

EXTRO.

INTROSPECTION

NEUTRASPECTION

EXTROSPECTION ACTION DYNAMICS™

2nd edition (revised)

The Power of *Practical Compassion in ACTION:*

- Make desires and values *work together, not against each other!*
- Enhance success in Health, Wealth and Romance *while maintaining compassionate ethical standards!*
- Practical solutions to addressing social issues, human rights and broad-based prosperity
- Enjoy cheerful, compassionate feelings of goodwill towards others — *without getting taken advantage of!*

Extro•Dynamics™ is a well-rounded, balanced lifestyle that really works!

DOUGLAS DUNN

author of *Dazhan*

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Douglas Dunn

Word Wizards® ESCONDIDO, CALIFORNIA

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Extro • Dynamics™ is a trademark of Douglas Dunn for lectures, seminars and educational programs.

Also by Douglas Dunn:

Dazhan®: a model for *how to* implement effective personal values and relationship skills using a combination of fiction and non-fiction in a fantasy-adventure setting along with non-fiction commentary and analysis

Comments made prior to the original 1995 first edition:

Continue to use to the fullest your beautiful gift of writing ... and you will be spreading the fragrance of His Love and His Peace all around you and wherever your book is read.

- **Mother Teresa**, (1910-1997)
Nobel Laureate — 1979 Peace Prize
From a letter to the author dated October 5, 1991

Not since Norman Vincent Peale's landmark book, *The Power of Positive Thinking*, has an author more clearly and simply outlined the practical pathway to balanced living. Please listen to Doug Dunn. He is a powerful voice of reason in a world desperately in need of principled thinking.

- **Bob Basso, Ph.D.**
Motivational Speaker and author of numerous books on business management and personal development,
Los Angeles, California

So many of us today feel fearful, powerless and confused by the tremendous challenges that confront us from our out-of-control society. Doug Dunn gives us a roadmap through this minefield. There is more than one path that can lead us to happiness and fulfillment, but they all share common basic principles. Some of these key principles are to be found in Doug's "amazing four-step secret for having it all."

- **Harold Kutler**
Executive Director — Brother Benno Foundation,
Oceanside, California (Soup kitchen/homeless shelter)

After 22 years of consciously working on myself to be non-judgmental and to love others unconditionally, I think *Extro • Dynamics* has given me the tools and the steps to get closer to my goal.

- **Dixie Bales**
Volunteer Coordinator — Brother Benno Foundation,
Oceanside, California (Soup kitchen/homeless shelter)

A carefully-constructed, well-organized plan for self, community and world improvement. Based on the interplay of self and society ... a sense of balance. A move away from the human potential over-preoccupation with self, yet dealing with human potential as a way of contributing to the general good. A way of being part of the solution rather than part of the problem. This is a hopeful book.

- **Rev. Carol Hilton**
Palomar Unitarian Universalist Fellowship,
Vista, California

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I salute the philosophers, scientists, psychologists, counselors, religious leaders, mystics and social scientists from ancient times to the modern era, in all parts of the world, who have laid foundations of spirit and mind and heart that have inspired me to explore new directions. Many are acknowledged specifically at appropriate points throughout the book. Others have contributed to a general background of knowledge and culture that is less specifically identifiable. All are deeply appreciated. It is my hope that this work, too, will provide seed ideas from which others will go even further in offering practical guidelines to bring people together.

Special thanks to my wife, Thelma, and my daughter, JoAnn, for encouragement, support and specific ideas and suggestions for improving the presentation of this message. These two wonderful women, in very different ways, have provided me with excellent examples for success in implementing these values. Appreciation

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Introduction

Making money? Success in love and romance? Health and longevity? Solving social and economic problems? Achieving meaningful personal values and personal satisfaction?

That's a tall order for one small book.

If it seems that we're trying to tackle too many different subjects at once, keep in mind that we're looking at the big picture. We're looking at the ways our desires, goals and values are interconnected. While many believe that personal success and ethical values are in conflict with each other, at great cost to themselves and to society, we will show how practical values of compassionate goodwill can enhance rather than detract from other goals.

And then there is the interplay between our individual lives and our roles as social beings. Some species of creatures are solitary — they hunt or forage and live mostly as individuals or in mating pairs. Other species are highly social, and hunt or forage in flocks, herds or packs. Human beings are all of the above.

Human beings are complex individuals, with multiple goals, desires and values that sometimes seem to pull in differing directions. But we are not just individuals. We are also members of social groups — families, communities and nations. We have many elements that need to be integrated and balanced in order to achieve deep personal satisfaction, contentment and the real peace of true, lasting happiness.

Have you ever noticed how some people work very hard to try to pull together all the different elements in their lives? They want to enjoy successful careers, raise their kids with good skills and values, enjoy hobbies and special interests, participate in community affairs, develop healthy lifestyle habits with an exercise program and good dietary habits, find love and romance that doesn't go stale, and still find some time to relax and just enjoy some semblance of a social life, all while trying to conform with the moral and ethical values they believe in. They frantically try to juggle their schedules or find shortcuts to success in an increasing frustrating and futile attempt to "do it all." Other people just say, "Why bother?" and just give up.

To those who try the hardest to find romantic love, or financial security, or health, or to live a lifestyle of compassion and goodwill for your fellow humans, I would ask, have you found success in your goals? Are you rich? Are you satisfied in romance? Have you found health and physical well-being? Are you compassionate? *Have you found what you are looking for?*

We force our goals and desires to compete against each other, instead of reinforcing each other. It's tough out there! In the hectic pace of daily survival, we spend so much effort trying to achieve health, wealth and love that we just don't have time for "compassion" or "values."

Yet some people *are successful* in blending the seemingly unrelated demands in their lives into a balanced and harmonious lifestyle. Ironically, these are the people who seem to glide through life with little effort, attracting money, possessions, romance or good health as if they had a special magnet. How do they *achieve more with less effort? Why is it so easy for some people, while most of us struggle so hard, with so little to show for our efforts?*

Those who learn to attract success easily are often not conscious of what that they do that makes them so successful. Somewhere along the line they picked up the attributes of success, which they follow without conscious effort. Some people grew up with "natural gifts" of business acumen or romantic prowess or a natural tendency toward good health. Others, who feel deep compassion, grew up in nurturing, loving environments where they naturally

acquired the joyful feelings of compassion. If you ask them what they do that's different than the rest of us, they will often shrug their shoulders and say they "just grew up that way."

So what about the rest of us? If we didn't "just grow up that way," then is there no hope for us?

Practical skills and values

We want to examine the ways in which successful people are able to link important goals, so that effort in one area promotes success in all areas, instead of trying to make each area work separately and often with contradictory and frustrating results. We need to be able to "push one button" that does several things at once. We can only do this if our goals, desires and successful implementation of the highest possible real values are aligned in a practical balance that brings harmony to these separate areas of our lives and allows us to manage them with greater ease.

The *power of practical compassion in action* is more than just a "feel good" message of love and peace. It is love, and it is peace and it does bring contentment, joy and happiness — good feelings. But it is so much more. It is the power of direct but compassionate *action* by which Gandhi brought down the British Empire, the greatest empire the world had ever known. It was how Martin Luther King Jr. and Nelson Mandela brought down centuries-old systems of institutionalized racial injustice. And it was how the families and survivors of the massacre at Mother Emanuel AME Church in Charleston, South Carolina, brought down a symbol of hate that others had tried to lower for 54 years, by repaying hatred and violence with love and forgiveness that softened long-hardened hearts. This same power can improve every aspect of our personal, social and productive lives. The *power of practical compassion in action* not only brings personal contentment, happiness, joy and serenity, it also makes our lives better and more successful as it brings goals, values and desires into harmony with each other instead of working against each other.

And the same principle of *practical compassion in action* that, at the level of public policy, can bring down empires and undo centuries of institutionalized oppression can also, at the level of individual private lives, reverse negative energy, heal emotional

suffering, create a harmonious environment of compassionate joy, and bring values and goals into harmony with success objectives.

This book provides an underlying foundation of *practical* skills and values, with specific examples for applying them to our wide range of needs and desires. You **CAN *have it all!*** And it's *easier than you think!*

Using Extro • Dynamics™

The first half of this book is organized into three sections:

1. Underlying concepts — *why* Extro • Dynamics works the way it does — letting our desires and values reinforce each other and work together instead of against each other;
2. Specific guidelines to interpersonal interactions — *what* Extro • Dynamics is;
3. Implementing Extro • Dynamics in *your* lifestyle — *how* to make it work in a variety of situations and interactions.

Three additional sections show how to apply these lifestyle guidelines to the issues and problems that affect our daily lives:

1. **Personal issues:** using Extro • Dynamics to enhance your opportunities for achieving personal goals of financial success, romantic love and a long and healthy life.
2. **Public policy issues:** applying Extro • Dynamics to community issues, to prevent and solve social and economic problems. Families, communities and nations are made up of individuals, and the same principles that work at an individual level can be adapted and applied at levels of social interaction.
3. **How to teach *practical*** values of compassionate, joyful success to others — both children and adults.

