IDENTITY TRAINING
LESSON TWO
Authentic Humanity

Frank Reinhardt Morris

> "If humans were to authentically feel the Rainbow of feelings as it occurs in the body, psychological suffering would be arrested as dramatically as Salk's vaccine stamped out polio."
>
> Frank Morris

Primal childlike feelings of rage certainly need curbs; therefore, as we move forward, we'll retain the idea of appropriateness in the background. Additionally, commitments to value sets need to be chosen along with the liberation of human feelings. Still, the notion of people with authentic feelings--admitting scare openly, while allowing for excitement, honest anger, and all the rest--creates a powerful vision of what might be.

Before some utopian dream clouds our vision, we must recognize the barriers. The six Rainbow feelings may be quickly arrested in people. Systematic abuse of children, for instance, sows so much repressed anger/hatred that society's ability to transform it seems futile. Such considerations finally made Freud concentrate upon hope for individuals and forego hope for humanity.

The problem is that the six feelings become 24 options early in life, so their unraveling is a prodigious job. Each of the six feelings can surface under four categories or phyla: Real, Racket, Ricochet, and Reflexion. To make the situation more complex, a latent twenty-fifth feeling from childhood tints the entire mixture.

In this chapter we will give you a color chart that is as clear as one on a paint store brochure.

A Quick Overview

Real feelings become evident when SASHET options are expressed in a manner reflecting here-and-now situations. For example, if someone slaps my mother, anger arises appropriate to the cause. But what if that someone is my 220-pound father and I am a 4-year-old child who fears that being angry might mean death? Then the feeling would be buried deep within, and I would become scared of my anger, so much so, in fact, that I might even have a "death wish" for my father.

The primary consideration about Real feelings is a simple cause-and-effect relationship appropriate to the situation. Repression of feelings, however, can lead to one of the other three primary options: Racket, Ricochet, and Reflexion. In the slap illustration, the child could develop a Racket scare with which to greet the world daily, a scare that manipulates the father into ceasing his abuse of the mother, a scare that triggers the mother's clutching of the child, a scare that manipulates well as the years proceed. Or the child could Ricochet the feeling of sadness from the mother and decide, "For the rest of my life I'll be sad for her and take care of her." Then the child might care for the needy and suffer empathic melancholia while vicariously taking on the feelings of others. Still another option is to bury the anger at the father and make a mental note to someday "get him." A Reflexion feeling, therefore, is a repressed one; it is predominantly unique to one occasion and later arises in an exaggerated way in a different situation. Observing a boss arguing with a woman might rouse the Reflexion feeling, and the person might hit the boss, just as he/she wanted to hit the father years before.

The color chart explains these options in the Land of Feelings. Remember, each of the six feelings can go in one of the four phyla, so there are 24 categories. This gives a systematic classification and ready understanding when feeling expressions occur. If a person is sad, is it a Real, here-and-now feeling solving an issue of loss? Or is it a Racket feeling where others were manipulated? Can it be an exaggerated sad feeling left over from a childhood incident (Reflexion)? Is the feeling being carried for someone else (Ricochet)?

The chart, or Morris Matrix, allows a rapid diagnosis. Note the feeling and then discover which category it falls in as you ask specific golden questions. Validate this scheme with your own observations.

We mentioned a twenty-fifth feeling earlier. The non-dominant hemisphere is not only anchored by the Rainbow feelings; it is also anchored by the ability to fantasize marvelous future options. The child lives in a state of wish. Dorothy's longing for a land "Over the Rainbow" is the mainstay of childlike fantasizing. People wish that they had the perfect family, that their house was the mansion on the hill, that being special was a daily reality, that when they grow up everything will be wonderful. Wish leads people to gurus who promise everything in this world and out of it. Wish sells products and magazines that promise a wonderful life if we just buy this car or that sweater...

Should wish be considered a feeling? It is a state of mind, but since there is no observable feeling expression, it would best not be called a feeling per se. Internally, however, the person may be bathed in fantasized happiness, excitement, and tenderness.

I.

Recognition, Expression Communication

The book *Therapeutic Feelings* is subtitled "The Recognition. Expression, and Communication of Feelings." Subtitles are often ignored. Thus it is challenging to make sure readers understand that feeling skills are threefold. The first is to *recognize* the feelings in yourself and others. Second is to learn to *express* them appropriately so they move out of your body in a healthy manner. The third skill involves learning how to honestly communicate with others what is true to your body and your experience in normal everyday language.

