

Welcome to my Self-Mastery course. Zen is a process to find inner peace, even in the midst of suffering and chaos. It is also a step-by-step way to liberate yourself from negative and aggressive people. These Zen talks, meditations, mind-programming, and closed-eye exercises will jolt you out of intellectual ruts and free you from the subconscious blocks restricting your life. By developing a detached mind and an understanding of what is, you can learn to allow negativity to flow through you without affecting you.

Wu-Wei/assertiveness techniques will teach you to control any verbal encounter, get what you want, disarm an angry person, sidetrack a conversation, and much more. You'll learn to turn conversations into a cat-and-mouse game . . . and you're the cat.

In response to understanding yin/yang energy balance, you'll soon be accepting more challenges, taking more risks. You'll also learn to rechannel your mental energy to help create the life you want to live. Through Zazen (sitting meditation), you'll learn to go into an altered state of consciousness to solve problems, make decisions, and even program your mind like a master hypnotist.

Self-Mastery is an empowering, 12-program course invoking ancient wisdom for a modern world. All you have to do is listen and practice the awareness-expanding exercises and mind-programming on a regular basis. It will change your life forever.

Thank you for exploring with me.

A handwritten signature in black ink, appearing to read "Dick Sutphen". The signature is stylized with a large, bold "D" and a long, sweeping horizontal line extending to the right.

Dick Sutphen
Malibu, California 2001

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I. The Twelve Sessions

Session 1: The Zen Way — Zen is a process of seeking to find in self — as opposed to in ceremony or in doctrine — the path to wisdom. Zen is neither a religion nor a philosophy, but a way of liberation. It is a game of discovering who you are beneath the social masks. The student is encouraged by the Master's training to leap into the unknown and find the True-Self within. He believes the True-Self is found only when the false-self is renounced. This session includes a talk on the history of Zen, the importance of "what is, is," living in the present, and dropping your delusions. Short Zen stories are followed by a closed-eye processes directly relating to your own life.

Session 2: Emptiness & Detached Mind — When you experience emptiness of the mind, it means that your mind is free of all concepts, including the concept of emptiness. Only when your mind is empty can you really learn Zen.

Detached mind is a major goal — an awareness level at which your state of mind fluctuates only from positive to neutral as outside conditions change. It is a matter of transforming the way you experience life — of accepting all the warmth and joy, while rising above the negativity and letting it flow through you without affecting you. This session includes a talk, stories, closed-eye processing, and the "Self-Observation" technique.

Session 3: Reality, Illusion, and "If Onlies" — Zen is about conquering self and is a way to maintain balance and harmony by moving with (not against) the energy. The idea is to be the center of the Universe, no matter where you are or your circumstances. Bushido — the way of the warrior — teaches that the strong are patient. Patience means to hold back in your inclination to immediately react . . . especially in response to anger or fear. "Keep your mind like calm water," the sensei tells the martial arts student. "The water accurately reflects your environment so you can react appropriately. Anger clouds the water."

This session explores the idea of life being illusion and the idea of desire. A closed-eye processing session explores what you are attracting into your life and the fears behind your desires. "The Ten Zen Precepts of Moral Conduct" and "The Six Parameters of the Bodhisatva" are explored, and the session ends with a closed-eye process exploring your "if onlies."

Session 4: Buttons, Compassion, and Challenge — Our mind operates like a computer, so we all have computer-like buttons that, when pushed, cause us to respond like a robot. In so doing, we demonstrate our machine-ness. A closed-eye processing session assists you to understand what pushes your reaction buttons and to explore the idea of changing what is not working in your life.

Compassion is of prime concern to anyone desiring to view life through Zen eyes. A story about compassion makes a powerful point. Freedom from the self is also explored along with the aliveness generated by challenge. The session ends with a closed-eye processing session that allows you to judge your personal levels of aliveness.

Session 5: Cast Away Your Delusions — The fear-based emotions we all experience are not real; they're old programming, and they're delusions. To obtain enlightenment, you must cast away your delusions. Change begins with action. But nothing about yourself can be changed until it is first recognized and accepted. A closed-eye processing session helps you understand how fear works and how it can be released. This session ends with a closed-eye processing session exploring your social masks and the price you pay for wearing them.

Session 6: Wu-Wei Techniques — Wu-Wei is the secret of mastering circumstances without asserting oneself against them. Bodhidharma (470–530 AD) is credited with originating the Martial Arts, based upon Wu-Wei concepts, at the Shao-lin Temple in Honan, China. The principle is to yield to an oncoming force in such a way as to render it harmless, and at the same time change its direction by pushing it from behind instead of resisting it from the front. Relating this to day-to-day living, the Zen student never opposes things; he never tries to change things by asserting himself against them. Instead, he yields to their full force and either pushes them slightly out of direct line or else moves them around in the opposite direction without ever encountering their direct opposition. This is the principle of controlling things by going along with them, of mastery through adaptation.

Session 7: Wu-Wei Training — An eyes-open testing/training session in which I make statements and the listener responds with an appropriate Wu-Wei technique. The listener can turn off the player, come up with a response, then click the player back on. With practice, such responses become natural.

Session 8: Zazen Meditation Introduction — Zazen is Zen meditation, or sitting and allowing yourself to become aware of awareness itself. Classic Zazen posture, breathing and technique is explained, followed by alternate postures and different styles of meditation. Mind-programming techniques are explained along with many altered-state-of-consciousness tips that will help make each session more effective and powerful.

Session 9: Zen Mind-Programming Meditation — A daily meditation using suggestions, creative visualization, a mantra, and a post-programming key word for conditioned response. (See Chapter 4 for instructions and the actual suggestions.)

Session 10: Zen-Attitude Sleep Programming — A meditative induction is followed by the same suggestions as on the Zen Mind-Programming Meditation. Listen as you go to sleep to program your mind for a Zen-like acceptance of life. At the end of the session, you are instructed to drift off into a natural sleep and awaken when fully rested.

Session 11: Cast Away Your Delusions Meditation — A meditative induction is followed by an exploration of many of the most common fear-based emotions. In response to each fear, you will be asked to respond to five key questions:

1. What is the real fear?
2. Is this fear valid?
3. What needs do I have that are not being met?
4. What am I doing that creates disharmony?
5. What immediate actions can I take to create more harmony?

