IDENTITY TRAINING

LESSON ONE

Freedom's Path Through Feelings

Frank Reinhardt Morris

Introduction

Love of mankind and the desire to ease human suffering have been the motivating forces behind the rise of philosophies, religions, and psychological systems throughout history. It has also been our motivation in creating this material.

Philosophies have died when they have been replaced by systems that include more recent information. Religions die when their truths are wed to the wishes and fears of childhood and their bureaucracies won't adapt to new learnings. Psychological systems ossify when they depart from observable facts and maintain their followers out of obedience to former masters. It is a tragedy of history that human charisma and human culpability have so often been entwined.

We begin with the hope of developing a system so purely observational that its acceptance is not a matter of belief but rather of willingness to verify empirical data.

We have watched systems come and go in America, consumed by a public that anticipates instant gratification and total fulfillment. Identity Training does not offer a divine, all-knowing, all-loving leader who grants eternal peace. In fact, Identity Training seminars are designed to thwart "camp followers" who wish to discover yet another system that will give them all the answers and provide mindless belonging.

We ask you to observe. We ask you to share what you observe. We sincerely request that you scrutinize this seminar with your own microscope of humanity. Over decades of observation, we have pieced together tried and true options that anyone may examine who wishes to understand the psychology of human beings.

The word *psychology* literally means the logic of the soul. This path to the soul is through an exquisite awareness of human feelings, which is logical when you consider that neurosis is

Rev. 3b For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

understood to be an emotional disorder. Over the portals of the Royal Way (Via Regia) one finds the magical acronym, SASHET. Standing for Sad-Angry-Scared-Happy-Excited-Tender, SASHET serves the traveler well because we can understand the unconscious mind by asking each step along the way, "What am I feeling?" This great question provides years of learning.

In this chapter, we invite you into the first round of psychological observation. Can you, in looking at a person, know which feeling occurs, even if it barely surfaces? Are you aware of the right brain tone coursing beneath your conscious awareness so that you can immediately name the feeling if asked? Do you know there are 24 options of feelings, because each of the primary six can be expressed in four different ways? It is time to observe.

I.
The Via Regia

Sigmund Freud was the first to observe that there is an unconscious mind. The fact that it is active and influential in humans has been so verified over the years that it's not worth belaboring the point. As you proceed in the seminars, you will find feelings emerge that serve as a ready invitation to learn more about your unconscious (or, in this seminar, 'The Right Brain.') The reality is that, outside of consciousness, an inner force exists that influences attitude, actions, thoughts, behavior, relationships, abilities, and even idle speculations.

Though it is difficult to discern, the unconscious influences us all. You can become aware, years later, of doing things that essentially were programmed during childhood, which in the moment seemed appropriate. That the unconscious is powerful and affects our freedom is simply a fact. (Again, do not accept this as an authoritarian dictum; instead, check it out as you become more aware of your feelings.)

Having the mother and father you had affected you. Having siblings or not affected you. Having lived in a certain time and place, suffered certain traumas, experienced various family dramas, and learned certain values in your home (for example, "Education is important!") means you were influenced mightily as a child. At the completion of adolescence, you did not magically move into adulthood, mature and free, without unconscious residues of childhood. This is so

Rev. 3b For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

logical we wonder why everyone is not investigating their Unconscious Mind and working on personal freedom--freedom from infantile remnants and freedom to new creativity. Perhaps the reason is that people do not know how.

The way to understand the Unconscious Mind is to become aware of SASHET feelings that occur in your body. Feelings are free. They are not something that anyone else can coerce or co-opt, unless you allow it. All one needs is internal honesty to answer straight and above-board questions. Those questions can be learned and may be asked privately. We insist upon the freedom of individuals to examine private feelings. Autonomy knows no other way.

The first request for you as a student in the seminar is that you decide to be honest with yourself. The worst option is cheating at solitaire: winning shallow victories in life by living in the illusions of your own mind. Decide to follow what your mind will teach you by honestly asking questions and pursuing observations. Truth is at times painful, but in the end it is more friendly than any other option.

A successful chess player once remarked that no player he had ever faced was as challenging as his own unconscious mind. In a chess game, for each move he made there was a corresponding check that limited his freedom of movement. In Identity Training, your task is to discover what checks remain from childhood and then to remove those checks systematically.

