Secrets of the Mind, Revealed

Sagery Book One — Secrets of the Mind, Revealed

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PREFACE

Life Changing, Incredibly Important, or Old Hat?

When Sagery was introduced in 1984 to a select group of psychiatrists, psychologists, therapists and other students of the human mind, it was described as everything from Revolutionary to old hat. One doctor said, "It's the most important advance in psychology since Freud." Another doctor said it was "old hat" and nothing more than a rehash of everything already known about the human mind. Now you get to decide what you think. Sagery has lain unpublished for 20 years while the author — an intensely private man — has pursued other visions. Today, friends of the author have undertaken to publish some of his writings on the Internet.

The man we call the visionary has views on education, how to end the war on drugs, using thrusters to control the climate on earth, and how the human mind works. He has been the subject of a fictional encounter with a time traveler from the distant future. He is presently contented, retired, and living on what he describes as "borrowed time." He wishes no public notice and agreed to the publication of Sagery only because of its potential benefit for people in the future who might seek to continue his effort to codify wisdom.

FORWARD

December, 1984

Some time ago, I decided to become a Sage. The Yellow pages yielded no schools of Sagery, or Sage coaches. So, I consulted the library. I soon discovered that there was little written on wisdom. I found no book that could teach me what was wise and what was not. I found no test that I could use to check out a decision or a choice before I made it, to assure that it was wise.

I decided that I would concentrate my efforts on the question of wisdom. My goal was to someday publish a book that would codify wisdom so that you could learn to recognize wisdom when you see it. I hoped to create a test that you could use to examine a choice or possible decision to see if it was your wisest possible choice or decision.

I was motivated by the vision I have of a future world where people make the wisest possible choices in the ways that they lead their lives, and in the leaders they choose. I was and am convinced that a wiser people, with wiser leaders, will be able to find solutions for the local, national, and global problems that frustrate us today.

That, however, is tomorrow. What about today?

I have not been able, yet, to codify wisdom. I am making progress, but still cannot be certain I will achieve my goal. Along the way, though, I have discovered some things that are very exciting. I intend to document my search as I go, and report anything of value that I discover.

This book is not about wisdom. It is about the human mind and how it processes inputs. It is about a new strategy for creating the kind of life you want by making changes in your thoughts, feelings, and behaviors. I believe that the strategies suggested in this book will lead to wiser choices, decisions, and actions. The recommendations and strategies proposed in this book are based on the progress I have made to date in my examination of wisdom.

INTRODUCTION — READ THIS!

This introduction will help you get what you want from this book. This book is unusual. It is written so that you can read what YOU want, and skip every thing else.

Before you begin the book itself, read this section and find out how to get exactly what you want.

"Sagery" has three separate sections. You may want to read just Section One. You may choose to read just Sections One and Two, or One and Three, or all three.

Section One — The Sage Model

The Sage Model is a new model of the human mind. The Sage Model proposes a new vocabulary and a new map of the flow of an input through the mind. The purpose of the Sage Model is to allow a better understanding of the mind, and to create new possibilities for harnessing its power. This book is the first introduction of the Sage Model. Professionals involved in the study of mental processes are invited to critically review the model, and create new applications for its use.

People curious about their own thoughts, feelings, and behaviors are invited to use the Sage Model to gain a better understanding of how they think, produce feelings, and select behaviors. This book was written so readers can use the Sage Model to discover the important relationships between their feelings and behaviors and the thought processes that produce them.

Section Two — Sagery

Sagery is the application of the Sage Model to the process of self-change. Sagery introduces a simple step-by-step process that can be used to make desired changes in thoughts, feelings, and behaviors. Sagery is designed to make self-change an ongoing and continuing process. The goal of Sagery is to give individuals access to their wisest mental processes in order to resolve problems, dilemmas and impasses.

Notice that Sagery is only one of many possible applications for the Sage Model. The Sage Model opens up new possibilities for applications that increase realization the full human potential. You, the reader, are invited to apply your creative talents in the search for additional applications.

Section Three — The Portable Sagecoach

Section Three contains more detail about the parts of the mind described in the Sage Model. Section Three may be used like an encyclopedia. Read the pieces that interest you, or that you need in order to solve particular problems.

How to Approach This Book

The four questions below will help you plan your approach to this book. Answer them for yourself. Then decide what you will read.

1. *Are you simply curious about how your mind works?*

   The Sage Model proposes a new thesis about how your mind works. You only need to read Section One. You may also want to skim the part in Section Two called, "Using your Sage (Chapter 20)." Then you may want to skip around in Section Three to get an

idea of how you could use this book in the future if you come across a troublesome situation that you want to change. (See the list at the end of Chapter 10.)

2. *Do you have a specific problem that troubles you?*

    If you have a current problem in your life that troubles you, read Section One. Then read the parts of Section Three that apply to your problem. The detail in Section Three will help you understand your situation, and will give you some suggested strategies for making the changes you want.

3. *Are you interested in a new approach to self-change?*

    Section Two offers you a strategy that will make self-change an integral part of your life. If you are on the path to self-awareness, or enlightenment, or wisdom, or if you simply want to be able to reach your full human potential, then Section Two proposes a strategy that will help you reach you goal.

4. *Have you consulted a "Sagecoach?"*

    Have you consulted a psychiatrist, psychologist, therapist, or counselor who is trained as a Sagecoach? If so, you may be reading this book on your Sagecoach's recommendation. If that is the case, your Sagecoach will tell you what to read in order to achieve your personal goals. You may, of course, read anything else in the book that you choose. As your Sagecoach may have already told you, the goal of Sagery and the Sage Model is to put you in full control of your experience. You get to decide how far you go and what you get from Sagery and the Sage Model.

Some Stuff You Can Skip if You Want — Background

Some people like to know the background history, and some others don't care. If you are a person who likes to know, then read through anything you want here. If you don't care about the background, skip right on to Section One: The Sage Model.

How the Sage Model Was Created

The Sage Model was created somewhat by accident. I started out by studying processes that cause change in people. Over 15 years, I examined every process that I could find that helped people to change. I took courses, seminars, training programs, and participated in marathons, group therapy and individual therapy. I read new and old books.

At first the goal was to discover how change is created. I theorized that there might be one single element common to every change process. I thought that if I could find that common element, I would discover the basis for transformation — the key to how people change.

Gradually, I realized that I was asking the wrong question. I could not find a single element that was inherent in every change process. Instead I noticed great diversity in processes that brought about change.

Here is a short list of things that cause transformations in people — sometimes:

> Religious conversions
> Near death experiences
> Hypnosis
> Gestalt therapy
> Rational Emotive Therapy
> Transactional Analysis
> Marriage or divorce
> The death of a child or spouse or parent
> Getting fired, or getting hired
> Having a child
> Psychoanalysis
> EST training
> Neuro Linguistic Programming therapy
> Achieving fame or high honor
> Behavior modification
> Psychosynthesis
> Joining a cult
> Recreational drugs
> Rebirthing
> Diet changes
> Medically administered drugs
> Reaching a goal
> Completing a project
> Regular exercise
> Rolfing, structural integration, or deep massage therapy
> Studying Gurgieff and Ouspensky
> Studying Abraham Mazlow's work
> Psychoanalysis
> Adoption of new beliefs etc. etc. etc.

I recognized that each of these experiences or processes caused *some* kind of transformations in *some* people. That realization led to a new question: "How would the mind have to operate to make it possible for *each* of these processes to cause transformations?"

From this question the Sage Model gradually evolved.

Using the Sage Model, it is possible to understand and explain how each of the various transformational processes produces change. Something equally important also becomes possible. The Sage Model helps us to understand why a given process *doesn't* cause transformation in some situations.

Prior to the Sage Model, a person with a problem might go from one process or therapy to another, not knowing which would work to produce the desired results. With the Sage Model it is possible to identify the source of a problem, and either solve it yourself, or select the change process that offers the best chance of helping you solve it.

So, make your choices about which sections of the book to read, and begin!

SECTION ONE:

THE SAGE MODEL

Chapter 1 — Introduction to the Sage Model

The Sage Model is a new model of how the mind works. It comes complete with a map of the flow of the mind as it processes inputs. The Sage Model builds on the other models that have preceded it. Its special contribution is the new vocabulary and the map. The vocabulary and the map make it possible to follow the mind's processes step by step as they work to perceive and interpret any stimulus. The Sage Model enables you to follow the interaction of thoughts with feelings, and see how feelings stimulate behaviors. If you choose, the Sage Model will make it possible to gain increased control over your mental processes and harness them to achieve your own personal goals.

The Mind Is Like A "Drunken Monkey"

An eastern sage once said, "The mind is like a drunken monkey. If you seek peace of mind and inner harmony, you must gain mastery over it and train it to do your bidding. The mind has incredible power. It can perform miracles, and it can also wreak havoc. If you are like most people, your mind does both. As you begin to understand how your mind works, you can begin to make it work for you. You can direct your mind to get you what you want. You can use it to create good feelings. You can create good feelings about yourself and about others.

You can learn how your mind also creates *bad* feelings. You can then decide when you will choose to have bad feelings, and when you don't want bad feelings. You will gain control over bad feelings. Sometimes you will use bad feelings to shape your behavior in order to get what you want from your life. When you don't want bad feelings, however, you will be able to exchange them for good feelings.

For most of us, our minds control us. We live in a constant turmoil of thoughts, ideas, reactions, and feelings. Sometimes we do what we want, and sometimes we do things we don't want to do. Sometimes we feel good about ourselves, and sometimes we feel terrible. Sometimes we can get our minds to concentrate on what we want, and sometimes we can't. Sometimes we say what we want, and sometimes we say things we wish we had never said. Sometimes we feel peace of mind, and sometimes we feel torn and pulled in different directions. As you begin to understand how your mind works, you will have many more choices. You will begin to have choices about what and how you *think*, about what and how you *feel*, and about what you *do* and *say*.

The Computer Metaphor

If you use a computer — and you don't understand anything about computers — you are limited in what you can get from the computer. Without knowledge of what is happening inside the computer, you can only get the computer to do what the software instructed it to do. That works well when the computer gives you everything you want from it. When you want something from the computer that it *isn't* giving you, or if the computer is giving you wrong things, or things you don't want, then you need to know something about the computer. As you gradually learn what is happening inside, and how to control it, you gain more power over the computer. You learn how to use it so you can get exactly what you want. Your mind is like that. You don't really need to know how to program your mind from scratch. You only really need to know how to adjust the program you already have. When your mind is working the way you want,

you leave it alone. When your mind isn't giving you what you want, you may find it desirable to be able to make changes.

The Sage Model is a powerful tool that you can use to understand how your mind works, and to enable you to make changes as you choose. You can actually gain control over your mind and enable it to give you what you want out of life.

Note: You can skip the rest of the introduction if you want. You may skip ahead to Chapter 2: "The Map." The rest of this chapter is simply insight and perspective.

The Black Box Metaphor

The term "black box" originated in wartime when the allies discovered an enemy piece of electronic equipment. The problem was to discover what it was and how it worked, without taking it apart. (They couldn't take it apart because it might be booby-trapped or it might be destroyed by taking it apart.) The process used was to feed it a variety of inputs, and observe the outputs. By doing this, it was possible to discover what the box did and how it operated.

The Sage Model was derived in a somewhat similar way. Like the black box, the mind cannot be dissected or taken apart. If you do that, it stops working. You have to discover what is going on inside without taking it apart. You have to feed it inputs and observe the outputs. In the case of the mind, we know that it operates within the brain. We know that the brain has three levels, and two sides. We know that it functions with electrical pulses; we know about synapses; we know an incredible number of things about how the *brain* works. But, none of that tells us about the *mind* and how it works. To know the mind, you must observe the inputs, observe the outputs, and deduce what goes on in between. Fortunately, the mind itself can report on what it thinks is happening, making the mind a very helpful "black box."