Session 12: Zazen Meditation Instructions — Zazen is sitting Zen meditation, a process that requires specific breathing techniques and a posture that brings mind and breathing into balance. It is basic to Zen practice. In Zazen, the Samurai could effectively still his restless mind and open to expanded awareness.

You can use Session 12: Zazen Meditation Instructions in one of three ways: 1) Go into meditation following the precise instructions for sitting meditation, then blank your mind to allow awareness to filter in. 2) Go into meditation and ask for specific awareness to filter in. 3) Go into meditation and work to program your mind for the changes you need to manifest to create the life you want to live.

II. How You Work

Everyone reading my words is already a happy, self-confident, fearless, and self-actualized individual beneath their old programming. You are above all the problems in your life, but you don't realize it because, like almost everyone else on this planet, you've accepted layer upon layer of fear-based programming. Below are examples of some of the more common fears:

Anxiety	Arrogance	Blame
Anger	Prejudice	Resentment
Jealousy	Guilt	Fear of commitment
Hate	Insecurity	Fear of intimacy
Repression	Inhibition	Fear of loss
Envy	Egotism	Fear of failure
Greed	Vanity	Fear of success
Possessiveness	Malice	. . . and on . . . and on!

My goal in this course is to prove to you that you're already self-actualized, and to point to some logical awareness that, if accepted, can assist you to remove the fears that block you from expressing who you really are: your True -Self.

So, to begin at the beginning, you need to be aware that every thought you've ever had, every word you've ever spoken, and every action you've ever experienced is recorded in the memory banks of your subconscious mind. And for those accepting reincarnation, this also includes all the memories of previous lifetimes. Reincarnation and karma are accepted as part of the Zen overview.

According to brain researchers, the subconscious mind has a greater capacity than the most powerful computer ever built. So recording your personal history really isn't too great a task. And the human mind works very much like a computer, so all your past experiences represent your software programming. It is this programming that has made you what you are today. Your talents and abilities, problems and afflictions are the result of this subconscious programming. Your subconscious mind has directed you, and it will continue to direct you. Sadly, it is often in opposition to your conscious desires. For example:

You'd like to go boating with your friend, but for some reason you experience a great deal of anxiety whenever you board a boat. Consciously, you realize there is minimal danger in boating, yet the anxiety persists.

Why? Because the subconscious has no reasoning power. It functions as the result of programming. Maybe you experienced a fearful, though forgotten, trauma involving water as a child, or maybe you

drowned in a past life. The result was negative programming, and although the past experience may not relate to today, you still experience the anxiety.

The subconscious creates only according to its programming. It will assist to bring into actuality the reality for which it is programmed. This may have nothing to do with what you consciously desire, relating only to the past programming (thoughts and experiences) it has received.

If the subconscious were to receive no new programming, it would continue to operate on past input. But this cannot happen because you are constantly feeding new programming into your subconscious — your computer. Every thought programs the computer. Thus, if your thoughts are more negative than positive, your computer is being programmed negatively. You create your own reality, or karma, with your thoughts. Some would say your thoughts and actions, but you have to think before you act, so it really comes down to thoughts.

Most of us have no idea how frequently we think in a negative manner. If you climb out of bed cursing the alarm clock, grumble your way through breakfast, then dwell on how much you dislike the rain and the traffic during your commute to work and brood unhappily about your job, and on and on throughout the day, you are literally creating a worse reality. When you think more negative thoughts than positive, there is simply no way you can be creating anything but a negative reality. With all that negative programming, how could it do anything but create the programmed result of more negativity?

You do have a mind, you are mind. You are using your current body, but your body isn't you. Your soul must also be mind, for regressive hypnosis shows how we carry memories of previous lifetimes. The events in these past lives often seem to be affecting the present. This in itself does not prove reincarnation, but it does show that a lineage of cause and effect (karma) is evident.

If you are mind, and mind operates like a computer, that makes you, to some degree, a machine. Naturally, there is more to you than this, but few people work with the greater aspects of their totality.

To become a self-actualized, Zen-oriented individual means to transform the way you experience your life. In so doing, you learn to let fear and negativity flow through you without affecting you, to be direct and natural and in balance and harmony.

We all have the potential to create our own reality, so if you are not happy with the way it is, what mind has created, mind can change. To better understand these concepts, the following information shows how effectively the subconscious mind programs our life. The subconscious does not reason, but reflects the programming it receives. Although this is normally accomplished by thoughts and life experiences, researchers have found that the subconscious is incapable of telling the difference between reality and fantasy — between the real experience and the imagined experience.

Reality/Fantasy Tests

One of the initial tests that proved this was the recording of brain-wave patterns under specific conditions. Test subjects would be placed in a room and connected to an EEG machine. Someone would then run into the room and fire a gun. Someone else would do a dance, a dog would bark, a color would be projected, and many other test situations were created. As the test subject was exposed to each situation, it caused his brain waves to form patterns on the recording instruments. Each situation was marked on the recording paper so the researchers would know what had transpired to create each pattern: "Woman dancing," as an example.

The next stage of the test was to have the subject sit and concentrate upon the situation described by the researchers. As an example, "Imagine the woman dancing. See it in your mind; fantasize it with as much imagination as possible."

While the subject was concentrating upon the imagined situation, his brain waves were once again recorded. And the same patterns of up and down brain waves resulted as when the woman actually came into the room and did the dance. The same was true with the other situations with all the test subjects. The real event and the imagined event generated the same memory programming.

Using the Knowledge

Another series of tests conducted by the University of Chicago show how your subconscious mind actually creates the reality for which it is programmed. Three test groups of subjects took part in a mental-programming experiment based upon shooting a basketball. All the participating students were tested as to their individual basket-shooting ability, and the results were tabulated.

Group One was told, "Don't play any basketball for a month. In fact, just forget about basketball for the month."

Group Two was told, "You are each to practice shooting baskets for one full hour a day, every day for the month."

Group Three was told, "You are to spend one hour a day imagining you are successfully shooting baskets. Do this every day for the month. Imagine or fantasize yourself at being successful shooting baskets. See every detail of your accomplishments in your mind."