The LOG

To accompany your honest self-reflections, we are providing a SASHET Feeling LOG. This will serve as your personal LOG both during this study and in succeeding months and years. The unconscious mind is a worthy adversary as your game partner; it also will be a worthy friend and ally as time passes and you use the LOG.

The LOG will be a journal that records your learnings in the area of human emotions. It will reflect your path of discovery. Also, as the instructors will provide more elaborate information on the material in your manual, the LOG will be a handy place to take notes. Many lessons will have a personal as well as informational reference.

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

You are cautioned against thinking that your journal will amount to the great saga. Some think the world is awaiting their next words as special revelations. It's not. Yours will be a human journal that, given honesty, will reveal secret chains to childhood. The LOG will be unique because, like fingerprints, no one else has or ever will have the same experiences you have had in life. The more honest your recording of personal struggles, confusing though they may be at times, the more valuable your book will be for you.

Your instructor will make many suggestions for personal growth and encourage you to practice them. If a life contract is suggested, ponder it seriously. Affirm it only as it is in keeping with your integrity. If permission statements or affirmations seem important, mull them over until they become a part of you. The seminars will include many exciting exercises, and the LOG will preserve them as a heritage for years of growth. Years from now, you will be impressed by how much you have learned and how your perceptions have improved.

II.

Three Permissions

Permission to observe

This permission seems so obvious that we hesitate to explain it. But we will. It is okay to look at people. That doesn't sound too profound, does it? It is okay to listen to people. That is not adding a great deal, is it? It is okay to listen to voice inflections and know when people are feeling each of the six feelings. So what's so great about that? It is also okay for you to be with people when they are feeling and to not look away, distract them by talking, agitating, or asking to be excused. It really is permissible to allow people to feel sadness as it occurs, anger as it is felt. scare as it emerges, excitement, happiness and even tenderness--you can stand it and the person will not disintegrate into a disheveled mess.

The permission to observe may seem obvious, but our experience is that students need time to gain the confidence the permission gives. Experience of feelings has been seriously hampered in every home. The childhood training of not being allowed to feel coupled with parental agitation about feelings makes it necessary to state this permission.

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

One common protest at this point comes from people who believe they are responsible for what others feel. This may be a relic from childhood when the child thought their actions caused their parent's unhappiness. It may be that a male, for instance, secretly thinks he is stronger than women and must protect them from certain feelings. It may be that someone was schooled never to call attention to anyone's pain and believes listening and observing are nosy and even cruel. No matter. The first step in understanding people is gaining internal permission to be scientific and observe.

Permission to inquire

The second permission follows the first: namely, that you inquire what a person is feeling—softly, with care and maybe even caution at first as you become a non-crude investigator. The idea is to develop the skills to know when a person is in one of the six feelings. You will know by watching for agitation and movement, by hearing the throat clear, by noticing skin changes, by listening to voice changes that cover up feelings, by observing musculature bunching that indicates a certain feeling is being felt, and by surface matters such as humor that cover the real feeling underneath. These are all observable.

Then your task is to inquire, softly, (with the appropriate feeling), "Are you feeling scared?" Or you may make a comment to show your pace with them, such as, "That's scary." If in doubt because your eyes and ears are getting mixed signals, you may say, for example, "I'm not sure whether you are sad or angry about this."

Obviously, we can't list all the appropriate questions. The point is that the good observer follows what they've observed with a parallel comment on a feeling level. Softly. Always softly. The reason you do it gently, particularly at first, is that people, because of their emotional history, may think you are accusing them of doing something wrong or bad.

Feelings are neither bad nor wrong. Feelings reveal humanness. However, most people can't relate to others on a feeling level, and instead, use rationalizing defenses. By using a soft approach, you will be able to relate in a new way that eases their being honest with you about their life.

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

Permission to be internally aware

It is not just them. All humans have difficulty recognizing internal feelings. It is okay for you to know what you are feeling inside and to faithfully discover whether the feeling is sad-angry-scared-happy-excited-tender. It is not only permissible, it is necessary if this course is to be as powerful in your life as it can be. Therefore, you must master the art of being able to question honestly what is going on inside you, too.

