofrontal cortex.

I am proposing that these three facts are related. I suggest that Teacher thought operates verbally, thinks by using the emotions generated by the *left* amygdala, and builds an internal world located within the *left* orbitofrontal cortex.

[A] Exhorter strategy finds obsessive rituals exciting, Teacher thought builds 'general' understanding around them, and they act as defining experiences for Mercy mode.

Split People in a Split World
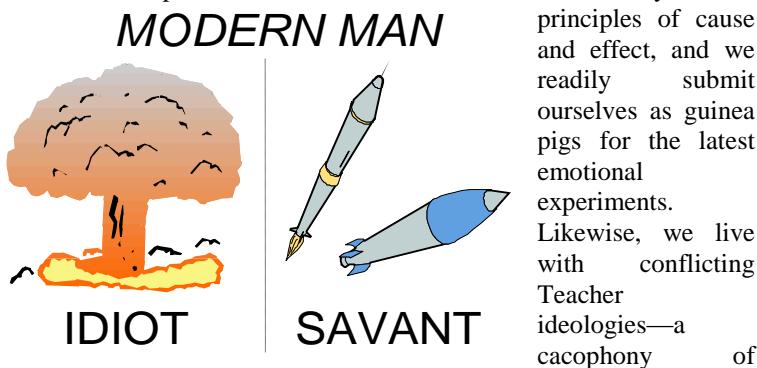
We have looked at Teacher pseudo-theories and Mercy pseudo-cultures and the mechanics of how they function. Let us now examine the type of *society* which breeds these mongrel creatures. I suggest that the parents are just as mixed-up as their offspring.

Modern Man—the Idiot Savant

Modern man is a bizarre combination of intelligence and stupidity—hence the term 'idiot savant.' I suggest that this discrepancy is the result of mismatched personal growth. On the one hand, the **me** of our physical bodies has made tremendous strides forwards. On the other hand, the **me** of Mercy identification remains bound to its past—tied to its mother's apron strings.

As far as our *physical bodies* are concerned, Western civilization is full of both Mercy care and Teacher order. We go to great lengths to protect the integrity of the **me** associated with our physical bodies; we try to cure every disease, prevent all accidents, and we severely punish any assault on either our persons or our property. We meticulously research medical principles of cause and effect—we test new cures extensively on animals for fear of damaging the physical body of some unfortunate human. Likewise, we have the most amazing economic systems ever created by mankind—they are wonders of Teacher order within complexity.

In contrast, our emotional identities seem to be characterized by Mercy sedition and Teacher chaos. We rebel from attempts to add integrity to the **me** of Mercy identification, and we demand freedom to identify emotionally with any experience or person. We avoid guilt, we ignore mistakes, and we punish those who state the facts. We deny mental principles of cause and effect, and we readily submit ourselves as guinea pigs for the latest emotional experiments. Likewise, we live with conflicting Teacher ideologies—a cacophony of

MODERN MAN

IDIOT   SAVANT

complexity without order. We don't know who we are and we have problems satisfying even the most basic needs of self-image. The theories which we do have about personality, identity, and social interaction usually place marketing above research and understanding.

The result is that our world is driven by two diametrically opposed forces. First, there is a dynamic connected with the **me** of our physical bodies. Here, we look for better Mercy experiences and greater Teacher order. We cure diseases, improve working conditions, increase leisure time, and raise our standard of living. Likewise, we work to create common markets, technical standards, world-wide-webs and combined peace operations—all to bring order to the complexity of our *physical* world.

In contrast, the energy associated with the **me** of Mercy identification struggles to create Mercy divisions and to destroy Teacher order. We are convulsed with ethnic tension. Special interest groups pit one Mercy identification against another. Houses sprout security systems and private lives build walls in order to protect **me** from the personal attacks of others. On the Teacher front, states declare their independence from countries and regions struggle for political autonomy. Individuals break laws and teenagers rebel against authority.

How do we combat the anarchy provoked by the **me** of Mercy identification? By adding more structure to the **me** of the physical body. Western democracy gives us permission to satisfy any emotional fantasy which we desire, as long as we do not damage the **me** of our physical bodies. We watch scenes of people pretending to mutilate each other, but we must never actually follow through on these fantasies. We bombard each other with advertising designed to attract attention through any means, but we must not extend this to the use of physical force. We lust after the possessions of another, but we are barred from actually taking his goods or entering his physical property. We pretend to have sex with anyone and everyone, but we are prohibited by law from turning imagination into reality.

'Modern' man is driven by two opposing forces:
- The **me** of the physical body builds order and pursues pleasure.
- The **me** of Mercy identification seeks division and destruction.

We control the **me** of identification by restricting the **me** of the body.

Similarly, when there is ethnic conflict in the world, we respond by sending peacekeeping troops—who solve emotional problems by imposing physical constraints. When there is dictatorship, we call for elections, to bring about emotional healing through external means. Our peace treaties restore territory and possessions but ignore the murderous attitudes of those who inhabit these lands.

I suggest that we also use the physical world to limit our *Teacher* chaos. Conflicting Teacher theories are kept apart by separating them *physically*. We divide our physical world, politically, into *countries*. Each nation is free to form its own Teacher order of laws and organizations—within its own territorial jurisdiction. We also use physical buildings and grounds to separate one religion from another. Each is free to worship and to serve its own version of universal understanding, as long as this activity is restricted to a particular church, temple or synagogue. The same thing happens with organizations, professions, and businesses. Each is permitted to construct and follow its own system of Teacher order—if it sticks to its own 'turf,' and if it respects the physical integrity of other individuals.[A]

Pseudo-Maturity

I suggest that this combination of objective brilliance and subjective childishness is precisely what breeds pseudo-cultures and pseudo-theories. First, when personal development is limited to the **me** of the physical body, as in our present society, then pseudo-culture will be created; let us follow the process: Science studies the *objective*; it analyzes our physical bodies and our external world. It distances itself from personal feelings and follows *logical* reasoning. History shows that this approach leads to the development of a general Teacher understanding about the natural world— a positive result. Science, in turn, breeds technology, as Teacher theories are used to create new Mercy objects and experiences.

And technology, by its very nature, is a pseudo-culture. On the one hand, the *Mercy* objects produced by technology produce strong *Teacher* emotions because they embody the general principles of scientific order within complexity. On the other hand, these same objects trigger a minimum of *Mercy* feelings, because they spring from a foundation which ignores the subjective and personal feeling. The result, as we said, is a pseudo-culture—it builds upon Mercy experiences that produce *Teacher* emotions.

For instance, how many of us have purchased the latest car or the fastest computer because *it was there*. We did not *need* it—it satisfied no *Mercy* desires. But, we were entranced by its power and its features. These

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[A] This situation is now changing. People increasingly feel unable to handle *emotional* pressure, and they are therefore asking for physical restrictions to be extended to the realm of the emotions. Protests used to be based upon actual *physical* harassment; now there are complaints when individuals *feel* harassed. We answer this sensitivity with more *physical* rules: Don't touch certain people. Don't look at certain objects. Don't say certain words.

are *Teacher* feelings. When people acquire the latest gadgets, just for the purpose of having them, that is an example of a pseudo-culture.[A]

Second, when the **me** of Mercy identification lags behind the **me** of the physical body, as in our current culture, I suggest that the result will also be pseudo-theories; let us follow that process: We saw before that the childish **me** instinctively pursues short-term emotional benefits at the cost of long-term pain. By identifying with good experiences which cannot be repeated, **me** sets itself up for emotional letdown and disappointment; by refusing to identify emotionally with painful consequences, **me** suppresses the facts and finds itself repeating past mistakes. The overall result is a low self-esteem.

There are two basic ways of responding to this emotional pain. Either the **me** of Mercy identification can grow up, accept responsibility for its garbage, and clean up its mess, or it can continue to ignore the problems and look to the Teacher part for some kind of emotional comfort that can hide the hurt. If Teacher thought comes up with a pretense of a general theory which explains Mercy problems, then the positive Teacher feeling of understanding will help to disguise the Mercy feelings of emotional pain.

And this is what happens. Since people live in a scientific world which ignores Mercy feelings and which pursues Teacher understanding, then it makes sense that they apply this identical strategy to their own personal problems by generating pseudo-theories. Each Mercy hurt is bandaged with comforting Teacher words. And, the emotional relief which Mercy strategy feels when guilt and hurt are rationalized away, combined with the emotional respect which Mercy thought has for those who teach pseudo-theories, makes these words appear to Teacher thought as general concepts with great Teacher order.

Our 'modern' world breeds pseudo-cultures and pseudo-theories.

1) Technology creates pseudo-cultures.
- Technology comes from science, which ignores Mercy feelings.
- The gadgets form a Mercy culture devoid of Mercy emotions.

2) Psychology, social sciences, and religions create pseudo-theories.
- They analyze Mercy hurts in ways which protect Mercy feelings.
- The resulting Teacher theories lack consistency and generality.

For example, suppose that someone has a low 'self-esteem.' How do we treat his problem? Not by stating the facts honestly. That would be politically incorrect. Instead, we say nice things to him, and we teach him to make positive statements about himself. If the problem remains, then we

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[A] Gadgets can also be accumulated for the status which they bring. This leads to a culture based upon approval conscience, otherwise known as 'keeping up with the Joneses.'

analyze it objectively and turn it into a syndrome with a long scientific name. Thus we use technobabble to build pseudo-theories out of our mutual back-patting. Our Mercy hurts are still there, but the pseudo-idea now makes us feel better about the situation. Our pseudo-concept isn't that great, but the academic weight of scientific talent that has analyzed our Mercy hurt makes the explanation appear truly significant.