One month later, the three groups were again tested as to their basket-shooting ability. The Group One participants, who hadn't played basketball for a month, tested exactly the same as they did the first time. Group Two, who had been practicing a full hour every day for a month, demonstrated a 24-percent improvement in their basket-shooting ability. Group Three, who had only imagined that they were successfully shooting baskets for an hour each day, showed a 23-percent improvement in their actual basket-

shooting ability — only one percentage point less than the group that had actually been practicing. The group that only imagined successfully shooting baskets programmed their subconscious computer to perform almost as effectively as those who had actually practiced. The subconscious assisted in creating the reality it was programmed to set into motion. The subconscious can be programmed — you simply have to know how to become the programmer. This is one of the reasons altered-state sessions work so effectively as a programming and reprogramming technique. And with Zen Mind-Programming and Zazen Sitting Meditation, you'll be using visualization and suggestions to create the self-liberation you desire to experience as a way of life.

You Are the Programmer

Your past has created who you are — the person reading this workbook. And you are the programmer of your subconscious computer. There are thousands of categories within your subconscious. Each is already

Marriage	Parents	Honesty
Sex	Work/Career	Faith
The Future	Trust	Government

programmed by your past thoughts and experiences. As examples of just a few of the categories: Each category is broken into many subcategories, which were also programmed by your past thoughts and experiences. You have feelings about all of these things. You have a viewpoint in respect to each cat-

THE FUTURE	My immediate future	My future health
	The future of my marriage	My future career
	My children's future	The country's future
	My monetary future	

egory and subcategory in your subconscious mind. As an example of a category and a few subcategories: You have a conscious viewpoint regarding every category, which is the result of your past thoughts and experiences. Since you program your computer with your thoughts and experiences, let's look more closely at this for a moment. Being symbolic for a moment, each category and subcategory has programming slots for positive, neutral, and negative input. Every thought/experience adds more programming to the appropriate slot. If the computer receives more negative than positive input in a particular category, say the category of "marriage," eventually the negative slot will fill up, and your subconscious will assist in creating a separation or divorce.

You create your experiences by the way you have programmed your subconscious mind in the past. This is karma. Karma doesn't need to be mystical; cause and effect is simple logic. Positive begets positive, and negative begets negative. Since you create your experiences with your thoughts (thoughts generate actions),

karma points to a simple fact: You and you alone are responsible for everything that happens to you. You created the reality you are now living. How do you like it? Are you happy with the job you did on yourself, or do you wish you'd planned it a little better in some areas? The areas of your life that you have programmed well are those areas that work well. You are fulfilled, centered, and happy in these areas, and things work the way they are supposed to work. You are happy with the results. The areas of your life that are not working well are the areas you have programmed poorly in the past.

Let's get back to your viewpoint. The past programming in any category has resulted in a conscious viewpoint — your feelings, opinions, anxieties, fears, and attitudes toward a particular subject. Viewpoint is always based upon past experiences. It is the only way you could have a viewpoint. But your viewpoint is distorted because there is no way for you to know all the facts on anything. Your past experiences have prejudiced your viewpoint. And, obviously, everyone has a different viewpoint. Although the subject may be the same, there is no way for any two people to have experienced exactly the same input. So everyone's viewpoint is distorted in regard to the facts.

To carry this a little further, realize that not only does your *conscious* mind have a viewpoint on every category in your life, but your *subconscious* mind also has a viewpoint on every category in your life. Your subconscious viewpoint is also distorted, and often your conscious and subconscious viewpoints are out of alignment. There is a contradiction between the two and the result is a problem area in your life.

Example 1: As a child, you were told “sex is bad,” resulting in negative sexual programming of your subconscious mind. As an adult, you consciously desire a good sexual relationship but you experience problems.

Example 2: You once failed in a long-forgotten project, which resulted in subconscious fear-of-failure programming. As an adult, you desire success but your career is mediocre.

Your conscious viewpoint was programmed by your past thoughts and experiences that took place between the time you were born and the present moment. You may or may not remember this programming consciously.

Your subconscious viewpoint is a little different. It, too, is the result of all your thoughts and experiences in the life you are now living, but it also remembers every detail of every experience of your past lives. I have provided two examples of misalignment of the conscious and subconscious in the present life. Now let's look at the same situation but with misaligned viewpoints based on experiences from a past life.

Example 1: A woman with sleep problems consciously wants to experience a good night's sleep, but has chronic insomnia. During a past-life hypnotic regression, she relived an ancient Greek lifetime in which a man attacked her while she was sleeping, raping and severely beating her. The resulting subconscious programming is still affecting her life today.

Example 2: A possessive man is unable to control his jealous emotions and is destroying his mar-

riage as a result. In regression, he relives a turn-of-the-century life as a woman who lost her husband to a younger and more beautiful woman.

Past experiences create layers of fear. So the real you becomes lost under all the programming.

*Man is like an onion,
evolving by stripping away
the layers of anger,
selfishness, jealousy,
hate, repression, envy,
greed, possessiveness,
anxiety, guilt, insecurity,
inhibitions, egotism, vanity,
malice, resentment, blame,
and arrogance . . .
until there is nothing left
but the True-Self.*

Reincarnation

Reincarnation is the subject for an entire book, and I've written several, so I will not attempt to explain the concept in a few pages. I do want to point out that I don't believe reincarnation is necessarily a matter of living a physical lifetime and then dying and returning as a sequential series of physical incarnations. In *Past Lives, Future Loves* (Pocket Books), I described seven different possibilities as to how reincarnation might work.

My experience in hypnotically regressing thousands of people is that everyone has complete memories of other lifetimes locked away in their subconscious mind. And case after case has shown me how past-life incidents are affecting the present.

Examples of common negative karmic carryovers:

- 1. Tension headaches or migraine problems often relate to a past life in which the victim was clubbed, guillotined, stoned, hanged, or hurt in some way that was fatal to the neck or head.**
- 2. Depression or emotional problems accompanied by physical problems are often traced back to tragedies with strong guilt associations.**
- 3. Weight problems often result from a lifetime of starvation or from a lifetime in which the victim's good looks caused them problems. They feel carrying excess weight makes them less attractive as a way to avoid such problems again.**

4. Troubled marital relationships often relate to the same couple being together in a previous lifetime in which they hurt each other.

Examples of common positive karmic carryovers:

1. Natural talent in a particular area, such as art, music, sports, or salesmanship usually relates to a pattern of development through several lifetimes.

2. A happy, fulfilled, long-term relationship that evolved naturally often relates to harmonious prior relationships.

3. A position of influence with masses of people is usually earned by positive experiences in previous times.

Although this Self-Mastery course doesn't contain a back-to-the-cause past-life regression session, you will find one in *Mind Travel*, another of my Nightingale-Conant albums.

