
GOOD ENOUGH IS GOOD ENOUGH: COMPLETION AND SATISFACTION

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One evening I was sitting with my friend Dr. Meyer Friedman at one of our monthly dinners. Without fanfare, he said, "I am done with Type A Behavior. I have written my last article about it." He was eighty-five. I understood. He wasn't walking away from teaching his material or being interested in new findings.

He had completed the material to his satisfaction. Along with his co-authors, he had written three books on the subject, countless articles, and conducted two major studies. It was now his gift to those who might wish to pick it up, but he was no longer the engine driving the enterprise. He continued to direct the Meyer Friedman Institute for the rest of his life, dying shortly before his ninety-first birthday.

I have had a friendly struggle with two of the Injunctive Messages (IM's): The DON'T INVEST and the DON'T WANT. They have been in the charts, and they have been omitted from the charts. They have been placed in different categories. The wording for them has been frequently reformatted. They were like children who would just not behave.

No more.

For better or worse, I have completed my charts and I am satisfied. Allow me to explain.

Recently, I devoted the larger part of a day to concentrate on those two troublesome IM's, determined to have my way with them. I succeeded. I moved each one to a different category and added to the wording of each just slightly. The DON'T WANT now reads **DON'T HAVE WANTS (DW)** and the DON'T INVEST now reads **DON'T INVEST (Emotionally) (DI)**. I moved the **DW** from the Attachment IM's category to the Identity category. I moved the **DI** from the Identity category to the Attachment category.

I know. It is all a bit confusing. The good news is that I am not going to switch any of them again. This is what I mean by saying the charts are completed. I am not saying they are finished. Who knows what the future will bring with so many bright younger minds looking at this material. The structure of the five categories is complete, at least for me. I am content.

Bob and Mary Goulding created the concept of there being identifiable repetitive injunctions. In their first crack at this material, they identified five, then twelve, and then later the number increased to fifteen. Those fifteen identified injunctions were the canon for decades. I have now played with their material for more than a half century. The result is a slightly modified descriptor, "Injunctive Messages," twenty-five of them in five discernable categories: SURVIVAL, ATTACHMENT, IDENTITY, COMPETENCE, AND SECURITY.

Where I once used one page to describe the IMs in each category, there are now two. These pages represent my best attempt to describe the impact of each IM, the most accurate means of diagnosis, and their possible resolution. The second pages are my best attempt at creating a tool whereby someone can assess the impact on their lives of each individual IM. Of even more importance, it offers a person the opportunity to trace progress in moving from the left side of the page toward the right.

There is new wording presented in this revision of the charts. Previously the process from left to right was described as from “Bereft” to “Healing.” There is little doubt that living under the influence of an IM does create a certain amount of feeling bereft. In like manner, it is preferable to move toward the right side of these charts and that process can be described as healing.

Hopefully, the new wording lends more clarity to the nature of the progression from left to right: from “**Misery and Struggle**” to “**Contentment and Acceptance.**”

Many of you reading this paper have read many like it before when I have modified the tables enough to require an explanation of the changes. In the end, these tables (with the help of hosts of people) represent my thinking. I make no claim that this thinking cannot be improved upon. This material is not dogma. I can tell you it is the best my brain and my heart have to offer.

When I speak of completion, I am saying that ninety-nine percent of my efforts on these charts are completed. I constantly find something to tweak. If I were to go through them at this moment with a fine-tooth comb, I would change a word or two.

With this completion comes a deep sense of satisfaction. I am satisfied that I have done my best. And now it is yours, all, or any portion of it, whatever is helpful in your work and stimulates your thinking.

My late friend, mentor, teacher, and colleague, Dr. Virginia Price (from the Meyer Friedman Institute), would often say, “Good enough is good enough.” This phrase was particularly important in working with a population (men and women with diagnosed Type A Behavior) that was prone to perfectionism and to over expectation at the expense of feeling competent, successful, and satisfied. I have taken her words and applied it to this endeavor, “Good enough is good enough.”

To say that this has been a labor of love is no exaggeration. Way back in 1975, I published the first research ever completed on the work of Bob and Mary Goulding, my dissertation: *Redecisions in Psychotherapy: A Study of the Effects of an Intensive Weekend Group Workshop*. Reading my concluding chapter near the end of the endeavor, Mary described to me that Bob had broken into tears. That chapter described how impactful their work was. Mary said he kept saying, “John McNeel really loves us, he really loves us.” I am here to say that was true and is true.