Objective pseudo-cultures and subjective pseudo-theories tend to reinforce one another. On the one hand, the pseudo-culture of technology improves our living conditions without touching the **me** of Mercy identification—it avoids this **me** by remaining objective. Therefore, we think that the same approach can be used in the subjective, and we try to use the Teacher theorizing that underlies technology to improve our internal feelings. But we do not alter the **me** of Mercy identification. This leads to pseudo-theories—we give scientific sounding explanations to our emotional hangups without going through the personal honesty that is needed to put these theories upon a proper foundation.

On the other hand, pseudo-theories make us feel better by giving us Teacher explanations which explain the **me** of Mercy identification without threatening it. Therefore, we think that the same approach can be used in the objective, and we use the Teacher based objects of technology to improve our personal Mercy feelings. This leads to commercialism, as we replace the deep Mercy feelings of culture with the trappings of gadgetry. We gain the veneer of culture without the personal development that alone can make us truly cultured.
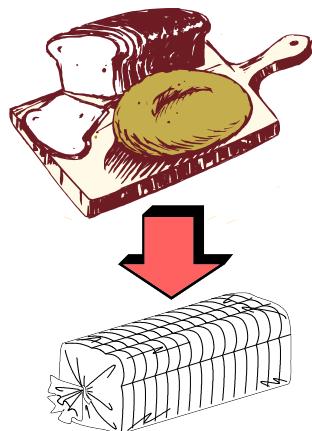
Modern means of communication lead, in turn, to collisions between overlapping and competing pseudo-cultures and pseudo-theories. On the one hand, the development of mass media allows pseudo-cultures to extend their reach through advertising: "You need our merchandise. You will love our product. We can fulfill your fantasy. Visit our dream world." The product may be inferior, but when it is backed by a slick advertising campaign, it has a good chance of becoming successful; the Teacher feelings of professionalism provided by the media tend to balance Mercy deficiencies in the product itself. Real objects which meet genuine needs can of course improve our quality of life. But pseudo-objects created to fulfill pseudo-needs come with no guarantee that Mercy thought will be pleased with the results.

On the other hand, the advent of worldwide communication allows pseudo-theories to extend beyond their natural physical borders. For instance, the civil servants of a specific government agency may be located within a certain building, but with electronic fingers they can reach far beyond the limits of their physical 'turf.' This leads to an overlapping of jurisdictions. For example, the citizen of today can only conform to law and order by simultaneously obeying the rules of his company, the laws of the land, the local bylaws, the regulations of various environmental

protection agencies, the dictates of his family, and the expectations of his religion. These rules are not necessarily all consistent.

Replacing the Genuine with the Imitation

I suggest that competition between various pseudo-cultures and between competing pseudo-theories has the unfortunate byproduct of driving out the genuine and replacing it with the imitation. First, we have an environment in which each pseudo-culture uses professional advertising to sell its product. How do these items compete? In a real culture, people would have meaningful Mercy needs and desires. Individuals would know what they want and advertising could address these genuine requirements. In contrast, a pseudo-culture lacks Mercy feelings; therefore it must *create* Mercy desires. How will it do this? By adding more Teacher professionalism: The product has extra features, is 'new and improved,' scientifically developed and tested, and professionally presented and advertised. In other words, culture grows by becoming more 'pseudo.'

Meanwhile, Mercy thought has to cope with a continuing barrage of conflicting emotional messages. If we listen to music, and it is too loud, then we turn down the volume. Similarly, when feelings are too strong, then Mercy mode reacts by reducing its emotional sensitivity. This causes the mind to *ignore* true culture as Mercy strategy loses its ability to appreciate the subtle pleasures of the real thing. Thus, the quiet voice of the genuine is drowned out amid the clamoring of the imitation.

Pseudo-culture drives out culture:
- Professional technology distracts people from Mercy feelings.
- Mercy mode closes up to protect itself, and people stop interacting.
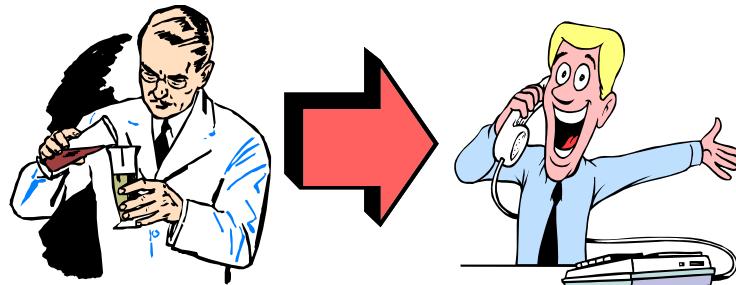
Second, a similar process occurs with pseudo-theories. For instance, suppose that I live in a massive house, drive an expensive car, and talk constantly on my cellular phone. My actions may not have any greater Teacher order than those of my neighbor, but the Mercy emotions associated with these objects will give my conduct the *appearance* of Teacher order. I will look like a 'mover and shaker'—someone whose actions have a wide effect and whose personal influence has a vast domain.

This is how pseudo-theories compete. They do not interact intellectually, for they lack true Teacher order. Instead, each pseudo-theory

tries to increase its emotional appeal by associating itself with impressive Mercy objects, persons, and experiences. For instance, the seminar speaker may sell his theory with a thirty minute television commercial full of convincing speech and testimonials from famous people. Similarly, a company may attempt to increase its stature by erecting a huge corporate headquarters. This Mercy ambiance creates the impression of a global corporation with international connections, worldwide holdings, and diversified products. In the same way, a religious group can 'extend' the domain of its doctrines by improving the appearance and the size of its church building.

But what if everyone on the block has a large house and a new car? What if all the religious groups have their own magnificent buildings? What if every successful seminar speaker has his own infomercial? Then the only answer is to tear down the old and to build something even bigger and more impressive. Eventually, the point is reached at which the whole neighborhood is composed of huge homes, each filling most of the building lot with three stories of living grandeur. Likewise, every denomination and each belief has its own impressive sanctuary, used at most for only a few hours each week.[A] In both material and non-material ways, each pseudo-theory bulges with Mercy connotations.

Meanwhile, true Teacher understanding is lost. On the one hand, the intellectual clamor of petty monarchs defending personal 'turf' drowns out the steady and peaceful signal of universal understanding. On the other hand, each pseudo-theory hoards the few Teacher facts which it possesses, restricting the intellectual interaction upon which true Teacher understanding is based.[B]

[A] That is the situation now in Vancouver, Canada where I live. The new subdivisions are full of what people call 'monster homes.' Likewise, our suburb of Abbotsford has about 100,000 inhabitants and over one hundred 'places of worship.'

[B] Genuine Teacher comprehension does not have to worry about having its ideas stolen. That is because it can always use Teacher thought to come up with more material. A pseudo-theory, in contrast, must hold on to its

> Pseudo-theories drive out real theories:
> - Mercy symbols distract people from pursuing intellectual thought.
> - Dialogue and learning stops as people hoard their concepts.

Now, imagine living as a Mercy or a Teacher person within this type of world. Mercy thought wants something to love; it longs to hold on to a set of stable, emotional memories within the internal Mercy world. Similarly, Teacher thinking desires a general understanding; it wants to focus upon a universal theory within the Teacher inner world. Unfortunately, whenever the Mercy or Teacher person today attempts to hold on to some emotional memory, others try to grab it out of his hands. It used to be possible to avoid this emotional barrage by restricting one's *physical* movements. The Mercy person could love his home and family, for instance, and the Teacher individual could retreat to the order of personal study. But, now even this inner sanctum is not safe. Through media such as television, advertising enters our living rooms in vivid color. Similarly, government agencies move in to regulate one area of personal life after another.

These various institutions besiege us relentlessly with unrelated emotional situations, each trying to worm its way into the inner sanctum of Mercy identification. How is the Mercy person to defend himself when he is up against people and organizations scheming full-time to exploit new ways of bribing, cajoling, attacking or fooling the 'doorman' of Mercy identification into allowing them to reprogram his personal identity?

Similarly, we are caught in a crossfire of competing Teacher theories, slogans, ideas, and systems. Each organization, denomination, bureaucracy, country, and company has its own way of assigning order to complexity. Everywhere we go, we meet individuals with their own buzzwords, sales campaigns, positive thinking statements, personal philosophies, or pet doctrines which they are attempting to foist upon the rest of mankind. Even within the world of science, in which we supposedly follow the same general theory of natural law, people constantly split into opposing schools of thought with differing ideas and emphases.

Who survives this emotional brutality? The composite styles of Exhorter, Contributor and Facilitator. This is because they are conscious within the *pump* of the mind. If thought is a car, then they are the drivers. They adapt to the contradictions of life in one of two ways. First, they use their 'driving skills' to maneuver through and around the emotional potholes of living. When a driver has enough skill, then the shape of the car and the condition of the road are not important.

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intellectual property. Because Teacher thought is not really operating, it can never replace what is appropriated by others.

