



ASPIRING TO KINDNESS

Transforming Male Type A Behavior

John R. McNeel, M.Div., Ph.D.

This book is dedicated to the memory of
three remarkable people...

Meyer Friedman, M.D.

James J. Gill. M.D., S.J.

Virginia Price, Ph.D.

...who were for me a troika of friendship, love, grace,
humor, inspiration, and wisdom.

"We are here because we realize we need more help than we can give ourselves, we need each other. So, may all our efforts together be of benefit to each one and may friendship, laughter and love bring enrichment to our lives and to all whose lives are in our care. We acknowledge this gratefully. Amen."*

James J. Gill

* With apologies to Dr. Gill the word "laughter" was added to this immaculate closing. This word was added after having repeated this phrase thousands of times. It was not done in haste or without consultation. All the men in my groups concurred that this vital word belonged in the closing due to the sheer amount of hilarity we had experienced in exposing our own foibles and vulnerabilities. The humor was never at anyone's expense, but rather that sort of laughter that builds up and gives relief.

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www.aspiringtokindness.com

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RESPONSIBILITY

This book is built on the contributions of so many people, both published and through oral transmission. If there are any thoughts or concepts contained in this work that are not fully or correctly attributed, that is deeply regretted and entirely the fault of the author and no one else.

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PROLOGUE

“HELLO, I’M HERE TO SEE DR. FRIEDMAN.”

“I’m sorry but he will be about a half hour late for your appointment. Can you wait?”

“Yes, of course,” I said, calculating if I would still be able to rush back to my office in Palo Alto where I had squeezed in one more patient before the weekend.

“The bus he is on has broken down.”

“The bus,” I intoned.

“Yes,” said Diane Remillard, “he likes to take the bus. It’s the slowest way to get around town.”

It is often difficult to know when a transformational moment has occurred in your life. Certainly, there are moments when you know everything has changed because of an unforgettable or monumental event. But garden variety incremental transformation is tougher to pin down to a moment until you look back on your life and realize your life was never quite the same after a particular but not especially compelling event. We have all had moments like that.

One of those moments was hurtling toward me on that November 20th, 1989, an overcast wintry day in San Francisco in the middle of a Friday afternoon as I approached the Harold Brunn Clinic at Mt. Zion Hospital. Two months previously, I had received in the mail a form letter which had been sent out to all of the psychologists in the Bay Area soliciting anyone who might be interested in being part of an ambitious research program being conducted by the Meyer Friedman Institute. They needed group leaders. Having enthusiastically read both of Dr. Friedman’s books on Type A behavior, I had

always harbored a desire to meet him, just a short distance away in San Francisco.

Receiving this letter, I immediately sent him my resumé. He phoned me the next day having just received my letter. We exchanged pleasantries and then he asked, “Dr. McNeel, what do you read?” Fortunately, my answer to that question and the subsequent ones in our brief interview were satisfactory and he invited me to visit him in person at the Institute for a more formal interview. I told him I was eager to do that and would call him the moment I had some space in my busy schedule.

For the next few weeks, once or twice every week, there would be a brief message from the doctor in his polite soft voice. “Hello, Dr. McNeel, this is Dr. Friedman. I hope it will be possible soon for you to break away from your *busy* schedule and come visit me.”

His gentle persistence finally paid off and I found myself in his warm cozy outer office sitting in front of Diane’s desk determined to not show any of the irritation or impatience that is typical of a man with Type A behavior when he is told he will have to wait. After all, I had read his books. It was very peaceful in that office, and I was tired from a week of work. (In truth, I wasn’t just tired, but exhausted as I was on every Friday.) I didn’t show any impatience. I fell asleep. (Years later, I asked Diane if she remembered my first visit to her office. She said, “John, not that many people fall asleep in front of my desk.”)

The good doctor arrived and escorted me back into his even smaller office. Sitting behind his desk in his white lab coat, he began to ask me questions while evincing a genuine interest in what I had to say. I talked and talked while he listened. Words rushed out of me, and one thought led to another. If I slacked off, he would ask me another question which brought forth another barrage from me. At one point in our interview, he did something I did not quite understand, but I knew he was not being rude. He placed his hand against his face, leaned back in his chair, closed his eyes, and gently rocked. This slowed me for a moment and then I pushed on telling him as much as I could about myself. (Years later I realized he was soothing himself so

as to resist his own instinct to get caught up in my rush of words and compete with me.)

At a certain point he said to me, “Dr. McNeel, you appear to have many of the characteristics we are looking for in a group leader and so we are interested in you, but the people who would be in your groups seeking to modify their own Type A behavior will not abide a hypocrite. They will not be willing to accept guidance from someone who is exhibiting a lot of mindless Type A behavior while telling them to change their own. Let’s pretend for a moment that for the past hour you have been conducting a Type A group and now you are going to point out to them your own behaviors, just demonstrated, which were of a Type A nature as a way of teaching them. What would you say to them?”