I will place a plug for you to obtain a copy of my dissertation if you have interest in reading the only extant transcription of a Bob and Mary weekend workshop (Friday nine AM thru Sunday lunch) that they called “Marathons.” You can order a copy of it through Dissertation Abstracts International. It is not for the faint of heart, the transcript alone being well over three-hundred pages. But it does exist and is available for study.

At the time I published my dissertation, I included (by the incredible grace of my wife Penny who transcribed and typed it) that transcript because I believed it represented the apotheosis of how psychotherapy could be done. I did not have the thought that what they taught and demonstrated could be improved upon. I was young and enthralled by my teachers. It turns out they were not the pinnacle I imagined. They were something better. They were steppingstones creating a new way of working clinically, paving the way for others to stand on their shoulders. I hope these charts with their attendant theory can serve the same purpose.

THE CHANGES

This material has come a long way. When my training group in Los Angeles in the late 1980's agreed to me taking on the task of seeing if there was more to the theory of injunctions than had been written up until that time, mostly by Bob and Mary Goulding, we did not see the avalanche of new ideas that awaited us. When we began this journey, there were fifteen identified injunctions.

Those of you familiar with my frequent updates to the charts understand why I gave the file for them the name, "MASTER TABLE EVOLUTION." When you think that this work began with a group of trainees in the 1980's with the existing "Canon of Fifteen Injunctions," with little description of them except for a few pages in Bob and Mary Goulding's book, *Changing Lives Through Redecision Therapy*, you can appreciate the amount of work done since that time.

As I reported at the beginning of this paper, you will see two major changes in the construct of the charts, the DON'T INVEST IM, now **DON'T INVEST (emotionally)**, and the DON'T WANT IM, now **DON'T HAVE WANTS**, basically trading places. I will do my best to make sense of this switch.

When I included Don't Invest in the Identity category, I used wording to emphasize that we can only know our identity through the feedback given to us by people close to us. I believe this is true. I argued that we could not receive this sort of feedback unless we have invested in chosen relationships. We cannot know ourselves lacking the feedback that can come from those we could call, "Invested mirrors." I think this has merit, but it did not satisfy lots of folks, including me over time.

Moving **DON'T INVEST (emotionally)** to the Attachment category allows for the presence of a powerful concept to enter the charts: the option to be engaged in certain relationships with a whole heart. I had earlier used the poker term "All in," but that metaphor might not be understandable in some cultures. The phrase, "**I can give certain people my whole heart**" describes this "unsuspected truth" clearly in most cultures.

The inclusion of the phrase, **(emotionally)** in the title for this IM delineates it from the concept of being invested in general. Indeed, this new wording reveals that people who receive this IM have no problem being invested in the Practical World. This IM is given by parental figures who may have been deeply invested in their practical pursuits for the "good of the family," but who did not understand the need to convey emotional investment as well.

In talking about strokes, Berne hypothesized that if unconditional positive strokes are not available and abundant, the child will seek other forms of stroking, even unconditional negative strokes if necessary. The practical world offers an abundance of predictable and often positive strokes. The problem arises when a person believes that abundance in the Practical World will meet the needs of the Emotional World, both for themselves and for their loved ones.

To give one's whole heart to people of one's choosing establishes the possibility of unconditional love which is what satisfies the needs of the Emotional World. "You are well off. Why do you work eighty-hours a week?" "Because I love my family." This is why the Resolving activity is "Name your beloved ones and give them your time," and the new Protective Parental Voice says, "Be loyal to those in your Emotional World."

Moving the DON'T WANT IM from the Attachment category to the Identity category represents a deeper understanding of the impact of this IM as well as changing the name of it slightly to DON'T HAVE WANTS. Like the DON'T INVEST (emotionally), this IM was not in the original fifteen proposed by Bob and Mary. Since the time of its inclusion, it has been listed under the Attachment category, with an emphasis on not being permitted to want something deep in one's heart.

The emphasis in the original wording was on the verb, "want," and the emphasis was on being able to identify and honor longings, especially of the heart. It is difficult to be close to another person if one cannot identify and give voice to legitimate longings. However, these important issues were covered by other IMs in the Attachment category and therefore seemed redundant and indistinct.