Second, they become mental chameleons, or shape shifters. As they move from one mental context to another, they allow their mental 'cars' to alter appearance. Then, sitting in a completely different automobile, they continue to drive. As long as their present 'vehicle' has a place for the driver, they can keep moving. And, because 'out of sight is out of mind,' they are not concerned with these contradictions in mental processing. [A] These individuals appear complicated, because their personality depends upon the context. One seldom knows who they really are inside—for neither do they. But, they have charisma, confidence, energy, and 'the right stuff.' Emotionally, they may be lost, but to them it does not matter, for they are making great progress.

In contrast, the Mercy and Teacher persons *are* the car. They are emotionally driven to hold on to something stable. When their mental automobile changes shape, then they experience gut-wrenching feelings.[B] Unfortunately, our 'modern' environment of opposing desires and conflicting theories has become the approved standard. We are *expected* to change our personal shape to match the mood of the moment. The one who disengages his personal Mercy feelings and who single-mindedly pursues 'success' receives money and status, whereas the individual who holds on to a core of Mercy feelings is stepped upon, ridiculed, written off as a 'hopeless romantic,' and bypassed by the shape-shifters.

Similarly, the person who makes it in the arena of ideas is the one who can slide his way through the chaos of words—he catches a slogan here, he holds on to a special saying there, and he constantly picks the theory which seems best suited for the moment. Those who can step back from Teacher feelings and live as intellectual chameleons end up despising others, such as the Teacher person, who try to bring order to their world with some general Teacher theory. A Teacher thinker is labeled as 'idealistic,' 'inflexible,' 'stubborn,' 'proud,' or even 'rebellious,' when he refuses to sacrifice his worldview to the cause of the moment.

[A] The composite styles can see mental *content*, but they are not aware of cortical *processing*. Therefore, they are not consciously bothered by a world which contains pieces of meaning and intelligence, but which does not integrate them together.

[B] The Perceiver and Server persons demand that the car 'parts' do not change. However, they are not naturally motivated to preserve an entire vehicle.

The end product is a society in which the rotting flesh of a childish **me** is covered over by the perfume of technology. Or, to quote the description of Tallyrand, a Facilitator diplomat who navigated through the turmoil of revolutionary France with head intact, the result is 'shit in silk stockings.' [A]

Similarly, as Teacher theories lose intellectual integrity, they gain Mercy vibrations. This leads to New Age thinking, in which concepts are evaluated purely on the basis of their Mercy 'clothing.' 'Magicians' spout nonsense and are accepted as experts. 'Nothing philosophies' such as Buddhism are packaged with flowers of a good self-image and marketed as the latest fad.

Teacher 'Multiples' and 'Schizos'

As humans, we find it difficult to live with Mercy chaos. This is because our physical environment forces us to acknowledge Mercy problems. First, we are vulnerable to physical *pain*. Our bodies can be hurt, damaged and even destroyed. This is felt directly by Mercy strategy. Second, we are affected by physical *change*. We live in a world of real objects, and when they are altered, Mercy thought is affected. We feel a sense of loss, for instance, when we visit our childhood neighborhood and find that everything has been rebuilt. Third we are subject to physical *constraint*. Our bodies are finite, and only capable of being in one place at a time. When roads crumble or become unsafe for the body to travel, or when walls or other barriers are erected that restrict the movement of the body, then Mercy strategy becomes trapped within a limited set of memories. Imagine being locked behind bars, for example, or caught in a snowstorm and forced for days to stay within a small cabin. Eventually, Mercy strategy which is based in the body goes 'stir-crazy.'

In contrast, most humans are reasonably capable of living in an environment of Teacher semi-chaos. First, our physical bodies buffer us from personal Teacher disorder. On the whole, they operate flawlessly for decades on end. The inner world may fall apart, but the body continues to function. Second, our natural world shields us from societal Teacher chaos. Governments may fall and civilizations collapse, but day and night still follow one another as reliably as ever. Our justice system may not know up from down, but the law of gravity still holds. Finally, natural balance mechanisms within our global ecosystem heal situations of Teacher disorder. When chaos is inflicted by war, limited resources, or natural disaster, then natural processes repair the wounds.

[A] This term is technically correct. As Mercy feelings fade, Exhorter excitement takes over. Positive feelings diminish, and so pseudo-culture turns to the negative yet ever increasing excitement provided by the dirt and refuse of society.

As a result, I suggest that multiple personalities and schizophrenia—mental conditions which are regarded as diseases when they afflict *Mercy* thought—are generally accepted as a normal way of life as they affect *Teacher* strategy. Our physical bodies and our natural world do not *force* us to deal with Teacher inadequacies, and so we don't. Instead, we *expect* to submit to incompatible systems of order as we move from one environment to another. We adjust to the local way of doing things; within each fiefdom of Teacher order, we bend our knee to the local 'monarch.'

But isn't it a little strong to state that society suffers from Teacher 'multiple personalities'? A lack of understanding, perhaps, but split identity? Haven't we just described the amazing Teacher order which exists within our world?

As far as *Mercy* cases of multiple personalities are concerned, it is not the minor hurts of everyday existence which matter, but rather a few highly intrusive invasions of personal privacy. The Mercy person may grow up in a loving home most of the time, but one or two isolated incidents of sexual assault are sufficient to create a multiple. Similarly, we may live in a society full of Teacher order, but if the core of our identity experiences chaos in some area, then it is sufficient to split us into Teacher 'multiple personalities.' Just like the Mercy individual with multiples, we may look normal on the surface, but inside we suffer from hidden Teacher trauma of irresolvable complexity.[A]

Human speech provides an illustration of Teacher 'multiple personalities.' We think it natural that the average German, for instance, cannot communicate with a Hungarian, or that an English speaker cannot comprehend a word of Chinese. But think what this means mentally. Because we cannot understand each others' words, each language group tends to develop its own Teacher understanding, blissfully unaware of the concepts

[A] Teacher and Mercy thought operate along independent dimensions. Teacher strategy is analytic, oriented around time and sequence. Mercy mode thinks associatively, linking space and objects. Therefore, it is possible to deal with Teacher and Mercy 'multiple personalities' and 'schizophrenia' separately—although there would be some overlap.

held by those who speak in other tongues. In the same way that the behavior of an individual with multiple personalities can shift completely as he moves from one context to another, so Teacher theories vary dramatically as one travels from one language group to another. In contrast, a universal Teacher theory, free of Teacher multiples, would be like a linguist who knew all tongues, and could understand what everyone was saying, in every environment.[A]

Multiple personalities are generated in the Mercy part when a mental split occurs *before* the other mental 'rooms' have a chance to bring integration to the 'house' of the mind. In contrast, schizophrenia is associated with an emotional split which occurs later on, *after* the mental 'house' is partially connected. In the Teacher parallel to this, it is *normal society* that tends to suffer from Teacher 'multiple personalities,' for it is relatively uneducated. In contrast, I suggest that the professional and technical world, with its higher education, is more prone to cases of Teacher 'schizophrenia.' Just as the Mercy schizophrenic reacts to Mercy hurt by withdrawing to a safe corner of emotional comfort, so the professional individual tends to protect his world of Teacher theory by restricting his thought to some safe corner of Teacher order: Outside, there is chaos, but he is fine because he is a 'medical doctor,' an 'electrical engineer,' a 'ballet dancer,' or a 'biologist.' Within his small domain, the professional feels safe with his limited Teacher theories, precisely like the 'know it all' Teacher person as a child.[B] When he deals with other areas of thought, the professional often tries to project his own small ideas onto the world at large, just as the Mercy schizophrenic attempts to impose his strange way of perceiving reality upon the outside world. Bring an engineer and a psychologist together, for instance, and they will probably find it rather difficult to carry on a professional conversation.

We treat Mercy schizophrenia and multiple personalities as diseases.
- Our physical bodies and world force us to deal with Mercy hurts.
- A world of changing experiences makes us value Mercy stability.

[A] North Americans often pretend that the language problem does not exist. This is because English is spoken across most of the continent and is also the dominant language of the world. North American wealth, progress, and power allow English-speakers to ignore those who do not speak their tongue, and to reject their ideas as trivial and irrelevant.

[B] The condition of Teacher schizophrenia is so prevalent in scientific circles that we have not yet been able to have this work evaluated. Usually a scientist says, "That is not my field." If it *is* his field, then he generally states, "I am not qualified." When push comes to shove, his final response is, "I am really very busy."

We accept Teacher 'schizophrenia' and 'multiples' as normal behavior.
- Our bodies do not force us to develop Teacher emotions.

- Natural law and order allow us to ignore internal Teacher chaos.

Of course, Teacher theories which are rooted in natural law *can* be applied to other situations, just as Mercy thinking which is based in common sense *can* be expanded to the outside world. However, the professional is often so specialized, so politically driven, and so institutionally ingrown that much of his thinking, outside of his own specific area, can only be described as schizophrenic. In terms of our animal analogy, he uses his 'flea' of a theory to explain the 'elephant' of the world, and the skin of his 'flea' can stretch only so far before everything explodes into a mass of hot air.