Excellent introspection is difficult to do. This is not brooding, nor narcissistic navel-gazing, nor any form of masochistic internalizing. For critics who look at soul-searching as some kind of breast-beating exercise in futility, we beg to differ. Identity Training seminars are not designed to foster still another pining autobiography about "how bad I was treated by Mom." Self-pity is not the goal. (We'll address this more fully later in the section on Rackets.)

Excellent introspection means that a person does enough self-analysis that the feelings, as they emerge, are owned, examined for worth, used as a learning option, and felt as the need arises. We encourage those who take Identity Training seminars to use this material within the normal course of life to supplement understanding.

Self-understanding is the great journey, the heroic voyage to the center of the soul, the fulfillment of the Socratic charge to "know thyself." The challenge is not only to accomplish it, but also to obtain the prize of being able to say the forgiving sentence, "I am who I am." That prize means autonomy. You can act spontaneously, have control of your attitude, have available full resources for thinking, and be true to feelings at all times—Wait, that last sentence probably seems too optimistic. For now the task is simply to be honest with the feelings as they emerge.

Instead of using the words frustration, guilt, hurt, depressed, or all the other terms that obscure what is internal, use basic SASHET feelings as your Via Regia of understanding. It sounds simple, and maybe it is; children grasp these readily. Profundity comes as the journey progresses and the neophyte questioner discovers mysteries within and becomes more comfortable using simple language until great learning and peace emerge. Such optimism will

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

prove true only if you begin the great journey with the first step of inquiring within as to what you are feeling.

Beginning travelers in the land of feelings often lose their way. They tend to mix up their language by saying feeling when they mean thinking, as in "I am feeling that... " with the sentence continuing into some thought tangent. It is important that feeling sentences remain feeling sentences. When you begin a sentence with "I'm feeling," the next word is to be one of the six feelings: Sad - Angry - Scared - Happy - Excited - Tender. This may seem a minor point, but to fail at this is to trip at the beginning of the race.

Another error is to know the name of the feeling and say it without the appropriate expression. Having recognized it and said it mechanically, the person thinks the homework is done. It is not enough to recognize the feeling. It must be expressed congruently so the feeling is appropriate and accomplishes its outcome. It will take several lessons before this is clear.

III.
The Feeling Rainbow

RED-------- ANGRY
BLUE-------- SADNESS
GREEN-------- SCARE
YELLOW-------- HAPPINESS
ORANGE.-------- EXCITEMENT
VIOLET-------- TENDERNESS

Children quickly identify these colors with feelings. Purple, or violet, was chosen for tenderness because it is the color for royalty. Green has long been identified with envy, which is a form of scare. The choices are arbitrary and say nothing about ultimate reality. They are simply ways to identify the feelings with a "right brain" approach.

Black may be thought of as the result of mixing all the colors (feelings) on the palette of life, resulting in a failure to have an identity. (Black is also the result when the colors are mixed

Rev. 3b For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

with a partner's in an ugly symbiosis.) **White** comes when a couple keeps their rainbows separate and has moments in pure light when the colors cross and there is intimacy. We trust you will understand the black and white metaphors at a much deeper level by the end of this course.

Blue Sadness: "I am sad," the little boy reports to his nanny. And what does she say? "Here, here, let's not be negative," or "Tsk, tsk, are you going to grow up to be a crybaby?" or "Don't be silly, you are all right."

What would be the nanny's proper response to ordinary sadness felt by a little boy? Hopefully, the nanny would say, with care, "What have you lost?" which is a question that would be followed by her psychological permission for the child to express the feeling as it naturally comes forth, in keeping with the magnitude or smallness of his loss. The boy may have clear justification for feeling sad.

The next step is important. If a significant person allows the child to feel the feeling, then it will go away after a relatively short time, depending on the depth of pain. The repression of the feeling, however, guarantees that it will not go away if the loss was significant. In other words, the repressed feeling will sink into the unconscious mind and fester there, like an ingrown hair, waiting to come out at some future date. The caregiver would have been a good nanny if she had given him permission to feel the feeling. This does not mean she gets into the habit of giving him special strokes for being a sad-nik (See Rackets). It means that tear ducts are a proper legacy of the body, and if they need to be used, it is okay for them to produce tears.

Unfortunately, nine out of ten times the caregiver is a parent who does not want to be bothered by a child feeling sad. Parents may feel burdened by it, as if they need to do something and "make it well." They may repeat the training given in their childhood and simply hush the child. There are millions of stories, and most of them end with the child being told, in some way, that boys do not cry, to be strong, things will be okay, or some other message that invalidates the feeling response.