The new wording, "DON'T HAVE WANTS" places the emphasis on nouns, not verbs. Interestingly, it is difficult to know who one is without any sense of what one wants. This IM occurs frequently in cultures that place an emphasis on wellbeing of the community at the expense of individual expression. In those cultures (national, clan, religious, or even gender), one learns to suppress personal expression of their own wants in service of the "greater good."

Going through this IM, it is easy to see how the Despairing Decision comes about, "I have no sense of me." The Defiant Decision does not sound especially defiant on its surface, "I'll know what others want before they do." Over time this becomes the Coping Behavior, "Adaptive to the unspoken 'needs' of others." The proof of the Defiant Decision is the difficulty one with this IM has in making a change to recognizing and expressing their own wants as opposed to their attempts to read other peoples' minds and respond to their imagined wants.

The Unsuspected Truth (necessary to the redecision) is, "I have an ego and desires to match." The resolving activity acts as a reminder to be aware of one's own wants, "Ask yourself: am I making my wishes known?" The healing process is completed by A New Parental Voice that is Protective, "You were not born to please everyone." For people who suffer from this IM and live in cultures that support it, this new parental voice is difficult to imagine. But it gets to the heart of the matter.

I believe this revised wording makes it clear the logic behind moving this IM to the Identity category. After all, without some sense of ego, there cannot be any sense of one's identity differentiated from others.

FROM "BEREFT" TO "MISERY AND STRUGGLE" & FROM "HEALING" TO "CONTENTMENT AND ACCEPTANCE"

In developing this material, I have not sought so much to find the definitive words so much as to find ever better words to express the concepts involved. The word, "bereft" was a perfectly good word and expressed an aspect of being under the thrall of an IM. The phrase, "Misery and Struggle" is better.

IMs do not create happiness. They forbid contentment. Remember, they have their power because they are "Believable Falsehoods." If they weren't believable, they would have no power. It is no accident that they all begin with the word, "Don't." These are not messages that promote a sense of wellbeing. Indeed, if

one believes the message, then that person naturally feels the consequent Despairing Decision. They are their own misery. If the Despairing Decision is intuitively believed, misery is close at hand.

It is admirable that one can muster the resources of the Defiant Decision, the attempt to prove the Despairing Decision wrong. Over time, the repeated use of the Defiant Decision each time one feels despair becomes a habitual behavior that we call the Coping Behavior. The Coping Behavior becomes ego syntonic, that is, it feels like a natural expression of one's personality. "Why are you so impatient and angry?" "That's just who I am." That is not true. That is a learned behavior that defends against the feeling of despair and is integrated.

This Behavior is recognizable to the trained eye and becomes our principal means of diagnosing the presence of a particular IM. No matter how polished the Coping Behavior becomes, it always signals the presence of struggle. This struggle often presents itself as being with external forces: spouse, friends, institutions, or those who have been identified as enemies.

In life, there is struggle. Scott Peck said it well, "Life is difficult." That can certainly account for the existence of struggle. And there is no doubt that we can be at odds with people or forces that are external to us. To quote my late colleague once again, "We have no control over what comes in. We have a lot of control over how we respond to what comes in."

The struggle we see today with messages that came to us in the past is now with those messages, not with the person (s) who transmitted them. If the only option I have today is to externalize my struggle, then my misery will continue unabated. I will not feel control over my response to what comes in. I will not experience choice. I will only have my automatic and instant response. I will have an infinite number of rationalizations for these responses. Unfortunately, misery begets misery. Struggle begets struggle. It is a cycle. There is only one portion of that cycle we can alter and that is our response, not the external stimulus.

In helping people identify the IMs that have impacted them, it then becomes possible to change the response to them. Bob and Mary would often say, "That person is angry waiting for someone who is dead to change." That is an apt description of misery and of struggle.

The phrase, "Healing" is apt and descriptive. However, it is not intuitive for lots of people and raises the question, "What does it mean for something to be healing?" The phrase, "**Contentment and Acceptance**" is more straight forward, at least the word "contentment" is. Most people have some concept of what it means to be content. It might be hard to ask the question, "Am I in a healing place in my life?" It is much easier to ask, "Am I content in my life?" Some people would answer, "I can't be content until...." That "until" is almost always something external to them that needs to change in the past or take place in the future.

The word, "acceptance" is more difficult because so many people have a poor understanding of it. For some, being accepting of some unwanted situation is the same as saying, "You win. I give up." I teach this concept continually, "Acceptance is not approval." Acceptance is a skill, a vital life skill that allows us to accept reality. It is not resignation. Acceptance allows us to choose a response out of many, rather than having an automatic response. It allows us to act non-intuitively.