So how does the average Teacher *person* react to this kind of intellectual environment? If he lacks education and follows the path of 'multiple personalities,' he may never discover that his world is ruled by some kind of Teacher order. Instead, like the European who learns to speak multiple languages, his mind is so thoroughly pummeled by conflicting slogans and abstract chaos that he becomes permanently divided in his thought. He survives by swallowing theories whole from people with Mercy status. When he *does* think, he generates pseudo-theories based in Mercy feelings. His responses are driven by subconscious strategies—it may seem as if 'no one is home.' When Mercy emotions are healthy, then he is the 'obedient and studious child.' However, if they are damaged, then he becomes the rebel against whom nothing works—for he is now *doubly* split emotionally.
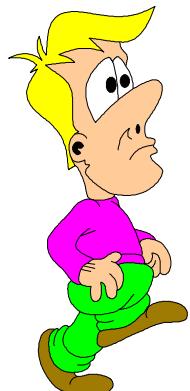
The Teacher individual who has learned to do *some* thinking may in turn become the 'schizophrenic.' Teacher feeling initially operates, as he attempts to work out intellectual order, just as the Mercy schizophrenic begins life by permitting himself to feel personal emotions. However, a point is finally reached at which the pain of living is so intense that a decision is made to pull back from further emotional involvement. The Mercy schizophrenic withdraws from the world of experiences and retreats into his little 'home' of pleasant memories and fantasy. Similarly, the Teacher 'schizophrenic' stops evaluating new theory, retreats into his little castle of current understanding, and pulls up the drawbridge. He may become the 'physicist,' the 'mathematician,' the 'religious scholar'—a single profession defines his entire existence. Like the Mercy who has withdrawn from life, he occasionally allows Teacher strategy to operate, but most of the time he uses *conscious control* to freeze Teacher thought, so that he does not have to endure more intellectual pain. What others suffer from involuntarily, therefore, he enters into freely and willingly.

Teacher 'multiple personalities,' and to a lesser extent Teacher 'schizophrenia,' may be interpreted by others as *loyalty*. The split Teacher

person can only survive emotionally by placing himself *under* the authority of others—the ones whose Mercy influence gives weight to their words. While *they* deal with external chaos, he remains safe within his castle. However, his loyalty must not be rewarded by promotion. If he is ever put in charge, then he must interact with the external world, and this means opening up his Teacher theories to the attacks of conflicting ideas—the very thing which he is choosing to avoid.

Putting the Wrong Foot Forward

Let us turn our attention back now to the struggle between the two **me**'s. We have looked at Teacher pseudo-theories and Mercy pseudo-cultures. We have seen how these grow naturally within an environment in which the **me** of the physical body is more developed than the **me** of Mercy identification. If mental growth could be compared to walking, then I suggest that this imbalance could be described as 'putting the wrong foot forward.' I suggest that this internal disequilibrium has other unpleasant implications.

First, there are problems with self-image. Imagine having to live with someone who does everything better than you do. Chances are that your feelings about yourself would plummet. This is exactly what happens when the **me** of our physical bodies is allowed to run ahead of the **me** of Mercy identification: Our physical world becomes increasingly ordered and our bodies look great, but inside, where we really *feel*, there is chaos and insecurity. Therefore, the **me** of Mercy identification—the partner with the deep emotions—ends up feeling inadequate.[A]

Second, technology is used irresponsibly. Obviously, people who permit their 'bodies' to develop beyond their 'hearts' will create technology which they are emotionally unable to handle. It is like giving a small child the key to a car and allowing him to drive wherever he wishes. Inevitably he will end up in the ditch.

Third, I suggest that when Perceiver logic builds upon the **me** of my physical body while allowing the **me** of Mercy identification to remain mired in emotional 'facts' of childhood, then racism, sexism, and class divisions are inevitable side effects. Since this is an extreme statement, we will back it up carefully with logic, reminding ourselves first of some

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[A] The Contributor person is especially prone to this combination of external confidence and internal uncertainty. The growing Contributor teen can have very serious problems with poor self-image—it seems that nothing that parents do makes any difference.

foundational facts: Perceiver confidence gives stability to Mercy thought by connecting individual Mercy experiences in a solid way. In contrast, Mercy memories which are held together by Perceiver 'facts' become relinked whenever a new defining experience comes along to establish a new set of so-called 'connections.'

If it is only the **me** associated with our *physical bodies* that gains Perceiver stability, then obviously the only solid facts which we will know about people will involve their *physical bodies* and their *external environment*. Perceiver thought will then organize people into categories based upon *physical appearance* and *possessions.* Therefore, if individuals *look* different, then Perceiver logic will decide that they *are* different. If they *look* the same, then Perceiver thought will conclude that they also *are* the same. Similarly, if people own the same types of external *objects*, then Perceiver thought will think that they belong together. Likewise, if individuals are surrounded by different kinds of external *objects*, then Perceiver strategy will decide that they do not belong together. This leads naturally to divisions based upon race, gender, and wealth.

One would predict that a society like ours, which places such a major emphasis upon science, technology, private enterprise and democracy—all areas related to the external world, to physical bodies, and to objective knowledge,[A] would have major problems with racism, sexism and class consciousness.

This means that those who protest against harassment and who preach the 'gospel' of political correctness have a valid complaint. However, if the underlying problem is a lack of rational logic in the subjective, then a 'solution' which suppresses dialogue, avoids emotional issues and focuses upon peripheral behavior will only make the problem worse and not better. You don't cure a person by giving him more of the illness.

The **me** of the physical body created the problem; the **me** of Mercy identification makes it worse. Remember that an emotional 'fact' is learned when the strong feelings of a certain situation fool the Perceiver observer into 'believing' that experiences which occurred together within a single incident *always* belong together. Therefore, if I see a picture of some black teenager beating up an old lady in the inner city, the feelings associated with this event will hypnotize Perceiver thought into 'believing' that blacks, violence and poverty always go hand in hand.

[A] Summarizing why these various areas relate to the *objective*: The science of today studies the objective world and tries to avoid emotional topics; technology gives us new and improved objects but does not tell us how to enjoy them; capitalism is organized around the pursuit of external wealth and assumes that personal feelings will not interfere with business; democracy gives one vote to each adult physical body, regardless of the maturity of its desires and aspirations.

Mercy strategy is most affected by *visual* images and *physical* pain and pleasure. Therefore, the emotional 'facts' about people which tend to stick in our minds will involve *externals* such as skin color, body contact and living conditions. The result is that it will be the very Perceiver categories associated with the **me** of our physical bodies that will be selectively supported by emotional 'facts' from defining experiences: Our 'objective' mindset will logically convince us, first of all, that blacks are different from whites, and this categorization will then be strongly reinforced emotionally by any image which we see of poor blacks attacking rich whites. Experiences of whites hurting blacks, in contrast, are rationalized away as aberrations by the Perceiver confidence associated with the **me** of our physical bodies. They may not even be noticed.

As one conclusion, I suggest that the terrible genocide perpetrated by the German Nazis against the Jews and other so-called 'inferior races' during World War II was not some inexplicable barbarian act, but rather a logical result of technical brilliance combined with social backwardness. Why did this racial hatred break out in Germany after World War I and not in other places? I suggest that there were three major reasons: First, Germany at that time was, quite possibly, the most technologically advanced country in the world. Second, this objective wisdom was combined with political immaturity. For hundreds of years, Germany had been splintered into separate little kingdoms, many of them under the tyranny of absolute monarchs. The country only became united in 1870, and this occurred because Bismarck used war with Austria and France as an emotional lever to 'encourage' the other German states to join Prussia, and not because of any Perceiver confidence in the rule of law. Even the German democracy which did appear after the First World War was triggered by the emotional upheaval of losing. Finally, the crisis of hyperinflation during the 1920s—within several years, for instance, the cost of mailing a letter went from one mark to over one *billion* marks—produced a set of emotional 'facts' based entirely in *external* distinctions of wealth and property. The result was that both Perceiver logic and emotional 'facts' agreed that the only categories which mattered were those of race, class and wealth.[A]

[A] Earlier on, we looked at Germany as an example of Perceiver confidence. Now we see some of the dangers of rebuilding the **me** of the physical body with Perceiver confidence while allowing the **me** of Mercy identification to retain its childish worship of leaders and authorities. In terms of our country illustration, this combines a 'German' head with a 'Russian' heart. When mental development is halted in mid-stride, history shows that humans can turn into monsters. Today, I suggest that it is the United States, with its amazing economy, Disneyland mentality, and culture of rebellion, which is most ripe for racism and fascism. The Germans at least know the horrors of fascism and are trying to learn from their mistakes. The United

> It is risky to develop the physical **me** while ignoring the emotional **me**.
> - People acquire powers which they do not know how to handle.
> - Self-image erodes as objective skills outpace personal maturity.
> - People treat each other as objects and ignore personal feelings.