I looked at him in startled silence, before smiling self-consciously and saying, “But, Dr. Friedman, you need to understand. I was trying my best not to show *any* Type A behavior.” Then I stumbled around for a few minutes trying to think of something to say to this imaginary group. I had stammered out a few incoherent phrases when Dr. Friedman asked, “Would you like me to point out some of the Type A behavior you demonstrated in the last hour?” Since I didn’t feel it appropriate to say, “I’d rather run screaming from your office,” I said, “Yes.”

And he did. He was very gentle and succinct. He pointed out how many times I had interrupted him before he finished a question (Time Urgency), how I hurried my speech if he began to look bored (called prolepsis), how rapidly my eyelids blinked while talking (Time Urgency), how at one point I had leaned forward speaking emphatically while my eyes had become wide (Free-Floating Hostility), how I talked on and on dominating the conversation and using too many words (being pleonastic), how at another moment I had grimaced at the content of my thought (Free-Floating Hostility), how I had chopped the air with my hand while speaking (also hostility), and many more apt comments I no longer remember. He was very kind. I felt deflated. I also recognized immediately that everything he told me was completely true. I learned more about my behavior from him in one hour than I had in the previous twenty years.

He returned to the subject of my suitability as a potential group leader, stating again that I appeared to have the characteristics they desired, with the caveat, “Dr. McNeel, if we do hire you and we were to find out at any time that conducting these groups are just a job for you, merely doing the minimum requirements so you can be reimbursed, and that you are not deeply and sincerely caring for the people who had been placed in your care, you must understand one thing very clearly. We will fire you.” He continued, “For you see, the reason why this approach works in helping people modify their Type A behavior and thereby reduce the risk of heart disease and heart attack is because we care. Being warm and caring is at the heart of this what we do. This work has no effect absent the factor of genuine human warmth.”

I remember sitting there in my state of mild deflation having the thought that I had found a man who would fire me if I was not sufficiently nurturing. I remember thinking, “I would run through a wall for this man right now if he asked me.”

He surprised me again by asking, “Dr. McNeel, was there anything about this interview that you did not like or found to be negative?”

“It’s interesting you should ask me that question, Dr. Friedman, because I was just thinking of one thing that did irritate me.”

“Oh,” he said, “please tell me.”

“I felt irritated at how slowly you were speaking during the interview,” I said.

He lit up and a great smile spread across his face. “Oh, that is wonderful. Imagine that an old Type A like me could have learned to speak slowly enough to irritate another Type A. Would you mind repeating that to someone?”

I indicated I would be happy to do so, and he called for Diane to come in.

“Dr. McNeel, please tell Diane what you just told me.”

I did. Looking up at her, beaming he said, “Diane, isn’t it wonderful that I spoke so slowly that it irritated Dr. McNeel!” She smiled in agreement. He looked like he had just won the lottery. Later I found out that his own Type A

behavior had been so extreme as a young intern that he had been nicknamed, "Cannonball."

Again, warmly expressing interest in me, touching my elbow in a way which would become a familiar sign of his tenderness, he asked me to return for a second interview. I agreed and "found" time in my busy schedule to come back the next week. Ten minutes into that interview, he said, "Well, I think we have all we need. Welcome to the Meyer Friedman Institute." He pulled out a sheet of paper and wrote upon it two groups of four letters: A I A I and A S A S. He began to explain their meaning, and, with this simple introduction, he initiated my learning of the major components of Type A behavior and its modification. In that moment, he became my teacher as he would be for the next eleven years. At a further moment in time, he also became my friend.

I had placed myself in the hands of an eighty-year-old man. The transformation of my behavior and my attitudes had begun. It turned out I had a rendezvous with kindness.

FOREWORD

Joe Friedman

John McNeel, Ph.D. is the practicing psychologist my father, Dr. Meyer Friedman, suggested I contact when I asked which, of the over twenty group leaders in his Type A modification program, he'd recommend I consult for possible modification of my own Type A behavior. I was a practicing trial attorney in San Francisco at the time (mid-1990's) and curious about the behavior modification program which had already proven eminently successful in reducing recurrent coronary artery disease in its program participants. So successful, in fact, that the sponsoring National Heart, Lung and Blood Institute, of the National Institutes of Health, strongly recommended that the program be terminated prematurely so that the non-treatment control group could receive the clear benefits of the counseling program.