By understanding the practical skills and values of Extro • Dynamics, **you can achieve personal happiness and contentment, and improve your prospects for success in personal and community goals.** This book shows you how to do it — how to bring the different parts of your life together in harmonious balance.

Material is Progressive — *Read in Sequence!*

In using this book, you may find it tempting to skip past the underlying material in the early chapters because you are eager to read about techniques for increasing health, wealth or romance. Please note that the material in this book is sequentially progressive, and that those later chapters refer to basic skills and techniques presented earlier. If you have not mastered preliminary information, then it will not be possible to understand or implement more advanced techniques.

This book is *not* a “how to” book for making money, a handbook for improving romantic techniques or a manual of physical fitness. This book does touch on each of those subjects, and offers very specific suggestions for how to bring practical implementation of the highest values into harmony with these desires for improvement in each of these areas, the real point of this book *is* to present a balanced lifestyle program based on practical values of compassionate goodwill in a practical, realistic way, and show how these values contribute to achieving success in other areas instead of working against them as so many people tragically believe.

More important, it is not just about pretending to have these values or mastering the appearance of these values. It is about how to actually cultivate feelings of universal compassion and goodwill even when — *especially when!* — you don’t feel like it. This book presents realistic strategies for living by practical values in real-life situations, even difficult situations. Others have found these techniques to be valuable in daily interactions, social situations, interpersonal interactions in the work place and, yes, even under challenging conditions. Often such techniques can prevent difficult situations or provide the means for healing from them, for yourself and for those who make them difficult.

Let us travel the path of understanding *practical* skills and values that link the many dimensions of our potentials for enjoying personal success, and how these factors can work in harmony to reinforce each other rather than compete for our limited energy resources. Let us go beyond theories and ideas to develop a specific lifestyle model that will work in *your* daily pattern of interpersonal interactions.

To Be Happy

Financial security, romantic love and a long, healthy life are specific forms of the same common denominator — the desire to be happy.

In our search for the underlying links that join these goals that seem to be separate, we must first understand the nature of happiness and how human beings achieve it. We can then apply our general findings to specific secondary goals, such as health, wealth and love in a program of lifestyle guidelines that will enable us to achieve these forms of happiness, as well as many others beyond what we have even imagined.

1

Seek and You Might *Not* Find

In the movie *Man Friday*, about Robinson Crusoe, with Richard Roundtree and Peter O'Toole, the "civilized" Crusoe (O'Toole) is determined to teach proper culture to the primitive savage, Friday (Roundtree). Crusoe decides to teach the value of competition by running a "race" to "see who is the *winner*."

"Winner?" responds Friday with a puzzled expression.

"The best runner," answers Crusoe.

"The fastest runner?"

"The important thing is not whether you win or lose ... The important thing is *how* you play. The important thing is *how* you run."

Crusoe gives the signal and the race is on!

Crusoe strains with full determination, reaching deep into his aging body for every ounce of strength and speed he can muster. He runs hard, sweating and breathing with deep, heaving sighs.

Friday, young and strong, runs with high-stepping, graceful pleasure — not as fast, but a celebration of physical joy.

Gasping for breath, Crusoe stumbles across the finish line first and collapses on the sandy beach. Friday follows joyously, squatting alongside the Englishman.

Crusoe responds with angry disgust. "You *let* me win! You weren't *trying*!"

“*You* won?” Friday is shocked!

“I got here first.”

“But you said ‘the important thing is *how* you run.’ I ran very beautifully. I enjoyed every step along the sand. You did not seem to enjoy the running. Your body was jerking and unhappy.”

Crusoe decides that perhaps Friday is too primitive to grasp such advanced notions as “competition.” “Forget what I said before,” he scowls. “The important thing is to *win!*”

As members of the human race, each of us wants to *win!* Like Robinson Crusoe, however, we often are not sure exactly what that means. On the road to becoming “winners,” we encounter many paradoxes and seeming contradictions.

Friday is able to enjoy the energy of his body in motion, surrounded by a beautiful, natural setting. Crusoe wins his race. But, in considering his pain and exhaustion we might ask, “What, exactly, did he win?”

Humans want to enjoy financial security, romantic love and a long and healthy life. We want to be happy! It is normal and desirable that we should try to make our experiences pleasant.

Many who work very hard to find happiness never gain the riches, romance, or physical well-being they seek. Such people come to believe that “if you don’t take care of your own self first, no one else is going to do it for you.” The more they stumble, the more they exert themselves. The emphasis is on “me, me, me” and to Hell with anyone else. They would suggest that we treat the people around us nicely and pleasantly *if it’s to our advantage to do so*, and ruthlessly and cruelly if *that* is most advantageous. Their operative slogans are, “Looking out for #1” and “Winning Through Intimidation,” titles of books written by Robert Ringer in the 1970’s that set the tone for the “me-first” 1980’s [Ringer, 1973 and 1977].

What is the legacy of this rampant “me-first”-ism? What I see in looking around the world is:

1. Increased willingness to be openly selfish, disregarding the needs and feelings of other people.

Seek and You Might *Not* Find

2. An increase in crime, especially crimes of violence.
3. Increased fear, and increased individual alienation.
4. A decrease in personal concern and the quality of service provided by craftsmen. Do you call your TV repair person, auto repair person, plumber, lawyer, or insurance agent with complete confidence that they *really care* about earning an honest day's pay in return for *solving your problem*? While there are many refreshing exceptions, too often they want to charge as much as they can for doing as little as possible.
5. An over-all retreat from concern with the general welfare of other people, or in trying to improve society as a whole.

For all our efforts in trying to *make ourselves happy*, I would ask *are we happy*?

Is life in our greedy, “get rich quick,” twentieth-century technocracy really any more pleasant or happy than, say, in pre-Western Samoa or Hawaii?

With all our “labor-saving” gadgets, most of us are working harder than ever, while a small leisure class is bored silly and still can't always find the key to real happiness.

We have developed more fantastic inventions; we can perform more unbelievable miracles; we can think more profound thoughts and discuss more involved questions than the great minds of yesteryear would have dreamed about even in fantasy. We have also developed more fantastic problems, performed more unbelievable destruction, and ended up with more ulcers, headaches, and tension than the most sadistic minds of old could have imagined.

What went wrong? Where is the fallacy in saying that if you want to be happy, go make yourself happy?

By the time the 1990's rolled around, even Robert Ringer, the “#1 Intimidator,” had recognized the failure of pure greed to produce happiness. His latest writings included such topics as morality, interpersonal relations skills and even a discussion of the importance of compassion for others [Ringer, 1990].

We have all seen many examples of those who lead shallow, empty lives despite great financial wealth or fame or glamour — such as Leona Helmsley, Zsa Zsa Gabor, Jim and Tammy Bakker,

Ferdinand and Imelda Marcos, and many other real-life examples — that it has almost become a cliché that wealth is a cause of misery (rather than a valued resource squandered by those who do not understand the real nature and origin of happiness). Such people seem to have everything, yet suffer lives of painful unhappiness, stress, tension, escape from reality, and sometimes even suicide.

In the movie *Wall Street*, the character played by Michael Douglas boldly states that, “Greed is good ... greed works!” Of course, he ends up in jail (followed soon afterward in real-life by Wall-Streeters Ivan Boesky, Michael Milken and Charles Keating under amazingly similar conditions). They are wrong. Greed is not good; it doesn’t work — and we’re going to show you *why* it doesn’t work, along with a clear alternative that *does*.

On the other hand, there are also those who are very poor or who willingly sacrifice great wealth yet still find great happiness and contentment. Since there are also happy rich people, and miserable poor people, material wealth does not seem to be the determining factor.

The Failure of Selfishness

A “me-first” strategy doesn’t understand the *nature* of happiness. If we want to go out and get something, we should at least know what it is!

Matter and Energy — Two Dimensions: To understand happiness (and how to get it) we must understand how the different elements of our world interact.

Planet Earth is just a great big rock, whirling through space. By itself, it is hard and cold and lifeless. It is made up of sand and water and chemicals of many kinds. The rocks, elements, and molecules of Earth and beyond represent a dimension of **things**; of *matter*. This physical dimension exists independently — with no wants, no needs, and no feelings.

If I take a rock and smash it into a thousand pieces, it doesn’t care. It has no fear or pain, because it has no feelings. It has no consciousness or awareness, even of its own existence. It’s just there. It’s just a thing.

Seek and You Might *Not* Find

Physical objects exist unchangingly, unless acted upon by some external force. They initiate no activity of their own. If I set the rock on my desk, *and nothing acts to change it or move it*, how long will it stay there? Forever! It doesn't need food, water or air. As external forces such as heat or erosion act upon it, its form or position may change, but the *matter* — the *thing itself* — will remain indefinitely. It does not need nor want nor feel any thing.

Physical objects are tangible in nature. You can chase, catch, touch and hold them. You can put them under a microscope and examine them, or use instruments to measure them.