When the **me** of our physical bodies moves ahead of the **me** of Mercy identification, then I suggest that race, gender or class distinctions can only be overcome in one of two ways: One option is to use emotional 'facts' to overturn Perceiver categories based in the **me** of our physical bodies. This happens when individuals have defining experiences with people of different backgrounds that go beyond external appearance and meet the emotional person within the physical shell. Thus, if the black man becomes 'great buddies' with his white neighbor, the feelings associated with this friendship might be sufficient to bring Perceiver conclusions about race distinctions within the threshold of uncertainty: "I thought that all whites were bad, but my neighbor is actually a nice guy. Is it possible that my ideas about blacks and whites could be wrong?" Similarly, if a black person and a white person attend the same church and have similar religious experiences, the emotions associated with their common religion could cause Perceiver facts about skin color or body shape to come into question.[A]

The second option is to gain Perceiver confidence in facts which extend *beyond* the physical appearance of people. This happens, for example, when individuals gain skills which require the application of Perceiver knowledge to emotional situations. The female helicopter pilot, for instance, will be accepted as 'one of the guys' if she proves that she is competent on the job. When true skill is required, Perceiver thought learns that the really solid connections are those which are based upon ability and not upon external appearance. On the other hand, Perceiver facts associated with something more mundane such as an office job may never encounter sufficient emotional pressure to reprogram Perceiver ideas about race

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States, in contrast, feels that the American way of freedom and prosperity will continue forever.
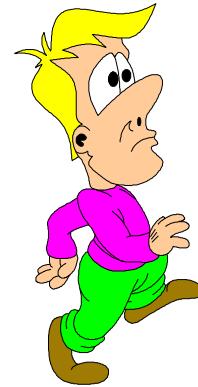
[A] It is important to keep clear exactly what is happening, because Perceiver confidence and emotional 'facts' are appearing on the opposite sides of what one would expect. First of all, as before, Perceiver logic and confidence is being used to build up the **me** associated with our physical bodies. This leads to rational facts and categories based upon the physical bodies and external possessions of people. However, as with all Perceiver facts, confidence in these Perceiver divisions will crumble if confronted with sufficient emotional pressure. This emotional attack is coming from the **me** of Mercy identification and its emotional experiences with people of different race, gender or class.

distinctions. Unless the black office worker goes through a real crisis with his white coworkers, he may be treated fairly at work, but never shake the underlying suspicion that we are 'us' and he is 'one of them.'

Putting the Right Foot Forward

We have seen some of the problems which result from a pursuit of *objective* knowledge. Suppose that instead of allowing the **me** of the physical body to race far ahead of the **me** of Mercy identification, society followed the path of mental transformation, and focused Perceiver logic first of all on the **me** of Mercy identification. I suggest that, among other things, this would naturally create an environment free of race, gender and class conflicts. First, the sphere of thought would be different. Instead of concentrating on peoples' bodies and possessions, we would look beyond physical appearance in order to discover their internal, emotional **me**.

Second, the way of thinking would change. In place of suppressing facts which make us feel uncomfortable, we would grapple with issues of identity and use Perceiver logic to build bridges which could span our emotional differences. Eventually, external distinctions such as race, gender, or class would become non-issues, as Perceiver thought gained the confidence to move from one situation to another without feeling threatened.[A]

Another result of putting the 'right foot forward' is that we would look at external poverty or handicap and see not *failure*, but rather *opportunity*. If the **me** of someone's physical body is caught in some form of poverty, then he can always make personal progress by moving forward with the **me** of Mercy identification. His unchanging circumstances anchor the **me** of his physical body and give his emotional **me** the freedom to change dramatically. Moreover, if the poverty-stricken individual looks on from a distance at wealth which is denied to his physical body—something good which is not **me**—then he has an ideal opportunity to develop patience. It is precisely this type of situation which can 'teleport' him through mental transformation into the new **me**. Business lore is full of entrepreneurs who grew up in poverty, faced their world realistically and ended up becoming fabulously wealthy—by

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[A] This does not mean that we would *ignore* these differences. That is the path of objective thinking which suppresses feelings in order to preserve logic. Rather, we would acknowledge these distinctions and strive to surmount them.

applying mental principles which they first learned during their humble beginnings.[A]

Finally, we would find that people would be better than they look. Scratch the surface of a 'successful' individual in today's world, and more often than not, you find a hollow interior, full of emotional pus and bad air. This is inevitable when the physical **me** moves ahead of the internal emotional **me**. In contrast, if mental growth happened first in the *inner*, *hidden* world of Mercy identification, then whenever you broke through the outer shell of an individual, you would be pleasantly surprised. The pulp and yellow journalism of today searches so vigorously for hidden garbage within the shell of success that the idea of the inner person being *better* than the external image seems ludicrous, naive, and unimaginable. But why not? Must our identity be forever shackled to the conditions of our external existence, or is it possible for Mercy imagination, guided by Perceiver logic, to envision and to build a better world? And if so, then why not turn theoretical possibility into reality? Do we want to do something about our failing society or will we merely applaud the band for playing courageously as the ship of Western civilization sinks slowly beneath the waves?

Transforming the **me** of Mercy identification brings positive benefits:
- Ethnic and cultural conflict is replaced by cultural diversity.
- Personal hardship becomes an opportunity for growth and success.
- Life acquires meaning and people turn into persons.

How did I get onto this topic, anyway? Let's see. It started with a look at Teacher 'multiple personalities' and 'schizophrenia.' Then I opened my big mouth and stated that our whole Western world is suffering from these diseases in intellectual form. After that, I suggested that these mental illnesses were evidence that the **me** of our physical bodies had moved ahead of the **me** of Mercy identification. Then I put my other foot in my mouth, not yet extricating the first, and suggested that this mental combination led inevitably to racism, sexism, and class division. From there it was a short step to a full-blown monologue on Nazism and the holocaust. Finally, I got frustrated and asked why we had to go through all of this garbage. See, I warned you that I would head straight for a mudhole.

[A] Of course, these stories usually involve Contributor persons and external wealth. This is a natural aberration in a society which emphasizes objective knowledge. We will see that Contributor persons get ahead in our type of twisted environment precisely because they can use conscious control to combine rational thinking and application while still suppressing their emotions. I suggest, however, that the general principle remains valid.

But wait, is it me who is dragging you through the mud, or am I just describing the muck in which we all wallow? Well, you decide. Meanwhile, let us see if we can continue our tour of the mind. And, for those of you who find Perceiver associations disorienting, if you survive one more section, we will finish this first volume by tying a number of these threads together.

Putting the Right Foot Backward

I have suggested that when the **me** of my physical body moves ahead of the **me** of Mercy identification, then *Teacher* 'multiple personalities' and 'schizophrenia' become an integral part of society. If symmetry holds—and I have found that when looking at the mind, symmetry *always* works—then the 'opposite' problem should have the 'opposite' cause. In other words, *Mercy* multiple personalities and schizophrenia should be a byproduct of a **me** of Mercy identification which is moving too far beyond the **me** of my physical body. This also appears to be the case. We will examine this specific symmetry and then show how it connects with our discussion so far—and see why I have titled this section, 'putting the right foot backward.'

Multiple personalities are usually caused when a Mercy person, or possibly some other cognitive style, is violated sexually as a small child.[A] This definitely is a case of feelings running past physical growth. The child has a small, undeveloped body. He has not yet had the years of experience which are required to teach common sense, nor the knowledge of what it means to live within an adult body. Therefore, the **me** related to his physical body is fragile and immature. Now, suppose that some adult comes along and uses his emotional significance (remember that to a little child, grown-ups are almost godlike) to force Mercy strategy in the child to identify with a physical invasion of personal privacy. The only way that the child can defend himself is through the **me** of Mercy identification: He blocks off the horrible experience and pretends that it is not **me**.

[A] It may be possible that all cases of multiple personalities (as defined in the current medical literature) involve Mercy persons. However, in order to make this statement, I would have to look in detail at a large number of incidents. At present, all I can say with certainty is that the information which I have read is *consistent* with my hypothesis that multiple personalities is a disease which happens to the Mercy person. Therefore, I say 'usually' and 'possibly.'

Perceiver confidence tells us that we have one and only one physical body and that this body can only be in one place at a time. This is the Perceiver glue which holds together the **me** of my physical body. But, as with any Perceiver information, I suggest that this fact takes time to grow. Strong emotional experiences which occur too early in life can prevent Perceiver confidence from learning this fact. The result is a self-image in which the person literally 'knows' that **me** consists of different people with *different bodies* living within the same mind—the emotion associated with blocking off the painful event has mesmerized the Perceiver observer into 'believing' this 'fact.' Therefore, if the abuse reoccurs, then the child with multiple personalities will literally 'know' that the experience is happening to *another* body, despite the evidence provided by his senses.

In a normal person, sexual encounters are postponed until the **me** of the physical body has enough structural resilience to handle the accompanying emotional identification without falling apart. Then, when the act of sex fills the **me** of Mercy identification with emotional experiences, the **me** of the physical body will stay in one piece. This principle could be illustrated, perhaps, by the person who gets drunk. Mentally speaking, he is no longer integrated: **Me** has become scattered. On the other hand, the body of the drunk still remains in one piece and acts as a 'container' for his mental 'jelly' until it has a chance to re-form again into the 'solid' of a rational thinking person.

Transforming the **me** of identification requires a proper foundation.
- Perceiver confidence must be sufficient to handle Mercy feelings.
- Without this mental structure, identity crumbles.
- The end is regression and pain, rather than growth and happiness.

Now let us turn to the topic of Mercy schizophrenia. Is this also a situation in which the **me** of the physical body lags behind the **me** of Mercy identification? In answer to this, I suggest that all cases of schizophrenia are characterized by two major symptoms: First, there is an abundance of wishful thinking and fantasizing. The schizophrenic may feel that he has special powers, he may be repulsed by specific colors or objects, fear certain individuals, dwell upon incidents in the past, or even retreat into his own internal world. In all cases, he is actively using Mercy identification either to avoid or in contrast to hold on to certain emotional experiences. In other words, the **me** of Mercy identification is overactive.