To report on what is happening inside, the mind needs a vocabulary. The mind must have words to use to describe what is occurring and in what sequences. So, a vocabulary describing the parts and processes within the mind had to be created, in order for the mind to accurately report on what is happening inside. How much vocabulary? How many words? What processes must be named? These are the questions. To me, the answer is that you need *enough* words, describing *enough* processes so that the mind can accurately describe each and every step occurring between the input and the output.

Sigmund Freud is credited as the father of psychology because he gave us a beginning vocabulary. Id, Ego, and Superego became names familiar to everyone. Today, we know that we need a larger vocabulary. As we used the basic vocabularies produced by modelers like Freud, Berne, Perls, Assagioli, Kahler, Mazlow, Gurgieff, and many others, we learned more and more and saw the need for still more.

The Sage Model provides an expanded, but still limited vocabulary. As we use the Sage Model, we will go another step toward learning about the processes of the mind. If the Sage Model continues to produce the results that recent experience seems to suggest, then we will have made another step toward more complete understanding of the mind, and mastery of its processing capabilities

Chapter 2 — The Map

If you wish, print a copy of the map so that you can follow it with the text. If you prefer, you may download a pdf version for higher-quality printing (http:www.bringthemoon.com/bring/map.pdf).
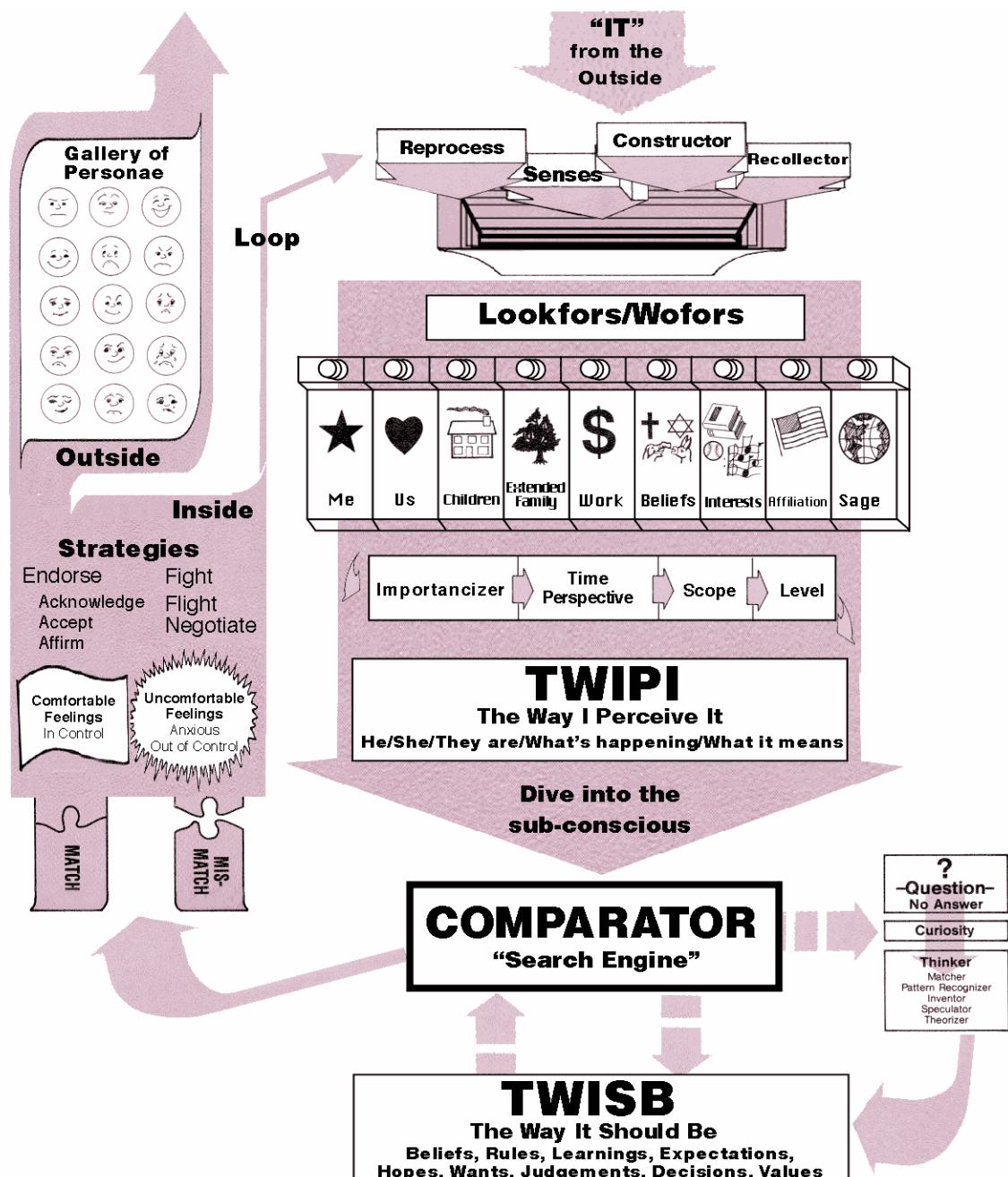
Look at the Sage map. Examine it carefully. Notice it has a number of sections, and that it describes a flow. Think of it as a schematic for a "black box" which operates on inputs and produces outputs. You can follow the flow of an input through the parts,

through perception, through comparison, through feelings, through strategies, through persona, and see it come back out again as an output.

The map is not the mind. It is simply a map — a graphic representation of the way that the mind works. The names given to the areas of the mind are just words that we can use to describe and explain the mind. They are not real things. For example, in the map there is something called a Comparator. Obviously, there is no single thing inside the brain that is called a Comparator. Inside the mind, there is no little box that compares things. Yet, the mind *does* compare things. To enable us to use and operate on the comparing function of the mind, it is useful to think of a little box that does comparing. We can even "see" the Comparator on our map. By giving the function a name, and a place on our map, we gain the power to adjust, change, and manipulate the comparing function. The goal is to gain the power to change what we choose, and to that end, the Sage Model and its map give us the tools to reach the goal.

What *Isn't* on the Map

The map is static. That is, it stays still and doesn't move. However, there are two moving things that I haven't been able to find a way to show on the map. The first is what is being processed — the "IT." The other thing that moves all over the map is the "conscious" mind.

"IT" — That Which is Being Processed

The mind processes "things." It can process an idea, a concept, a belief, a statement, an experience, a picture, a sound, music, a taste, a smell, a person, a part of a person, an animal, a vegetable, a mineral, a memory, an imaginary creation, in short, anything that exists or can be imagined.

The mind processes one input at a time. It processes at incredible speeds. It can process something, and reprocess it again several times in so short a span that the conscious mind may never by aware that something was processed.

The map shows the flow of how the mind processes whatever it selects to process. Whatever is being processed becomes the "IT" that is referred to by the terms "The Way I Perceive IT," or "The Way IT Should Be," which you'll learn about later.

The Conscious — Window to the Mind

Another part that isn't shown on the map is the "conscious" mind. Many people think that the "conscious" *is* the mind. The conscious mind is a very limited piece of mind. Think of it as a window through which you can see any other piece of the mind that you choose.

For example, imagine of a banana. As you begin to think of a banana, you might get a picture inside your mind of a banana, or you may see some use for a banana, like a banana split, or you might see a banana tree growing with bunches of bananas.

Now, think of your left leg. Now think of a sailing ship. Now think of a monkey. Now think of your right ear.

If you stopped a moment to think of each of the various "ITs" I asked you to process, you might have discovered several things about your conscious mind. Most likely, as you thought of your leg, the banana was pushed out of your mind. As you

move on to the sailing ship, the thought of your leg was pushed out, and so on. If that occurred, you can observe the limited capacity of the conscious mind. The conscious mind can only store a limited number of things at a time. One observer measured the conscious mind and determined that it could hold only between three and seven things at a time.

Think of a telephone number you know. Now, try to keep in your conscious mind another telephone number that you know. Try to keep both in your mind at the same time. Can you do that? Let's go further. Think of this telephone number: 555-4290. After you finish this sentence close your eyes and remember this number, *and* another one you already know. Okay, close your eyes.

So, you might now have a sense of how limited your conscious mind is.

Your conscious mind forgets things, gets distracted, can't stay on point in a discussion, and gets confused sometimes. It is also pretty slow. The rest of your mind is much faster, and so is your physical body. As they say, "the hand is quicker than the 'conscious mind'." (Notice, I didn't say 'eye,' because your eye is very quick also; it is only your conscious mind that is slow.)

As we go over parts of the map, your conscious mind will focus its awareness on the areas, one at a time. Your conscious mind is good at focusing on things one at a time.

There is a lot happening in your mind, and you are only aware of a little of it at a time. Or, if you are focusing your conscious mind on something outside of you, you are probably unaware of what is happening in your mind.

Again, I haven't found a way to show your conscious mind on the map because it moves all around. It may be focused outside, or on one part inside. Everything you learn in this book will be learned by the rest of your mind, the parts that you can be conscious of, and the parts you are unable to be conscious of. After you have learned what is in this book, your conscious mind can access any part of it that you decide to focus on.

Now, you may be feeling confused. You may think you don't understand. That is natural and please allow it. Just accept that your conscious mind isn't going to be able to understand itself very well. The rest of your mind will understand what you have read here.

Now, whether you experience a feeling of confusion or not, go forward and read on. Gradually, it will all make sense to you as you begin to understand and appreciate the incredible power of your mind and all the things it can do for you.

Chapter 3 — The Map: How the Mind Processes Inputs

There are four major sections on the map: the Perceiving Section, the "Dive," the Feelings/Strategies Section, and the Personae Section. Each of these has components that help process the input. Let's take a look at the way the mind processes input. We'll use the map to show how that works.

I. The Perceiving Section
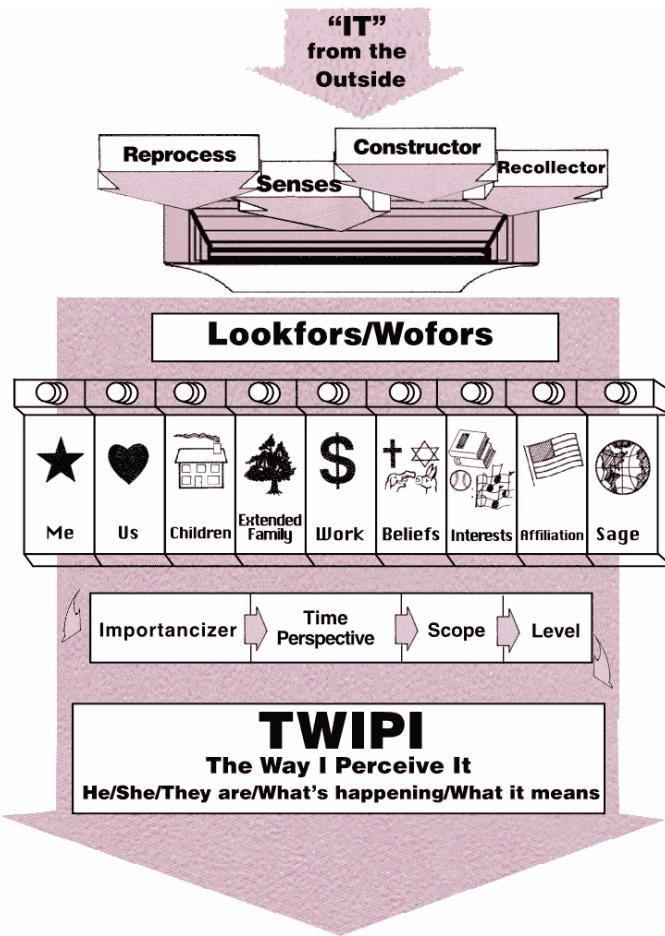
Input: Reprocess, Senses, Constructor, Recollector

Notice the top — the input area. Whether from inside the mind by recollection or construction, or from outside of you via your senses, you start with an input to process.
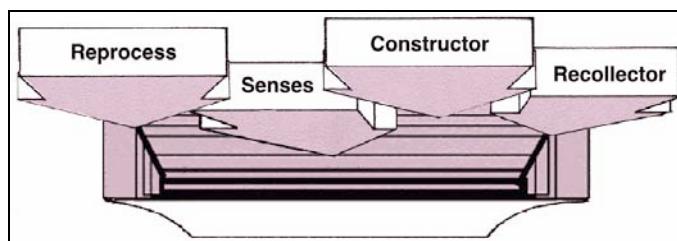
You can get inputs from the outside through your *senses* (sight, sound, smell, taste, and touch). You can also construct inputs in your *Constructor*. Or you can assess inputs from your Storehouse of past experiences through your *Recollector*. In other words, you can sense them, invent them, or construct them. You can also *Reprocess* inputs that you've already processed once.