John McNeel is an extraordinarily talented and inspirational therapist and counselor. It was frankly amazing to witness the transformation, over many months, of a particularly talented and successful group of inveterate Type A's, perhaps not into Type B's, but at least into self-aware, "monitored" and significantly reformed Type A's. In fact, after perusing *Aspiring to Kindness*, my initial thought was that John might have voluntarily surrendered the "secret sauce" of his program—the techniques, exercises, and insights that form the basis of his therapeutic regimen. But after reading the book more carefully, I realized that the reverse is actually the case. There simply is no substitute for practice; for repeated, consistent, guided, therapeutic sessions, preferably in a group setting. That's how serious, addictive, and intransigent Type A behavior actually is.

Aspiring to Kindness is a huge gift to those, like me, who suffer from the ill effects of Type A behavior. Denial becomes increasingly difficult after reading colorful descriptions of behavior disarmingly similar to what we have

considered “normal” in our own affect. And therapeutic responses and alternative choices are detailed, as well, so we no longer feel quite as constrained or imprisoned by the automatic and reflexive behaviors that have characterized our Type A behavior in the past. We do, it turns out, have a choice.

The theory that Type A behavior is a predicate to coronary artery disease is hardly without controversy. Several studies have questioned which particular elements of the behavior pattern can be implicated in adverse health consequences. There is, however, reasonably strong consensus, that Free-Floating Hostility and anger, at the very least, predisposes one to serious cardiovascular consequences. What is most intriguing about *Aspiring to Kindness*, however, is that there is also a considerable upside to modification of Type A behavior. It’s inspiring and gratifying to know that we can significantly enhance our interpersonal and family relationships by increasing our awareness of, and ultimately modify, the habits and behaviors that comprise the more broadly defined characteristics of Type A behavior.

This process is by no means easy or simplistic, however. The mirror that John McNeel holds up to all of us is not always pleasant to behold. We are frequently reminded of just how far short we fall of our own self-perception as calm, deliberate, and perhaps even Type B personalities. But the outcome is optimistic, and the message is clear: we do, indeed, have an inspiring opportunity, and ability, to aspire to kindness.

INTRODUCTION

*"I see other drivers being impatient, angry and in a hurry in traffic.
I never feel that way. Their behaviors seem very strange."*

A Type B Man, when asked if he became impatient or angry in traffic.

A FRIEND

PLEASE IMAGINE YOU HAVE A FRIEND YOU HAVE NEVER MET, but who nonetheless cares deeply about you and wants only the best for you. Imagine that this friend has spent hours, days, and years writing down many of the things he imagines that you need in order to help you change your life for the better. And he took on this task with the goal of sharing with you the wisdom and healing that have been given to him so you may benefit as well.

That is the sole purpose of this book.

If you are a man reading this, then you know from the title that this book has to do with your transformation and that that transformation has to do with aspiring after kindness. If you are a man who is afflicted with Type A behavior and you know it, you might feel as if someone has been looking over your shoulder and watching your life. If you are a man who can be described as a Type B, this book will seem a bit foreign, because you will recognize that you are not afflicted with the destructive behaviors described. You will not understand why anyone would willingly display these behaviors or defend them if confronted by others about them.

If you are a man who has lots of Type A behavior, but you think you don't, then you are a member of a very large group of people, both men and women, who have a difficult time looking in the mirror. If you find yourself thinking, "Well, this book doesn't describe me so much, but my next-door neighbor, Fred, should read it," I invite you to open your mind a bit. I have had dozens,

if not hundreds, of moments where a man has said, “Well, I don’t think this material really describes me,” only to have his female partner sitting next to him roll her eyes in disbelief while silently mouthing the words, “Oh my God.”

Or if you find yourself thinking, “Well, yes, I have a little bit of this behavior, but I think I am more Type B than Type A,” I have disappointing news for you. Being a little bit Type A is akin to being a little bit pregnant. It shows more in some than others, but pregnant is pregnant. The same goes for Type A behavior. The more that times goes on, the more it shows and becomes more difficult to hide or deny.

If you are a woman reading this book and you demonstrate Type A behavior, you will find much that is descriptive of you. You may wonder why this book is addressed to men specifically and that would be a good question. The most direct answer I can give is that I truly understand how Type A behavior operates in a man’s life. I happen to be one myself, both male and Type A, so the understanding is intuitive.

I have been effective in helping lots of women successfully change their own Type A behavior. That is not the issue. What is true is that I have witnessed my female colleagues confront their own female clients on aspects of Type A behavior that I did not even know about. That is because I am not a woman. Also, I have had the experience of watching confrontations by one woman to another that were out of bounds for me. If I were to make those same confrontations I might be seen as uncaring, overbearing or even misogynistic.

If this explanation seems inadequate, I apologize. I just know that when I confront a man with certain of his behaviors, he might protest, but I feel confident in what I am saying. I also feel confident that I can help him understand that I am not dismissing him personally but am actually profoundly concerned for him. I absolutely know that I am speaking to him as a friend. As the old saying goes, “You can run but you can’t hide.”