Recognition

For most people, recognition is quite a task in and of itself. Most of us grow up in families that generally are oblivious to feeling sets, and we live in a society where most people walk around scared and denying it. So the breakthrough of recognition is not easy. Our language defaults to thinking statements like "I feel .. " beginning with the verb "feel" and continuing with a rationalization. In the business world where games abound, the silent collusion is that that we need to avoid owning our scare. Thus blame arises like a fog--not on cat feet but in catty gossiping. Booze alleviates the denied feelings of the day with evening soddenness; obsessive behaviors cover the feelings in many other, unhealthy ways.

The individual who learns to own what is going on internally and to be aware of it in others has accomplished a momentous task. Even getting people to begin sentences with "I feel" followed by one of the SASHET six takes time. They fear others may react negatively. Their first attempts may be incongruent and awkward at processing internally in a straightforward manner.

Since women were generally nurtured more as children, they often can be aware of feelings faster than men. Men were stroked differently. As one male said, "My dog died when I was a boy, and I was crying, and my dad accused me of letting my eyes bleed. I haven't cried since then." Males regularly were conditioned not to admit sadness or scare, to exaggerate their anger in a Racket way, to feel excitement in sexuality but to question it otherwise, to enjoy happiness. and to generally be suspicious of any tenderness that didn't involve either sex or handling babies. With the same six feelings, women were taught that sadness is okay, anger naughty, excitement questionable (think about lectures against sex during adolescence), scare irrelevant, tenderness beautiful, and happiness the normal state of little girls who are "sugar and spice and everything nice." While some modern-day parents give their children permission to feel the six feelings appropriately, these generalizations apply to a large percentage of the current population.

Males and females thus come out of child dependency years set up for difficulties. Women may have tremendous difficulties with husbands who have linked excitement and tenderness only with sexuality. Men may have difficulty with wives who are afraid of sexual excitement. Women cannot understand why men are so dense about the importance of nurture; men get sick of crying ploys that avoid honest confrontations of anger. Problems of recognition of *true* feelings plague human relationships.

Expression

The human potential movement, with its goal of freeing people from antique expressions, has unleashed many a narcissistic person who thinks that emoting is where it's at. "I gotta be me," goes the cry, and the person thinks that means license to barf feelings over any and all who are around. No waitress is immune if she makes a mistake for these "liberated" persons who spew forth anger.

Such exaggerations in expression are not admirable. To be sure, in the process of learning to allow feelings to surface, it is normal for them to sway back and forth. The path from inhibited repression to normal expression is not smooth. Screaming angrily at parents for past mistakes is not acceptable, although when a person discovers old anger due to parental neglect, the anger is often blurted out at the original person. Living with a person who is in the process of gaining equilibrium of feelings can, at times, be hellish. But there is a way to smooth the path.

The way, often, is to employ a good counselor to guide you through the swamp. When you discover a pocket of old resentment, follow the counselor's suggestions to let that feeling out in the therapeutic session. If the need occurs, yell and allow the old feeling to dissipate. If you need to get angry, pound a pillow. If you have never allowed excitement to course through your body, dance a jig for a while so the musculature is loosened. Exaggerated expression frequently exists in the learning phase, but it is probably best to feel it out with professionals in a protected setting.

Out in the world, expression needs to begin as you add new options. Ultimately, the response of your body should equal the power of the stimulus.

If your dog is run over in the street before your eyes, a sound of scare would likely emanate from your throat, a rush to obtain his body, and tears of grief if the dog dies. Most of the time, the expression needed is smaller than that. A minor sadness might be handled with a shrug and a sad, "Oh, I'm sorry," if a friend lost a pet. A minor anger might be handled by grimacing and saying, with a slight voice increase, "I feel angry about that." Adding a statement of what you want in place of the offense is helpful. Remember that every feeling should be accompanied by sound, movement, and breathing, so nothing is imploded.

Communication

Once the person has taken months to learn the feelings and has released antique repressions that were out of kilter, it is time to become a normal human, communicating the feelings just as they occur in your body. The word "fluidity" comes to mind. Fluidly feel whatever courses through, briefly consider the appropriateness of expression, and experience the feeling. At this point in development, it will be sufficient for you to say the feeling in words, congruently expressed. Congruent expression means the look on your face, the sound of your voice, the movement of your body, the gestures of your arms, the tilt of your head, and other body markers that match the feeling.

You may only give a three-second indication of the feeling coursing through your body, but during those three seconds you are real. No phoniness. Sadness, anger, scare, happiness, excitement, and tenderness become as fluid as words as you have immediate access to your right brain's contribution to your life.

This is not easy! Yet, it is not terribly difficult either. The simple fact that it can be achieved is a wonderful revelation to most people. Learning the feeling skills varies from person to person. Competition with other students is irrelevant because each of our childhood experiences were different. Your victory has nothing to do with others

anyway because you are winning with yourself. Daily fluidity and finding the foundation of identity are your rewards.