Parts: What Part Will Handle This Input?

Notice the area with the nine parts and the Lookfors and Wofors. These are the various parts of you that will handle the inputs that are processed. Each part is a sub-personality that you use when the situation calls for it.
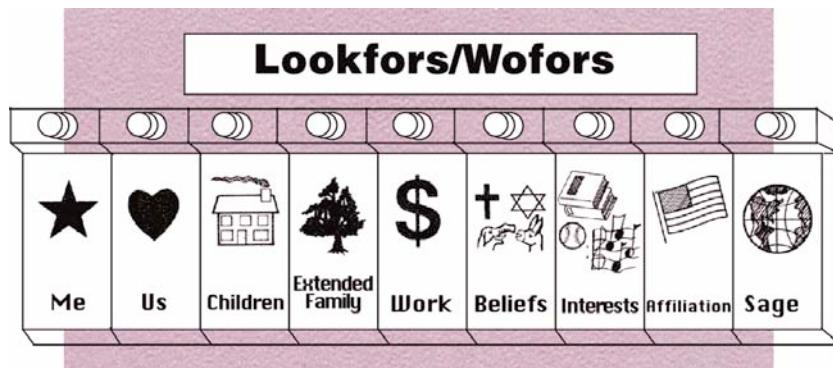
One of your nine parts takes over to process the input. Usually, this is the part that is most interested in this input.

Four Elements of Perception

The elements of perception work on each input, setting the *importance,* the *time perspective*, the *scope,* and the *level* you will use to process the input. In other words, before you can process an input, you have to put it into a form, which can be processed. You assign the input some *importance*, choose a *time perspective*, define the input in terms of *scope* and *level,* and the input is ready to process.
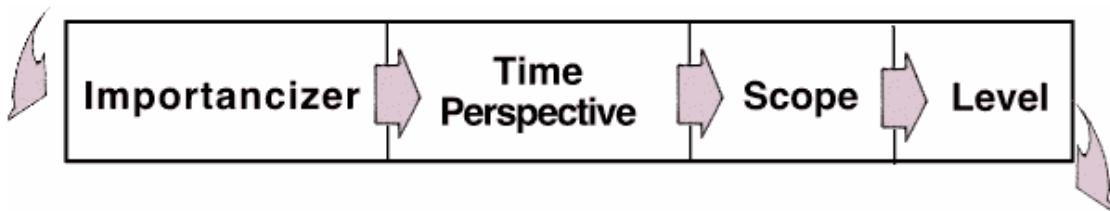
At this point you have created your perception of the input, which I call your TWIPI (The Way I Perceive It).
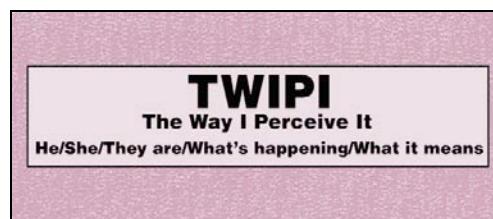
II. The "Dive" To the Sub-conscious

TWIPI
The Way I Perceive It
He/She/They are/What's happening/What it means

Dive into the
sub-conscious

COMPARATOR
"Search Engine"

?
–Question–
No Answer

Curiosity

Thinker
Matcher
Pattern Recognizer
Inventor
Speculator
Theorizer

TWISB
The Way It Should Be
Beliefs, Rules, Learnings, Expectations,
Hopes, Wants, Judgements, Decisions, Values
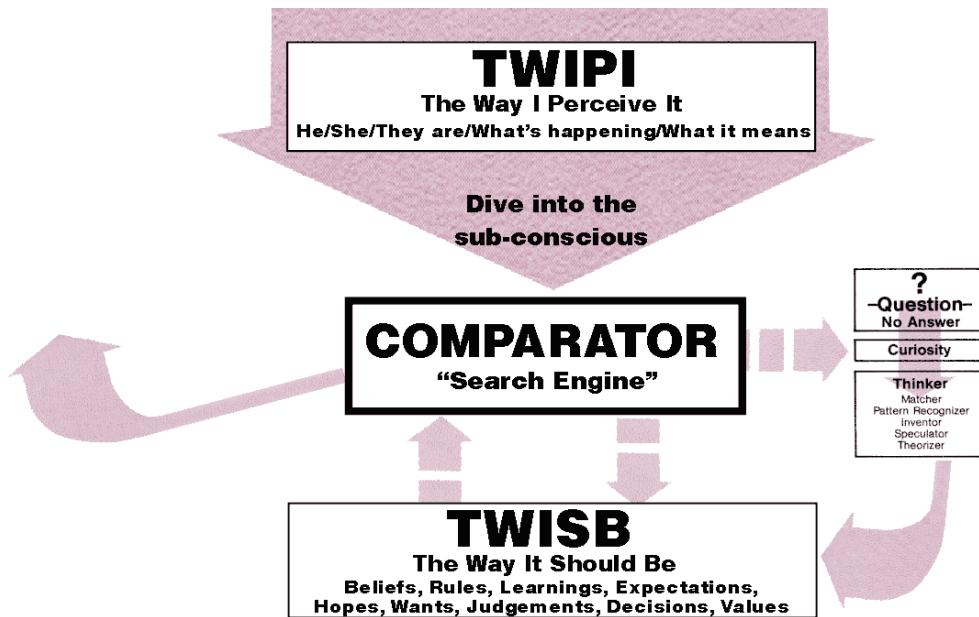
Storage: Experiences, Beliefs, Rules, Learnings, Etc.

The input then "dives" through your Storehouse of past experiences as you attempt to find out what this input means to you. In other words, you are attempting to interpret it. (This "dive" has been called a transderivational search.) By "dive," I mean that the input drops off of the map and goes into your unconscious, through your Storehouse of past experiences. During the dive, your conscious mind no longer can follow its progress.

The storage area is a Storehouse of all your past experiences, as well as your beliefs, your rules for life, things you have learned, etc. Each new input is processed through this huge Storehouse as you attempt to make sense of it, and to decide what to do with it or about it. Your genes, instincts, DNA, and hormones are also influencers (nature and nurture).

The Comparator: What Tests Do You Use?

Notice the Comparator. While the input was passing through your Storehouse of past experiences, it was interpreted by comparing it to something stored there. Whatever was used to compare with the input is brought along and is now available to your conscious mind in what we call your "TWISB," or "The Way It Should Be." You may have brought up a belief, a rule, a judgment, a past learning, an expectation, or a want.

The Comparator is where you will compare the new input that you have processed as a perception (TWIPI), with whatever came out of your Storehouse of past experiences (TWISB). The Comparator will determine whether what you are now processing matches or doesn't match with what you want, believe, think, have learned, etc.

If a question comes up, it will turn it over to the question processor.

Questions: If "IT" Was a Question, You Process the Question

Notice the question processor. If the input was a question, either from outside, or created from within, you use your Question Processing section.
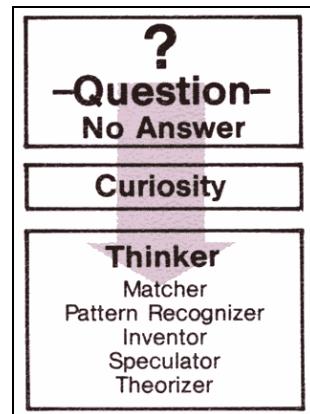
If your Storehouse of experiences doesn't include an answer to a particular question (and you have given the question some importance), you will feel curious. The curiosity creates a tension, which requires an answer to satisfy. You access your capacity to think, to invent, to match patterns, or anything else you need in order to come up with an answer. If you find a speculation that seems to answer the question, you will resolve the tension and be able to proceed. If you don't, the curiosity will build, and you may find yourself frustrated.

III. The Feelings and Strategies Section
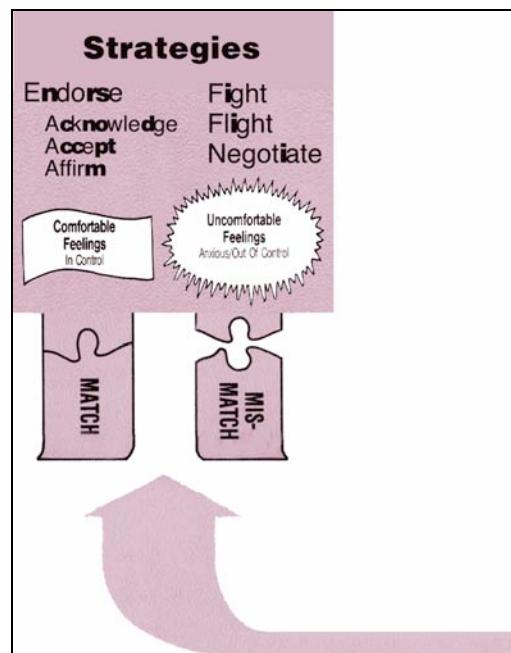
Match or Mis-match?

Notice the Feelings section. Here you have either good feelings, or bad feelings. The feelings are produced by the matches or mismatches you got from your Comparator.

The input either matched or mismatched something in your Storehouse. A match is where the "IT" matched your perception of how things should be. A mismatch is where the input *didn't* match your perception of how things should be.
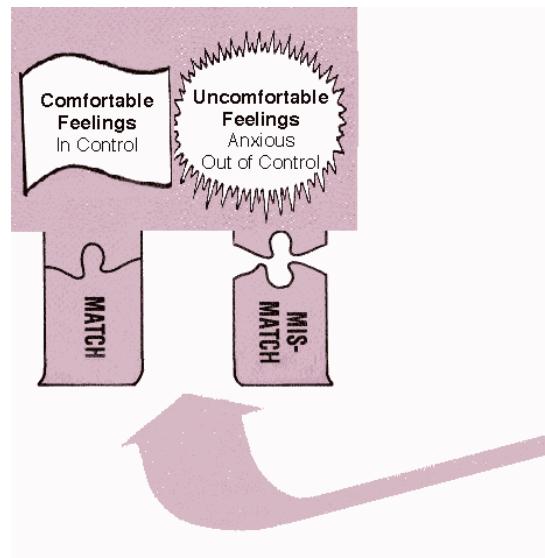

If It's a Match, You Get a Good Feeling

If you got a match, you get a good feeling. If it is a little good feeling, you might call it satisfaction, or comfort. If it is bigger, you might call it feeling happy, or feeling good. If it is very strong, you might call it joy, or love, or ecstasy.