Second, schizophrenia is always accompanied by a dearth of rational logic and common sense. The imaginative ideas are not consistent and do not match external reality, yet no amount of logical reasoning will convince the schizophrenic person to abandon his 'beliefs.' This suggests that the **me** of the physical body is definitely underactive.

In a sense, our research on the mind has turned both my brother and me into schizophrenics. Using rational thinking, we have moved forward with

the **me** of Mercy identification to the point where we have written several books on the topic. Meanwhile our physical situation continues unaltered. If sanity were defined by the opinions of the majority, then we would be classified as insane, for we have built our minds around an understanding which is shared by very few others. However, if rational thought is possible, then we are not crazy, for our theory continues to explain the behavior of others, and it is consistent with the facts which *they* have discovered, even though they do not share our understanding. Meanwhile, we have to live with the stress of interacting with people on one level while at the same time analyzing them on another. If the tension snapped, we would certainly turn into multiple personalities.

The Big Picture of Walking

Now that we have examined the details, let us step back and look at the big picture. As humans, we live in an asymmetrical world. On the one hand, the natural order of our bodies and the surroundings of a natural world give external stability to *Teacher* thought. In contrast, our minds are flooded— from this same body and identical world—with Mercy feelings which threaten the internal stability of *Mercy* strategy. There are several ways to respond.

First, we can ignore Mercy feelings and concentrate upon gaining more Teacher order. This is the approach of Western society, which I have called 'putting the *wrong* foot forward.' Why is it the wrong foot? Because Mercy feelings are abandoned like an unwanted child at the doorstep of culture and religion. This leads to pseudo-theories and pseudo-cultures as suppressed Mercy emotions warp Teacher thinking and limit Mercy enjoyment.

Second, we can focus upon building internal stability for Mercy thought. This is the path which is described in this book. I call it 'putting the *right* foot forward.' This is because Mercy feelings are digested and integrated—this makes true culture possible. Teacher understanding in turn is expanded to include all areas of thought—this replaces pseudo-thinking with general theories.

Third, we can ignore the *internal* world and focus upon external Mercy emotions. Feelings are pursued regardless of the effect which this has upon internal thought. In the extreme, this is the path of the child molester who uses physical 'intimacy' to destroy the fragile internal structure in the mind of his victim. The recipient of this abuse responds in like manner, using Mercy identification—based upon *external* defining experiences—to split his *internal* identity into various fragments. Or, when the mind can no longer be split, Mercy identification in him, through schizophrenia, holds

on to aspects of thought which are pleasant, and suppresses internal structures which produce mental pain.

This strategy could be called 'putting the right foot backward.' On the one hand, the focus is upon subjective Mercy thought—the correct 'foot.' However, internal Mercy structure is not advanced, but rather torn down—the 'foot' is moving backwards and not forwards.

'Putting the wrong foot forward' leads to pseudo-cultures and pseudo-theories. These are positive results which are incomplete. The conditions created by 'putting the right foot backward' are similar, because the same 'foot' as before ends up in front, but more noxious, because the relative movement is backwards. Instead of pseudo-*culture*, one finds pseudo-*identity*: Mercy experiences with the strongest feelings no longer have contact with **me**, but are now blocked off and assigned to various multiples. Therefore, each aspect of **me** becomes hollow emotionally, for it is aware of only some Mercy feelings.

Pseudo-culture looks to Teacher professionalism for its *appeal*. Pseudo-identity, in contrast, depends upon Teacher order for its very *existence*. The person whose mind is fragmented can only survive because he lives in a natural world and a physical body which stay in one piece and continue to function, even when his thinking falls apart. The individual with multiple personalities may have gaps within his *internal* recollection, but the external world continues to tick along, and it provides a stable order which holds together his internal multiplicity.

Pseudo-*theories* in turn take the form of pseudo-*life*. Each fragment of intellectual Teacher identity is based upon the defining experience of some Mercy hurt or trauma. Some of these mental fragments are very single-minded, like two-dimensional caricatures of real persons. However, the vividness of the defining Mercy trauma which underlies them makes up for this lack of Teacher generality. In the same way that pseudo-identity depends upon existing Teacher order for its existence, so pseudo-life must have its Mercy defining experiences in order to continue.

Finally, we have the fourth option of 'moving the wrong foot backward.' This approach attacks mental stability by destroying the external *Teacher* order present within the physical body and the natural world. It is what happens during *war*. Each side bombs the land of the other, and kills its soldiers—this reduces the order of the natural world to rubble, and destroys the physical 'order within complexity' which we call life. I think we can safely describe death and destruction as a move backwards. Even those who survive in a physical sense often experience permanent *mental* scarring.

The Really Big Picture of Walking

We have compared mental growth to the process of putting one foot in front of the other. I have suggested that progress is achieved when we

choose the correct foot and move it forward. As humans, with physical bodies living in a physical world, permanent growth occurs when we move ahead first with the **me** of Mercy identification. That is the major step.

Walking, however, involves a *succession* of steps. First I put one foot forward, then the other, then the one. In order to keep going and to remain in balance, I must move the proper foot at the right time. And, I must move it forward the right amount—not too little and not too much. Similarly, I suggest that human development also involves a succession of steps. First, we start out as raw infants—bundles of feelings which do nothing. Emotional experiences from the physical body build up the **me** of Mercy identification. Then the infant turns into a toddler, and the **me** of the physical body has a chance to catch up. Using the emotional identity which was acquired as a baby, the child begins to explore the natural order of his body and his world. About the time that the youngster gets the 'hang' of his physical surroundings, his hormones start flowing and he is faced with the emotional feelings of an adult. This trauma reprograms the **me** of Mercy identification, allowing him to digest the emotional memories of his childhood. Then he gets married and has a family and must program the **me** of the physical body with a whole new set of facts and skills. One 'step' leads to another.

Mental growth is like walking.
- The **me** of Mercy identification forms one 'leg.'
- The **me** of the physical body forms the other 'leg.'
- Only one 'leg' can be moved forward at a time.

Growth involves planting one 'leg' while moving the other.
- If the fixed 'leg' is not anchored solidly, identity will 'slip.'
- If one 'leg' moves too far ahead of the other, identity will 'topple.'

So why am I focusing so heavily upon mental transformation, which advances the **me** of Mercy identification? Because, as a civilization, I suggest that we are in the 'teenage' phase. The dark ages of Western Christendom initially programmed the **me** of Mercy identification with our Judeo-Christian heritage. Then we discovered the order of the natural world and spent several hundred years learning how to run and play in the backyard of technology. Now we have reached a stage at which the **me** of our physical bodies is quite highly developed, whereas the **me** of Mercy identification remains back in the dark ages of our infancy. Unless we move the other 'foot' forward, we are going to lose our balance and crash to the ground. However, must Western civilization collapse? Why not get that other 'leg' working and keep walking?

But why haven't we moved forward *already* with the **me** of Mercy identification? If our physical bodies and our physical world determine that this is the correct 'foot' to move, then why didn't we move it before?
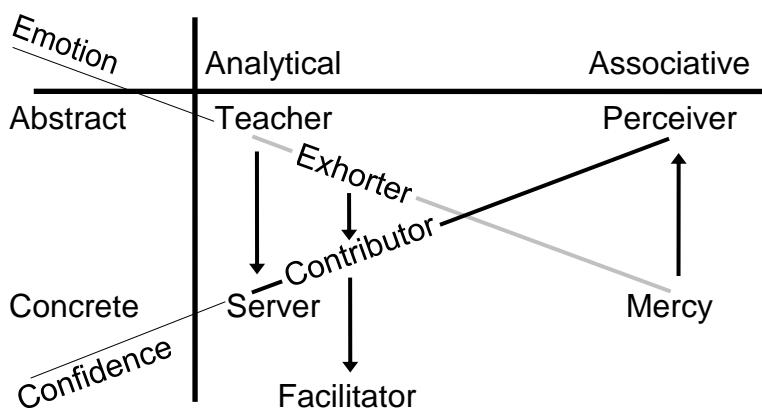
Because, we couldn't. It is only as the teenager emerges from parental authority and encounters his own feelings that he is able to ask real questions and establish his own identity. Until then, his mind is mesmerized by the glare of emotional 'truth.' Similarly, it is only as we emerge from our 'parental authority' of a Judeo-Christian heritage and encounter major feedback from our civilizing efforts that we are able to ask real questions and work out our own identity.[A] Until then, our minds are mesmerized by the glare of emotional 'truth.'

But, what type of teenagers are we turning out to be? Are we rebelling from our Judeo-Christian parentage, submitting to the peer pressure of tolerance, and setting up a counter-culture of New Age bitterness against 'the establishment' of science and technology, or are we following the path of mental growth, analyzing the 'beliefs' which we inherited from our parents and learning to think and act like mature, rational adults?