II.

Primary Mental Organizations

Before introducing the color chart, we need to take an important tangent. Most people can lead quite productive lives and still ignore the entire subject of what their internality may be teaching them. The feeling steps do not automatically lead to the upper corner office of the skyscraper. Being real with SASHET does not guarantee "success." The fact that it is possible to live without awareness of feelings leads to an analysis of some of the results.

It is difficult to make the following observations scientific. It is easy to watch one eyelid lower when a person is feeling sad: it is difficult to amass hundreds of observations over decades in such a way that anyone can check out their veracity. The following is painted with a wide brush, and we encourage you to read it quite critically.

The Parental Organization of Personality:

Building on the concepts of Eric Berne who revealed how observable Parental behavior is, it's time to add observations of people who essentially live out the Parental mentality. Their life is devoted to duty. Creativity is considered valid only as it serves the old regime and idea. These are the bureaucrats who serve their organization, religion, educational system, political party, PTA, or whatever with faithfulness. They are the orthodox. They simply don't consider questions outside the framework of institutionally supplied answers.

What knowledge of feelings the Parentally organized people gain is used in service of biases. They can get angry at nonbelievers, scared of those who question their rightness, sad about departures from the faith, happy about the security of mind provided by a structured life, excited about gaining converts, and tender toward members of their own community. These feelings may be Racket and not Real. They become Real when a person goes through

the swamp of eliminating Rackets, Ricochets, and Reflexions. At times, the Parentally organized person feels the Real feelings authentically, but not as a fluid part of daily life, which is our goal.

So many lives are lived with the nose to the grindstone of duty. Witnessing those who have never questioned, but have accepted their orthodoxy as truth, reminds us of the cause of freedom--people who have the full capacities of their own minds (left and right brains) to figure out their way through life.

You have the Parental with you always., however. The question is not that of values, for those can be exhibited by people who have gone the full course of understanding their feelings. The question has more to do with those whose first reflex is obedience to the past rather than present reality. They refine one's understanding about the old ways rather than create new worlds. They see the world through the lens of yesterday, which to be sure is one legitimate lens to gain focus. The Parental lens. however. becomes the only way to perceive, the tried and true way. the very voice of God, and the person is usually oblivious of the selective interpretation involved, since the truth is ever beyond any human grasp.

Register in your LOG some short comments on people you have observed who live their lives obediently to the perceived Law of the Past. They may be very good and wonderful people. That is not the point. Neither does it matter whether or not they have led secure lives or contributing ones. The issue is whether they had the fluidity, spontaneity, and awareness that comes with knowing feelings which can lead to even greater contributions.

Now let's look at the Adult Organization of Personality. Borrowing once again from Transactional Analysis the idea of the Adult Ego State, notice that some people can ignore the world of feelings by staying in a cold, non-empathic, scientific pose. To laugh around this person seems inappropriate, to show a tear utterly out of mind. (Maybe we should color this option gray.) These people do get up to the corner offices at the top of the tower. "Give me the facts of the matter and not your feelings about them," is the unstated command. While the Maalox may be hidden in the drawer, and members of the family

symbiotically live out the denied feelings of this executive, this person is oblivious to something as silly as feelings.

A person with this mental organization who undertakes the Identity Training Seminars is in a terrific bind. Since they have organized their personality around observation, they will be able to see and hear the empirical data. Trouble arises when they discover that the material previously considered insignificant turns out to be central to real happiness. Many will not know how to reach the fluidity of installing the Real feelings in the normal course of their days, though you can be assured that it is possible and fully achievable without the loss of one's corner office.

Computer workers, scientists of all kinds, professors, top business brains, and lawyers find great relief in the full explanation offered in the Identity Training Seminars. The system is fully understandable to the left brain. Their difficulty, however, is taking the time to learn from their right brain and incorporating the material daily.

The very obsession that pushed some people up the ladder of success has played chaos in their private lives. Fluid feelings offer the way out.

The Internal Dialog Organization

Since the 1960's in America, society has accepted a third major alternative regarding mental organization, an internal dialog of struggling with a parent in a rebellious way. Such a person no longer believes what the system, modern science, or any seeming authoritarian system says, but is struggling internally.

These people are torn by two parts of their personality: one part an internal boss and another part that says "I want to be me." Again, the structure of Transactional Analysis is helpful. A person may have a fascination with motorcycles, or drugs. or camping, or a cult or whatever. Internally, however, is an unhappiness with any solution. Their search becomes about more than the finding. They know they do not like Parental types and find the Adult types boring.