If It's a Mismatch, You Get a Bad Feeling

If your TWIPI doesn't match your TWISB, then you get a mismatch and a bad feeling. A bad feeling can be anything from a vague dissatisfaction, to a real heavy bad feeling like jealousy or envy or frustration or anger.

## Strategies: How Will You Respond?

Notice the Strategies section. Strategies are various ways of acting in response to the inputs you have processed. You have a wide set of choices, but they can be simply categorized as endorsement strategies (acknowledge, accept, affirm), or fight strategies, flight strategies, negotiating strategies.

Whether you have a good feeling or a bad feeling, you will choose some way to respond to the feeling. With a good feeling, you may choose to acknowledge, accept, or affirm, in response to the input. With a bad feeling, you may choose to fight (argue, demand, or criticize). Or you may choose flight (withdraw, or ignore, or discount the input). Or, you may decide to negotiate with the outside world and ask for what you want.

IV. The Personae Section

Notice the Personae section. You choose one of your personae to use when you decide to go outside and respond to the inputs you have processed. This is how you choose to represent yourself to the outside world. If the strategy that you selected requires you to go outside and respond to the world in some way, you first have to choose a persona. How will you choose to appear to the outside world?
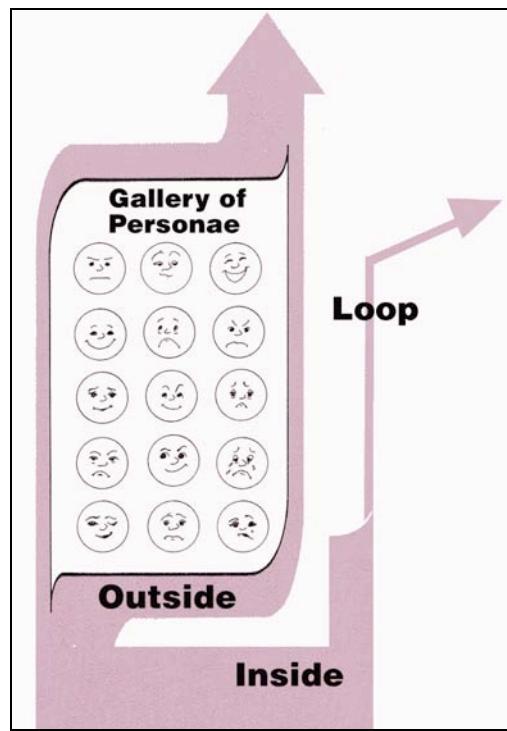
If You Choose to go Outside, You Choose a Persona

If you are affirming a good feeling, you may smile, nod and say something affirming. If you are choosing a fight strategy, you might adopt a tight-faced, angry-looking, intimidating persona with which to respond to the world. Or, if you are choosing a withdrawal strategy, you might adopt a sulking persona.

If You Choose to Stay Inside, You Reprocess the Input

If your strategy for this input is to stay inside and reprocess or re-perceive, you simply stay inside and process the input again. Each time you reprocess the input, you can, if you choose, change any of the variables. You might pick a different part to

handle the input, or choose to perceive it differently, or you may find something different in your Storehouse to compare it with.

Looping

Often, you will reprocess an input one or more times. You now have access to the input as what you perceive it to be (TWIPI). You also have the response that came up for you after your Comparator (like a search engine) combed through your unconscious to see how to understand what this input means to you (TWISB). If the input impacted multiple parts, you may reprocess over and over until each part has had its say.

Now You Have the Big Picture

The next step is to take each piece, one at a time, and get an idea of what each does. This following chapter is still only an introduction to the Sage Model and the map. Go slowly enough to understand each piece, but don't worry about how it all works yet. You'll get much more detail on each piece in a later section.

The idea is this. If you are creating problems for yourself in one piece or another, then you will need to know more about that piece if you want to change it. But, for pieces that are working well, you only need to know what they are and how they fit into the whole process. Section Three of this book goes over each piece in much more detail, if you are curious or need to know more about them.

Chapter 4 — The Map in Detail: The Input Section

At this point you have the overall idea of how the process works, and the how each area adds to the process. Now, we will take each area of the map and tell you something about it. Remember, this is still only a peek, but it will suffice to allow you to work with the model and begin to examine your own thought processes.

There are three ways to take input: you *sense* something, you *construct* it, or you *recollect* it. Notice on the map there is also something called "Reprocess." That will be covered later.

Your Senses

Right now you are processing inputs that come from your eyes as you read this line of print. If you hear a sound that catches your attention, you will be distracted from this input, and you will process the sound you hear. If, while you are reading this line, you smell something cooking, or something burning, you might stop processing what you are reading and process the input you are smelling. Your senses are your input source for anything *outside* of yourself.
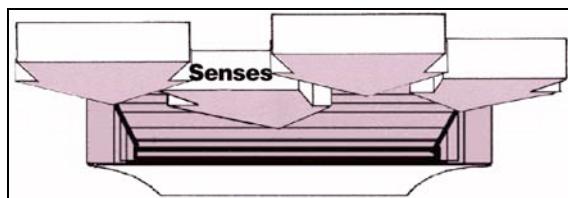
Your Constructor

Your Constructor is the part of you that can create experiences that have never happened. It can create images or sounds of things that you speculate might happen in the future, or imagine are happening now, but aren't real.
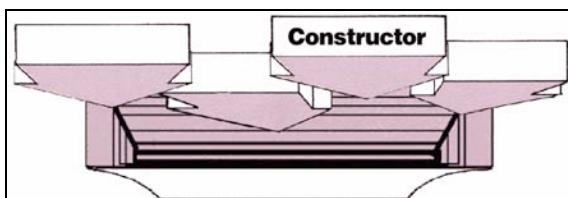
You might use your Constructor to imagine what something will be like before you actually experience it. Or, you might use your Constructor to create scenarios to explain things for which you have no answer. For example, if someone you care about is overdue, you might find your Constructor creating scenes that produce feelings of worry or fear. Or, you might find yourself feeling jealous as your Constructor creates imaginary scenes of your SIGO (significant other) being with a possible rival.

Your Constructor can create anything you can imagine. You use your Constructor positively when you rehearse future events so that you will feel at ease when you have the real experience. You use your Constructor negatively when you allow imaginary scenarios to cause you pain, fear, or hurt feelings.

Your Recollector

As you are reading this, something you read may cause you to recall some past experience. You have access to virtually all the experiences you have ever had. Many of them are accessible through association with some input you get in the here and now. Some might only be accessible through hypnosis, either done by a hypnotist or through self-hypnosis.
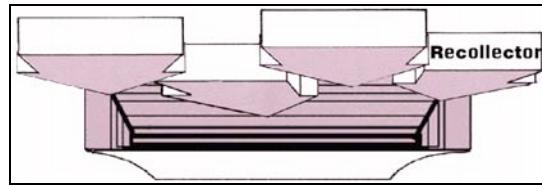
Your past experiences are stored complete. The Recollector can bring a past experience into your conscious mind at any time. Let me illustrate. When you finish this sentence, close your eyes and think about some past pleasant experience that you have had. As you re-experience that past experience, notice that you can see what you saw then, hear what you heard then, feel what you felt then, and as you watch and listen it will go through your head like a movie. Do it now.

You have your choice of simply experiencing that experience again, or you can take some part of it and process it anew. You might find yourself asking a question, like "I wonder what ever happened to _____?" Or, you might think to yourself, "I must write to _____."

Your Recollector is the part of you that brings back remembered past experiences to reprocess in the here and now.

Chapter 5 — The Map in Detail: The Nine Parts

As a human being, you have human needs. At least nine separate and distinct human needs have been identified. By the time you reach adulthood, all of your needs have developed. Each need creates tension in you until it is satisfied.

Your Parts

To understand these needs, it is helpful to think of yourself as having a separate sub-personality for each of your needs. These sub personalities are called "parts." For example, you have a part of you that needs to bond with a significant other. You also have a part that needs to work or contribute to the world in some way. When you are involved in meeting your bonding need, you have a separate sub-personality that you use that is different from the sub-personality that you use when you are involved in work. The two parts look different; they talk differently; they behave differently; they hold different beliefs; they use different strategies; they produce different feelings; different things satisfy each of them. They may have different levels of okayness; they have different needs for dominance or submission; they may have different levels of motivation. They come into conflict with each other as they each strive to get what they need.

Me   Us   Children   Extended Family   Work   Beliefs   Interests   Affiliation   Sage
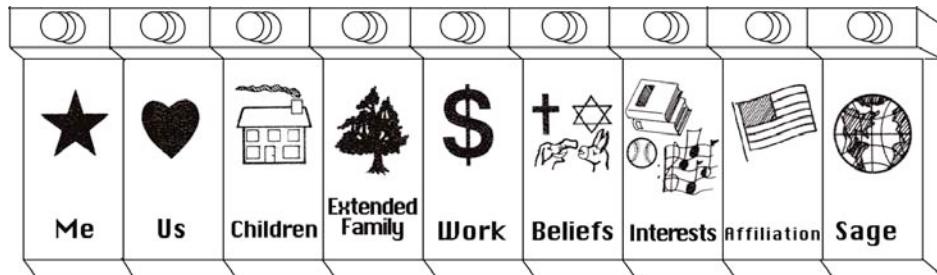
Each part utilizes the resources of the mind and body to get its needs met. The parts take turns in taking control of your mind, based on the amount of tension (or urgency) they feel, to get their respective needs met. At any moment in time, one part and only one part is in control of your mind and its processing. Sometimes two or more parts are interested in the same input being processed, and they will switch control from one part to another so fast that the conscious mind has trouble keeping up.

If this is the first time that you are learning about your separate parts, you may feel surprised to learn about them. That is not unusual. As your conscious mind learns about them, and you become aware of their unique personalities, you will discover you are really a team of parts. Most people find this to be a delightful revelation.

As long as you aren't aware of the separateness of the parts, each part must do what it can to get its needs met. Frequently the parts must compete with each other to get what they need. For example, there may be times when one part of you wants to do your work, and another part wants to be with your SIGO (significant other). This causes internal conflict and you may feel pulled in two directions at once.

This book will introduce you to your parts and show you how to get them all working together as a team. This will allow you to get all of your needs met and still achieve peace of mind and inner harmony.

Now, let's meet them one at a time. I have given each the name of a number so that we can talk about them. You can rename them and call each one anything that you choose. Read about each of them, and then I'll cover the Lookfors and Wofors

The Relationship-part
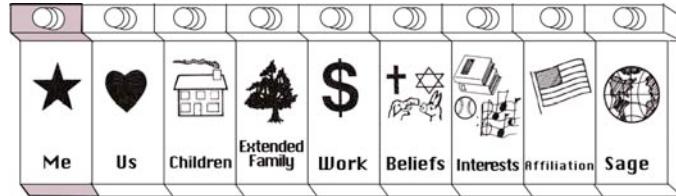
The Relationship-part is the part of you that is responsible for you and you alone. It is not concerned about others. It wants what it wants when it wants it. This part has all of your physical needs and appetites to satisfy. It gets hungry, has sexual needs, feels hot or cold, and needs to sleep. It likes to play, and it likes to rest. Your other parts might call the Relationship-part your selfish part, because it is only interested in what it wants. Whenever you have some physical need, the Relationship-part will take over from the other parts to take care of it. If you don't allow it to get what it wants, it may distract your other parts and try to keep them from getting what they need.