Karma

Cause and effect: "As you sow, so shall you reap." If you throw a rock in the lake, you are the cause and the splash is the effect . . . and the splash now becomes the cause of the ripples which are an effect. Before you, there was the volcanic eruption that created the rock, and there was the river that carried it downstream . . . and so it goes, back into infinity.

The chain of cause and effect traces everything that has ever happened in the universe back to some original cause. The effects you are reaping now, both positive and negative, are the results of causes from this lifetime or from previous lifetimes. The seeds (causes) you are sowing now will bring forth the effects yet to come in this lifetime or future lifetimes. Your entire life, your state of mind, health, relationships with others, money you have or haven't made . . . all are effects. Somewhere in your background, these effects were set into motion by causes that were set into motion by your mind.

Karma works both ways — it rewards as well as punishes. I don't like the word *punish*, for a negative event or situation in your life is really only an opportunity. The event is not important from a karmic viewpoint; what is important is how you react to the event, what you think about what happened. If you react in a positive way, you are erasing your karma. You have learned your past lesson; you have learned wisdom and wisdom erases karma. If you respond to the event in a negative way — with bitterness, remorse, revenge, etc. — you have not learned your lesson, and sometime in your future you will once again face the "opportunity." When I say "future," I mean this lifetime or a lifetime to come.

Until we have learned from the past, we are destined to repeat it. Learning is the process of remembering the past.

Every mistake, every failure, is really a success. We achieve true success only by learning from our failures. If you fell off a bike 20 times before you succeeded in riding it, you needed 20 failures to learn to succeed. The sooner you fall 20 times, the sooner you succeed.

We are conditioned to learn through pain. We touch a hot stove and burn our fingers. We touch it again and burn our fingers again. After several encounters with the stove, we come to know intuitively, due to our painful past experiences, that hot stoves are not to be touched.

What if you first met your mate in ancient China, and the relationship was violent and painful. And then you reincarnated together in early Rome and again experienced extremely negative interaction. In 13th-century England, you went another round together. And so it has gone, lifetime after lifetime, until now. Here you are, back together again, and it's a lot better than it was in ancient China. You still fight and cause each other unnecessary anxiety, but you are still learning. Intuitively, you remember the past pain and attempt to avoid inflicting it on each other again. In a few more lifetimes, you might evolve beyond the negativity and share a happy, fulfilling relationship.

It's sad we have to learn this way, when it is possible to learn through understanding, love, and wisdom. Wisdom erases karma, and wisdom is what this Self-Mastery course is all about. The teachings in the sessions will help you to peacefully co-exist with others.

III. Closed-Eye Processing

Several of the talks in this Self-Mastery course include closed-eye processes. This means there will be a portion of the session in which I'll ask you to close your eyes and to trust the very first thoughts or visual impressions that pop into your mind. If you're listening while driving, or doing something else requiring concentration, obviously I don't want you to close your eyes. In that case, keep your eyes upon what you're doing while trusting your first impressions.

The responses that come up can tell you a lot about your programming up until now. I certainly advise that, where possible, you take notes so you can take the time to really meditate upon these issues — maybe in the final *Zazen Sitting Meditation*.

IV. Meditation Preparation

There are three altered-state meditation sessions in this course, and one sleep-programming session (Sessions 9, 10, 11, and 12).

Do not use any meditation/altered-state-of-consciousness session in a moving automobile or while doing other things. Altered-state meditations are designed to generate a dreamy state of consciousness. The goal is to put your body to sleep and keep your mind alert and focused on the programming. Don't expect to feel tranced out, for that is not what the experience is like. You'll be relaxed, fully aware, but focused upon the suggestions. The better you are able to imagine and visualize, the more effective the programming will be. At the end of the session, you'll be awakened with positive suggestions.

Session 9 is Zen Mind-Programming Meditation. With regular use, it will quite literally program your mind to begin viewing life through Zen eyes. Altered-state programming is extremely powerful, and it really works if you use it regularly — ideally once a day, but at least every other day. It will take two to three weeks of regular use to obtain your natural altered-state level and for the suggestions to begin to have maximum impact.

If you'd like to start right out using Zen Mind-Programming Meditation, simply make yourself comfortable and do three or four minutes of deep breathing before turning on the program. Deep breathing is a matter of taking a deep breath and letting it out slowly, through slightly parted lips. And when you think the breath is all the way out, push it a little further out . . . and further out, and then repeat the process. Don't strain or overdo it. A natural rhythm is best . . . a natural flow of the in and out breath as you quiet your mind. I realize you're not yet a Zen meditator who can blank your mind at will, but you can recognize outside thoughts and simply brush them aside. Tell yourself, "I'll deal with that later," and then return your concentration to breathing deeply and relaxing completely.

The Zen Mind-Programming Meditation will begin with you imagining yourself outside in a beautiful Japanese garden above the sea. As you vividly imagine the setting, I'll be asking you to send relaxing power into different parts of your body. So imagine your body relaxing as I ask you to do so. Then each time you do this session, you'll relax a little faster and a little more.

Next, as you imagine yourself descending steps from the garden down to the beach below, I'll be counting you down into an altered state of consciousness. Imagine yourself going down, down, down the stairs, first to a landing, and then on down to the sand and beach below. Visualization helps to deepen the altered state of consciousness.

If you've followed the instructions, you'll be in an altered state of consciousness by the time you reach the beach, although initially you probably won't recognize this state of mind. And you'll be subconsciously open to accepting the suggestions. So, at this point in the program, I'll speak suggestions phrased for max-

imum acceptance, which reflect your desire to develop a Zen attitude:

"From this moment on, you view life from a Zen perspective. • You accept the things you cannot change in life . . . you accept that what is, is. • You develop detached mind. • You detach from the need of approval or control. • You detach from expectations and the need to judge other human beings. • You let the little things go. What isn't important doesn't need to be challenged. • You give up the need to be right. • The strong are patient, so you hold back in your immediate inclination to express emotions. • You consider your options before acting. • You redirect negative energy. • You enter into what you do with nothing held back. • You view problems as opportunities to learn and grow. • You live in the now. You live in the present. • You keep your mind like calm water and create a harmonious life. • You draw upon your subconscious mind to support you in the fulfillment of your desires. • The word "liberation" is your key to conditioned response. • And these suggestions have been communicated to every level of your body and mind . . . and so it is."

The suggestions will be 25 to 200 times more effectively accepted than if you heard them in an awakened state and consciously desired to acquire the Zen viewpoint.