Sadness is blue. It is an authentic human expression that is legitimate throughout our lives. But more than that, sadness is necessary. It is necessary because the organism has survived

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

through eons by utilizing its resources. The failure to externally feel true sadness is to invite a psychosomatic reaction that can become a full-blown physical problem. If the person's throat swells to retain the feeling of sadness and "swallows" it, this is a perfect lead-in to further throat problems ranging from colds to conditions requiring surgery.

Just as blue is one of the colors of the rainbow, sadness is one of the necessary feeling components of a human being. It is okay to say aloud, "I am sad, I have lost .. " And it is okay to cry.

Red Anger: Arguments rage in self-help books about whether anger should be expressed. Some books maintain, with angry phrases interestingly enough, that anger is definitely illegitimate. Perfectly mild-mannered books indicate that anger is a necessary human feeling. As you proceed in the course, you will understand that the difficulty stems from the inability to define the function of anger and how it may be expressed authentically, for the world has thousands of poor expressions of anger that begin with repressed scare.

Is anger a legitimate feeling? Yes, though there will be a micro-second of scare preceding it. Anger is appropriate when there has been an offense against either your body or your integrity. While a moment of scare may have sparked the anger, once the process has begun in the body, there needs to be a release. And the nature of anger is to move outward. The voice wants to thrust forth, the arms want to push or swing, the breath wants to exhale with a rush; there needs to be a sound-motion-breathing release of the pressure inside.

Anger is appropriate when you have expressed needs and they are systematically discounted. If you witness a child being abused or see any person or class being mistreated, and you have a sense of justice, anger is a natural reaction. Fill in the gaps here out of your own experience when you have known that your response of anger was as natural as breathing.

Appropriate expression of anger is another matter. Many occasions arise when anger may want to be expressed, but it is not wise in the moment. Then the better part of wisdom is to return later to the honesty of the body and express it in a safe place. Examples of unsafe places might be with your boss if you might be fired, with a spouse who tends to be violent, in a courtroom or

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

other places where protocol does not allow it, or in any setting that does not allow for a safe release. Use your own innate wisdom for healthy release. Recognize the need to express the anger and check out the appropriateness of the time and location.

There are ways to allow some of the feelings to emerge without full expression. Raise your voice and agree with what is said, even as you know it is the tonality that allows the explosion of feeling, or join the other person's anger as a disassociated you (your instructor will explain this further). If the situation is tense because the other person is imploding, lower your voice in such a subtle manner that they explode out their anger, thus clearing the air. That may sound like game-playing. That is not the intention.

What makes children hold in their true anger to begin with? Perhaps the first temper tantrum was met with a pitcher of water. Or maybe the mother would abandon the child anytime there was anger. Perhaps the father beat the child if there was "back-talk." Some children are frightened of loud noises and will cower in a corner rather than express themselves. Others become meek in an identification with the persecuted parent.

The sources are complex. The result, however, is fairly uniform. Often neither males nor females know how to honestly express the emotion of anger. An insult to the body may be answered with a shrug and a departure. An insult to the integrity may be swallowed like food or drink. Those are mistakes.

So, anger is red. We prefer the option of each person owning the scare that precedes the anger so that others are not bullied by the anger. Many an electric moment has been short-circuited by one of the partners having the courage to own the scare that comes first. This is not for cowards--it is for the truly courageous who have the personal power to admit that micro-second of scare in such an open and transparent way that the person with whom you are dealing changes his or her method of operation.

Green Scare: Scare comes when the person is threatened and a question of survival lurks in the background. It is a protective device that has allowed humanity to survive. It remains a

 For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

protective device now, when we are in situations that bring questions of physical or emotional survival.

Frequently, this emotion is tied to the major childhood fear of abandonment, considering our long period of dependency. When people are getting in touch with feelings, the emotion of scare is frequently found to be so foundational that the person is surprised to discover how much scare was there all the time. Basic adapted scare departs as the work of identity is accomplished, particularly as the work of freeing up the emotions as we discuss in chapters three through six is understood. The goal is not to rid the rainbow of green once you have done all your homework. To the contrary. a measure of scare can lead to plans and actions that are important for survival.