The Internal Dialog is active because the person has accepted neither the god of the past as did the Parental, nor the god of the present, as did the Adult scientist. This person is without a country and doesn't know of the land of authentic feelings. Desperate feelings may constantly be churning in the person. Racket feelings of happiness may come with the subculture to which the person has gravitated. The person may have legitimate criticisms of society and its institutions which go unheard. The voice is lost, though, for the person does not know the Rainbow in a way that gives power to the personality.

The Fourth Mental Organization

The substance of Identity Training Seminars is that there is another option where one blends the abilities of both brains in the here and now so that maximum personal power results. This is the Integrated Personality. Feelings, thoughts, words, and actions are all harmonious. Just the suggestion of this option is enough for now.

III.

The Feeling Phyla

Real Feelings:

Here are some notes on the six primary colors of the Rainbow to refresh your learning. You can now recognize the legitimacy of SASHET so that further elaboration involves what you observe in yourself and others.

Sadness

Mouth rises a bit, throat swells, lower lip recedes, lower eyelid reddens, water rises in tear ducts, breathing comes in a tempo with the outthrust of tears, and the person may cry. Simpler versions may involve a wave of the preceding movements, and a verbal comment, such as, "I am sad about that." If the sadness is repressed, the person may have it "stored" in their stomach, throat, and face. Or, when something sad happens, the person may use gross physical movements, agitate, and walk away.

Anger

Jaw tightens, eyes narrow, breathing becomes more constricted, arms tense up, voice wants to expel harsher sounds. The fight reaction is occurring within the body. This may be handled by raising the voice or uttering an oath. Given the stimulus, Real anger can be released and forgotten rather quickly.

Happiness

Breathing is regular, people record "lightness" in their body, humming, singing or laughing is appropriate, and the person is predominantly in the here and now. Muscular tension is totally absent.

Fear

Breathing is high and shallow, voice becomes shrill, throat is constricted and the legs feel like running. This is the flight reaction. The implosion of this feeling may lead to stomach conditions, shoulder and backaches and fainting spells caused by lack of oxygen.

Excitement

The breathing is high and the person joyous, wanting to shout for the touchdown just scored or sing Christmas carols in anticipation of the thrill of the season. There is a thrust out to the organism. The repression of excitement can show itself in a sober countenance and a hurt tummy.

Tenderness

The voice is soft, the demeanor loving, the attitude open. The arms may reach out for a hug. At first the person experiences scare about expressing tenderness because of childhood remnants of vulnerability and fear of abandonment.

Racket Feelings:

Like dinosaurs, these leftover childhood feelings consume the flora and fauna of a person's life. In other words, the person gets stuck in a feeling rut and grinds on, year after year, with the same phony feeling. One thing is sure: After you have been around a person who is repetitively playing the same feeling tune, you want to leave. The rewards are too little.

As a friend of such a person, you may have believed what was expressed for years and decided that you either were the cause of the person's misfortune or might be able to save the person. Neither approach works, because the Racketeer is so enmeshed that the game continues without stopping. The Racket player doesn't know any other way to get strokes or attention. It is generally the rescuer who gets the ulcer, while the Racket player wins a secret hollow victory.

Rackets are betrayed by a subtle smile. Sometimes, you can see it in the mid-muscle of the cheek because the person has had to control it to keep from laughing and it becomes enlarged. Please understand that the person generally is not conscious of Racket ploys; in observation, however, the non-dominant hemisphere will signal through the musculature. If you call attention to the hidden smile, the person will deny it The denial is a protection.

Rackets arise out of the survival need to get strokes. It is almost as if the child thinks, "If I'm to get any attention around here I need to be ... a hellion, a scared-nik, the happiest boy in the world, Miss Mary Sunshine," or whatever. The parent may further the Racket by saying things like "That one has always been our... tender pot, sad one, charmer," or whatever. Later, the person can blame the parent for scripting him or her for the repetitive behavior. That is partly, but not originally, true. We oppose the notion of static scripts because such an approach leads to victimhood. The person talks about "my script," or "I have been scripted to... " as if there were no choice. We disagree.

It's important to ask whether a given feeling solves a certain situation. Does the sadness solve loss? Does the anger resolve the insult to body or soul? Is the sadness continuing as a hidden justification for the failure to grow up? Is the anger just a way to keep people at a distance to avoid the terror of intimacy?

Another principle of Rackets involves feeling polarities. The repression of one feeling leads to the Racket expression of its corollary. If I crush my anger, I may later come on as Mr. Meek and Mild. If I refuse to feel my tenderness, my anger may be excessive. If my emotional repertoire lacks excitement, I probably will experience more scare.

Whoops! Evidence is mounting that it is best to be honest with SASHET.