Next, I'll be asking you to visualize yourself experiencing life the way you want life to be. Your subconscious is a visual consciousness, so it responds best to visual programming. Visualization is another way of saying fantasy. Your subconscious mind cannot tell the difference between imagination and reality, so by seeing your goals as accomplished, your subconscious perceives your desires as reality and begins to work to align your outer life with your inner programming.

Additional techniques are part of the process, but they're self-explanatory, so I don't need to discuss them in advance. At the end of the session, I awaken you with positive suggestions.

You may also want to listen to Session 8: Zazen Meditation Instruction before doing your first meditation. This session will explain, in more detail, breathing, body positioning, and how to create powerful visualizations.

V. How Mind-Programming Works

Think of your brain wave in an altered state of consciousness as a piece of chewing gum stretched out. It gets thin and easily breaks apart if hit with new programming. When your brain reorganizes itself, it integrates the new information. In other words, it accepts the new idea. The more it is exposed to the programming, the more it will accept the idea as reality.

According to leading-edge physics research, the use of altered states of consciousness (hypnosis, meditation, sleep programming) can lead to a transformation of nearly every part of your life. Physics chemist Ilya Prigogine proved this with his Nobel Prize-winning “Theory of Dissipative Structures.” Now confirmed by other experts, this theory has solved the mystery of why the use of altered states can result in life-changing insights, new behavioral patterns, and the relief of lifelong phobias or ailments. Here’s how the theory works:

First, you must understand that human beings are structures. The structure of your body is composed of bone, muscle, ligaments. Your brain, however, is given structure by the thoughts and memories that dictate your actions. Your mental programming (all your past thoughts, actions, experiences, and learning) provides your brain structure.

Prigogine’s theory states that complex structures (such as the human brain) require an enormous and consistent flow of energy to maintain their structure. In the brain, that energy is measured as brain wave levels on an EEG machine. The up-and-down pattern of brain wave levels reflects a fluctuation of energy to the brain. The larger the brain wave levels, the larger the fluctuation of energy.

When you are fully awake (in Beta consciousness), your brain wave levels would show up on an EEG graph as small, rapid, up-and-down lines. There is little fluctuation in the level of energy. When you alter your state of consciousness with hypnosis, meditation, or as happens naturally when you are crossing over into sleep, your brain wave levels shift to Alpha or Theta. In these altered states, there is a large fluctuation in the level of energy.

According to Prigogine, large fluctuations of energy can cause the structure to break apart and reorganize itself into an even more complex and higher form. That’s why suggestions given to an individual exploring in Alpha or Theta are so effective in creating change. The new suggestion, dropped into the uneven Alpha rhythms like a pebble in a pond, creates a ripple effect through the stretched brain waves, tearing apart old programming and creating new behaviors and viewpoints.

This is not possible while you are fully awake in Beta, for the small fluctuations of energy are suppressed

by the brain. They are tight and compact and cannot be easily torn apart.

If you are going to use hypnosis or sleep programming to create positive change in your life, it is not necessary to believe it will work for it to work. If properly programmed in an altered state, your brain will accept the programming as reality. It may take a few days, weeks, or even months, but your subconscious will do everything within its power to match your outer reality with the new belief.

According to Prigogine's theory, there's an added bonus: each transformation makes the next one likelier! Carried to its logical conclusion, every time you successfully use an altered state of consciousness to solve a problem, program a new ability or achieve insights, you increase your chance of success the next time.

Everyone is already familiar with meditation/hypnosis, although they may not realize it. You pass through these altered states of consciousness at least twice a day, as you awaken in the morning and as you fall asleep at night.

Brain researchers and medical practitioners have divided brain wave activity into these four levels, based on cycles-per-second of activity:

Beta: Full consciousness

Alpha: Falling asleep at night
Awakening in the morning
Hypnosis
Meditation

Theta: Early stages of sleep
Deep hypnosis
Deep meditation

Delta: Full sleep to deepest sleep

Alpha, Theta, and Delta are all considered altered states of consciousness, and the meditations in this course will take you to Alpha and/or Theta levels of mind, depending upon how deep you go. Initially, you'll probably be in Alpha, but after a couple weeks of daily use, you go down deeper, reaching the Theta level.

Audio meditation and hypnosis sessions are a perfectly safe technique that can benefit anyone. It is a way to focus your full attention on one thing: directly communicating with your subconscious mind. You are then open and receptive to suggestions.

VI. Basic Human Rights

Session 6: Wu-Wei/Assertiveness Techniques: The basic human rights allow for expression instead of repression. The assertive individual grants them to others while demanding them for himself. In Session 6, I mention these rights but do not go into them in detail. So the following provides more information on each right:

1. It is your right to do anything as long as you do not purposely hurt someone else and you are willing to accept the consequences.

This axiom is one of the basic assumptions of numerous esoteric philosophies. It is considered by many to be the one commandment. Critics call it selfish and hedonistic. But it does not say that you shouldn't be compassionate. It says that you're a free individual who has the right to do anything that doesn't harm anyone else.

If you want to leave home for a week without telling your husband where you're going or when you're coming back, he might worry about you and thus you have hurt him. But if you tell him you can afford a week's vacation, and your responsibilities are covered, you have a different situation.

As another example, if after discharging your self-accepted household duties you decide to go sit in the park for the afternoon, you certainly shouldn't have to explain where you were or what you did. Value judgment is the key word here, for if your husband is possessive and demands knowledge of your every movement, he might not be willing to accept the denial of his desire to know where you were. If your use of assertiveness techniques results in a punch in the nose, nothing will have been gained. Thus, if the relationship is extremely close, you may want to start being assertive in low hostility areas with the goal of creating a more satisfactory lifestyle.

As another example, let's say that you are a painter and you decide to show your work with a local art association one Sunday a month. You win a best-of-show award, but your husband is not enthusiastic and he soon begins to work against your participation with the group. He may feel insecure because you are gaining recognition, or because you are doing something on your own, or because you might meet interesting men. But you are doing something creatively fulfilling and you are not hurting anyone else. In a situation such as this, unless there are extenuating circumstances, you should assert for your rights.

2. It is your right to maintain your self-respect by answering honestly, even if it does hurt someone else (as long as you are being assertive as opposed to aggressive).