Some systems teach that scare is the root emotion of humanity, followed by the recommendation that we learn to live with it as the common lot of human beings. Not so. Scare is a response to several situations including fantasizing a negative future, too many "Don'ts" and not enough "Here's how to...", and actual physical threat. It can also surface when a person mind-reads. Further, the fear of abandonment is ever near.

Scare fades when a person works on their internal organization. Scare is a derived feeling, just as is anger. (This will be discussed in more detail throughout this course.) What, then, is the foundational human feeling?

Yellow Happiness: Once you quell the forces within and come to terms with the unconscious mind, there is a feeling that can be termed variously as contentment, peace, security, wellness—or happiness. This is the residual foundational feeling of humanity which a person returns to once they achieve autonomy. Happiness was there all along, of course. It rises like the sun, granting smiles, appreciation, wonder, laughter, enjoyment, and pleasure. It is just there.

To rhapsodize about the natural state of humanity seems inappropriate here, given the work ahead. It needs to be said, however, that life, finally, is a balance of work, love, play, and appreciation, and each of those can have a foundational element of happiness.

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

This does not mean that yellow is the only color a person feels. How dull that would become! In each life, no matter the level of maturity, a rainbow of feelings will occur constantly. They will occur as people relate to you, and it is only normal for you to have the spectrum of your rainbow filter out to them. This is both a result of events and a desirable portrait of what it means to be human. Still, let it be said: Happiness is foundational.

Orange Excitement: Kids have no difficulty coupling orange and excitement. They go together somehow. Excitement emerges as we anticipate a fun time. Excitement swells when a roller coaster swoops around a curve, when the first robin of spring surprises you with joy, when you fall in love--when you feel, as one child put it, "jumpin' up and down happy."

Unfortunately, excitement is often suspect because it has been linked to sexuality. Some religious sects believe the emotion of excitement must be expunged from believers' bodies. Some evangelists rail against the Devil, who "stirs people up with raw enthusiasm when God would have you be serious and obedient to propriety!" It is a poor theory that had to so enchain its believers that the emotion of excitement is suspect. How sad it is that some people are afraid to enjoy one satisfying "Yipppeeeee!"

Entire cultures also have found the emotion of excitement suspect. Some societies in history had so many norms that a person had to circumspectly curb any enthusiasm lest the charge of witch, revolutionary, seditionist, or hedonist be leveled.

Sexuality and excitement have been also frequently linked in the minds of males. While there is excitement in sexuality, there need not be sexuality in excitement. If Sigmund Freud had understood this, perhaps his theories would have gained far greater acceptance. Instead, he came from such a tight Viennese culture that he connected the two.

Many individuals have made the private decision that excitement is a questionable emotion. But that decision was made as a child, even though it remains in force in the adult.

And yet the bubble of joy keeps rising to the surface. In New York City there is a statue of the dancing Hasid. Clothed in black, face swarthy with the seriousness of his faith, the rabbi’s

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

body may be bent by the weight of the world, but suddenly, for one brief moment, he breaks out in dance. The sculptor has captured that joyous moment. Humanity's dance will win.

Violet Tenderness: To communicate what we mean by tenderness, we often say it is what you feel when you pick up a baby. This feeling is the reward when two people have intimacy, when they can be tender and loving without the terror of abandonment or the fears of vulnerability. Tenderness supersedes the excitement of sexuality because it can become a constant across the years, deepening the relationship, enriching all aspects of a person's life, including sexuality.

Tenderness is a soft feeling emanating from the heart. The voice lowers, tears appear on the lower eyelid, the arms reach out for a hug, and the person feels this is what they have been searching for. The Madonna and Child symbolize this tenderness, and major symbols of all world religions capture the power of this emotion. It ranks as a universal need to have another care about them softly at the beginning of life (lest one die of marasmus), and it ranks as a latent want for the remainder of life.

Robert Browning once wrote, "Having found love, keep love: that is all." The softness of being understood by another and being accepted just for being is so critical. Most lose that within the first two years of life, when the stern daughter of God, Duty, takes over, and we forget the beauty of love as pure grace without any works.

Religious words help identify the power of tenderness. Linking the explanation with religious terminology also shows how SASHET has been dealt with prior to scientific observation. Humans have always had the same emotions at their disposal. It is up to men and women of today to give precision to the search for fulfillment and provide ready maps for others.