The Us-Part
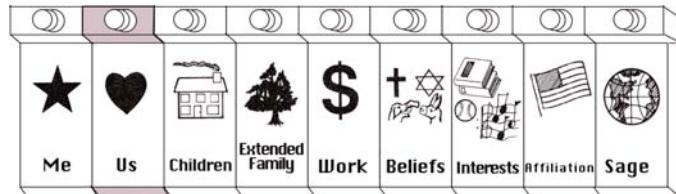
Your Us-Part is the part that is responsible for attracting, courting, and bonding with a significant other. The Us-Part cares as much about your SIGO's needs as it does your own. The Us-Part is the part that becomes attracted, feels attractive, gets infatuated, and falls in love.

The Children-part
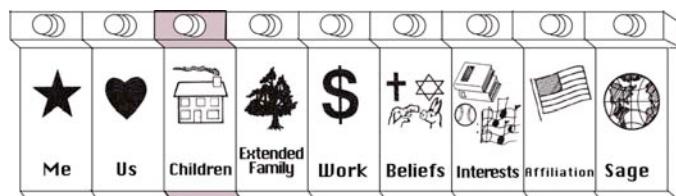
Your Children-part is the part of you that responds to your need to have and to care for children. The Children-part loves and bonds with children. The Children-part is less concerned with your needs than with the needs of your child or children. You use this nurturing part in caring for the sick or elderly or those who need your help.

The Family-part
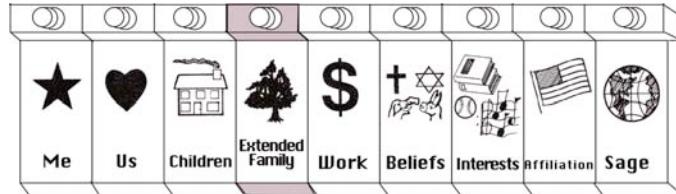
Your Family-part is what responds to your extended family.. This part forms a special bond with your mother, father, or whomever raised you. This part has a special caring and bonding with brothers and sisters, aunts, uncles, grandparents, and cousins. This part has special loyalties that it reserves for your extended family. Later in life it is this part that becomes a grandparent and has special affection and bonding with grandchildren. Your Family-part is the part that feels that "blood is thicker than water."

The Work-part
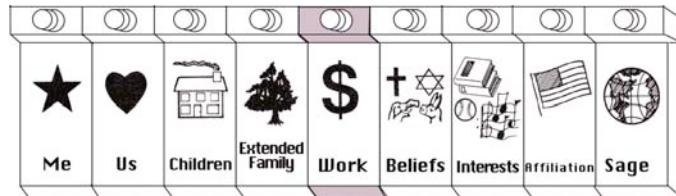
Your Work-part is the part of you that works or contributes to society in some way. The Work-part has special needs for achievement, accomplishment, responsibility, recognition, and growth. Your Work-part might get special satisfaction out of the work itself. Your Work-part is willing to put self-interest aside and serve someone else, or serve an organization that serves others.

The Beliefs-part
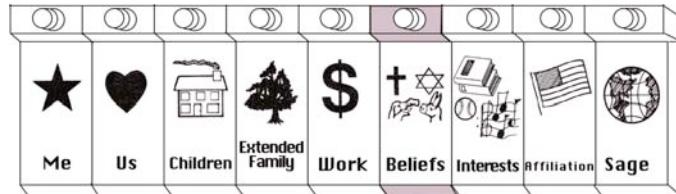
Your Beliefs-part is the part that is responsible for choosing your beliefs and honoring them. This is the part that takes you to your selected house of worship. This is the part that supports others with shared beliefs. This is the part of you that has political beliefs and opinions. This part puts your interests behind those that it believes

in. Your Beliefs-part might be willing to join protest marches, write letters to political leaders, and sign petitions. The Beliefs-part is the part that makes contributions to causes that it believes in. This is the part that people use, for example, if they choose to become missionaries, or to fight holy wars.

The Interests-part
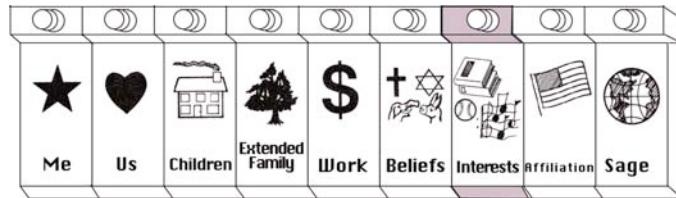
Your Interests-part is the part of you that enjoys hobbies or learning. If you find yourself curious about something, and eager to read about it, or watch a film or television program about it, that is probably your Interests-part. The Interests-part may collect stamps, read history, or read biographies. The Interests-part may tour museums, travel to foreign countries, or climb mountains. The Interests-part may want to watch birds, grow orchids, collect butterflies, and watch public television programming. The Interests-part has the need to satisfy curiosity and discover the outside world.

The Affiliation-part
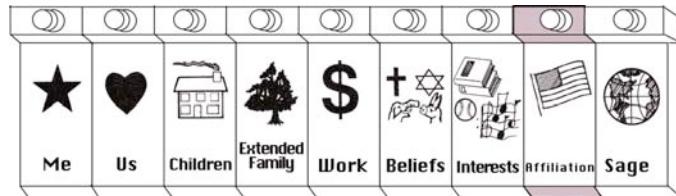
Your Affiliation-part is the part of you that seeks affiliation and has needs to join and be part of packs or groups. It is also concerned with *place* and bonds with others who share that place. The Affiliation-part in you creates your sense of home where you live, and the sense of neighborhood around your home. It is your Affiliation-part that is patriotic and has a special loyalty that it shares with others from your homeland. Your Affiliation-part is the part of you that roots for your team (your school, your town, your state, etc). The Affiliation-part is the part of you willing to put all other needs aside and go to war to fight to protect your home, town, state, nation, or pack of nations.

The Sage-part
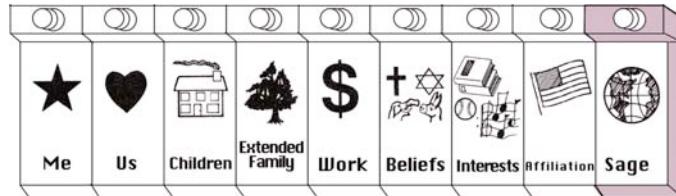
Your Sage-part is the part that has the potential for growing beyond the special interests of your other eight parts. Your Sage is the part that sees the world as one people that cares for the future of the earth, and feels responsible for protecting the environment for future generations. The Sage part is willing, when asked, to become responsible for resolving conflicts between your other eight parts, and resolving those conflicts in such a way that all parts get their needs met. The Sage part respects and appreciates all beliefs. The Sage part respects and appreciates all nations and all places. The Sage part feels family loyalty and love for the widest possible family — all mankind.

Lookfors and Wofors
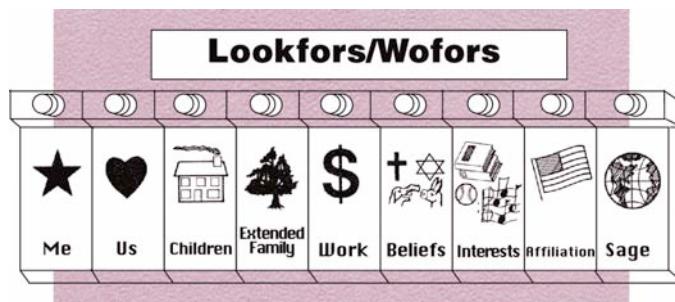
Lookfors are created by your parts when they need something. For example, your Relationship-part creates a Lookfor when it is hungry. When the Lookfor is energized because of hunger, you will find yourself screening the outside world for any sign of something to eat. Your parts alert you to screen the outside world for whatever it is they want and need. If your Us-Part has no SIGO, then you will find yourself ever alert for anyone who could become a possible SIGO for you. If you have a SIGO, but no children, you might find yourself with a Lookfor for any child; a child coming into your space will immediately cause your Children-part to take over and give attention to the child.

WOFERS are things that your parts have asked you to "watch out for." These are things that represent danger or threat to that part. For example, if you have had a bad experience with a dog, you might set up a WOFER to watch out for any sign of a dog in your space. If you spot a dog, immediately you will begin reacting to the dog, regardless of other needs that may have brought you to that space.

Lookfors and WOFERS are the tools your parts use to screen the environment for things they need and things they fear. Lookfors and WOFERS are the tools your parts use to gain control when they are needy or alarmed.

A Checkpoint — Following the Flow

Look at your Sage map and follow the flow to this point. So far, we have an input to process. That input is assigned to one part to process. One of your parts will be responsible for interpreting the input. That part will impart its special frame of reference to the input being processed. You may elect to come back and reprocess this input using another part, but that will be a separate cycle. Until this input is completely processed one time by this part, no other part will be in control of your mental

processes. So, your interpretation of the input being processed will be affected by the separate beliefs, past experiences, needs, feelings of okayness, past learnings, expectations, etc. of this part and this part alone.

Chapter 6 — The Map in Detail: Four Elements of Perception

Before we talk about the four elements of perception, let's look at what is going to happen. You have an input of some sort that has come into your mind. You don't know how to react to that input until you process it and find out what it means to you. But, before you can process this input, you need to put it into a form that can be processed. You can describe this as creating a focus and a context.

For example, someone says to you, "Let's talk about Harold."

The input you will process is the "IT" — "Harold."

As you process "Harold," quite likely you will respond with the question, "What about Harold?"

The Perceiving section gives an input the context it must have. There are at least four different elements to perception. The input must be given some amount of *importance*, a *time perspective*, a *scope*, and a *level*. Let's talk about these, one at a time.

Importancizer
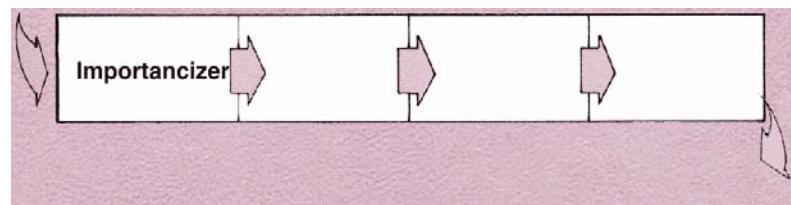
First the input must be given some amount of importance. You can make it *very* important or of *little* importance to you. The importance you give it depends on the intensity of need felt by the part that is handling the processing, and the relative value that this input has toward that need. For example, imagine, as your Interests-part is reading this book, that you smell a cooking hamburger. You pause an instant in your reading to process the smell of the hamburger. You will give the smell of the hamburger little importance if you process the input with your Interests-part. If you switch to your Relationship-part and you are *not* hungry, you will give the smell very little importance. If, however, you are hungry, and your Relationship-part has a Lookfor that's energized for food, you may switch to your Relationship-part to process the smell and give it a lot of importance. (Notice that until you process it, you don't yet know that it is a hamburger; it is still only a smell until you identify it by processing it.)

Abraham Mazlow, a great sage, proposed a "hierarchy of needs," which teaches a great deal about how we assign importance to things. Mazlow was dealing with the idea of motivation. Motivation is one result of assigning something a lot of importance. Mazlow's hierarchy of needs tells us a lot about when and why we assign one thing more importance than another. In our discussions of the Importancizer, we are more interested in "how" you adjust the amount of importance you give something.

You can read Mazlow's books if you want to know when and why we assign importance to certain things. At this point, it is sufficient to know that part of the perception we have is based on the amount of importance we give it.

Time Perspective
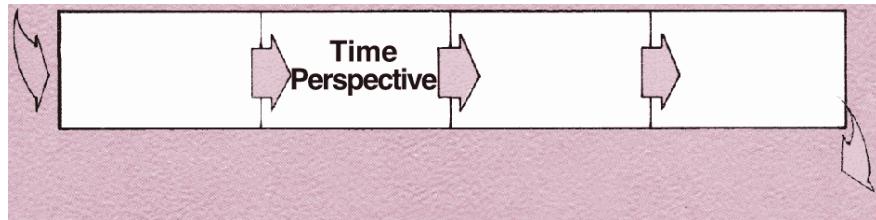
You assign every input a *time perspective* in order to make sense of it. For example, as you are processing the input — "Harold" — you can focus on Harold as you knew him in the past, or Harold as he is in the here and now, or Harold as he will be in the future.