[A] Why do I refer to 'the Judeo-Christian heritage' as 'our parents'? Because this belief system was the foundation of Western civilization, which in turn has grown to encompass the entire world. All other cultural systems have been affected by its way of thinking. These are the facts of history, politically incorrect though they may be.
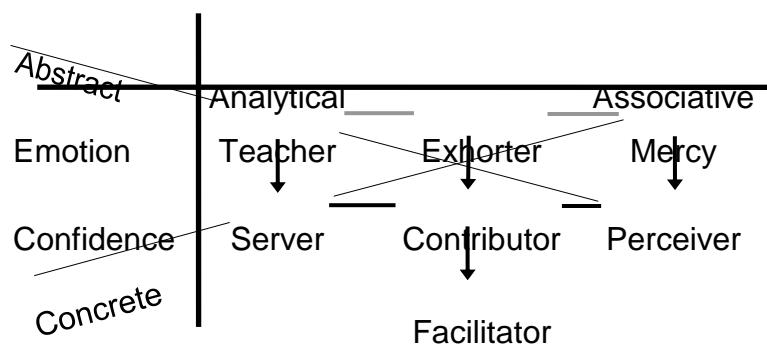
Diagram of Mental Symmetry

The top axis describes two ways of thinking: analytical or associative. The left axis indicates two forms of information: abstract or concrete. The diagonals show two methods of labeling memory: emotion or confidence. The four names in the corners are the simple styles. Two of these (Teacher and Mercy) think with emotions, the other two (Perceiver and Server) use confidence. The three names in the middle of the diagram are the composite styles, because they combine other modes of thought. The Exhorter combines Teacher and Mercy strategy, the Contributor combines Perceiver and Server thought, and the Facilitator mixes and balances all other modes (this is not shown explicitly).

The arrows indicate flow of information. Data passes from Mercy to Perceiver, from Teacher to Server, and from Exhorter through Contributor to Facilitator. The line connecting Perceiver, Contributor and Server (the line of confidence) is drawn in black to indicate precise connections: Contributor thought takes a single Server memory and connects it with a single Perceiver memory, or it takes a single Perceiver memory and links it to a single Server memory. The line connecting Teacher, Exhorter and Mercy (the line of emotion) is drawn in gray to indicate fuzzy connections: Exhorter thought works out a general relationship between Mercy and Teacher memories.

Alternate Diagram of Mental Symmetry

The same diagram can be drawn in a different manner, exchanging the left axis with the diagonals. This 'untwists' the right side of the diagram and turns the diagonals into horizontal lines.

This representation shows the flow of mental processing—the path which information takes on its way through the mind. Thinking is motivated by *feelings*, provided by Teacher understanding, Mercy experiences, and Exhorter excitement. This is shown by the first row on the chart. These initial impressions are then guided by the second stage of *confidence*, shown by the second row in the diagram. Server thought has confidence in actions, Perceiver mode knows facts, and Contributor strategy makes decisions based upon the excitement, drive, possibility, and imagination generated by Exhorter thought. Facilitator analysis is the third and final stage in mental processing. It takes the knowing and deciding of the second stage and smoothes it out with balancing and mixing. (Facilitator thought also adjusts the level of sensory information coming into the mind. That influence is not shown in the diagram.)

Glossary

Absolute   A Perceiver fact, residing within the internal world of Perceiver thought, which determines the labeling of other facts. Because facts only enter into the internal world of Perceiver thought through the step of belief, an absolute is always a belief. Within each mental context, the fact with the greatest certainty will act as an absolute.

Abstract   One of two basic types of mental information. Abstract data consists of ideas, theories, and facts. It looks for general principles. Teacher and Perceiver modes work with abstract data.

Analytical   One of the two major ways of mental processing. Analytical thinking works with time, order, and sequences. Analytical processing occurs within the left hemisphere of the brain cortex. Teacher and Server strategy think analytically.

Approval conscience   The form of conscience created by emotional 'truth.' Mental connections between cause and effect are determined by the opinions of important people, and punishment or approval is also doled out by these same individuals, or by their representatives.

Associative   One of the two major ways of mental processing. Associative thought works with objects, and space. Associative processing occurs within the right hemisphere of the brain cortex. Perceiver and Mercy modes think associatively.

Automatic Thought   The 'storage shed' of thought. Each of the four simple styles has its own region of automatic thought. Any input to the mind is automatically placed and sorted within automatic thought.

Back of the Cortex   See posterior cortex.

Beauty   The feeling that comes from associating positive Teacher feelings with a Mercy object. Beauty may also involve Mercy emotions, but these are secondary to the Teacher feelings.

Belief   The step which places a Perceiver fact within the internal world of Perceiver thought. If a Perceiver fact is associated with excessive Mercy feelings, then Perceiver strategy will be mesmerized into 'believing' it. If a fact is repeated sufficient times within automatic Perceiver thought, then Perceiver thought will be strongly encouraged to believe it. This book treats *truth* and *a belief* as synonyms.

Catharsis   A method of removing feelings of guilt by reliving a condemning situation in altered form. The mind is presented with an experience which is almost identical to the one which originally created

the sense of guilt. The only difference is that the new situation assigns the blame for failure to some *other* cause or person. This method is related to the syndrome.

Commitment   The step which places a Server sequence within the internal world of Server thought. Because the physical body is capable of imposing sequences upon the external world, action and commitment are usually related.

Common Sense   The network of Perceiver facts and beliefs which develops through experiences with the physical body and the natural world. It is based in repetition and Perceiver confidence.

Composite Styles   The composite styles are the Exhorter, Contributor, and Facilitator. These three combine other modes of thinking. They are responsible for the drive and motivation of thought. They are located within the basal ganglia and the thalamus of the brain.

Comprehension   The step which places information within the internal world of Teacher thought. If a new Teacher theory has stronger emotions than existing Teacher memories, then comprehension will be involuntary. Involuntary comprehension is often responsible for the mental 'aha'—in which the 'light suddenly goes on' internally.

Concrete   One of two basic types of mental information. Concrete memories deal with experiences, actions, and events. They look at a situation itself, and not the theory behind it. Mercy and Server modes work with concrete information.

Confidence   A mental and physical sensation related to stability. If there is a solid connection, then confidence will be positive. If it is known that no connection exists, then confidence will be negative. Perceiver, Server, and Contributor strategies think using confidence. Perceiver confidence is determined by the truth or error of facts. Server confidence is related to the 'doability' of actions or the existence of sequences. Contributor confidence is based upon the relationship between Perceiver facts and Server actions.

Conscience   A Perceiver connection between two Mercy experiences separated by time which has the potential to affect identity in a negative way. If Mercy strategy identifies with the first experience (which feels good), then Perceiver thought predicts that Mercy thought will also have to identify with the second experience (which feels bad). Conscience and patience use the same mental mechanism.

Conscious   The mental 'room' in which a person 'lives,' determined by cognitive style. For example, the Server person is conscious in Server strategy. Each cognitive style has a different area of consciousness.

Culture   The set of Perceiver facts, Mercy experiences, Mercy feelings, and Server actions held in common by a group of people, and integrated

around their Perceiver beliefs. Culture can either be the *basis* for mental thought, or an *expression* of internal thought.

Defining Experience   A Mercy memory which has sufficient emotional strength both to affect Mercy feelings and to determine Perceiver 'truth.' First, it is an emotional absolute—the most emotional memory within its Mercy context. Second, it mesmerizes the Perceiver observer into 'believing' that this specific situation defines 'truth.'

Elegance   The feeling that comes from associating positive Teacher emotions with the *movement* of some Mercy or Server based object or concept.

Emotion   A mental and physical sensation related to interaction. If the interaction is harmful, then the emotion will be painful. If the interaction is beneficial, then the feelings will be positive. Emotion may be produced by either Teacher or Mercy thought depending upon the type of interaction. If there is an interplay between ideas, theories, words, curves, outlines, or sequences, then Teacher feelings will be generated. If the interaction involves people, experiences, events, meanings, or objects, then Mercy feelings will be produced.

Emotional Absolute   The Mercy memory, within a certain context, with the strongest emotional label. It determines how Mercy thought feels about all related memories. Each mental context would have its own emotional absolute.

Excitement   A mental or physical sensation produced by Exhorter thought, which is generated in turn by emotion. Excitement is related to novelty. When there is the possibility of something new, uncertain, or unpredictable, then there will be excitement. If there is no change, excitement turns into boredom. If change is blocked, then excitement is replaced by frustration. Excitement and mental energy are closely connected.

Fact   A repeatable arrangement of Mercy experiences. If Perceiver strategy sees that certain Mercy items occur together often, it accepts these connections as a fact. Facts involve mainly *automatic* Perceiver thought. Beliefs and truth, in contrast, always live within the *internal* Perceiver world.

'Fact'   The arrangement of a single Mercy situation, the emotions of which fool Perceiver thought into thinking that this arrangement will be repeated in other situations. A 'belief' or 'truth' is a strengthened form of 'fact.'

Faith   Belief in action. Belief describes a fact which Perceiver thought knows to be accurate. Faith combines Perceiver knowing in facts with Server knowing in actions. This enables Contributor strategy—which combines Perceiver and Server thought—to operate. In other words,

faith is related to Contributor confidence. It is possible for an awake Contributor to build upon a foundation of mesmerized Perceiver and/or Server thought. This leads to *blind 'faith.'*

Frontal Cortex   The front half of the cortex, which in turn is the folded sheet of material which appears on the surface of the brain. This region contains the internal world of thought. Each of the four simple styles has access to a portion of frontal cortex. Memories can only enter into frontal cortex by passing one of the four 'doormen' which stand guard over the entrance. Humans have a much larger frontal cortex than do animals; this is one of the major brain differences between humans and animals.