Remember the New Parental Voice that is Protective says, "**Happiness exists apart from our circumstances**" in response to the DON'T BE HAPPY IM.

I have added a new “Impasse Ally” to the already considerable list found in the space between the left and right sides of the charts on the odd numbered pages. So far, the list includes:

AFFIRMATION
GRATITUDE
ACCEPTANCE
ADMIRATION
EMPATHY
CONFRONTATION
HUMOR
&
INVITATION

This is a powerful list. We need powerful allies in helping people confront their own lives and move their lives to the right side of the page. It is a daunting task, but we are not helpless. To this list, I now add one more: **RELIEF**.

What is the opposite of being in endless struggle? I would offer, feeling relief. The relief is not that I have finally won, even though winning feels much better than losing. The relief is this: “I no longer believe the message that is in the IM.” I am relieved of the struggle to prove the message wrong and the necessity to fight it each time it appears. I can direct my energy elsewhere. I am relieved to have other responses to stress than just my Coping Behaviors.

We offer something more powerful than victory over the IMs or over the people who delivered them. Victories take great energy. Just ask any athlete or other competitor. The idea of victory creates the sense that one can be done with an IM once and for all. Good luck. They recur. Life can deal harsh blows, sometimes large and discernable, sometimes seemingly small.

If you have a third-degree burn, there is no such thing as gently touching it. The touch will feel excruciating, no matter the force behind it. This is eventually true with the IMs. We can reexperience them in the smallest of transactions or the most trivial events, the most insignificant “touch” as well as ones that are brutal or overwhelming.

This is why I suggest calling the Injunctions “Injunctive Messages.” It is not a huge issue. Either one will do. The thing about the word “injunction” is that it is a legal term. In real life injunctions can be lifted and their impact removed. An Injunctive Message is embedded in our developmental memory. It can be retriggered, most often by an unexpected event. The event may be big or small.

Empowerment does not come from the false confidence that I have removed something and will never be visited by it again. Empowerment comes from my ability to name the IM that has been touched. In recognizing this I can remember I have new tools. I know I will get through it alone using those new tools to soothe myself or with the help of others. I am not alone, and I have choices.

The late American star of children’s television, Mr. Rogers was asked the basis of his evident self-esteem. He said it came from his mother who always told him, “The world is full of helpers. If you are in trouble look for the helpers.” That is a very different message from the IMs that collectively say, “You are alone; it’s your fault, don’t tell anyone, you should be ashamed, and it is up to you to solve it even if you don’t have any tools.”

By using the allies above, we remind ourselves we are empowered to help others. And in using them we pass them on so that others can go about their lives with the same allies. Everyone is entitled to these allies.

A BIT OF HISTORY- LOVE

When I came on the scene at the Western Institute for Group and Family Therapy (WIGFT) in the fall of 1970, I had no idea that my life was about to become intertwined with that place and all the people who made it up. I had no idea that Bob Goulding would one day declare his friendship for me or tell me he wanted me to join the WIGFT faculty. That invitation came with a caveat: first, I would have to go back to school and earn my Ph.D. in psychology.

When Bob had instructed me to come train with him in California while I was still a student in seminary, I immediately agreed. When he told me to go back to school, once again, I immediately agreed.

For the next four years there was a recurrent scene which played itself out on a regular basis. I was often present at the Institute when Bob and Mary conducted their monthly meetings with the faculty. These were my best friends. They would meet in the living room of the main house. As they gathered in the inner sanctum, Bob would dramatically close the sliding doors saying to me each time, "Someday John," as I remained outside.

True to his word, the week after I obtained my doctorate, I was ushered into the meeting. I was too excited for words. I had endured four years of the door sliding shut in my face. Toward the end of the meeting, Bob turned to me and asked, "How do you feel John?" I replied, "Bob, I feel good. I worked hard to get here." Bob responded, "John, you are not in this room because you worked hard. You are in this room because we love you."

There you have it.

I don't mean to describe WIGFT as some sort of utopia. It was not. As time went on, my teachers were much less godlike and profoundly human. Good for them. As my friend, Dr. Friedman would often remind us on his faculty, "You are not God." We don't have divine powers. As the prophet Daniel implied and Lord Byron wrote, all people have "feet of clay."