But there is another dimension in nature. There are little pockets of feeling and thought within the minds of conscious beings, which break up the emptiness of the physical dimension. This is the dimension of **consciousness**; of mental and emotional *energy*. This is a dimension of feeling and awareness.¹

Consciousness is *not* physical. You *can't* just reach out and grab some for yourself, or chase it like a baseball or Frisbee. You can't hold it or measure it like a tangible object. As Nathaniel Hawthorne is quoted as saying: "Happiness is like a butterfly which, when pursued, is just beyond your grasp, but, if you will sit down quietly, may alight upon you."

While the direct pursuit of one's own happiness may be counterproductive, this does not mean that we cannot set in motion the conditions out of which it naturally arises — if we understand them. Thus it is our goal to understand not merely what happiness is *not*, but more importantly what it is and what conditions lead to it, and how happiness and values can be made to work together.

Unlike physical matter, the energy of consciousness is not static. If I take a four-year-old child, active and restless, and tell her to sit in the corner, and leave her unsupervised, how long will she stay there? Ooops! There she goes! Why does she run off? She

¹It is not claimed here that "consciousness" is unique to humans. It is almost certain that animals such as monkeys, apes, dolphins, dogs and cats have some form of consciousness. It may also be true of birds, other mammals and "lower" vertebrates. What about insects? Plants? One-celled animals? To whatever extent animal consciousness exists, the same principles would apply; however, I do not presume to determine the cut-off point, focusing only on *human* consciousness.

gets *bored!* Unlike the rock, the *energy* of consciousness *does* have feelings and desires and *does* initiate spontaneous activity. It never stops. Even in sleep, the mind remains active. If consciousness stops, it dies. Feelings — *E-motion* — are “**E**nergy” in “**motion**.”

Another characteristic of consciousness is that it does not exist independently. If I chain the little girl to the corner so she *can't* run away, and leave her there with no food or water, how long would she stay there? Just thinking about it is awful, because it is so contrary to the nature of consciousness. But it wouldn't be harmful or cruel to a *rock*. Consciousness *does* depend on the surrounding environment for the sustenance of its physical needs.¹

To summarize the distinctions between physical objects and processes of consciousness or feelings:

Objects / Things	Feelings / Consciousness
<ul style="list-style-type: none">• Physical / Tangible (matter) [can chase + catch]• Exists independently• Inactive — “remains at rest”• No feelings or awareness	<ul style="list-style-type: none">• Process of energy / not tangible [can't hold or touch]• Depends on environment to exist• Active, ongoing — if stops, dies• All Feelings/Awareness/Consc.

If you look out at the world, you can see how these two dimensions fit together:

Wherever you are, look around. Visualize consciousness as being represented by light, and matter as being represented by darkness. Wherever you see buildings, furniture, or cement, imagine a dark “nothing” (no feelings or consciousness). Wherever

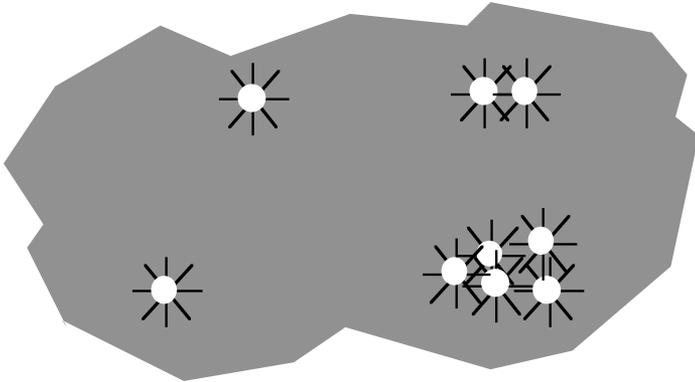
¹This characterization of the difference between matter and consciousness might be construed as being in conflict with the excellent technical and theoretical discussion of consciousness by Daniel C. Dennett, in his 1991 book, *Consciousness Explained*. Dennett argues against concepts of “dualism” (as proposed by the French philosopher Renes Decartes — “I think, therefore I am”) that separate the experience of consciousness from the biology of a *physical* brain (pp. 33-39; 106). Extro • Dynamics does not seek to analyze matter or consciousness literally in terms of physics or biology. Even Dennett acknowledges that, for practical purposes, human beings perceive a *functional* distinction between the physical brain and the process of consciousness which would apply whether a true dualism exists or if the mind-body difference is merely a functional perception (pp. 126-138); it is this day-to-day reality of perception which is addressed here.

Seek and You Might *Not* Find

you see cars or trees, imagine a dark nothing. If you see the sun, or illuminated light bulbs, still imagine them as empty dark spots, to represent their lack of consciousness.

By now, most of the surrounding view should have gone dark. However, floating within the darkness, wherever you see the minds of Living Beings, are scattered little dots of light. Only within the minds of sentient beings does “meaning” or “awareness” exist.

As you can see, these little pockets of feeling and experience are sparsely scattered, and are only a small part of the universe. Even if you are at a crowded stadium watching a football game, the thousands of spectators in the crowd are dwarfed by the huge structure of granite, steel, glass and lights, as well as the surrounding earth and its atmosphere.



The vast, non-feeling dimension of Physical Objects encompasses the little “lights” of Consciousness, which exist within the surrounding environment.

The dimension of consciousness has developed tools for operating within a surrounding physical environment that is neither hospitable nor hostile. The “mind” doesn’t just float around in space by itself. Consciousness is housed in a physical shell, a body, physical in nature, but controlled by consciousness. This body has sense organs that gather information from the environment and transmit it to the mind where it is processed as non-physical perceptions of experience to be interpreted and evaluated. This body also has arms and legs and other goodies, capable of acting upon the physical environment to do what it wants.

The dimension of consciousness must operate within its surrounding physical dimension, on which it depends for stimulation and sustenance. Consciousness is an active, ongoing *process*. It is energy. It is in motion. A Living Being *must interact with its environment*.

The environment, however, doesn't care. It won't come to the consciousness for interaction or to offer sustenance. In order to enjoy this interaction, the consciousness must **go to the environment** — it must **reach away from itself** to find the stimulation and sustenance that it needs.

This happiness we seek is within that dimension of *energy* — a *process of emotion*. It doesn't operate like a *physical object*. The big mistake the “me-firsters” make is in trying to chase and catch happiness directly, the same as they would go out and “get” a thing or object.

In trying to “make themselves happy,” the “me-firsters” make two important mistakes in failing to recognize that:

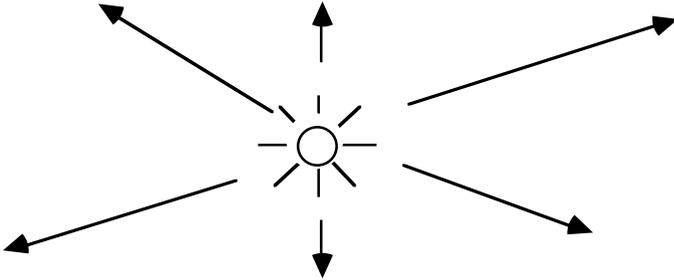
1. Happiness is an active process of energy, not a static object. You can't just reach out and grab it or catch it *by direct pursuit* like a baseball or a Frisbee.
2. The consciousness must reach *away* from itself, into the surrounding environment on which it depends for stimulation and sustenance. When people focus *toward* themselves, trying to make themselves happy, their attention is in exactly the wrong direction.

Our desire for happiness can only be fulfilled through the *process* that results from the interaction between the separate elements of matter (objects and things) and energy (as feelings or consciousness).

We need to *reach away from self*. When our primary focus of attention is towards our own selves — as the “me-firsters” would have us do — we are headed in the wrong direction. The more we try to make ourselves happy by direct pursuit, the more we deny the very process of consciousness that requires us to *interact with the surrounding environment*.

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Some attention to care of one's self is necessary, and there is some happiness in a reflective enjoyment of Self. But a *predominance* of self-preoccupation causes pressure, tension, and frustration instead of happiness.



Little "lights" of consciousness must reach out to the surrounding environment to find the stimulation and sustenance they need

All unhappiness can be traced to direct preoccupation with one's own Self, whether voluntary or not. For example: Physical pain causes unhappiness because it forces attention to the Self; Worry, fear, or over-sensitivity to petty criticism are all unpleasant feelings rooted in self-directed concern.

In the movie *Hook*, Peter Banning (the grown-up Peter Pan), played by Robin Williams, was a successful lawyer who had achieved great wealth. But he could not find contentment and real happiness until he tossed away his mobile phone and reached beyond himself to embrace the people and adventures from the surrounding environment.

The Rolling Stones sang, "I can't get no satisfaction ... but I try." perhaps that line should be changed to, "I can't get no satisfaction ... *because* I try."

Legendary naturalist John Muir lived simply, hiking through the mountains of his beloved Yosemite Valley. Muir addressed in his own down-to-earth way, the paradox of trying to satisfy oneself with material riches, by comparing himself to one of the well-known wealthy railroad tycoons of his era. As recounted in the editor's introduction to his book, "During the Harriman Expedition to Alaska in 1899, someone mentioned the great wealth of the sponsor, the railroad magnate E. H. Harriman. Muir replied,

‘Why, I am richer than Harriman. I have all the money I want and he hasn’t.’ ” [Muir, editor’s introduction, p. xvi].