Guilt   The negative Mercy feeling which comes from triggering conscience. Perceiver thought knows that there is a connection between some good Mercy experience and a bad Mercy result. Because Mercy thought has identified with the good Mercy experience, Perceiver strategy predicts that Mercy strategy will also have to identify with the bad Mercy result.

Identification   The mental step which places an experience within the internal world of Mercy thought. If an experience, in some particular context, has stronger emotions than related memories which already reside within the Mercy internal world, then identification is involuntary.

Imagination   The inner *flow* of thought. Imagination can be verbal, associated with the left hemisphere, or visual, connected with the right hemisphere. The three composite styles are responsible for generating imagination. Exhorter thought, the first stage, comes up with ideas, pictures, words, and drive. Contributor mode, the second stage, combines these elements to produce an internal 'movie' of plans and situations. Facilitator strategy, the third stage, fills in the gaps of this internal 'movie' and makes it smooth and realistic.

Internal World   Each of the four simple styles has its own internal world. This is a region of thought where memories enter by invitation only. The internal world allows a person to become unique, because he can choose how it is developed. The internal world is contained within the frontal cortex.

Knowing   The solidness of a specific Perceiver (or Server) memory. If the Perceiver observer is awake, then knowing corresponds to confidence. If Perceiver thought is mesmerized, then the strength of 'knowing' (written with single quotes) is a measure of the depth of Perceiver hypnosis.

Me   The set of Mercy memories upon which Mercy thought can continue to concentrate. **Me** is usually divided into two parts: the **me** of Mercy identification and the **me** of the physical body. The former is formed by

the emotions produced by the body, while the latter is developed by the structure, knowledge, strength and skills of the body.

Meditation   Focusing upon the positive *Teacher* feelings of a general theory that is rooted in *Mercy* identification. If Mercy thought identifies with some experience, person, or object, this will fool Perceiver strategy into 'believing' the 'fact' that these things belong together. If this 'belief' is accepted as an 'absolute,' then Perceiver mode will 'believe' the universal 'truth' that *all* specific items belong together. Teacher thought will then notice this system of 'belief' and view it as a description of order within complexity. The result will be positive Teacher emotion, rooted in Mercy-driven delusion.

Natural Conscience   The form of conscience which develops from common sense. Perceiver thought discovers solid connections between cause and effect which are independent of the opinions of people or their emotional status. Natural conscience is held together by Perceiver confidence.

Object   A collection of Mercy memories organized by Perceiver strategy. Perceiver thought observes Mercy mode and decides which Mercy experiences belong together and which do not. If Perceiver strategy decides that certain Mercy memories form a group, then these Mercy memories will become an object. Mental objects can come in all sizes, shapes, and forms. They can be modified into something quite abstract and different from the initial Mercy situations.

Objective   A form of thought which protects Perceiver facts by avoiding Mercy feelings. When objective thought analyzes the natural world, it leads to common sense and Teacher understanding, but threatens Mercy thought. Science is an example of objective thinking.

Opportunity   A possibility to better my personal condition by attaching something good to **me**. Opportunity *assumes* that Perceiver structure suffices to keep the goal stable while I am reaching for it, and that Perceiver rules exist to keep the object attached to **me** once I have acquired it. My view of opportunity will depend upon my definition of **me**.

Patience   A Perceiver connection between two Mercy events that are separated by time, in which the second experience is better than the first. If Mercy strategy identifies with the first experience (which feels bad), then Perceiver thought predicts that Mercy thought will also be able to identify with the second experience (which feels good). Conscience and patience use the same mental mechanism. Episodes of patience can combine to create a path of patience, which is able to propel **me** through personal transformation.

Personal Transformation   The process of changing a **me** based in emotional 'truth' to one rooted in logical facts. The Perceiver facts

which hold **me** together are dragged through the threshold of confusion. This causes **me** to fall apart and then come back together again. The Mercy experiences which define **me** survive but the connections between them change. Therefore, **me** is transformed but not destroyed.

Political Correctness   The intolerance which results from pursuing tolerance. Political correctness believes that each person is the source of his own 'truth.' Groups or individuals with emotional Mercy memories thus become the source of absolute 'truth' for all other groups or individuals.

Posterior Cortex   The back of the cortex, which in turn is the folded sheet of cells which one sees on the surface of the brain. Posterior cortex carries out automatic thought, which stores information from the four senses of sight, sound, taste, and touch. (The fifth sense of smell affects frontal cortex directly.) Each of the four simple styles has access to its own region of posterior cortex.

Pseudo-culture   A set of Mercy memories which is given emotional depth through Teacher order. The positive Teacher feelings fool Mercy mode into feeling that the culture has deep meaning when it is actually quite shallow.

Pseudo-theory   A Teacher theory which is given its 'generality' through Mercy emotion. The positive Mercy feeling fools Teacher strategy into thinking that the Teacher explanation is more general than it actually is.

Self-Confidence   The level of confidence associated with the Perceiver facts which define the **me** of Mercy strategy. It measures how *well* I know myself. Self-confidence can also refer to the confidence which *Contributor* strategy has in forming and executing plans involving **me**. Because Contributor confidence is based upon a foundation of Perceiver and Server knowing, these two definitions are closely related. See *Self-Image.*

Self-Image   The object which Perceiver thought forms about **me**. **Me** consists of Mercy memories and resides within Mercy thought. Self image is the set of facts which the Perceiver observer forms about **me** by observing from next door. It is possible for Mercy feelings to mesmerize the Perceiver observer into 'believing' certain 'facts' about **me**. This results in a warped self-image. See *Self-Confidence.*

Simple Styles   The four cognitive styles of Mercy, Perceiver, Server and Teacher. They are called the simple styles because each uses a single form of mental processing on a single type of information. The simple styles deal with the content of thought. They are located within the cortex of the brain. The composite styles are located within the sub-cortex, and build upon this foundation of thought.

Subconscious   The mental 'rooms' in which a person does *not* 'live.' This is determined by cognitive style. In the Mercy person, for instance,

all modes of thought except Mercy processing are subconscious. A person may be partially aware of some of his subconscious. For instance, the Perceiver person can 'see' Mercy thought.

Subjective   A form of thinking which accepts Mercy feelings, and avoids Perceiver logic by allowing Mercy emotions to mesmerize the Perceiver observer. Much of art, religion, entertainment, and the soft sciences fall into the category of subjective thought.

Suffering   Emotional pain which the **me** of the physical body imposes upon the **me** of Mercy identification. In some way, either the world or my body forces **me** to live with emotional discomfort. Suffering can lead to personal transformation if the process of removing the pain teaches lessons of patience.

Syndrome   A method of removing feelings of guilt by appealing to medical knowledge. If my ailments can be diagnosed by the medical profession as a set of symptoms which are common to many people, then I can blame my body or my environment for my failures. Note: This misuse of medicine originates in subjective thought. The syndrome is similar to catharsis.

Temptation   The mental feeling that results from combining a 'bait' which is always present with a 'hook' that is sometimes present. Because punishment is only probable and not certain, the mind looks for ways of enjoying the pleasure while avoiding the punishment.

Threshold of Uncertainty   The region of Perceiver uncertainty which separates logical facts from emotional 'truth.' Emotions (usually from Mercy thought) are not strong enough to mesmerize Perceiver thought into 'knowing' what is 'true,' and Perceiver confidence is not strong enough for logical thought to know what is true. In this state, the Perceiver observer is half awake.

Tolerance   The belief that each person is the source of his own 'truth,' and that no one should be the source of someone else's 'truth.' Tolerance destroys Perceiver thought because it forbids Perceiver strategy from looking for similarities between situations. This leaves emotional 'truth' in charge and ensures that some *person* will always be the source of 'truth'—thus bringing an end to tolerance.

Transformation   See Personal Transformation.

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Why are the references written in a backward font? Because, I suggest that a mindset that *focuses* upon references is mentally backward. First, it looks at the person saying the fact, rather than the fact itself. This emphasizes 'knowing' instead of knowing, and leaves the Perceiver observer mesmerized. The goal of this book, though, is to develop Perceiver thought—to go beyond quoting the right experts.

Second, it concentrates on details and individual points rather than connections and the big picture. This is because it uses primarily *Contributor* thought—which works with details and deals with individual items. Ideally, the detailed thinking of Contributor strategy is combined with the connection seeking of Perceiver thought. But, a focus upon references leaves the Perceiver observer mesmerized, making Perceiver thought impossible. The strength of this book lies in its Perceiver connections, and not in the Contributor details (though I have tried to get the details right).

Finally, it is motivated by intellectual *novelty* rather than by general understanding. This is a byproduct of dominant Contributor thought. Contributor strategy is driven by Exhorter excitement. Normally, this excitement comes from the intellectual appeal of a general Teacher theory. But, thinking that focuses upon details will not discover a general understanding. Therefore, the only motivation left for Exhorter thought is that of intellectual *novelty*. In other words, if my references are not completely up-to-date, then this book will be laid aside as irrelevant. However, if a general theory of the mind exists, then it is *timeless*—it will survive the test of time.

Why then are references *included*? Because, it is important to refer to the work of others. I am a finite being. I cannot discover everything by myself. I need the help of others.

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