What is a rainbow without its arc of violet? Anemic, indeed. Rainbows need to be full--which brings us to the next consideration.

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

Me and My Rainbow

We created a fantasy children's story called *Wobniar's Spectrum*. In it, an old man teaches children that their task in life is to create a full rainbow so its spectrum will beautify the world.

There is much truth in that. Begin a section in your LOG to record the development of your rainbow. Draw a rainbow with the thickness of the spans being how the colors are representative of your life. Are you living without red? Is blue predominant? Or is there just a little violet? The purpose of this exercise is not for you to get even more blue and play "poor me." It is to give you a challenge, a goal for what you want in life - balancing of all the colors of the rainbow.

It may take you time to accomplish that, but the journey is worth it because then your spectrum will be beautiful. You may not yet have found a partner with whom you can have “violet” times that lead into the sunset of life with the two of you holding hands. Do not sit and wait for your soulmate to come, spending your time wishing about "someday over the rainbow." Start getting your life together and begin your search. In a world teeming with people, there are a good million who could join with your rainbow, creating pure light. Your exercise in the LOG sets the goal and the outcome of not only identity but also identity in relationship.

We have seen, time and again, that when people work on their identity and get their rainbows in order, things begin to happen. Rainbow people search each other out.

IV.

The Feeling Polarities

Changing the metaphor a bit, the feelings work in tandem. Each feeling has another feeling at the end of a seesaw. Anger works opposite tenderness, scare works opposite excitement, and sadness works opposite happiness. This can mean that people frequently hide tenderness by acting angry. It is also easier to get angry at someone you really love.

Rev. 3b For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

Scare and excitement are felt in similar places in the body. The two are frequently confused. Scare can be mistaken for excitement. Someone who has been motivated out of scare can learn that excitement is just as powerful a motivator.

Happiness and sadness work in tandem because the expression of one disallows the expression of the other. When you learn about Rackets later and can observe when someone comes on with a Poor-Me Sad Racket, note how that person's hook is to get someone to take the polarity and cheer them up. The rescuer who tries to cheer the person walks away feeling down and the poor-me player is secretly cheered.

Part of your journal recordings may fall along the lines of seeing how you are "playing the polarities" with your own emotions. Remember that balance is the goal. If you have ever been the lighter kid who is skyward on the seesaw while the other person just sits there, you know that is no fun.

V.

Implosions and Explosions

From physics comes the term implosion as the antithesis of explosion. Nuclear physicists' challenge was to design the atomic bomb so that proper detonation would take place when nuclear fuel was squeezed inwardly from all sides at once. We borrow those terms to mean that holding in feelings—implosion--is deadly and can lead to greater disasters than what would normally occur by letting them out, with a delayed action when the detonation occurs later at an inappropriate moment on an inappropriate person.

Imagine that as a child you were furious at your father but held it in day after day after year after decade. It never came out, and here you are, 30 years old, married, responsible for two babies, and your husband goes out with the boys. You may continue to smile and implode. Internally, however, the fuel would begin to corrode your love affair and you would eventually transfer your anger at your father toward your husband. That is implosion.

Implosion simply means you swallow down your feelings, deny them, and refuse to express them as they were intended to be expressed.

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

Explosion is quite simple also. It means that you express your sadness by words or by crying, express your anger with words or by "blowing up" (appropriately), express your scare by words or shivering, express your happiness by smiling, laughing, and in words, express your excitement by jumping up and down and saying appropriate words, and express your tenderness in soft words and warm expressions. It simply means being a natural, normal human.

The words implosion and explosion will make more sense as the seminars proceed. It is important to follow the original explanation by expanding on the concept: The proper expression of feelings allows bodily movement, sound, and full breathing. If you are ever blocked in expression, check for which of the three you have omitted: sound, movement, or breathing. Even when you use visualization to solve internal riddles, it is a good idea to include those three steps in the resolution stage.

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

STUDY GUIDE

IDENTITY TRAINING SEMINARS

Introduction and Lesson One

These seminars rank as difficult for three reasons: one, you are being asked to learn a great deal of intellectual data; two, you are being asked to make and verify observations; and three, you are being asked to internalize the material. These study guides are meant to assist in those three objectives.