So, a time perspective has the components of *past*, *present*, or *future*. The past, present and future each can be given a range of time perspectives. For example, the present (now) can vary from meaning today, or the next hour, or in a few minutes, or this instant.

Take the hamburger smell. You can create one feeling about the hamburger if you want it right this instant (and it isn't yet ready). Or you could create another feeling about it if you choose a time perspective of "sometime in the next fifteen minutes." One choice might yield feelings of frustration because you can't have it this instant. The other choice might yield good feelings of anticipation because you expect to have it within a few minutes.

The past and future also have a wide range of choices of time perspective. If your perspective of the future is next week, you might have a result quite different from a time perspective of the next fifty years.

For example, a mother is thinking about her infant son soiling his diapers. If she chooses a time perspective of the next three months, she might see her entire future consumed with diapers. If she chooses a time perspective of thirty years, she can see that diapers will only fill a brief moment of her life.

Scope
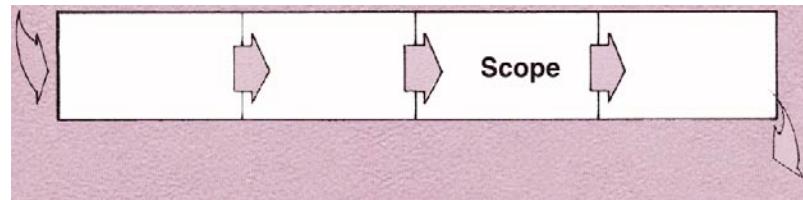
I will not teach you much about *scope* here. I will however, give you two illustrations of scope that will give you a hint of what scope is about.

Take the idea of abortion. Process it, and you will discover that you have one or more opinions about it. If you examine your opinions, you will discover that you have chosen a specific scope that underlies each opinion. Here is an example. Sam is pro-choice. As he examines his thoughts, he discovers that he is focused on the rights of the mother, rather than on the rights of the fetus. In addition, the scope he chooses is specific to Agnes, a specific woman that he knows who chose an abortion.

Here are some other scopes that Sam could have chosen:

a. all women who have unwanted pregnancies
b. welfare mothers who have unwanted pregnancies
c. victims of rapes or incest who have unwanted pregnancies
d. all women, anywhere in the world
e. his own mother, who wasn't keen on her pregnancy when she had Sam
f. any other small or large sub categorization

You can see that Sam's opinion might be different if he chose a different focus, or a different scope.

Now a second example of scope. Alice and Tom are married and are having an argument. Tom says, "Alice, you are an idiot!" As Alice processes the input she can choose a scope ranging from:

a. This single statement by Tom
b. The most recent few transactions she has had with Tom
c. Her recollections of the last week's transactions with Tom
d. All of her transactions with Tom since she has known him

If Alice chooses a limited scope of this single statement by Tom, she might conclude that this single statement represents Tom's real and true thoughts about her. If she chooses a very wide scope, considering all of the inputs she has had from Tom, she would perceive this single critical comment with a broader perspective. She would perceive that this critical comment is only one statement in contrast with thousands of more positive statements she has heard from Tom.

It is not important that you understand scope. Later on, in Section Three, you can learn how to change scopes to get better outcomes, if you are creating problems for yourself by choosing scopes that give you bad feelings or bad outcomes.

Level
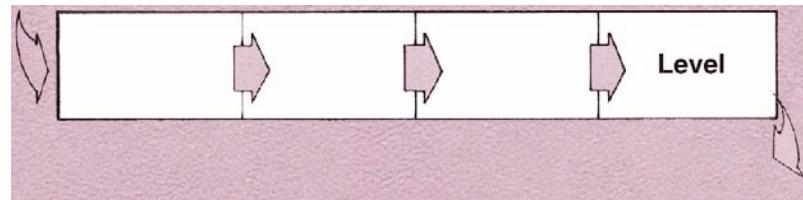
Level is the final choice in creating a context in which to process some input. Again, I will not teach you much about level; I will give you this single example.

Let's examine Tom's argument with Alice. Alice did something. Let's say she burned his toast. Tom reacted to what Alice did by saying, "Alice, you are an idiot."

The stimulus (burned toast), and response ("Alice, you are an idiot.") are at different levels.

If Tom had said something directly about the toast, he would have been dealing at the same level as the burned toast, e.g. "Alice, the toast is burned."

However, Tom shifted a level. He shifted away from the level of the toast, and accused her of being an idiot.

Now, Alice can either talk about the toast, ("Yes, the toast is burned,"), or she can talk about whether or not she is an idiot ("I'm not an idiot.") The first response would be moving down a level from Tom's statement; the second would be at the same level. She can also move up one more level. If she did that, she would be moving to a "meta level," moving one level higher than the level Tom started with.

Let's illustrate this with Tom and Alice again. Tom's input was, "Alice, you are an idiot." She could drop a level and talk about toast, or stay at the level Tom chose and talk about whether or not she is stupid, or she could move up a level and process this input as a "statement that is critical."

If she chooses the higher level, the "meta level," she might respond by saying something like, "Let's not exchange critical statements right now. Do you want some fresh toast?"

Stimulus	Tom's Choice	Alice's Choices	Level
burned toast	"You're an idiot."	"Let's not fight."	Meta
		"I am not an idiot."	Different
		"Yes, the toast is burned"	Event

In any situation where emotions are running strong, a shift to the meta level will moderate emotions and restore reasoning.

In Section Three, you can learn some strategies for using level shifts to get away from conflicts and problems and move toward resolving problems in a positive way.

Chapter 7 — The Map in Detail: The Storehouse

At this point, you have taken an input, assigned a part to process it, given it some importance, a time perspective, a scope and a level, and now it is ready to be processed. In effect, you have chosen one possible perception out of an unlimited number of possible perceptions you could have chosen.

The Dive Through Stored Experiences

The next step is to actually process it. You process by passing this "IT" through your lifelong accumulation of stored experiences, where you will try to "make sense of IT," or "discover what IT means to you." At this point, the conscious mind loses track of the process, and won't again be able to follow what is happening until the input is finished processing and you get your answer back. Actually, you will get two answers and a feeling. This will all happen so fast, you can't follow it.

One answer you get back is called "TWIPI" (The Way I Perceive It). The other answer you get back is called "TWISB" (The Way It Should Be). You will also get a feeling, either a good feeling, or a bad feeling. We will discuss these one at a time.
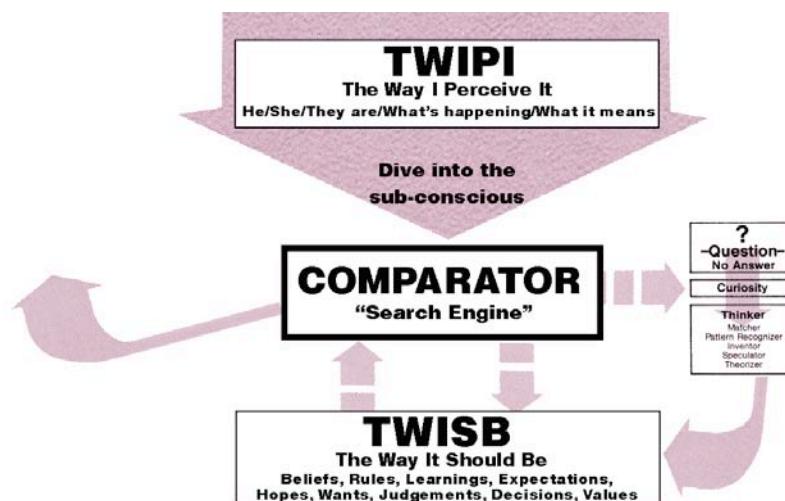
"TWIPI" — The Way I Perceive It

Whatever the input was originally, it has become something different. It now has become your TWIPI — the way you perceive it. For example, you are outside and you feel a few raindrops. You process the feeling of raindrops, and your TWIPI holds your perception of the raindrops. Just to illustrate the variety of ways you might perceive the raindrops, here are a few examples:

1. "It's raining."
2. "It's about to rain."
3. "I'm going to get wet."
4. "I'm getting wet."
5. "I'm wet."
6. "I felt a drop of rain."
7. "It might rain."

Most people are not aware of the difference between reality and their perception of reality. Most people think that what they perceive is what really is. Sometimes it is; for example, see statement number 6 above.

All of the other statements are simply predictions or interpretations.

"TWISB" — The Way It Should Be

As the input passed through your storage section, you attempted to make sense of the input by looking for a match with some prior experience. Whatever comes up for you becomes your "TWISB" — "The Way It Should Be."

In order to interpret the input, you compared it to your Storehouse of beliefs, rules, learnings, expectations, hopes, wants, fears, judgments, decisions, values, etc.

This input could have been processed and interpreted based on any one of the items in your Storehouse.

So, more precisely, if the input was processed by a *belief*, then we could call it, "The Way I Believe it is." If by a *learning*, we could call it "The Way I have Learned it is." If by an *expectation*, we could call it, "The Way I Expect it to be," and so on. To keep it simple, I call them all TWISB — The Way It Should Be (according to you).

Let's use our example of the raindrops. I could ask you two questions about them. First, I could say, "What's happening?" That asks for your TWIPI. Then I could say, "How do you feel about that?" in order to ask for your feeling about the rain. Then I could ask "Why?" or "How come?" and I would be asking for your TWISB.

Example 1: Several rain drops hit Fred

Me: "What's happening?"

Fred: "It's raining."

Me: "How do you feel about that?"

Fred: "I'm delighted." (Fred's feeling a good feeling)

Me: "How come?"

Fred: "It's about time we got some rain for our lawns." (Fred's TWISB)

Example 2: Several rain drops hit Sally

Me: "What's happening?"

Sally: "It's about to rain." (Sally's TWIPI)

Me: "How do you feel about that?"

Sally: "I'm angry." (Sally's feeling a bad feeling)

Me: "How come?"

Sally: "I expected a sunny day." (Sally's TWISB)

Notice that the input produces a TWIPI, a TWISB and a feeling. Also notice that the feeling is created by comparison of the individual's perception and something in their Storehouse — their TWISB. If they match, then there is a good feeling, and if they don't match, then there is a bad feeling.

The raindrops in themselves do not cause the feeling. It is the perception and TWISB that create the feeling.

That is true of every input. There is no input that can *cause* good or bad feelings. The input can only produce a perception (TWIPI) and bring up something into the TWISB. Any feelings you have, either good or bad are produced by your TWIPI and your TWISB.

The Storehouse

Now, let's go over some of the things that are in your Storehouse of past experiences. We will touch briefly on the kinds of things that are stored there, so you can begin to understand what comes up for you in your TWISB.
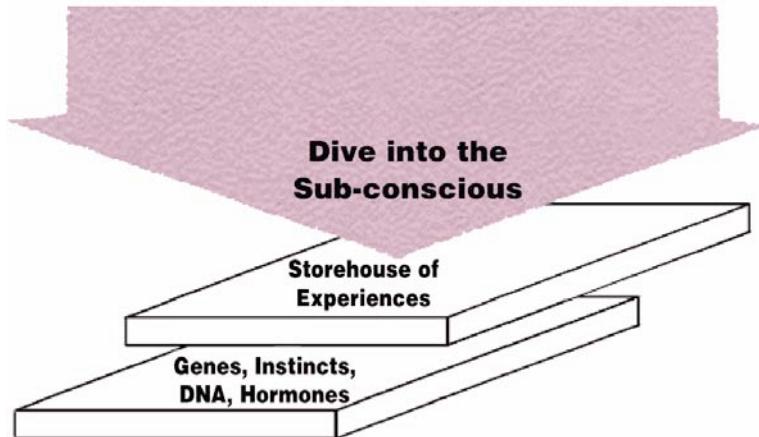
Beliefs

Your Storehouse contains all of the beliefs that you have chosen over your lifetime. While you might not be aware of it, you probably have many conflicting beliefs stored there. Since they only come up in your TWISB one at a time, you may not recognize that you have beliefs that conflict with each other, but you do.