As we will show later in more detail, this is not to negate or deny the importance of self, or to focus our energies in an exclusively “outward” direction. Reaching “away from self-preoccupation” is not a denial of self, but blending and sharing the experience of self with the stimulation and resources that it needs from the surrounding environment. In reality, an obsession with self distorts true self interest needs.

Consciousness is a *process*. Happiness is a journey, not a destination. Some people may think, “When I get a new (car / house / job) then I’ll be happy.” But when they get it, the novelty soon wears off and becomes routine. To be happy, they must keep *active* and move on to the next thing. People with a lot of money who seek this direct pursuit of happiness become frustrated with their inability to keep up with the insatiability of a self-directed focus. There is never enough to satisfy the continuous gulf between expectation and disillusionment.

The Paradox of Happiness

This is the “Paradox of Happiness”: Those who try hardest to make themselves happy are the least successful, while happiness seems to fall almost accidentally on those who are too involved with other things to worry about it.

The late Dr. Leo Buscaglia, long-time professor of education at the University of Southern California, who for many years taught an innovative course on “Love,” has written enthusiastically about the joy of living. He relates a story about this phenomenon that occurred when he was a teenager. Two weeks before Christmas the largest present he had ever seen was put under the Christmas tree, with *his* name on it! For two weeks, his mind ran wild with imaginings far beyond reality, trying to envision what could be inside such a box. Finally Christmas came, and the moment he had been anticipating arrived. He writes, “Even as I was opening it, I remember experiencing a vague sense of disappointment — the Great Mystery was about to end and I would no longer be able to engage in my soaring dreams.” The gift was a beautiful handmade

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desk from his Uncle Louie — a truly lovely and much-needed gift. “But by this time nothing of this world could have satisfied my expectations. I can’t imagine what I had expected. Still, in that disappointment was a lesson that would last a lifetime.” [Buscaglia, 1986] It is ironic that, for many people, Christmas — which is supposed to be the happiest time of the year — is filled with the greatest sadness and disappointments, because the heightened expectations of self-preoccupation lead to disillusionment.

The paradox in our experience of happiness is similar to the paradox in how we perceive the passing of time: when we are inactive or bored, time seems to pass slowly, and intervals of time seem long; but, in looking back later, these intervals seem short because they provide few memories (little activity). On the other hand, when we are busy and active, the actual passage of time seems to move quickly; but, when we look back later, seems long — filled with many memories (much activity). It only seems contradictory or paradoxical if we look at it as though it were a *physical object* rather than the *process of energy* that it really is.

Resolution of this “paradox” comes from reversing the self-directed focus, using natural processes of consciousness that are capable of flowing *away from self* — seeking happiness as a process of energy rather than as an object or thing.

This is not to say that we remain focused in an “outward” perspective, or that we live our lives directed externally. All consciousness must still be experienced within the self. It is a process of *interaction*. Sources of stimulation or sustenance are found outside, but are brought from the outside to within the consciousness, where experience actually occurs.

This can be compared to the way a television set works:

You can go out and buy the finest, most expensive, most technologically advanced TV available, and bring it home and set it up in your living room. You can look at the set, and the fine craftsmanship of the cabinet, and appreciate the technological wonder it represents.

But admiring the set is not why we buy a TV. The real use of a TV is to *turn it on* and set in motion a *process* of electrical energy.

Colors, sounds, and images appear on the screen! Where do they come from? If you take the top or sides off the box, you don't see little people running around inside, singing, dancing, or having adventures in faraway lands. The scenes, people and actions are brought from all around the world, from *outside the TV*, and crystallized into focus within the little mechanical box!

The TV is driven by electricity. The flow of electrons, like the flow of consciousness, is *energy*, requiring a continuous, active power source. If the energy stops, so does the TV. The stimulation that the TV “seeks” is the compilation of signals, encoded with information or entertainment, originating from outside the set, whether from a transmitter far away or the videotape of a nearby VCR.

But what if you push the “on” button and nothing happens? Before a TV set can begin to operate, it must be in good mechanical repair. It must be well maintained. Thus, as a pre-requisite to any real use of the set, certain attention must be given to the set itself.

In much the same way, the individual Self is valuable for its own sake, and affords some extent of pleasure in its own right: reflective or introspective feelings, pride in achievement, or pleasant memories. Similarly, in developing positive experiences (happiness) within the Self, certain *individual* needs must be taken care of. A good self-attitude is important; an understanding of one's self lets a person experience and understand the inherent value represented in their own consciousness; skills and talents should be developed, so that no matter what “channel” the “set” is tuned to, the individual can function effectively — with *genuine* self-esteem¹. But the active, ongoing process of consciousness cannot be maximized in that kind of activity alone. Self-preoccupation,

¹Some have ridiculed the idea of “self-esteem,” seeking to portray it as a simplistic “feel-good” diversion from serious issues. Serious researchers universally agree that genuine self-esteem is essential for the development of other skills and values, but must be differentiated from flattery, its cheap, frivolous impostor whose phoniness is easily recognized and makes others feel degraded, if that is all they are worth. In contrast, authentic self-esteem is rooted in cultivating, recognizing and celebrating legitimate talents, achievements and admirable qualities that are known to be valid. Genuine self-esteem, built on real abilities and real achievements, resonates in the soul and forms the foundation on which to expand our best attributes.

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without interaction with the processes of energy from beyond the self, is like buying a beautiful TV, and just staring for hours at the blank screen, stubbornly refusing to turn it on.

But which direction is “away from self”? If we can’t reach out physically and touch a non-tangible commodity such as happiness, which direction do we go? Which channel do you watch on TV? All of them, of course! There are many choices: the whole environment. The key is to enjoy the active process by which the consciousness interacts with all that surrounds it: becoming “lost” in a pleasant or interesting activity; feeling the excitement of thrilling discoveries, or of inventiveness, or of creativity; enjoying moments of spontaneous playfulness; enjoying the absorbed interests of a special hobby or project — and any other diversion that leads a person’s concerns away from the Self. There is no limit to the many ways in which the consciousness can enjoy happiness by reaching away from self. In fact, enjoyment of many interests or activities may generate a more complete, versatile exploration of unselfishly-directed experiences.

This is a fundamental truth, long known to the greatest teachers of value, from religion, philosophy, and the social sciences.

A variation of this concept — that all suffering is caused by *desire*, and the inability of human beings to satisfy the desires of self-preoccupation — was the essence of Gautama Buddha’s “enlightenment,” and the foundation of his “four noble truths,” which became the main pillar of Buddhist religious thought. [Bukkyo Dendo Kyokai, pp. 38-39; Burt p. 30] Blended with the Hindu concepts from Gautama’s upbringing, these ideas helped to shape much of Eastern philosophy. The philosophy of Taoism, developed by Lao Tse in China about the same time, similarly teaches that desire leads to frustration or unhappiness [Lao Tse, p. 27].

The Dalai Lama, a secular leader of the Tibetan nation and spiritual leader of Tibetan Buddhists, writes about this paradox, “I believe that suffering is caused by ignorance, and that people inflict pain on others in pursuit of their own happiness or satisfaction. Yet true happiness comes ... through cultivation of altruism, of love, of compassion....” [Dalai Lama, p. 270]

Christianity is based on the paradox that “he who would be greatest among you is the least of all,” “the first shall be last,” “he who loses his soul shall find it,” and of course, an ensuing doctrine based on universal compassion.

Mother Teresa, winner of the 1979 Nobel Peace Prize and founder of the Missionaries of Charity in Calcutta, India, and other troubled areas around the world, echoes the same message. Living a simple life without luxuries, she does not seek happiness; on the contrary, she seeks hardship and sacrifice. She says, “We have very little, so we have nothing to be preoccupied with. The more you have, the more you are occupied the less you have, the more free you are We are perfectly happy The rich ... are never satisfied.” [Desmond, pp. 11-14]

In modern times, the English philosopher and mathematician Bertrand Russell was well known for his joyful spontaneity, which he enjoyed until his death at the age of 97. He characterized the evolution of happiness in his life this way: “I was not born happy. As a child, my favorite hymn was ‘Weary of earth and laden with my sin.’ ... In adolescence, I hated life and was continually on the verge of suicide.... Now, on the contrary, I enjoy life; I might almost say that with every year that passes I enjoy it more ... due to a diminishing preoccupation with myself.” [Russell, page 5-7. (See also page 176)]

Similarly, one of the key tools of Alcoholics Anonymous and other self-help groups for overcoming various forms of addiction, is to seek an escape from “self-obsession.” Once a person is able to break free of self-preoccupation, it becomes possible to overcome the enslaving power of compulsive behaviors. The same tools can be as useful in everyday situations as in overcoming illness.