The stakes are higher when an adult begins to live with another adult because of the Law of Emotional Symbiosis. That means if the husband comes on with Racket anger, he loses the tenderness of his wife. If there is a failure to express one emotion in one spouse, the other frequently expresses it doubly. This can lead to a lack of intimacy, where one partner is Tender-Happy-Excited (THE) and the other is Angry-Scared-Sad (ASS). Like Mr. and Mrs. Jack Spratt, one eating fat and the other lean, life is divided. It is best to keep Rainbows separate in life; we will consider solutions later.

Racket Anger

The person huffs and puffs and finds occasions to be angry. If things are going well, a search begins for someone to blame for something so the other feelings do not invade. This person needs a patsy to act out scare so the forbidden feelings do not occur in his or her body. You need no special lens on a microscope to observe this Racket. It is truly obvious. The person looks for some offense and goes into a patented routine of loud and condemnatory voice, brusque behavior, and feigned superiority. The person assures others that everything will go right someday when others comply with his or her wishes, and they will not tolerate any disagreement This is the bully of the playground, the home, the job. This role is not limited to men. Women, too, can be bullies.

The angry Racketeer often controls the emotional mood of a gathering. If you give this person power, you must walk on pins and needles around him or her. Scared pleasing, however, does no good, for their respect for you only diminishes. The angry Racketeer can always find something to show your inadequacy or stupidity.

The way out is to have the person become aware of feelings. One of the best questions to ask is: "When you come on like that, I wonder what you might be scared of?" We also find the entire circuit of the anger Racket can be shorted out if we sandwich in a response like this: "I hear you care for me and I know you are scared I might mess up. I still will have to learn to do this on my own." Your instructor will provide further help in handling a person's Racket anger.

Racket Tenderness

This is frequently an abuse of power. Clergy, teachers, counselors, executives, and an array of others may express themselves quite tenderly and in the process use people. It may be a counselor who seduces a patient. It may be a bishop who lovingly assigns the creative priest to a rural go-nowhere dying parish "so you can learn patience." It may be a teacher who gratuitously keeps a member of a minority down. It could be an insurance salesperson who has "your best interests in mind" as they con a client into an unneeded policy.

The effect, however, is the same. The authority figure comes on softly, like the person's wished-for mom or dad, and manipulates until his or her selfish outcome is accomplished. It sounds like tenderness. The voice and demeanor may appear congruous. One senses however, a repressed scare, a fear of being found out. Usually, when the whistle is blown, the person reacts like Mr. Innocent. The routine is nauseous for those who have stout ethical systems.

Racket Sadness

"I know you arc trying to understand and you care; it's just that I am sad all the time and nothing helps." The person may have forgotten the origin of the sadness. Perhaps, by showing sadness as a child, Dad offered hugs, teachers were nicer, and neighbors more generous. Perhaps others tried to cheer the sad child up. One thing is sure: When the Racket sadness comes out, rescuers come in droves.

Ricochet Feelings

This is a tremendous area of human psychology. With Ricochet feelings, the child so identifies with one or both parents (or parental figures) that the very feelings of the other person become locked in the child's musculature. The child vicariously carries the feelings of someone else and may well live out those feelings through life, so little emotional freedom ever occurs. This is astounding. It also is downright scary to think that a child may. during the course of dependency. so identify with either parent that his or her later feeling life is a recapitulation of another's problem.

As an observer, you will not be able to discern the *origin* of the Ricochet feelings. All you will know is that you see one of the SASHET six, but it is not getting the person anywhere. It is at this point that the question sets provided by your instructor will be helpful. Softly (very softly because this stuff is unconscious) inquiring as to the origin of a feeling expression, your scientific search will bear fruit. In pursuing along lines such as these, you can help people at a depth yet unrealized. Cutting the strings of Ricochet feeling sets is a tremendous victory for freedom. Natural beauty returns to the person.

Ricochet Sadness

"Mom was sad when I was a little boy and I thought it the better part of valor to carry her cause. So I began to be sad for her and tried to make her happy." (Note both the grandiosity and the hidden awareness of polarities.) "Dad was misunderstood by my mom and I identified with him in such a way that I have always been plaintive and in search of someone who really understood."

Ricochet Anger

"Mom just took it from Dad and would never say anything back. When I got big enough to hit him, I did--and then joined the Marines." The person's anger, extended all the way through his vocation, is the acting out of the repressed feelings of his mother. "I was the angry kid in the church family and everyone looked at me to be the rebellious one." In a family where anger is forbidden, one member often becomes the sacrificial lamb who carries anger for the others. What is interesting is how freedom is curtailed by following just a single emotion, even though, years later, others in the family may think the rebel experienced more freedom.