You *chose* your beliefs. Everyone does. You choose a belief in response to a question you ask yourself. If you ask yourself a question for which there is no answer, you create a belief in order to answer the question. Or, sometimes you might ask someone else the question and accept that person's belief as your own. In any case, you either create your own beliefs or borrow them from someone else; in every case *you choose* to accept the belief.

The purpose of beliefs is to create feelings of being in control of your life, or, if you have assigned control of your life to some external force, then you choose beliefs to create feelings of being safe and secure and comfortable.

At this point it is enough to know that your Storehouse has lots of beliefs and sometimes they come up in your TWISB in response to an input.

Rules

Your Storehouse has all of the rules that you have chosen as guides for your life. You have a long list of what is right and what is wrong — for you. You may even hold a belief that your list of rules is right for other people as well as for you. You may even hold the belief that your rules are absolute and are really "right," and not recognize that they are simply guidelines you have chosen for your life. In any case, you have many

rules in your Storehouse that sometimes come up for you in your TWISB while processing an input.

Learnings

Throughout your life you have had experiences, and you have learned from them. These learnings are stored in your Storehouse and may come up in your TWISB as you process an input.

Many of the learnings are valid and appropriate. However, if you are like most people, many of the learnings are not valid and are hurtful because they are at the wrong scope or level.

It is unfortunate that young people haven't been taught how to create wise learnings from their experiences, but they haven't. So, they spend their lives learning wrong things from their experiences.

For example, a dog bit me when I was young. From that experience I made a wrong learning. Instead of learning that *some* dogs are dangerous, I concluded that *all* dogs are dangerous. Instead of learning that some dogs are dangerous in *certain situations,* I concluded that all dogs are dangerous *regardless of the situation*. Now, any fool can see that I had made a wrong learning, but it wasn't for many years that I understood about learnings and how to make them at the right scope and level.

In any case, your Storehouse has a huge number of learnings — some valid and some not — which you use to guide you through life, and they come up to your TWISB from time to time as you process an input.

Expectations

Your Storehouse has a vast store of expectations that you have created for yourself. You create them based on past experiences, and you create them based on the previews of coming events that you construct for yourself.

Expectations have a lot of power to influence your experience of life. They can produce good feelings in bad situations, and bad feelings in good situations.

Wisdom suggests that it is best to have *no* expectations, and to experience life as it is, rather than through your expectations of how it will be.

As simple as that sounds, it is not easy. Most people have expectations. From a practical standpoint, low expectations produce better results than high ones. Low expectations result in many pleasant surprises. High expectations result in frequent disappointments.

You will discover your expectations as you observe then come up in your TWISB as you process inputs.

Hopes

Your Storehouse also holds all of your hopes and dreams. These hopes and dreams have the power to motivate you toward what you want in life. If you use your hopes to motivate you to grow and achieve, then they are useful for you. If your hopes and dreams are not motivating you, then they may only serve as sources of dissatisfaction and disappointment and do not benefit you.

You will find them coming up in your TWISB as you process inputs.

Wants

As you go through life, you discover things that you want. These are stored in your Storehouse and come up for in your TWISB as you process inputs that match or don't match what you want.

Judgments

You store all of your prior judgments that you have made, and also judgments made by others whose judgments you value. These are all available as ready-made judgments that you may choose to use as you process the inputs in your life. By observing what comes up in your TWISB, you can become acquainted with the judgments that you have collected.

Your judgments tell you what is good and what is bad. You probably have accumulated a grand list that you can apply to events, things, and people.

Decisions

Every decision you have made in your life is stored in your Storehouse and every input that you process is interpreted in terms of those decisions. You can observe them as they come up in your TWISB in response to events in your life.

Values

The basic values that you hold to guide you in your life are stored in your Storehouse. Current inputs will be processed in terms of your values. If your values are important to you, they will come up frequently in your TWISB as you process the inputs in your life.

Chapter 8 — The Map in Detail: The Comparator

I have given the name "Comparator" to the process of matching what goes on in your Storehouse as an input is processed.

In my imagination, I visualize this Comparator grabbing an input after it has been packaged by the Perception section, and diving down through the Storehouse looking for something that matches — or doesn't match — looking for something in the Storehouse that can be used to interpret or make sense of this new input.

The Comparator is like a search engine on the Internet. It digs through your whole world to come up with something, in order to make sense of what you are perceiving.

It does its job of finding things in your Storehouse that you can use to interpret the inputs you experience in your life.

Getting a Match or Mismatch

When your Comparator finds a match between what is in your TWIPI and what is in your TWISB, you get a good feeling.
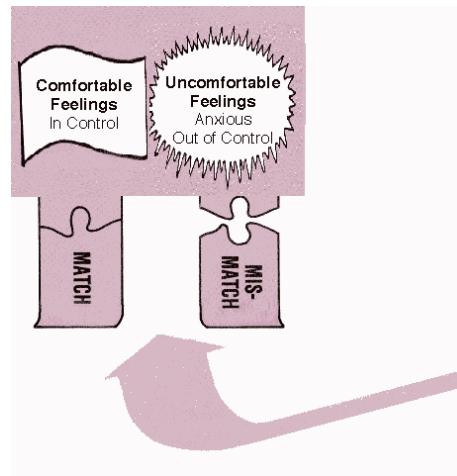
A Match —A Good Feeling

You have a whole repertoire of good feelings. They come in all sizes and strengths. One may be just a comfortable feeling. "What is" matches with "What should be." The specific feeling you get is determined by the part that is handling the processing. For example, your Us-Part might feel love, closeness, or intimacy. Your Children-part might feel caring, loving, and nurturing. Your Work-part likes to feel accomplishment, satisfaction, recognition, growth, etc.

A Strategy for Handling Good Feelings

You then choose a strategy for handling that good feeling. You can either stay inside to reprocess or re-experience the feeling (loop), or you can go outside and respond to the outside world in some way.

If you choose to go outside, you select from a variety of *endorsing* strategies that you use for handling good feelings. You may simply choose to put on a smile and send a non-verbal message of being pleased, *accepting* what the other person said or did. Or, you may choose to say something, *affirming* the other person's actions by describing how you feel. "I like that," or "I feel good about that." Or, you may choose to *acknowledge* another person who did or said something that you chose to feel good about. You might say, "Thank you," or "You are wonderful," or something appropriate.

We observe others acknowledging good feelings when they smile, nod, laugh, or say something positive and affirming.

If Outside — Choosing a Persona

If you are going outside to respond in some way, you will choose a persona with which to respond. Persona is a word that describes the complete *non-verbal* body language that we use to communicate. A persona includes facial expression, postures, body movements, gestures, tone of voice, and anything else we do that communicates a message to others. With a match you will likely choose a pleasant persona.
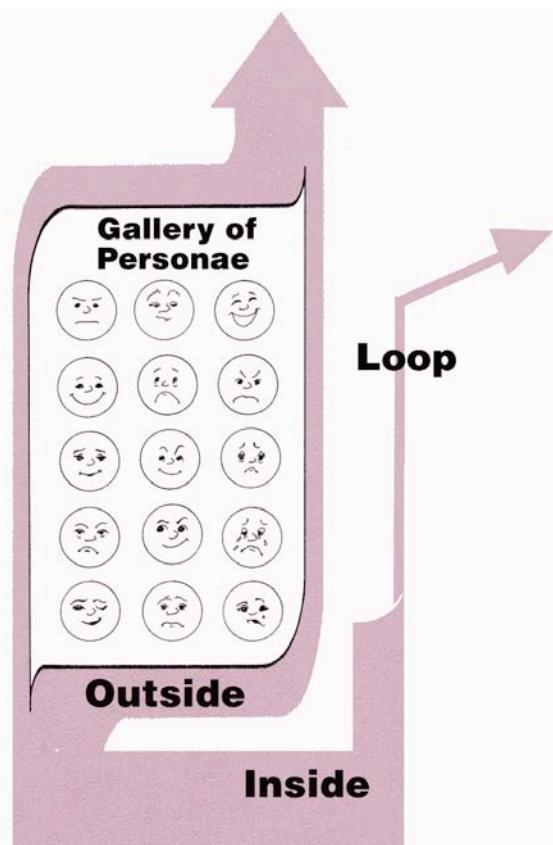
At this point the cycle is complete. We have taken an input, assigned a part to handle it, packaged it for processing, processed it, compared it with what we want, expect, believe, etc., and got a match. From the match we got a good feeling, chose to acknowledge it or endorse it, and made some form of verbal or non-verbal response to the input. That is how the mind works, according to the Sage Model.

A Mismatch — Choosing a Strategy for Handling a Bad Feeling

The same steps are involved if we get a mismatch. First there is a bad feeling. Bad feelings come in all sizes and strengths, too. For most people, bad feelings are much more noticeable than good feelings. We humans seem to be more affected by bad feelings than good ones.

When you get a bad feeling, you choose a strategy for dealing with it. Nature prepares us with some basic strategies — fight or flee. You may get a shot of adrenaline, which raises your pulse and your blood pressure, and you get ready to decide whether to fight or flee.

Since we have become civilized and acculturated, we have added a third strategy, which I call negotiation. Basically when you have a bad feeling, there is something that bothers you about what is happening. You can choose to either change what is happening by fighting or negotiating, or you can withdraw and move away from what is happening.

Fight Strategies

In civilized societies individuals seldom physically need to fight, but we have verbal ways of fighting. We can criticize, attack, argue, disagree, scoff, insult, and do a wide variety of things in between.

Flight Strategies

We seldom truly flee from what we don't like, but we can quietly disengage, stomp away, or anything in between. We can even flee while we stay there by going inside and tuning out what is happening, or becoming occupied with something else like work or a book or watching television, or just sulk. We can change the subject if it is a discussion we don't like, or simply stop talking.

#### Negotiating Strategies

We can attempt to change what we don't like by asking for what we want. Or, in some cases we can simply do what we need to do to get things the way we want them.

Go Outside, or Stay Inside

Again, we can choose to stay inside our head and reprocess or re-perceive the input that we have created bad feelings from, or we can go outside and respond to the world in some way.

If we elect to go outside — and we are congruent — our persona will match the strategy that we have selected when we go outside and respond.
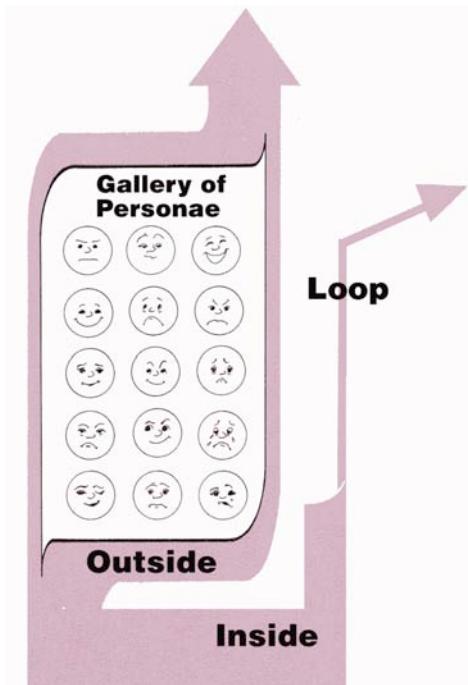
Staying Inside the Loop

You can respond to any input by staying inside. When you stay inside, you go back to the beginning and reprocess. Now, though, you are no longer processing the original input; you are processing the contents of your TWIPI and/or the contents of your TWISB. In other words, as you reprocess, you are no longer processing your original experience ("IT"). You are processing your *perception* of your experience, or your *basis for evaluating* that experience.