If their private lives were not perfect, they approached the ideal of their lives while they were teaching and doing therapy. To see them working was to be in the presence of their best selves, their real selves, if you will. They inspired people to open themselves and be vulnerable, trusting the hands that held them. I know. I experienced it and I saw it countless times. So much trust, so much hidden courage, so much vulnerability cannot appear without the presence of love. It is my best inheritance from them.

This is why I see love as the essential ingredient in the resolution of the five categories of the IMs: SURVIVAL, ATTACHMENT, IDENTITY, COMPETENCE, AND SECURITY.

The role of love with the SURVIVAL IMs is simple. It has to do with learning that unconditional love and affirmation exist. To go from The Accepted Falsehood: "I don't matter," to The New Truth: "I am precious" requires integrating unconditional love into our lives. We can be important from our actions, but not precious.

The role of love with the ATTACHMENT IMs is not intuitive. The drive created by these IMs is to seek an ideal love that does not exist. These IMs are resolved by learning to give love, the love that was always

yearned for. To go from The Accepted Falsehood: “I am unlovable” to The New Truth: “I am capable of love” requires a reorientation about how to get one’s needs for affection met. If one wishes their life to be full of love, say the words, “I love you” often.

The role of love with the IDENTITY IMs may sound easy but is not: to love oneself. Loving oneself is not narcissistic or selfish. It is a profound acceptance of one’s entire self. It allows for the transition from The Accepted Falsehood: “I am a flawed person” to The New Truth: “I cherish my unique life.”

The role of love with the COMPETENCE IMs is to learn to love accomplishment, free of expectation and comparison. That allows for the transition from The Accepted Falsehood: “I am a Failure” to The New Truth: “My Life is Admirable.”

The role of love with the SECURITY IMs has to do with loving our very existence, to love being alive and living with all its joy and inevitable hardships. This love of being alive allows the transition from The False Belief: “I will never feel secure” to The New Truth: “I am resilient and prepared for life.” The life we are prepared for is life as it is, not the one we have wished for.

Borrowing from my January 2023 article, For the Brave/Strange Family, here is a shorthand version of what I wrote above.

THE NECESSITY OF LOVE IN RESOLVING IMs

SURVIVAL IMs: TO KNOW LOVE EXISTS
(And is unlike approval & recognition)

ATTACHMENT IM’s: TO LEARN TO GIVE LOVE
(What we give comes back to us)

IDENTITY IM’s: TO LOVE ONESELF
(Both left and right hands, i.e., our weakness & strength)

COMPETENCE IM’S: TO LOVE ACHIEVEMENT
(Without the burden of unmet expectation)

SECURITY IM’S: TO LOVE LIVING
(With its suffering as well as joy)

Having gone to seminary and been an ordained minister, I have spent a fair portion of my life engaged in pondering the numinous. Despite that training, or because of it, I have no religious approach to life that I wish to proselytize. In harmony with the thinking of C. S. Lewis, I have known deeply religious people who were cold hearted prigs. Likewise, William Macneile Dixon speaks of rogues and scamps who perform acts of sacrificial love that would inspire a saint. I have found that a label is only a poor predictor of a person’s ability to feel empathy or to display tenderness.

I believe that each person has the task of working out their beliefs as they will. It is a journey to be taken or avoided. I will say that I believe our work in this field compels us to work out our relationship with love. At least, it has required it of me, and I have been obedient to that journey as well.

It is one thing to be an atheist in the religious sense, but it is another to be an atheist when it comes to love. If one has no sense of or belief in love as a transformative power, perhaps that person should consider a

different occupation. For me, as I am now, to forswear love, would be like going into a boxing ring with both hands tied behind me. I would be unarmed and without my most potent source of power.

It would be foolish to enter an unheated room seeking warmth. It would be even more foolish to hope the false fire burning on a TV screen could be warm even though the appearance would suggest it could. There are all sorts of cordiality that can be employed that have no attendant warmth. Politeness and good manners can be a bonus in the workings of the Practical World. These laudable social behaviors will not satisfy the Emotional World.

The Emotional World can only function and feel safe in the presence of warmth. Warmth is the essence of this world for the simple fact that love is warm. It is foundational. Its presence is essential. This is important since our work necessarily involves the Emotional World.