Ricochet Scare

Dad comes home, denies his scare, yells at everyone, and they feel the scare for him. The boss is scared about production and glowers at employees so they will be scared and work harder. The wife is scared of dance floors and the husband talks about his scare of dancing, although he has never tried it. The child is scared of school, and the mother thinks she is inadequate.

With Ricochet feelings, one person carries the feelings of someone else, even though the feelings do not properly belong in his or her makeup because that was not his or her experience per se. It is by nature symbiotic, i.e., one person's Rainbow colors being splashed into someone else's Rainbow until the spectrums are out of balance.

The most likely occasions for Ricochet feelings are:

- Infant senses the scare in the mother. This may even happen in utero. Perhaps the child senses that the mother does not really want a baby, or perhaps the mother develops toxemia poisoning and the child begins to be scared that the world is unsafe. It can continue, particularly in the way the postpartum mother holds the child, and it is extremely powerful during the bonding period

- Each child's modeling of the same sex parent This is gender identification.
- Oedipal boy with mother. The boy figures out the repressed psychology of the mother and seeks to be Mom's soul-mate and carry her "load."
- Electra girl with father. The girl also becomes an emotional Christ carrying the burden of her father. She seeks to become his perfect soul-mate and takes the polarity on mom.
- Spouses with each other. When the next intimacy comes along, the person divides the Rainbow (unconsciously) with the partner so each gets several of the colors. Unfortunately, they don't live happily ever after.
- Parents with their children. In this form, a mother or father takes on the suffering of the child in an illusory attempt to help. For example, the child contracts polio and cannot play outside, and the mother gets sad.

These will be dealt with more elaborately later in the seminar. This is one of the more exciting mysteries about people, and freedom flows when a person divorces the psychology of another person.

Reflexion Feelings:

These are, predominantly, trauma-induced repressions that sneak out into important relationships later in life. The person is oblivious to the historical origin. There may be 100 or so of these feeling expressions, with only about 10 of critical importance. Part of the excitement of the personal growth trip is the discovery of Reflexion feelings. There are three kinds: Particular, Developmental, and Childhood Era. These will be explained later.

Reflexion Anger

As an illustration, the person blocked anger at Mom for not cooking a good breakfast, and later transfers that feeling to his wife when she serves him grits. A man refused to be angry at a bully on the playground and later decks a fellow employee who pushes him. The present expression is magnified and does not reflect the present stimulus.

Reflexion Sadness

A man failed to cry when his dog was killed and refuses to feel sad on any occasion in adult life. A woman was told to be strong at her mother's funeral and now a tremendous force of sadness arises every year on the anniversary of her mother's death.

The point is that the feeling was not expressed at a particular moment in the past, and now is either denied OR expressed excessively. The rule of Reflexions applies to the other four feelings of the SASHET six as well.

Record in your LOG a Reflexion feeling you had. Can you think of an occasion when one of the feelings was stopped pre-emptively and later you had difficulty and a "flashback" to the blocked feeling? Record this in your journal as a beginning wedge in this tremendously important area.

A "Rainbow trigger" can initiate one of the Reflexion feelings. By that, we mean any of the six Real feelings just begun in your body might lead into an antique reaction and a given automatic program. For example, you might socially show anger caused by a moment of excitement that had to be quelled because, in olden times, you linked excitement with anger. This seems curious, doesn't it? Well, perhaps you were all excited at Christmas and when you opened your presents found only coal and switches. So, you decided never to feel excitement, and now get angry at the first suggestion of excitement in your body. Any feeling can lead to one of the given Reflexion feelings. Usually, the feeling that precedes the Reflexion (flashback) is scare or sadness.

Surprisingly, someone can go into a Reflexion of tenderness where there is an angry trigger. One great thing about people is that they are unique with their Rainbows, so an observer could never be bored !

THE COLOR CHART

REAL	RACKET	REFLEXION	RICOCHET
Red Anger	Red!!!	Red!??	Black/Red
Orange Excitement	Orange!!!	Orange!??	Orange
Yellow Happiness	Yellow!!!	Yellow!??	Yellow
Blue Sadness	Blue!!!	Blue!??	Black/Blue
Green Scare	Green!!!	Green!??	Black/Green
Violet Tenderness	Violet!!!	Violet!??	Violet

- **REAL** feelings have a cause-effect relationship to the here and now.

  The GOLDEN QUESTION for Real feelings is: "How can I be with you?"

- **RACKET** feelings arose out of manipulation, have hidden smiles, and are exaggerated.

  The GOLDEN QUESTION is: "How do you feel about feeling xxx (i.e. the surface feeling)?"