Being aggressive is a matter of disregarding someone else's human rights in an attempt to get what you

want. Being assertive is a matter of standing up for your own human rights. For a moment, imagine yourself in the following situation:

Your mother: “I have a big dinner planned for the entire family this Sunday, so you, John, and the children should come over about noon.”

You: “We can’t do that, Mother. We’re going to rent a cabin in the woods this weekend.”

Mother: “Well, I have this all planned. You can rent a cabin another weekend.”

You: “We could rent the cabin another weekend, but I want to go this weekend.”

Mother: “You mean you’d rather go to an old cabin in the woods than make your mother happy by coming over to her house for dinner?”

You: “This weekend, I would rather go to the woods. Another weekend, I might prefer to have dinner with you, Mother.”

Your mother is now hurt because she put herself in a “choose between me and something else” contest, and you chose something else. It was a manipulative attempt to use guilt by oversimplifying the decision down to your mother’s happiness *vs.* an inanimate bunch of boards in the woods. Obviously, that wasn’t the basis of your decision. You handled it in a kind way, even offering the compromise of coming for dinner on another weekend, so you have no reason to feel bad. If your mother feels bad, it is her own doing, and she will simply have to learn that you aren’t going to fall for her old tricks anymore.

Now let’s look at the same situation, but this time you respond with aggression.

You: “We can’t do that, Mother. We’re going to rent a cabin in the woods this weekend, and anyway, I’m not up to listening to John grumble about indigestion for a week like he did after the last dinner we had with you.”

That statement was designed to hurt and would be considered aggressive behavior and is thus unacceptable.

The key words in this particular right are *self-respect*. A phony excuse or an unfelt apology will cause you to lose your self-respect, and that is never acceptable.

3. It is your right to be what you are without changing your ideas or behavior to satisfy someone else.

No one can change someone else, nor should they expect another person to become anything other than what they are. This is faulty thinking, for any forced change will either not last or result in new eruptions

of unsatisfactory behavior. We are all free human beings and should be respected for what we are, not for what someone else wants us to be. If your behavior makes someone else uncomfortable, they have the right to leave. The same goes for you. Often, in a close relationship, one person will compromise in hopes of achieving harmony. They change, and thus the other person is now reacting to a different (changed) person, and often they also change, too. In this sort of situation, the change is natural and will probably last.

4. It is your right to strive for self-actualization.

You have the right to become all that you are capable of being in all areas of your life. A self-actualized perspective reflects detached mind — a matter of accepting all the positive aspects of life, while letting the negatives flow through you without affecting you.

As an example, let's project the concept of self-actualization into an ideal man/woman love relationship. In such a situation, you would accept your mate as they are without expectations of change. You would rise above the four basic relationship killers: criticism, contempt, withdrawal, and defensiveness. You would grant each other freedom, express loving compassion, and give up trying to manipulate and control. The opposite of control is trust. A weak relationship always mirrors one or both partners trying to control the other.

Most of us are still striving for self-actualization. Assertiveness is a major step toward fulfilling this goal.

5. It is your right to judge the need priorities of yourself — and others, if you decide to accept any responsibility for another's problem.

Ask your mate, children, parents, in-laws, and friends what they feel your priorities should be, and I'm sure you'll get many different answers. No one else can relate to your position and know what is best for you or what you should do. It is your value judgment as to what you will do with your time and in what order you choose to accomplish your tasks. It is also your right to choose whether or not to accept any responsibility for another's problems.

Your relatives expect you to help out when Aunt Nellie breaks her leg. You and Aunt Nellie have never liked each other, and the incapacitated relative is wealthy and can easily hire help for the household tasks.

You: "You'll have to find someone else to help Aunt Nellie."

Relative: "But each of us is going to spend a week at her house, and you're the only one who has said no."

You: "Well, I may be the only one who has said no, and that is my decision."

Relative: “Some people are really cold when it comes time to help.”

You: “I do believe in helping people, and I am unwilling to spend a week with Aunt Nellie.”
Often it is servicepeople who attempt to place responsibility on your shoulders. Your bank has not entered one of your deposits into your checking account, and you have been notified that two checks have been returned. You go to the bank teller and demand that she find the missing deposit and credit your account immediately.

Teller: “We can’t do that right now. When Sally comes back from her break, she’ll attempt to clear it up and we’ll call you later today.”

You: “I want someone to rectify it immediately so that no more checks are returned.”

Teller: “Well, there are a lot of people waiting in line to be serviced.” (The teller is now attempting to induce guilt by implying that you have some responsibility to see that the bank is able to serve people without making them wait.)

You: “I do seem to be holding up the line, so I suggest that you quickly rectify the bank’s error in my account, so these people won’t have to wait even longer.”

6. It is your right to not be subjected to negativity.

Negativity programs your subconscious mind in ways that will have to be balanced in the future. No one should be judged harshly for their unwillingness to remain in a negative environment.

For example, let’s assume that for the last year a friend has been crying on your shoulder about her marriage problems. Now she is separated, contemplating a divorce, and it looks like the situation could go on indefinitely.

You: “I understand that you are having a hard time, Donna, and hearing about it seems to affect me in a negative way. I am no longer willing to discuss your problems.”

Friend: “I don’t understand. You know the whole awful background, and I’ve always leaned on you in a crisis.”

You: “I realize that you have leaned on me in crises, and it affects me. I am no longer willing to be affected.”

7. It is your right to offer no excuses or justifications for your decisions or behavior.

In using assertiveness, you may want to explain why you feel a certain way to those with whom you share a close relationship, but you don't owe anyone an explanation. When asserting to people who are not close to you personally, explanations and excuses weaken your statements and position. Avoid using the word *but* and other qualifying words in front of your assertive statements.

You to the boss: "I cannot work overtime tonight, and (instead of *but*) I can come in before working hours tomorrow morning if that will help."

You did not apologize or offer an excuse, but you did offer a workable compromise in your willingness to come in early.

You to a salesclerk: "There is a money-back guarantee on this product if you're not satisfied, and I am not satisfied. Please refund my money."

Salesclerk: "Yes, but what is wrong with it?"

You: "I don't have to explain to you what is wrong with it. I am dissatisfied, and I want you to refund my money."

We all find ourselves in positions in which others imply that we owe them an explanation. Most of us are so well trained that we react automatically and comply with their wishes without thinking. All too often, we explain ourselves even when no one has asked why.

It is often hardest not to offer an explanation to a good friend, but why should a friend force you to explain your actions? If your friend is incapable of accepting your assertive rights, then maybe he is incapable of relating to you on any basis but manipulation.