It is easy to visualize how this process operates. If you imagine a person who is discouraged, depressed, or otherwise not happy (as a result of tensions at work, or problems with romance, or whatever), the person may experience an initial resistance to any kind of activity. If the person can overcome this resistance and *do something*, the despondency, pressure, or other (self-directed) symptoms of unhappiness will subside while the person is directed towards other involvements. Or consider the way a self-preoccupied person

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might think about an unpleasant chore. As long as they look toward self, they dread the task, putting it off and brooding over it. But if they can channel that energy into the environment, they can just do the chore and get it over with. If they really get caught up in it, they might even find a way to make it fun! In the words of advice columnist Ann Landers, “Happiness is what happens when you get too busy to be miserable.” [Column dated 8-10-94]

Dr. Leo F. Buscaglia, who has traveled extensively, relates the story of a man stuck in an airport because his flight was delayed by a blizzard. The man was ranting and raving and screaming that he *had to* get out of the airport, even though it was impossible. Another woman there handled the situation differently. She chose to gather together all the children and keep them occupied so their frazzled parents could go off to enjoy something to eat. She was able to find meaning and enjoyment despite the delay. Dr. Buscaglia relates that, following his telling of this experience, others have written him to share the innovative ways in which they have responded to the same situation (not unusual in the world of air travel), and how it has affected their attitudes while traveling. [Buscaglia 1982, pp. 198-199]

From the surrounding environment we encounter interactions that are joyous and uplifting, as well as those that bring danger or harm. As we reach into the environment, and draw its value from the external to within the self, we must focus on that which is positive and avoid dwelling on that which is negative. By choosing the direction of our focus, we can choose happiness.

Yet the process involves much more than merely deciding to think happy thoughts. As we interact with our environment, we cannot avoid stumbling across that which is hurtful or destructive.

We need to understand *skills and techniques* for reaching into the environment and choosing positive experiences, while simultaneously avoiding that which is negative, with tools for coping with the negative when unavoidable and converting negative experiences into the positive benefits we desire. This will be an important part of Extro • Dynamics™.

There are *many* choices! Extro • Dynamics™ is just one approach for reaching away from self to set in motion the process

of a happy lifestyle. There are also many other valuable tools, offered by others who have contributed to the development of human potential, from the fields of psychology, philosophy, religion, social sciences, and self-help groups. This program (or any program) should not be thought of as “*the*” answer, but “*an*” answer. All available tools should be used together, reinforcing each other where appropriate or individually as dictated by circumstances, toward the common goal of improving the quality of our lives.

Chapter 1 Summary:

We cannot find happiness (as health, wealth or love — or any other form) by just trying to make ourselves happy. We can’t chase or catch intangible processes of energy in the same way as physical objects. We need to reach *away from self preoccupation* in positive directions that set in motion *happy* processes of consciousness.

2

Desires & Values

What happens when our *desires* seem to conflict with our *values*? Is it wrong to want financial security? Health? Romantic love?

Many times we feel torn between the things we want and the values we wish to live by. Sometimes those who seem unable to live by their beliefs are not simply hypocrites. They may be sincerely struggling to accommodate the various demands that seem to be in conflict, expending valuable time and energy trying to swim against the current and make everything work. How can we make our values work *together*, reinforcing each other?

Universal Values

In Chapter 1 we saw that pursuit of the universal human desire (happiness) presents us with a paradox, and how this paradox is resolved through the interaction between the separate dimensions of matter (objects or things) and energy (as feelings or consciousness). At the same time, consistent, almost universal messages about ethical values also come from widely divergent sources:

Religion

Unselfish compassion is the stated centerpiece of Judeo-Christian ethics. It is also prominent in the Hindu, Sikh, Taoist, Bahá'í and Wiccan (and other Nature) religions, and also plays a central role in Buddhism [Bukkyo Dendo Kyokai.] The Qur'an (Koran), holy book of Islam, also stresses recurring themes of mercy, compassion, kindness, forgiveness and of almsgiving to those in need. [See Sûrah II:263; III:134; IV:36, 114; and XVI:90 and others.]

It is important to note, however, that while value systems that are both moral and practical should, ideally, be consistent with major belief systems that resonate with large numbers of people, our morals, values and ethics must also be able to stand alone, independent of religious beliefs. Non-believers are no less moral or ethical than believers. Belief systems should be in harmony with what is right, not the other way around. To say otherwise — to say that something is right “because God says so” — is to reduce ethics, morals and values to the ultimate in “might makes right.”

Peer Group Influences

In the late 1960's, a similar message of “love,” “peace” and “brotherhood” became popularized by social and media influences. A popular song by Jackie DeShannon told us to “Put a Little Love in Your Heart.” Television, movies and the popular press emphasized the same social issues and values, but from a source that was not only non-religious, but often openly hostile to religion. New Age groups and non-religious movements claimed beliefs based on “love” and “peace.”

Academic Disciplines

Today, similar values are also echoed from a wide range of academic disciplines, including philosophy, sociology, education and psychology, with teachings from Erich Fromm, Abraham Maslow, Karl Menninger, Leo Buscaglia and many others. Similar values also form the core on which a broad number of personal development organizations and self-help programs were established to help people confront and overcome the many personal and social challenges of modern life.

In the book *The Road Less Traveled*, psychiatrist M. Scott Peck clearly shows the interrelation between the science of psychology and spirituality (not necessarily religion belief in the supernatural).

Politics

Even in current American political trends, “compassion” is held up as a standard of value by both Democrats (with an agenda of “putting people first” to help those in need that was the basis of Bill Clinton's and Barack Obama's successful campaigns for President)

and Republicans (who try to increase the efficiency of service to others through a “kinder, gentler” volunteerism from the “thousand points of light” espoused by George H.W. Bush or the claims of “compassionate conservatism” of his son, George W.), or the values-driven “bleeding-heart conservatism” of William Bennett and Jack Kemp).

With all the disagreement among science, religion, popular culture and political ideologies, if there is a common value they can all agree on, perhaps there is something to it! But why compassion?

The Origin of Values

Are our desires really in conflict with our values? Is it wrong to want both happiness *and* success? We need to understand the relationship between happiness and values, so we can develop specific strategies for achieving *both* our happiness *and* our good values, along with our specific desires for health, wealth and love.

We have seen that the universal common denominator among moral systems is compassion. But why is this so?

We also noted earlier that values must derive from their inherent relation to right and wrong, not because an all-powerful deity pronounces them so; otherwise, it is nothing more than a glorified version of “might makes right” — God has the most power, therefore he or she or they make the rules.

In Chapter 1 we saw how the dimensions of physical matter and the energy of consciousness interact. Out of this interaction between consciousness and its surrounding environment emerges not only the process for achieving happiness, but also the origins of “value.” “Value” is not another dimension, but rather a byproduct of the interaction between the consciousness and its environment.

By itself, the physical dimension has no meaning, awareness, or value. Yet we all have certain *things* that we hold dear, which are *valuable* to us. Some people might ascribe great value to a Rolls Royce or an expensive piece of art. Or very simple physical objects, such as a small gift, flowers, or mementos may be very meaningful. But the meaning or value is added to the object in how it is experienced *within the consciousness* of a sentient being as it

interacts with external stimuli. The physical objects themselves have no meaning or value until they are experienced within sentient consciousness — and *evaluated*.

A rock, for example, just exists. It has no idea of value. It isn't a good rock. It isn't a bad rock. It's just a rock. If no one ever finds it or experiences it in some way then it will just stay there. Now, suppose some people are walking along and see the rock. If they just see it and pass by and forget about it, then it probably had very little real effect, and still remains essentially meaningless. But if one of them stumbles over it and gets hurt, then the rock has had a little greater influence, and they perceive it as a negative experience. It is a "bad" rock. But then if they pick it up, and discover that it is a diamond, they may get very happy about this newfound treasure, and so it is a positive experience, outweighing the small pain, and it becomes a "good" rock. If the people then begin fighting over who gets to keep the diamond, and in their struggle several of them get hurt and the diamond gets lost, then it really didn't do them any good, and still ends up as a "bad" rock.

By itself, though, it was just a rock. Just like fire: by itself it is neither good nor bad. But when it touches our experience, we make it "good" or "bad," depending on whether it cooks our food or burns our house down. Similarly, the value of the Rolls Royce is in the experience of the owner, not the car itself.

In Chapter 1, we compared the differences in attributes between matter (physical objects or things) and energy (as feelings or consciousness) to show how their interaction can lead to a *process* of happiness. A similar comparison shows how the interaction of these separate elements is also the origin of our values.

Objects / Things	Feelings / Consciousness
NO INHERENT VALUE	SOURCE OF ALL VALUE

We classify values of "good" or "bad" based on their positive or negative effect on our experiences when considered as a whole: the immediate effect, long-range consequences, how many individuals are involved and the differing levels of intensity for each, as a subjective "*evaluation*" of the physical dimension (matter) by the dimension of consciousness (energy) within sentient beings.

The word “good” only means positive experiences, or happiness, whether it comes in the form of a calm spiritual feeling of warmth or peace, or a bubbly enthusiastic thrill, or a sensation of physical pleasure, or any other positive experience. The word “bad” only means negative experience, or misery, in any of its many forms. All valid concepts of “value” must be consistent with the advancement of happiness for sentient beings.¹

Additional rules, laws, or guidelines can only be relative in value, as suggestions for maximizing happiness in specific situations, according to the differing subjective experiences of each unique individual being or culture-group.

The nature and purpose of conscious experience is to enjoy happiness.