Most people find learning psychological material a bit scary. At the beginning of World War II, Franklin Delano Roosevelt made that wonderful speech to the American public declaring, "There is nothing to fear but fear itself." He meant that we had the capacity to accomplish the necessary tasks and there was no need to be immobilized by fear. There was simply a job to be done. That is the attitude we recommend you adopt in approaching Identity Training.

We hope you can feel excitement as you engage with this marvelous opportunity to learn about yourself and gain insights for personal freedom.

Study Guide: Introduction

1. Write a paragraph from memory that contrasts the left hemisphere with the right hemisphere of the brain.. Identify three characteristics of each hemisphere.
2. Write specific examples of behavior that would indicate a person is working out of the left hemisphere.
3. Write down any vocations you can think of that might indicate a person is working out of the left hemisphere.
4. List specific examples of behavior that would indicate a person is working out of the right hemisphere.
5. Write down vocations that might predominantly be utilizing the right hemisphere.

Rev. 3b For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

6. Write a paragraph to show understanding of the basic design of Identity Training Seminars. Include notes on Identity and Identity-in-Relationship.

7. Memorize the acronym SASHET and be able to automatically say Sad-Angry-Scared-Happy-Excited-Tender when someone asks the meaning of the term SASHET.

8. Write a sentence in the LOG on each of the SASHET feelings. The sentences may be brief. Use the form "I was ---." For example, "I was sad at age 12 when my dog died."

Study Guide:

Lesson One

1. Empiricism means relying on observation, gathering data, and testing it. Write a paragraph explaining why you think that approach is positive, negative, or questionable. As these are your subjective thoughts, this paragraph is only for clarifying your views.

2. As in the Introduction, be able to recite the feelings behind the acronym SASHET when called upon.

3. What does the word *psychology* literally mean? Record it in your LOG. What has the word *soul* meant to you historically?

4. What is the Golden Question that can provide years of learning? Record this also.

5. What is the way to understand the Unconscious Mind? How is SASHET the Royal Way? Write a paragraph, in your own words, on these two questions.

6. Emotional honesty is a prerequisite for self-understanding. Emotional honesty means the search for a given SASHET feeling prior to going into an automatic behavior pattern. It also means the willingness to ask new questions and listen to new answers, knowing that your separate identity will be respected and you can check out all observations on your own. Write down what you feel (SASHET) on this subject of emotional honesty.

7. In your LOG, compose a paragraph on how journals have been historically misused.

8. Write a confessional paragraph on each of the three permissions. For example, "I don't like to be nosey and ask questions." "I have my own way of doing things and have never asked internal psychological questions."

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

9. Write five thinking statements that mask feeling statements. For example: "I feel like that building is going to be an eyesore when completed." "I feel that she is pushing me."

10. Compose a paragraph on what your mother taught you about the emotion of sadness.

11. Compose a paragraph on what your dad taught you about anger.

12. Compose a paragraph on how you were really scared one time.

13. Compose a paragraph on a happy summertime experience from childhood.

14. Write a paragraph about an exciting adventure you experienced.

15. Construct a paragraph about any scares you might have about being tender. Frequently, students use the term "vulnerable" when writing on this subject.

16. Anger is legitimate when there is an offense to body or soul (one's integrity). List other occasions when anger might be appropriate.

17. Sadness has to do with loss. Think of something you miss from long ago. Write about it briefly. Then think how you might return something like that to your life. Follow the form, "What I might do to get that back would be to... "Compose a paragraph on how you think happiness might be the foundational human feeling. Put this in your own words.

18. Feeling polarities:

    a. State an occasion when you were scared when the situation really called for excitement.

    b. Give an illustration of how you have talked to someone who was sad and tried to cheer them up with happiness.

    c. Describe a time when you felt very tender but came across with high-voiced anger.

19. Define, in your own words, what *implosion* and *explosion* mean in terms of feelings.

Rev. 3b For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

KEY TERMS

in Introduction and Lesson One

Unconscious Mind

Identity -------- Traumas

Parenting -------- Permissions

Identity-in-Relationship -------- Observation

Access -------- Introspection

Right Hemisphere -------- Symbiosis

Left Hemisphere -------- Polarities

SASHET -------- Empiricism

Implosions and Explosions

Rev. 3b For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org