8. It is your right not to care.

Life is filled with *you shoulds*. You should improve yourself. You should care about all 500 of the charity operations in this city. You should care about environmentalism and Aunt Nellie's leg. Your mother is getting old and is worrying about it, so she thinks you should be concerned about old people in general. The PTA thinks you should attend monthly meetings, and the FCC thinks you should be concerned about violence on television. Your husband thinks you should roll his socks together instead of just dumping them all in the drawer.

There are so many *you shoulds* that if you *did*, you'd have no time left for anything else. You, and you alone, should decide what to care about.

9. It is your right to be illogical.

Logic usually works well in science, but not when it comes to people's desires, motivations, and feelings. It is implied that logic indicates superior judgments, but between two people, more often than not, it is simply used as a manipulative ploy.

"We can't go to the movie tonight because we have to get up early tomorrow." That sounds logical, but from your perspective, missing an hour of sleep won't stop you from getting up early.

"We can't put in new shrubs if we expect to buy a new color TV." You'd prefer the new shrubs *and* the TV, but you'd be quite happy to eliminate the new kitchen table, for which you have allocated funds.

10. It is your right to change your mind.

People simply change their minds, and thank goodness they do. Otherwise, we would be a very rigid society and still be wearing crew cuts and beehive hairdos. What works for us today may not tomorrow. What you liked last year may not fit with the more aware you of today. Or maybe you just got tired of living that lifestyle and changed. Changing your mind is healthy and normal, but other people may resist by challenging your right to do so. They will want explanations and the admission that your first choice was a mistake. "How can you change your mind after you committed yourself? You're irresponsible and will probably make a faulty decision next time."

11. It is your right to defend yourself.

Obviously, it is your right to defend yourself from any threat of physical violence. If the threat is verbal, however, it might be wise to hold back on your immediate response until you see if you're simply defending your need to be right. In that case, you may get to be right and lose the game. You always have the right to respond to verbal aggression with assertive techniques.

VII. Manipulation Traps

There are many manipulative verbal traps that people use individually or in combination. They are usually directed at your particular area of vulnerability. By recognizing them quickly, your defense will become more effective.

1. Guilt

This is a primary trap within families and those closest to you. First of all, remember that there are only two reasons for someone to lay guilt on your head: 1) to control you, or 2) to hurt you. Neither is worth your consideration. Another bit of wisdom on the subject: dwell on guilt only if you intend to remedy the situation. Otherwise, file it away labeled “experience,” and refer to it only as a point of reference.

Examples of guilt manipulation traps:

“How can you treat me like this?”

“It’s your fault I was upset and didn’t get enough sleep.”

“I’ve been waiting by the phone all week for you to call.”

If you feel guilty, don’t blame them. Blame yourself for allowing someone else to manipulate you.

2. Anger

This is an effective manipulation trap for those unnerved by openly aggressive behavior. The key here is to remain perfectly calm and continue to respond with standard assertive techniques regardless of how loud your adversary screams. Trained professionals sometimes purposely yell as a ploy to debase you. As an example: The used car salesman doesn’t want to take back the car he guaranteed, so he yells at you, claiming you drove it too hard, hoping you’ll get mad and leave.

3. Criticism/Insecurity

When the discussion isn’t going his way, your adversary switches subjects to something personally wrong with your behavior. This causes you to get frustrated and angry and upsets your mental balance. He then returns to the original discussion and wins his point. As an example: You’re not interested in going camping for the weekend, so right in the middle of the argument, he brings up the fact that you are a selfish individual who never does anything except what you want to do. You begin to defend yourself on that

count, and he goes back to getting his way on camping.

4. Obligation

This is the unspoken agreement, the unsigned contract. "If I let him go bowling with the boys, he'll buy me those new shoes I want." If I do this for him, he'll have to do this for me. Don't fall for it unless you've discussed it ahead of time.

E-mail writing is another example: "I wrote you, now you owe me!" Wrong. She enjoys writing e-mails and you just don't have the time, so there is no reason for you to be manipulated into doing so. The obligation ploy is used in all levels of business from Christmas gifts for clients to the house-to-house cosmetic saleslady who hands out a free sample the moment you open the door. Most people take the sample, which they couldn't care less about, and then feel obligated to let the saleslady come in. After she has spent 20 minutes showing her offerings, they feel obligated to buy something.

5. Withholding

"If you do that, just wait and see how long it will be before you get any again!" Withholding is a primary manipulative ploy used in close relationships. It creates extreme resentment. It can be direct or subtle. For example: A husband has been giving his wife a hard time. She represses her reactions verbally, yet come Monday morning guess who doesn't have a shirt laundered and ready to wear to work?

6. Helplessness

This is a situation in which those close to you claim that only you can help.

Examples of helplessness manipulation traps:

"You're the only person I can talk to about my sexual problems."

"Since my father died I'm all alone, except for my daughter, and now she doesn't have time to come over."

"Mom, how do you expect me to wash the dishes and still finish my homework?"

7. Teasing

Supposedly loving and affectionate, the teaser is making a statement underneath, so this ploy is definitely manipulation. When you don't respond, you may be accused of "losing your sense of humor." As an example: You are watching a sexy movie with your wife. She laughingly jabs you in the ribs and says, "What do you think, Romeo?" You realize you've been so concerned about your work that you have not

given your wife any sexual attention, so this seemingly simple statement hits home and you do not respond favorably.

8. Questions

This trap is used by someone who already knows the answer to the question. For example: “Why did you stop at the bar before you came home?” Your adversary wants you to admit that you are bad or have made a mistake. When you have admitted this enough times, maybe you’ll lose confidence in yourself and begin to listen to their guidance.

9. Double Bind

Attorney to a man on the witness stand: “Have you stopped beating your wife yet? Answer yes or no.”

This is the “damned if you do, damned if you don’t” trap. An example in a marital situation might go something like this: Your husband complains that you’re never willing to go golfing with him like you used to do before you were married. Then next Saturday, you suggest to him that you go golfing together. He replies, “Oh, you’re just saying that because I complained.”

Some people consciously realize that they are manipulating, but all too often, the habit is so ingrained that they do not realize what they are doing. They have been conditioned since childhood, and it is now automatic. Yet no one has the right to take advantage of or manipulate another human being, and no one is going to put a stop to it but you. You are responsible for positive change in your life. And once you change one behavior, you change a whole series of related behaviors. It can be the beginning of a whole new lifestyle.