The relationship between how the consciousness subjectively evaluates and interacts with its surrounding environment to engender values is an unbreakable law of the universe, as firm as any law of the physical universe. When people think of the laws of the physical universe, they consider laws that are firm and unchanging, which *cannot be violated*. We can disregard the laws of nature, but we cannot escape the consequences of doing so. But people often think that moral, ethical, or civil laws are different.

We speak of a criminal who “breaks” laws. If he is not caught, we say he got away with it as well. We may dismiss the behavior of small children, or “uncivilized” peoples, and excuse them from accountability, because they “don’t know better.”

In real life, we cannot “break” the laws of ethics, nor be “excused” from the consequences of trying to do so. What I see in looking around the world is that many people have not learned certain simple facts about living happily that affect their daily lives, and face disastrous emotional consequences. In ethical terms, many people are like a young child who hasn’t learned certain laws of nature and freely follows a pretty butterfly over the edge of a deadly cliff. The child meant nothing wrong. The punishment was clearly too severe for the offense. Yet the law of gravity, or any

¹Compare with the Utilitarian concepts of Jeremy Bentham and John Stuart Mill; however, Extro•Dynamics does not attempt any quantification of “pleasure.”

other law of nature, is simply a fact of life, and the consequences *will follow* if disregarded, no matter how innocently. Similarly, *the inescapable consequence of following valid ethical principles is happiness!* Failure to observe them leads to the opposite. We must go beyond merely presenting an interesting theoretical discussion of ethical philosophy or simply saying, “thou shalt” this and “thou shalt not” that. We must develop specific, practical guidelines for actually increasing human happiness based on cause-and-effect relationships between actions and consequences.

Making Desires and Values Work Together

The Same Source. In Chapter 1 we saw that satisfying our desire for happiness is based on the interaction between the separate dimensions of matter (objects or things) and energy (as feelings or consciousness). In this chapter we have seen that the source of our values is also based on the same interactive process.

The Same Essence. Our universal desire for happiness can only be satisfied by reaching away from selfish pursuit. Likewise, our universal value of compassion is based on this un-self-ish-ness, which leads to happiness. Our desires and values not only come from the same place, they are of the same essence! They should work together to reinforce each other, not against each other in conflict.

In the science of physics, Albert Einstein recognized the difference between the physical dimension (matter) and the non-physical dimension (energy), and from the interaction of those separate dimensions developed the theory of relativity — unleashing the power of the atom. If we also recognize the differences and inter-relationships between matter and energy (as consciousness), we can also unleash unlimited power!

Chapter 2 Summary:

There is no conflict between moral and ethical standards and enjoying happiness (such as health, wealth or love — or any other form). True ethical values encourage and enhance happiness.

3

Stimulating Selflessness

As we have seen, the dimension of consciousness operates within its surrounding environment, which it depends on for its value and its existence. This environment consists of physical matter as well as other consciousnesses.

Looking back to our earlier example of the interaction between consciousness and matter, we envisioned scattered little “lights” floating through a mostly darkened “physical environment.” But from the viewpoint of any individual consciousness, other consciousnesses are also a part of the surrounding environment.

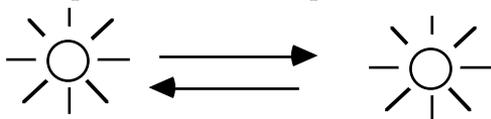
There are *five billion people* on Planet Earth. Within each human mind there exists a uniquely individual dimension of energy, which is the emotional center of awareness. Dr. Leo Buscaglia, a frequent lecturer, says, “I’m awed when I look at an audience or meet people, the gold mine of you. The very fact that I look at you and see all these incredible faces, sparkling eyes and red hair and yellow hair and brown hair and no hair. To say that there are no two of you alike, is awesome.” [Buscaglia 1982, p. 191]

To the extent that a person can focus selflessly towards another consciousness, he can reach away from self while, at the same time, tapping directly into that dimension (consciousness) in which all value originates. In the normal process of interpersonal relationships, the inherent value of each consciousness is added together, when each is internalized within the experience of the other.

In the normal course of reaching away from self, as in a hobby or other activity, the consciousness reaches out into the environ-

ment for stimulation and activity. The consciousness is operating on the environment unilaterally — a one-way street. A person can enjoy some measure of happiness by becoming “lost” in the outward pull of television, computerized interactions on the Internet or any other activity that draws one’s attention away from self-preoccupation. In fact, the way in which these processes cause one to “feel good” or to enjoy the sensations of happiness — sometimes to a point that could almost be described as “addictive” — demonstrates the point very clearly. The biggest problem with such solitary pursuits, however, is that while they draw one away from a conscious preoccupation with self, the solitary nature of these activities simultaneously sets up other subconsciously demanding needs that create additional, subconscious demands for self-directed stimulation and, at the same time, isolate a person from other social interactions.

In the processes of interpersonal relationships, the individual can reach into the environment, and the environment (other consciousnesses) reaches back! The inherent value of each consciousness can nurture and interact with the other, breeding new interactive responses in unlimited possible combinations.



Stimulation from the environment can also include interaction with other consciousnesses

This is why human contact is so fundamental, and why relationships with other human beings are so necessary.

The Extro • Dynamics model originates from these very natural processes of interaction, which are experienced and enjoyed by almost everyone to some degree or other. The people around us are our greatest resource. We can enjoy contacts with other people.

Extro • Dynamics is an enjoyment of the inherent value represented by a consciousness other than our own, for its own intrinsic value, with no self-directed expectation of anything in return. While the process may be initiated and experienced unilaterally, it is actually a form of *sharing* between two separate consciousnesses. It is not a matter of “give and take,” as in the reciprocal

nature of normal cooperation, but truly of *sharing*. The giving *is* the receiving. We do not subjugate ourselves beneath others; we expand ourselves to embrace others.

In this respect, Extro • Dynamics is different from “cooperation.” Cooperation represents separate interests, joining together with an expectation of mutual benefit. This “mutual benefit” can be in the form of accomplishing a shared, common goal, or in achieving the separate, non-conflicting goals of each participant. In either case, combined abilities and efforts enable the achievement of greater results than what each individual could accomplish alone. This is certainly a valid and constructive process of interaction, and basic to many kinds of relationships which people are involved in. Many of our economic and interpersonal relationships are based on legitimate expectations that those relationships are intended to fulfill.

Dawna Markova, writing in the introduction to *Random Acts of Kindness*, tells of her Russian grandmother who explained the difference between those who give with the expectation of something in return, and those who give from the heart. Of expectation, she says, “That’s not giving, that’s trading.... When you give from the heart, it’s not to get anything back.... It fills you up. It can’t empty you.” [Conari Press, 1993, p. 6]

Extro • Dynamics, however, is different from “trading.” These lifestyle guidelines are based on the contribution that we extend to others with no expectation of anything in return. It is truly *away from self*. It does not require the participation, cooperation, or even the awareness of the other person.

This is not to say that Extro • Dynamics is some kind of abstraction or far-out hocus-pocus. It is based on natural processes of experience, which allow emotions and feelings and consciousness to flow among separate individuals in ways that everyone normally experiences, but which are developed to a deeper level.

There is a natural flow of consciousness which can bring separate individuals together, and which allows us to have relationships with others. Empathy is a bond of soul alignment that is completely natural to social beings such as humans — the social glue that binds tribes, herds and flocks.

This cognitive affinity for being able to “feel with” others can be manifest in positive, negative or benign forms.

When we encounter another person in an emotion-charged setting, it is natural to get a strong feeling for the other person’s experience, and identify it with our own experience through a bond of empathy. Los Angeles Psychiatrist Ronald Podell reports in his book *Contagious Emotions* that mood transmission is real; that moods are “catchy.”

This is why a vivid picture of a starving or neglected child can arouse such strong reactions, as people who are otherwise very comfortable feel the child’s suffering themselves through the vicarious experience of empathy. The same can also be true of happy feelings. Have you ever heard that “smiling is contagious”...? This process has helped make big money in Hollywood. A skillful writer creates characters which seem so real, through whose eyes a whole set of fictitious experiences are presented, that this natural process allows us to enjoy a “linking up” of the otherwise separate consciousnesses. We used an earlier example of a TV set. What kind of shows do you like to watch on TV? Some fiction? Why do we spend our valuable time watching stories about people we know nothing about, or who never even existed? Or perhaps we enjoy shows such as *Candid Camera*, *Totally Hidden Video*, *America’s Funniest Home Videos* or the “reality” shows — all of which provide “entertainment” by playing on our natural interest in others’ experiences.

Humans are social animals. Like other group animals or birds or fish who congregate in packs, herds, flocks or schools, there is an inherent need for companionship. Dr. Leo Buscaglia has observed, “Love, of some type and degree, is present in all civilized men Strong emotions are present in all people. Without feeling, we would not be human.” [Buscaglia 1972, p. 95 and p. 102] He further notes, “We are by nature social creatures. Anyone who has ever experienced loneliness — and who hasn’t — will agree with that. We need each other.” [Buscaglia 1986, p. 54]

As Robinson Crusoe bemoaned in the movie *Man Friday*, “No one can live alone. Solitude tears you to pieces ... You howl to God for the light of a human face.”