If you are reprocessing a good feeling, you will typically find that the good feeling grows and you feel better and better. If you are reprocessing a bad feeling, you might find that your feelings escalate and your bad feeling grows worse and worse. Sometimes you reprocess a bad feeling a few times until you get good and angry, or hurt, or whatever the feeling is, and then you go outside and respond.

Other times, you don't go outside at all. If that happens, you are in a loop. A loop is where you simply stay inside and reprocess the contents of your TWIPI and your TWISB over and over again. This is the basis of worrying, fretting, anxiety, and depression. When you loop on a bad feeling, I call it a "hurt loop," because the loop hurts more and more the longer you stay in it, and it only results in hurting you.

In Section Three you will learn how to break hurt loops, if you create them for yourself.

Chapter 9 — The Map in Detail: The Question Area

As the Comparator processes, it may turn over the IT to the Question area. You use the question area whenever you ask yourself a question, or when someone outside asks you a question. You process a question like any other input, and if you have an answer in your Storehouse, you find a match and either answer your own question or go outside to answer someone else's.

If You Don't Have an Answer

If you don't have an answer in your Storehouse — and you give the question any significant amount of importance — you become curious. The more curious you become, the more energy you will devote to finding or creating an answer.

```
        ?
   -Question-
    No Answer

    Curiosity

     Thinker
      Matcher
  Pattern Recognizer
      Inventor
     Speculator
      Theorizer
```
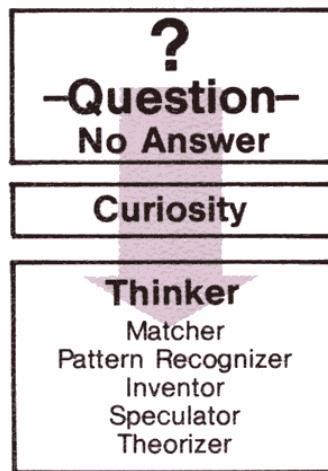
If you are curious enough, you may go outside and look for an answer to the question. You may consult a book or a person. Perhaps you can remember being caught up in that feeling of being curious and frustrated because you can't think of or find the answer to a question.

But, suppose you have asked yourself a question that has no known answer. Or, suppose you have asked yourself a question that has a hundred possible answers. Then, there is no easy way out. If there is no known answer, then you can't look it up, and you can't depend on someone else to answer it for you.

At that point, it would be wonderful if the question would just go away, but unfortunately, for most of us, it doesn't go away. We become very uncomfortable with a question that has no known answer.

When that happens, we go inside and attempt to find a possible answer. We speculate, we invent, we imagine, we do whatever we have to do to create some kind of an answer to the question, simply so we can resolve the tension that comes from not knowing.

For example, I know a lady that always knows how she caught her cold. She might say, "I was in an air conditioned store too long and caught cold." Or, she might say, "I got it from using a glass that Agnes used when she had a cold."

Now, the reality is that she doesn't really know how she caught her cold. The scientists of the world can't tell you specifically how you catch a cold, but this lady thinks she knows. Really she doesn't know. But, she gives the question enough importance that she isn't comfortable without knowing. So, she simply selects an answer that satisfies her, so she can go living without the tension of being curious.

When you have a question for which you have no answer — and you feel compelled to know —you will create an answer or you will borrow one from someone else (who really doesn't know), and you will have an answer. Then you can resolve the tension of the curiosity and go on about your life.

One of the arts of living a good life is learning to recognize questions that have no answer, and learning to avoid asking them. Section Three will give you some guidelines for asking wise questions, if you create problems for yourself by asking unanswerable questions.

Chapter 10 — What Does the Sage Model Teach Us?

The Sage Model graphically illustrates many things that are useful for you to know.

• You Create Your Own Good Or Bad Feelings

The Sage Model graphically illustrates that feelings — good or bad — are the result of the many co-existent processes going on in the mind. They are created by the way you perceive (the *importance* you give things, the *time frame* you select, the *scope* you choose to use, and the *level* at which you choose to think). Feelings are created by your choice of which part you will use to process inputs. Feelings are created by the questions you ask, the way they are formed, and the choice of operator, e.g. why, which, what, when, or how.

You create your own feelings based on the contents of your Storehouse of past experiences, and the way that Storehouse shapes the contents of your TWISB. You create your own feelings by the beliefs you choose to adopt, and the impact they have on your perceptions of how things should be.

Many people think that people or events cause their feelings. They are not. Feelings are created inside your mind by the way that you process inputs from the people and events in your life. You may have little control over the people and events in your life, but you can have almost total control over the way that you experience the people and events in your life.

• You Choose Your Own Strategies

You choose your own strategies. Some of them get you what you want, and some get you what you don't want.

The Sage Model illustrates that you have strategic choices, and that you can choose how you will act or react to any situation.

Sagery offers a new strategy that will help you choose strategies that get you what you want in life.

• You Produce Your Own Internal Conflict and Tension

The Sage Model graphically illustrates how you produce your own internal conflict and tension. Internal conflicts shape the choices that you make. Sagery offers a new way of resolving these conflicts. Sagery teaches how it is possible to have peace of mind and inner harmony, and at the same time meet all your needs and get what you want for your life.

Most people live lives filled with inner conflict and tension, and yet, they still don't get what they want out of life. Here are some of the ways that people create their own difficulties.

Parts Conflicts

Conflicts between parts are one important source of dissonance and internal conflict. For example, one part may want to work, and another may want to play or pursue another interest. One part may want to attend to the needs of the children, while another may need rest, or peace and quiet.

Without Sagery, these needs are met one at a time, with one part getting what it wants while the other part creates a growing tension or dissonance until it gets what it wants.

Conflicting Beliefs

Another source of internal conflict is between conflicting beliefs, learnings, rules, etc. in your TWISB. Each of us is filled with many conflicting beliefs. Conflicting beliefs and conflicting learnings produce inner tensions and dissonance that keep us from getting what we want.

A person might have two deeply held beliefs that conflict. For example, one belief may be that it is important to have a warm, loving relationship, and another might be, "you can never trust a woman (man)."

Sagery offers a whole new approach to dealing with beliefs. Sagery offers a new set of "meta" beliefs which, when installed, will provide a way of resolving conflicts. These "meta" beliefs are beliefs about beliefs. For example, one meta "belief about beliefs" is, "*beliefs are chosen*." This puts the responsibility for what you believe on *you*, and gives you a choice of the beliefs that you will adopt. Another meta belief is the belief about beliefs that, "*The purpose of a belief is to make us comfortable, give us peace of mind, and enable us to get what we want in life.*"

By giving clarity to the purpose of beliefs, we become able to choose to maintain beliefs that satisfy the purpose, and give up those beliefs that create pain, hurt, or dissatisfaction.

Failure to Test Strategies in Terms of Desired Outcomes

Another way we create inner conflicts and dissonance is by failing to choose our strategies based on the outcome they produce. For example, the woman who wants a loving relationship might find herself reacting to her thoughtless partner with anger and criticism. The result of her strategy achieves the opposite of the outcome she desires. Instead of bringing her closer to her partner, they become further apart.

The Sage Model helps to show that strategies must be chosen based on the outcome desired. Sagery offers a method of assuring that you choose strategies wisely, by requiring that the desired outcomes be determined and considered.

Without being clear about the outcomes desired, it is too easy to choose strategies based on habit or belief. For example, a person may choose an unproductive strategy because they "believe" that that strategy is the "right" way to handle a certain situation, regardless of the outcome that's produced.

Another cause for unproductive strategies might be a "belief" about what kind of person one is. For example, the lady in our example might hold the belief: "That's the way I am." This belief discounts her ability to choose strategies based on outcomes.

Failure to Be Clear About What You Want

Most people are unclear about what they really want. They don't know the outcomes that they want, so they fail to choose strategies that produce the outcomes they want. In other words, *if you don't know where you are going, any road will get you there.*

The Sage Model demonstrates that we are totally responsible for creating what we are, and what we get in life. Sagery offers a strategy for choosing what you want, and a method of assuring that strategies are tested for the outcomes you really desire.

Recap

Notice that the Sage Model has three distinct and separate pieces. The first piece could be called the *cognitive*, or rational, or intellectual part. The second piece is the *feelings*. The feelings piece contains the full range of human emotions and could be called the emotional or emotive part. The third piece of the strategies and persona could be called the *behavior* section.

Notice the various therapies that have been developed in the field of psychology. Freud's model of psychotherapy deals largely with the contents of the sub-conscious (the ID which encompasses all our instincts, etc.), the power of the EGO (one name for almost everything detailed in the Sage model), and the Superego, which corresponds roughly to the TWISB. Some therapies deal with feelings. Primal therapy, sensitivity training, and other therapies have been created to get people in touch with their feelings. Albert Ellis focused on the perceiving section in his Rational Emotive Therapy. There is an entirely different field of psychology called behaviorism, which deals with prompting productive behaviors and extinguishing unproductive behaviors.

Notice that you can effect great changes in people by changing or adjusting any one of the three: cognitive, emotional, or behavior.

What seems amazing is the way the three parts are tied together.

- If you change the thinking, you change the feelings and thus the behavior.
- If you change the feelings, you change the behavior, and thus the thinking.
- If you change the behavior, you change the thinking and thus the feelings.

The Sage Model illustrates the way that cognition, emotions, and behaviors are tied together.

Sagery contains elements of all three. Sagery uses behavior modification under the direction of the Sage and with concurrence of all of the parts, when behavior is outside the control of the cognitive or emotive parts. (See Rules in the TWISB chapters 42-45.)

Sagery builds its strategies upon feelings. Feelings — good and bad — are the pivotal point for decision, action and change.

Sagery concentrates its power for change on the rational or cognitive powers. The reason for this concentration is that the goal of Sagery is a person who achieves all of his or her desired outcomes and creates a positive and satisfying emotional experience of life. Behaviorism creates actions and outcomes that may or may not produce satisfying emotional experiences. Notice, however, that even though the concentration may be on the rational, Sagery produces outcomes that have significant impacts on the emotions and on behaviors.

Learning More

   Section Three takes each area of the Sage Model and offers solutions for keeping problems from cropping up in your life. If you were particularly interested in something that you think creates a problem for you, feel free to skip to that chapter now. You can always come back to Section Two to install your Sage.

Read any of the following chapters that interest you.

Recollector	recalling painful past events	(chapter 26)
Constructor	creates painful scenarios	(chapter 27)
Wofer	interferes with my life—phobic reactions	(chapter 28)
Parts	one dominates or parts are at war	(chapters 29-32)
Importancizer	gives too much or too little importance	(chapters 33-36)
Time perspective	focus on past or future; perspective too short	(chapters 37-38)
Scope	too narrow—creates strong emotions	(chapter 39)
Level	lack flexibility—get stuck in high emotions	(chapter 40)
TWIPI	distorts the way it is	(chapter 41)
TWISB	convinced my TWISB is "right"	(chapters 42-45)
Feelings	good and bad	(chapters 46-47)
Strategies	don't produce the outcomes I want	(chapter 48)
Persona	inappropriate or self-defeating	(chapter 49)
Looping	on bad feelings	(chapter 50)
Questions	produce bad feelings not results	(chapter 51)