VIII. Wu-Wei/Assertiveness

Verbal Techniques

The seven Wu-Wei/Assertiveness Verbal Techniques are described in detail in Session 6, but condensed reminders are provided here:

1. Repeat Technique: A persistent, unchanging verbal approach to the problem. You basically ignore the manipulative traps of the person you are asserting to and repeat what you want in a calm voice.

2. “I” First Statements: To effectively use Wu-Wei/Assertiveness, you must know, “What do I want?” and “How do I clearly communicate it?” The key word is “I.” By using straightforward “I” statements, you become explicit and clear. There will be no misunderstanding of your desires.

3. Clouding: With this technique for coping with manipulative criticism, you cloud the issue without denying anything or becoming defensive or attacking with manipulative criticism of your own. You simply respond calmly, acknowledging that there may be some truth in what has been said, yet you always remain the judge of what you are going to do.

4. Negative Declaration: This verbal technique is used to admit to a mistake or a fault without apologizing for it. You simply agree with your attacker’s criticism. The result will be to reduce their hostility, and you won’t have to go through the denial. This will help you to rise above the idea that because you make a mistake or have a fault, you should feel guilty.

5. Negative Question: A valuable technique to stop manipulation by attempting to attain more criticism. You can use this information if it is of value or to force the attacker to get everything “off his chest,” and thus exhaust his manipulative ploys. You question calmly and without emotion.

6. Compromise: In dealing with people, especially those close to you, a compromise is often going to be the best answer. But if a decision or compromise results in your loss of self-respect, it is unacceptable.

7. Sidetracking: This technique is closer to manipulation than to an assertiveness skill, but it can be used in touchy or diplomatic situations where you wish to quietly avoid answering a question, while appearing that you have.

IX. Positive Personal Assertion

To verbally express a positive or loving feeling for another individual is a highly assertive act. Many people have as much trouble with this aspect of human communication as others do in standing up for their own rights.

Any marriage counselor will tell you that the primary problem they see in dealing with troubled couples is lack of communication. One partner doesn't know how the other really feels because there has been no direct communication on the subject. Both assume they know and have thus established distorted concepts based upon their own experiences and emotional makeup, which is not necessarily accurate.

Everyone needs positive feedback from others and especially those closest to us. Sadly enough, it is our intimate relationships that are often most ignored:

"Of course she knows I love her. I married her, didn't I?"

"But have you told her?"

"No, that's corny. She knows how I feel."

Wrong! Don't count on the fact that the other person knows anything that you haven't directly communicated. It could be that the wife in this situation doesn't show her emotional needs but would give anything to hear those three little words from her man. The fact that she doesn't ever hear them could result in doubting thoughts about the relationship, which creates negative subconscious programming.

Force yourself, if necessary, but express those positive thoughts of warmth, love, joy, respect, and friendship to those you really care about. "I love you." "You're fantastic." "I love your energy." "I've been thinking about you." "I'd like to help, so let me know if I can."

Never assume that the other person knows how you feel. There is really no formula to offer here, except to relax and let it happen. Express what you feel.

In some of the seminars I conduct, the participants are asked to fill out questionnaires. One of the sections is "goals," and they're asked to list their five primary personal and five primary professional goals in order of importance. I was initially surprised to find how many people listed "to make new friends," "to meet new people and know what to say to them," or a variation of this goal.

An easy technique that works just as well for someone you've just met as for the mate you've been living with for 20 years, is to ask unchallenging questions. There are always questions you can ask that allow the other person to express. I used to live in the tourist town of Scottsdale, Arizona, and the shop owners know the value of asking questions to warm up the potential buyer. "Where are you from?" (Everyone loves to talk about that.) "Oh really, how is the weather up in Spider's Breath, Montana?"

In an established relationship: "Did you have good day?" "If I were to fix your favorite meal, what would it be?" "What do you think about the President's decision on the energy proposals?"

Upon meeting someone new: "What kind of work do you do?" "Do you come here often?" "What do you think about. . . ?" Then, once the conversation is established, be open to verbalizing assertive statements that give the other person credence and express how you feel. "I know what you mean." "I've enjoyed our conversation, and I'd like to get to know you better."

Project positive body language. Tilt your head to the side and lean forward. Use extra eye contact and a warm smile. Never deny another the right to compliment you or say something nice about you by offering an excuse in response. For example:

"That's a beautiful dress."

"Oh, it's just something I've had in the back of the closet."

What does a reaction like that say about the taste of the person who offered the warm words? Simply say, "Thank you." Nobody asked for an explanation.

In the area of friendships or your primary relationship, one of the best nonverbal ways to express your feelings is with little gifts of love. They don't have to be expensive, just something that has interest value to the other person. A paperback book you know they will like. A unique little owl for their owl collection. A CD of the music they enjoy. The idea that you went out of your way to pick them up a gift is far more important than the gift itself.

Even more important than gifts could be an act of trust. Show that you trust their judgment or taste or fidelity. "Oh, you pick out what you feel is best." "Why don't you choose the movie we'll go see? I have to finish getting ready."

In the area of positive assertion, realize that doing it is far more important than the particular words or techniques you use. Make the decision to express what you feel to those closest to you and then relax and let it happen.

X. Closing Thoughts

Knowledge is superficial until accompanied by personal experience. Superficial knowledge is inadequate as a foundation for living, so Zen stresses that you become one with your experience. Once you do, you'll learn firsthand that your standard of living has little to do with the quality of your life.

Obtaining enlightenment is a lot like overnight success in show business. It is usually preceded by years of hard work.

Courage is doing what is right — to be afraid and to act anyway.

Do your best.

About the Author

Dick Sutphen has a background in martial arts and has authored 20 books, including seven for Simon & Schuster Pocket Books, and the Nightingale-Conant audio program *Mind Travel*. He specializes in brain/mind technology and often instructs medical professionals in how to use his life-changing techniques. In 1976, he created and marketed the first prerecorded hypnosis tapes and has since created over 300 audio and video self-help titles. Over 150,000 people have attended a Sutphen Seminar, workshop or retreat, which are conducted regularly in the U.S. and England. Often a keynote speaker at professional hypnosis conventions and at Mind Body Spirit festivals, Sutphen has also appeared on hundreds of local/national radio and TV shows. He lives with his wife and children in Malibu, California. **To learn more: www.dicksutphen.com.**