- **REFLEXION** feelings are replays of something repressed years ago.

  The GOLDEN QUESTION is: "How old do you feel?"

- **RICOCHET** feelings continue the psychology of a mother or father.
  The GOLDEN QUESTION is: "How is this feeling like something your mother or father felt?"

Color Chart Notations

1) No need to overwhelm yourself with the 24 options. All you need to do is observe one feeling and then ask questions from left to right until you diagnose the source. Doing something about it will be discussed in later chapters.

2) Real feelings are right on out there. If you are in touch with your feelings, you will love the person sharing with you, even if they are angry, strangely enough.

3) Around Racketeers, you feel stuck and manipulated and, if you are in touch with your own feelings, the emotion of anger begins to arise within you.

4) Reflexion happiness, excitement, and tenderness are not too significant, though it is sometimes humbling to realize someone is being nice to you due to a transference from the past.

5) Ricochet happiness, excitement, and tenderness exist in people who were fortunate enough to have loving parents. Their personality is built on a positive foundation. This is observable.

6) Why black in the anger/sad/scare columns of Ricochet? Because those feelings were picked up so early from Mom or Dad, the child feeling them intensely believes in the 'rightness' of the feeling.

IV.

The 25th Feeling State

Childhood is immersed with wish (formally called illusion), and our debate is what to color this. The color cast of this sky threatens the Rainbow as the person refuses to see-hear-feel the world as it is and perceives everything through make-believe. Later in life, if happiness does not occur as the person visualized it, despair occurs and the search is on for someone to blame. Why? Because this is the way the person dreamed it as a child, silly!

Actually, a normal function of the brain has been co-opted in service of wishful thinking. It is necessary to visualize the future when trapped in dire circumstances. Creative playing of the non-dominant hemisphere is fun. Nothing we say here seeks to diminish the importance of goals and dreams or imaginative thinking which are necessary and good.

The problem comes when a person wishes on a star and winds up living far beyond the real world. A life without pain is not available. A perfect rearing of children is not possible. The golden marriage exists only in cheap novels - great novels know better.

It is fascinating to go into a typical bookstore at one of the large malls and look at the books and people. Usually there is a man looking at one of the porn magazines, lost in wish. Another person at the science-fiction shelves is lost in a dream world of the 21st century. Several are over at the cheap novel section, a fat person is looking over the latest miracle diet books, and the great novel section is small and ignored. There might be a person or two in the nonfiction area, looking at how-to-books.

Probably nine-tenths of the books are built upon wish. Wish sells. It is close to our childhood dream structure and appeals to us. We want instant fulfillment and know that if we could just find that person or follow that diet or have that spaceship or live in the Old West, then everything would be perfect.

Wishing is difficult to observe because the person does not say, "I am wishing... ". There are no particular physical expressions, although one can see a visionary look in the eyes, and a dreaming aspect to the face. Frequently, the person is just in an angry space because the dream is not being realized.

Decades ago, Freud named three dominant wishes that plague humanity: irresistibility, omnipotence, and immortality. One dreams about being beautiful, powerful and living forever. If those wishes are not allowed by life, the person may decide to be the polarity of the wishes: ugly, impotent, and death-fascinated. Either side of the polarity bodes ill for the dreamer.

Wes believe illusion is a poor substitute for the real world. The ability to feel the Rainbow (SASHET) provides a marvelous experience of life. No "seven snappy solutions" are offered and no claims will be made that you will be "happy ever after" with Liberation Psychology. Living out of Real feelings, however, provides you with a world of work, play, love, and appreciation. That is enough.

Wish remains in the background. It is the reflex of the person who refuses to feel, who prefers the world of imagination to that of reality. Wish represents the chains of childhood that keep people from doing the real psychological work to obtain freedom. "Tomorrow and tomorrow and tomorrow creeps in this petty pace from day to day, and all our yesterdays light fools the way to dusty death," wrote William Shakespeare. Wishing gives servitude. Feeling the feelings and following them where they lead gives a different cast of light ... the cast of a Rainbow.

It is at the end of the Rainbow that there is a promise of treasure. Learning the feelings can result in reward, but only after much travel.

STUDY GUIDE

IDENTITY TRAINING

LESSON TWO

In this study guide you have the opportunity to make the material of Lesson Two more personal in your LOG. All of the insights of the Identity Training Seminars are covered by the ways people learn: via ear, eye, writing, reading, didactic clarification of your teacher, experiments in class, and by utilizing the many strengths of the non-dominant hemisphere. Ask questions of your instructor to make sure that you understand. Writing in your log anchors what you learn in your mind.