It's not that we need to be outwardly loving in an over weaning manner or friendly in some superficial way. There must be inside of us a certain kindness and it needs to be palpable. Our warmth, our enjoyment of being loving needs to be an unspoken companion in the room. It is not as if we are saying to each person, "I like you and you are special." No, the statement is, "I live my life mainly from the right-hand side of the charts, and I feel at home with the anxiety that love produces.

Interestingly, my teachers, especially Mary Goulding might vociferously disagree with much of what I have just written. She was highly suspicious, if not contemptuous of anything that sounded like idealized sympathy. She and Bob had been friends with the founder of Gestalt Therapy, Fritz Perls and had been his ardent students. In *Ego, Hunger and Aggression* Perls wrote, "(They) are completely at a loss as to what to do with aggression. They, too, see no other way of dealing with it than by prescribing idealism, love, and religion." (p. 121)

This quote would have summarized her thinking. This was the Mary I knew in her personal life, outside the therapy room. But I saw her in action as well as Bob. As I said earlier, I believe I saw the real person in each of them when they were working. My late friend, Jim Heenan once remarked of them, "Great therapy and great theater." Jim knew. He too was a member of the faculty. He was correct in both degrees.

But why was the therapy great? It wasn't just because they were magnetic and charismatic, possibly geniuses. They were, all of it. I propose that what made their work so impactful was their ability to convey how deeply they cared for the person in front of them in that moment. They were warm to loved ones outside the therapy room, but in it they were unreserved in how deeply they cared.

When I began this paper, I did not know that I would write about this at such length. I will share one more vignette and leave this subject. I hope it has been interesting for you and has engaged your thinking.

Bob and Mary had a close friend, a well know gestalt therapist named Jim Simkin. He lived on the coast in Big Sur, and they would consult with him. He had also been close friends with Fritz Perls. Jim was much more what one would call a pure gestalt therapist with an analytic background. The one opportunity I had to observe him work was the closest I ever came to seeing Fritz Perls in action. (I watched but did not volunteer to work. Bob and Mary, both advised me not to work with him because, "He does not like ministers.") Unlike Bob and Mary, he had not integrated other methodologies into his work.

On one occasion, Bob and Mary shared their property with Jim for a week. They conducted separate workshops, one group up in the living room of the big house and the other in the barn. They decided it would be interesting to hold the goodbye ceremony together, so for the first time the two groups intermingled.

The difference in the two groups was startling. Jim's group was subdued and in good gestalt tradition each member shared with every other member not only their appreciations, but also their dislikes. In contrast Bob and Mary's group was laughing, exchanging warm hugs and excitement about the changes they had supported in one another. There were tears of joy. The contrast was not lost on Jim, and he commented to Bob on it.

Jim rented the property on another occasion when the Gouldings were not there. The maintenance staff, the cooks, gardener, house cleaners asked them to never to do it again. They said the mood was Gothic and there was no fun. They were used to fun and warmth.

That concluding warmth was endemic of every workshop they did. There is only one source for that pervasive feeling, the warmth of the people conducting the work. Years later, I remember many pieces of specific work, including my own. What overlays those memories and infuses them is that warmth. The love.

CERTAINTY

So, here are my fully completed, yet not quite "finished" charts. About the charts I can simply say they are the product of curiosity and sincere effort. Can I claim scientific certitude for every single word? No, not a bit.

I was sitting at a dinner party recently. Of the people present, one was an eminent scientist and another an engineer. The engineer mentioned the age of the universe. It has been believed to be thirteen billion years old. New data from the James Webb Telescope suggests that it could be twice that age, twenty-six billion years.

He asked, "Do you think the new data proves the more ancient age?" His friend answered keenly, "I don't think it proves it. Indeed, the job of science is to disprove things, not prove them. Once you think you know something, then you look for supporting data."

I began with the firm belief that there were riches to be discovered by a deeper study of the Injunctive Messages. In your study of the charts, you can draw your own conclusions. This is the supporting data I have collected to this point.

In closing, I can say two things with certainty. First, the wording presented in the left side of the charts captures for me the dilemma created by each IM. And the resolution proposed on the right side of the charts solves each IM for me. I am satisfied with that.

The other thing I can say with near certainty, and I think you will agree: No matter how imperfect these charts might be, it is better to live from the right side than the left side. It is better to live from a place of **CONTENTMENT** and **ACCEPTANCE**, than from a place of continual **MISERY** and **STRUGGLE**. I am satisfied with that.

And with that, I will leave it.

John
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