The nature of empathy, in drawing our interest towards other consciousness, is the mechanism by which this social process operates and by which this need for companionship is satisfied.

Even when this natural processes is corrupted by experiences of frustration, antagonism, or cruelty, it still operates, but in a different form. It may manifest itself in the planning and execution of practical jokes and pranks, which try to *get a reaction* out of someone else. It may show itself in the cruel delight of anticipating the suffering of others, or as nothing more serious than the morbid curiosity of those who slow down to gawk at traffic accidents. What happens if we're watching TV — doing just exactly what we want to be doing — and suddenly, from outside, we hear the *crash, tinkle tinkle* of cars colliding? Do we watch the rest of our show? No! We rush outside to see what happened. Why do we interrupt a planned activity to watch something that has nothing to do with us? Same thing when you're driving on the freeway — there's an accident up ahead, but it's on the other side of the freeway. Why is the traffic on *your* side, which isn't blocked, moving so slowly? It's because people slow down to see what happened. We are naturally curious about others, with an interest in their feelings.

When corrupted in a different way, by wearing down self-esteem or creating feelings of powerlessness, as in the case of the “Stockholm Syndrome,” kidnap victims or hostages may form an otherwise inexplicable bond with those responsible for their suffering, or women who suffer from physical or emotional abuse may remain fiercely loyal to their abusers, as reported by psychologist Edna Rawlings [Reported by Shari Roan in *The Los Angeles Times*, 8-20-91, p. E-5].

But when this natural awareness is expressed in positive forms, it enables us to find pleasure in relating to others. As part of a systematic, regular habit, there is no limit to its potential for maximizing happiness in relationships and success in all areas of life.

Other forms of distortion include inappropriate relationship styles, such as co-dependencies, based on mutual weakness rather than strength, which will be discussed later in this book.

Science writer Morton Hunt, in his excellent book *The Compassionate Beast*, discusses the nature and extent to which the devel-

opment of altruism or compassion is a completely natural aspect of human psychological evolution [Hunt 1990, pp. 41-62].

Nevertheless, some have difficulty accepting the reality that empathy — the foundation on which compassion and altruism are founded — can actually exist.

Some perceive true altruism or true selfless compassion to be impossible, based on two lines of reasoning.

First, some perceive all actions to be, by definition, in one's self interest. However, while this may seem to be reasonable on the surface, no evidence is ever offered to support this assumption other than being able to find a way to explain why their premise is true based on the assumption that their premise is true. This, of course, is nothing more than the logical fallacy of circular reasoning. Just as one can always find some way to “explain” why any action, no matter how unselfish or altruistic it might appear, is really for one's own self-interest, I have heard others, in all seriousness, explain why all actions are really for the purpose of obtaining sex, or are towards the ultimate goal of death, or anything else. Defining the conclusion based on the assumption simply has no logical merit.

The other quasi-rational basis for considering altruistic compassion to be unlikely is because they perceive it to be inconsistent with the evolutionary drive for survival of the individual in order to reproduce and pass their genes forward so those genes are the ones preserved via natural selection based on surviving and reproducing.

But this misunderstands the nature of how genetic traits are passed along to future generations in successful species. No one actually passes their genes to someone else. Your genes never leave your body. What you pass along are partial copies that include information about genetic traits that combine with those from another person, and their traits, to form a new and unique individual.

And the traits you carry, and which (in successful species) are passed on to future generations, are also represented by others in your community or tribe. And the closer they are related to you, the more of those traits you share in common. Thus, while a

genetic trait for altruism or compassion may not be necessary for a solitary species, in a social species such a trait for altruism could absolutely confer evolutionary advantage. Example: one individual from a tribe is foraging in the jungle and discovers that a dangerous predator is advancing towards his small village. He can easily escape and save himself — and his genes — or he can terminate the danger but at the expense of his own life. If he sacrifices himself, he will surrender the ability to pass along his own genes, but he will save the lives of many more individuals who carry the same species and familial traits as himself. He will not live to pass along his own genes, but his traits will survive and be passed forward through his community and relatives.

Empathy and compassionate altruism are entirely natural, and observed in all aspects of human nature.

As we saw earlier, this kind of compassionate linking-up, which is the foundation on which relationships are built, has long been recognized as a universal value because it is so fundamental to human interactions.

Our discussion so far has been limited to the *underlying concepts*. A formal, conceptual framework is not actually necessary to achieve the Extro • Dynamics lifestyle. In fact, many people have enjoyed the success and happiness of Extro • Dynamics, though they've never even heard of it, by acting on loving, cheerful feelings they found on their own. But the concepts are still helpful, because they introduce us to the idea that there is something better for us, and motivate the desire to learn new habits. But *doing it* must still go beyond the concepts.

Learning Extro • Dynamics is much like learning a foreign language. We can go to classes and work hard to study another language yet, even after many years of difficult, laborious effort, we are awkward and limited in the natural, spontaneous flow of the language. Only when we go beyond formal study, and immerse ourselves in the *process* of using the language, does it become a part of us. In contrast, a little child learns the same language easily, without formal study, by immersion in the spontaneous flow of language around him. Does this mean we shouldn't have formal language study? No, it only means that such study only *introduces*

us to the language, and perhaps smoothes out our natural learning process. But such study is only a *help*; it is not a substitute for the real learning that occurs through actual practice.

Chapter 3 Summary

The four simple steps in the Extro • Dynamics model are not only easy to do, but are based on the natural processes of human consciousness which cause us to be social animals with a need for the companionship of others. We must cultivate and expand these natural processes through mutually-nurturing relationships that are: a) based on *active* processes, b) of a *positive* (happy) nature, and c) focused *away from selfish* obsessions.

The Extro ●
Dynamics™
Lifestyle

We have seen that the process of enjoying happiness in conjunction with achieving our values is based on reaching away from self-preoccupation in a positive way that is consistent with the inherent value of consciousness from which those values originate. We can now build further on the union of these two concepts to develop specific lifestyle guidelines for achieving happiness along with a high standard of values, so that they work together to promote a balanced, harmonious success in all aspects of our personal lives and in the development of public policy.

4

Success Model for Interactions

The Extro • Dynamics model for successful interactions consists of four simple steps, which can be followed as the example for harmonious interactions in every type of interpersonal encounter. This is *one* model for directing conscious preoccupations away from selfishness, which many have found to be helpful. It is important to note, however, that no claim is made that this is the *only* model for interpersonal happiness. Any form of inter-action that is genu-inely based on an *active* process of *positive, unselfish* interaction with others will lead to the same result. In fact, as noted in the Introduction, there have always been people who have found their own successful techniques for enjoying balanced lifestyles.

Note: While each step is described in detail, keep in mind that, in actual practice, they flow in smooth and rapid succession, as a spontaneous function of our interactions with others.

First Step — Introspection

While the objective of Extro • Dynamics ...

[Remaining content available in complete book]

Second Step — Neutraspection

After you have developed the real understanding...

[Remaining content available in complete book]

Third Step — Extrospection

In the third step of Extro • Dynamics, the perspectives of the first two steps can be integrated, ...

[Remaining content available in complete book]

Fourth Step — Action

The first three steps, taken together, set up a selfless focus of attention based on cognitive and sensory *perspectives*. Feelings. The fourth step is to *do something* ...

[Remaining content available in complete book]

5

Making it Work

As you cultivate your own regular and habitual practice of the Extro • Dynamics model, you'll find that the steps themselves are not hard to do. But you will also find that remembering to have these steps operating actively in every encounter with others takes persistence and practice until it becomes a habitual, automatic response. Let's look at ways in which we can make this model a practical and successful guide to interpersonal encounters.

Let's first explore a specific example of the steps in detail, and then examine the kinds of resistance we might feel and how to overcome them.

A Specific Example

Here's an example I developed ...

[Remaining content available in complete book]

A Lifestyle Habit

After you get used to the steps, ...

[Remaining content available in complete book]

Working With Others

Often it is not enough for us to try and remember the Extro • Dynamics lifestyle on our own...

[Remaining content available in complete book]

Overcoming Resistance

In adopting Extro • Dynamics as an ongoing behavioral model, there are three phases we go through: ...

[Remaining content available in complete book]

Is this realistic?

Is Extro • Dynamics really practical in day-to-day affairs?

When desires, goals and values work together harmoniously instead of against each other, ...

[Remaining content available in complete book]

6

Lifestyle Situations

Our encounters with other people fit into three basic categories: **Positive relationships**, such as with romantic partners, business associates, friends and many relatives; **Neutral interactions**, as with strangers or casual encounters; and **Negative interactions**, such as those with enemies, competitors, or people who intrude into our lives or harass us. There is also a fourth category, a special way in which Extro • Dynamics can reverse negative conditions in our lives: **crisis** — *acute* self-preoccupation arising from more extreme conditions of intense anxiety, tension, stress or pressure.

Let's examine each of these in greater detail:

Positive Relationships

At first it might seem that positive relationships should be the easiest in which to incorporate Extro • Dynamics....

[Remaining content available in complete book]

Neutral interactions

In neutral encounters such as crowds or in passing strangers on the street, there are not really any built-in incentives nor obstacles to doing it...