1. Read the introduction to Lesson Two aloud to someone and discuss it with them.

2. The "Quick Overview" introduces the four Phyla of Real, Racket, Ricochet, and Reflexion.

Which of these phrases goes with each of the four phyla?

Manipulates goes with _____.,

Cause-effect goes with _____,

Vicarious goes with _____,

Later exaggeration" goes with _____.

3. Write down the SASHET feelings you can recognize in your body when they occur. Where is SAD felt in your body? Continue with the other five, writing down where you actually feel them in your body.

4. Identify which of the feelings you have difficulty expressing, if any. Then write down the name of someone you think expresses each of the SASHET feelings

authentically. Bill may be real about tenderness, Sam about anger, Marie about happiness, etc.

5. What is your catastrophic fantasy if you were to feel that feeling? ex. "I'm scared that I would -----. ‘

6. Communication: Are there feelings you can easily express in words to others? Which ones? Which ones would you be ashamed to admit to others?

7. Primary Mental Organizations: This is quite important, because some people stay locked into a specific mode of operation and cannot show feelings. Write down ten people you believe cannot show their feelings.

8. Write down ten people you believe predominantly stay in the Parental position, five people who stay in the Adult position, and five who are in the Internal Dialog position.

9. Was there a period in your life when you stayed predominantly in the Parental position? Write down how your scare at that time kept you in the Parental modality.

10. Was there a period in your life when you were predominantly in the Adult position and denied feelings? Write down the influences that encouraged you to forego feelings.

11. Have you gone through a period where the confusion of the Internal Dialog dominated your life? Write down how you lost faith in the Parental and Adult solutions.

12. Review the list describing where the Real Feelings are located. Go through them meticulously and tighten or express those musculature positions to discern if the given feeling occurs in your body also.

13. Everyone has played Rackets at some time or another and has difficulty replacing the strokes in an authentic manner. List a Racket you once expressed and how you solved it by putting in a different plan for getting strokes and what you wanted.

14. In considering the Racket principle of the repression of one feeling leading to the phony expression of its polarity feeling, please write down a time in your life when that was true. For example, "I had a phony tenderness during the '50's when I was actually afraid of my anger, thinking it was irreligious."

15. Re-read the Jack Spratt paragraph, and the Law of Emotional Symbiosis. Write about a couple you know who split the emotions along 'positive' and 'negative' (so-called) lines. Was there a time in your own marriage when that was true?

16. Do you know how to use Racket Anger to get your way? Does your spouse use it, knowing your fear of loud noise? If the first is true, discern whether or not you have a secret bit of pleasure in being able to manipulate OR if you are denying your scare prior to displaying anger? If the latter, find out if you go into a Sad Racket that is secretly pleasurable as your partner apologizes. Write your conclusions in your LOG.

17. List the SASHET feelings you may have Ricocheted from your mom and your dad. For example, do you sometimes have sadness that feels like you picked it up from your mother? Put your notes in the LOG.

18. One part of Ricochet is that a spouse may mousily carry the denied feelings of their partner. Compare the Rainbow Feeling Profile of yourself and your spouse and discern whether you may have a symbiotic exchange with feelings in a Ricochet way.

19. If you are a parent, write down possible ways you a) may have one of your children carrying some of your pain, and b) you may be acting out a feeling in an exaggerated way for one of your children who fails to feel the Rainbow Six.

20. Memorize the Golden Questions for each of the Four Feeling Categories of the Color Chart.

21. Go to a mirror and play out exaggerated, Racket SASHET expressions. Ham it up so you get the idea.

22. Write down the first memory that comes to your mind with the SASHET six. Check to see if there is an emotional pull to the memory and then write the Anatomy of the Trauma analysis for the particular feeling that is still powerful.

23. In regard to wish, the "25th Feeling(?) State," write down a wish from your childhood that has been updated by reality.

24. Look at a shelf in your personal library and count how many books have to do with wishing.

25. Compose a paragraph--even though your face may be red with embarrassment--on how you went through a period where you either thought yourself the best looking or the ugliest toad.

Please remember that feelings will be defined more specifically in the chapters ahead. For now, make wider observations. Rackets, for instance, will be explained in the next chapter and your instructor will add a great deal during the class session. Feel free to ask questions of your instructor who has gone through several years of training to master this material.

KEY TERMS IN LESSON TWO:

Phyla
Diagnosis
Recognition
Communication
Therapeutic
Parental Organization
Internal-Dialog Organization
Transactional Analysis
Reflexion Feelings
Repression Wish
Expression Stroking
Mental Organizations
Adult Organization
Real Feelings
Racket Feelings
Ricochet Feelings
Oedipus/Electra

Also look up definitions for illusion and delusion so that the difference is clear in your mind. That will help in later chapters.