[Remaining content available in complete book]

Negative Relationships

At first glance, negative relationships do not seem to include any built-in factors to facilitate Extro • Dynamics.

#

[Remaining content available in complete book]

Special situations of acute anxiety

Situations of acute anxiety may include job-related stresses arising out of career or employment responsibilities; financial insecurities and budget management pressures; anxieties about romantic relationships, breakups, conflicts, insecurities, and so on ...

[Remaining content available in complete book]

Putting It All Together

To summarize the process of implementing the simple Extro • Dynamics model into an ongoing lifestyle habit, let us review exactly what to do: ...

[Remaining content available in complete book]

Getting What You Want!

Everyone wants to be wealthy, or at least financially secure. Everyone wants to enjoy success in love and romance, or at least a warm and stable relationship. Everyone wants a long and healthy life and they want to feel youthful, energetic and healthy for as long as it continues.

One of the concerns that people often have in seeking the compassionate life is that they will have to sacrifice their desires for getting money, finding love and enjoying physical well-being. This concern is based on a tragic misconception that has caused many to feel they had to choose between their values and desires.

In fact, the opposite is true....

[Remaining content available in complete book]

7

Maximizing Financial Opportunity

Extro • Dynamics should not be confused with a “get-rich-quick” scheme. It is not a program for building wealth or making money, but the development of practical personal values that you can actually live by. It is important to reaffirm that when these values are put into daily practice from a genuinely unselfish perspective, they add to, not undermine, the prospects of financial security....

[Remaining content available in complete book]

8

Success in Romantic Love

Because success in romance is inherently based on interactions with another human being, perhaps among the three goals — health, wealth and romance — its link with Extro • Dynamics is perhaps most obvious.

As with happiness itself, love seems to fall capriciously into the lives of those who seem least concerned about it, while those who try hardest to find it seem to come up empty-handed and frustrated.

[Remaining content available in complete book]

A Long and Healthy Life

We regard with reverent awe the reputed longevity of the Tibetan Buddhist monks, as well as that of others in isolated communities where unusually lengthy life spans are reported....

[Remaining content available in complete book]

Exercise. The emergence of human life occurred....

[Remaining content available in complete book]

Diet. How do our eating habits relate to living compassionately? ...

[Remaining content available in complete book]

Attitude. Just as physical well being is a critical part of the first step, so it is also true that the cheerful selflessness that results from completing the model and integrating them into your day-to-day habits contributes to the positive mental attitude....

[Remaining content available in complete book]

Contemporary Issues

The great issues of our time are inter-connected. As we look around the world we see many problems competing for our attention and resources: civil rights, poverty, homelessness, crime, education, and the economy.

Compassion in community affairs, as in our personal lives, is not only right, but also most effective in providing long-range solutions to problems....

[Remaining content available in complete book]

Equality & Dignity

Much of my community experience has involved work with those from different cultural, ethnic, racial and national backgrounds, or artificial barriers erected based on gender or sexual orientation. In our modern world, sadly, such differences are often the basis for discrimination, tension and intercultural friction. A compassion-based perspective, through Extro • Dynamics, reveals these differences for the trivial superficiality they really represent, and causes any discrimination or frictions to quickly evaporate....

[Remaining content available in complete book]

Social Order and Prosperous Public Policy

We have discussed how compassionate values *enhance* opportunities for personal improvement, individual happiness and contentment, and financial success, while also addressing the legitimate “first step” needs of the self.

But as noted earlier, families, communities and even nations are made up of individuals coming together to address their common interests, and to deal with issues that affect them jointly, beyond what any one individual can achieve on their own.

Size and Role of Government

Too often, we hear the differences between self-described progressives or conservatives as being a choice between more government or less government. The issue is not more government or less government. The issue is good government — big enough to address the legitimate public policy issues that maintain public order, protect individuals and address shared needs of the community, while simultaneously respecting and protecting the privacy and individuality of our personal choices and lifestyles as individuals.

There are some who would demand “smaller government” and demand that government “get off the backs” of corporations and businesses and look the other way when they want to run roughshod over the rights of workers, consumers or cause damage to our shared environment or infrastructure. Yet many of these

same people also call on the government to micromanage some of the most personal, intimate decisions of our private lives.

In contrast, there are those who do not want to see Big Intrusive Government (BIG) stick its public nose into private relationships (dictate who you can or can't marry), private medical choices (reproduction, medical marijuana, end of life choices, stem cell therapies) or try to force religion (private) into the public square (socialized religion), or intrude in legitimate free-market commercial or business choices within a protective framework to ensure the rights of workers, consumers and to protect our shared infrastructure and environment.

Most of us can agree that there is a need for “we the people” to come together as “government” through our elected representatives (in a system designed to ensure that such representatives are chosen by real people and not bought off by corporate or other special interests) to address issues that affect the community as a whole, beyond what we are able to address privately or as individuals: matters of emergency disaster response, infrastructure, public order (both proactive [preventive] and reactive [solving problems after they occur]), and protecting the equality of opportunity for all citizens and protecting the interests of the powerless from being dominated by the powerful — to protect consumers, workers, the disadvantaged, the marginalized and our shared environment from threats both domestic (via law enforcement and both our criminal and civil judicial systems) or foreign (via our brave military heroes). Oh, and many who hold such views would also agree that *public policy* also includes *public health and safety*, including health care as public policy, not for the profits of private corporations.

The key is the “*balance between the extremes*” — government that is big enough to play its rightful role, but not so big it intrudes into matters of personal lifestyle preference.

Prosperity for the Greatest Number

What about financial opportunities at the community level — a peaceful, prosperous social order, ...

[Remaining content available in complete book]

Social Order and Prosperous Public Policy

The Failure of Extremism

Policies rooted in ideological extremes have always failed to deliver economic betterment for *all* participants....

[Remaining content available in complete book]

A Balance Between Extremes

If Communism, capitalism or third-world feudalism all fail to meet community needs, what *does* work? There are success stories:...

[Remaining content available in complete book]

Fallacies of “Trickle Down” “Supply Side” Economics

Beginning in the 1980’s, a model of economic deregulation was based on a theory of “Supply Side” economics....

[Remaining content available in complete book]

Models for Success

In the 1930’s, following two decades of failed economic policies pitting investors, consumers and workers against each other, the United States found itself in a Depression with squalid conditions similar to what we now see in the third-world....

[Remaining content available in complete book]

Fiscally Responsible Compassion

The common solutions for today’s most pressing social problems lie in policies that are *consistent with* personal and public standards of compassion (without trying to *compel* compassionate feelings nor legislating personal morality)....

[Remaining content available in complete book]

12

Crime

How would a compassionate society deal with the problems of crime and violent behavior? Do we direct our compassion to those who commit crimes or the victims of those crimes? ...

[Remaining content available in complete book]

Competitiveness

I love sports. My particular favorite is baseball. I grew up in Los Angeles, rooting for the Dodgers who moved there when I was just seven. I traded baseball cards and chewed more bubble gum than I would like to recall. In high school, I went out for the freshman team and, though no great athlete, I only lettered because our team tied for the championship. And there are more hours than I would care to confess to when I spent my afternoons watching ball games when I should have been doing something more industrious.

But in the late 1960's, after I had developed the beginnings of what would become Extro • Dynamics, I began trying to make it a part of my own life. When applied to *competitive sports*, I made an interesting discovery. ...

[Remaining content available in complete book]

Teaching Extro • Dynamics

Having learned to feel compassion and, more importantly, to act compassionately in all areas of our lives, we notice our increased cheerfulness and good feelings in all parts of our lives. No matter what others may do to us, we no longer allow them the arrogance of controlling how we choose to feel.

Still, the world would be happier and more harmonious if more people shared the happy feelings of compassionate joy that have brightened our lives. While we don't necessarily need them to reciprocate our compassion, we wish these people whose interests we have come to share and whose feelings we care so very much about could also experience the same compassionate joy.

There are really two aspects to consider in teaching the compassionate joy of Extro • Dynamics: ...

[Remaining content available in complete book]

14

Teaching Children

Real learning, internalized within our personalities to become part of our automatic lifestyle habits, is more than just memorizing facts or ideas....

[Remaining content available in complete book]

15

Teaching Adults

As noted earlier, real learning of new lifestyle habits does not come from understanding concepts, but from implementing new habits of interpersonal behavior. It's not what you *know*, nor what you *believe*, but rather what you *do*....

[Remaining content available in complete book]



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Financial Security

Relationship Security

A Long and Healthy Life

Values of Compassionate Joy

A complete, balanced lifestyle!

**Everyone tells us what to do, but not how to do it!
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Additionally, we are encouraged to address complex social issues and solve public policy problems.

Can we really expect to do it all?

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Do we really have to choose between success and values?
(and get neither?)

Our goals and our values should not be in conflict. They should work together!

Extro•Dynamics is not a “how-to” book for making more money, finding a lover or losing weight. But it does provide a **simple, four-step model** using the *power of practical compassion in ACTION*, that makes sense out of seemingly contradictory goals and values to enhance the achievement of both by *making them work together!*

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