If you are a woman reading this and you feel you are learning new or confirming material about your husband, partner, brother, son, or father, then please keep reading. As you will see from the tone of this book, it is not a screed against any of the male members in your life. Actually, it is a plea to

see them in a different light, thru a different lens. They did not consciously take on this behavior to be mean or difficult, any more than someone begins smoking with the conscious goals of crippling his health and dying early.

Type A behavior is like a thief in the night because it steals away the sweeter aspects of a person's personality over time.

This book describes a subtle, but terrible affliction that robs these men of some of life's greatest opportunities, namely, to feel secure, affectionate, worthwhile, successful, and loved. Type A behavior is like a thief in the night because it steals away the sweeter aspects of a person's personality over time.

Now, this material was not originally created with preservation of personality or relationships as the goal. It was created as a medical intervention to prevent people from dying prematurely of cardiovascular disease.

Because I am a psychologist and a psychotherapist, the tone of this book reflects that fact. But it is important to keep in mind that this material did not come about because someone was seeking a more expedient form of counseling to help people who were dealing with frequent impatience and anger in their daily lives. It was not created out of desire to help individuals have more joy and friendship in life. The idea of creating any form of a more effective psychotherapy was never a goal.

It came into being because a physician, not a therapist or psychiatrist, made a remarkable observation. His name was Meyer Friedman. He was a medical researcher as well as a practicing cardiologist. As such he sought answers to medical questions that had not been answered. When he was in practice (during the 40's, 50's and 60's), the vast majority of his patients were men. He was often asked this question by bereaved widows, "Why did my husband have to die at such a young age, well before his time?"

He did not have a good answer and felt broken hearted by the question. These women had lost loved ones, but he also had felt the loss of patients for

whom he had great caring. In addition, he felt the same sense of failure any physician feels in losing a patient prematurely.

In the passage of time, it came to him that he saw only one characteristic that was a constant in the lives of his patients: their behavior. In all other metrics they differed. Some were overweight, some slender; some had high blood pressure, others didn't; some were smokers, others weren't; some had high cholesterol, others didn't; some exercised, others were slothful; some had wonderful diets, others didn't; some drank alcohol, others abstained.

They all exhibited the same two patterns of behavior. They were all afflicted with what he came to call Time Urgency and Free-Floating Hostility. There are chapters in this book that describe these two phenomena in detail, how to modify them and replace them with contentment and affection. Realizing contentment and affection really is the purpose of this book. And remember it has been written by a friend.

TWO FRIENDS, NOT ONE

I knew Meyer Friedman, MD for the best part of eleven years. He was already eighty when I met him in the interview described earlier in the prologue. Fortunately for me, and for him, we became and were intimate friends for the majority of that time. So, I came to know not just the material, but also the man. As you read this book, you will come across many personal anecdotes that may or may not be directly connected to the material in the immediate text. That is because I want to provide you with texture. I'd like you to know him, if only a little bit.

My friend was a dedicated scientist. I asked him once how many papers of original medical research he had published. To this he responded, "I'm not quite sure. It is over five hundred. We always get a slightly different count each time." For me, and his other friends, however, he was first and foremost a friend, not a famous scientist. This is very important to understand.

From my relationship with him, I know that there was a time in his life where being a famous scientist was a very important thing. As I relate later in the

text, his nickname as a young intern was, “Cannonball,” because you had better get out of his way when he was coming down the hall. To paraphrase a popular saying, “A rolling cannon ball gathers few friends.”

He not only developed much of the material in this book in concert with his staff and colleagues, but he was also transformed in the process. I know. He told me about it. We were friends. I could see it in his face and in his smile.

In reading an early manuscript of this book, a friend asked me, “Is this a self-help book, a personal memoir or an homage to Meyer Friedman?” To which I said, “Yes.”

And because I knew him so well, I want you to consider that you don’t just have one friend whom you’ve never met, but two. If you can, imagine that there is an old man (the only way I knew him), now deceased, who cared enough about you to spend hundreds, no thousands, of hours of his life looking for the cause and the cure for coronary vascular disease. He found a lot of those answers in what he came to call, “Type A behavior.”

Because he was medical in his orientation, his first concern was with your medical health. He always referred to Type A behavior as a “medical,” not psychological diagnosis. In his search, he came to understand that our medical wellbeing is never separate from our mental and emotional wellbeing. If he could speak to you, he would say, “I don’t want you to get sick and lose your life before your time.” I know this. I watched him say it and live it out.

Because I am first and foremost a psychotherapist, my concern is for your relationship with yourself and with your loved ones. I am concerned for the wellbeing of your personality and that it is not harmed or destroyed by your behavior.

I am concerned that you be protective of the gifts you were born with and how you might cherish them more deeply. And I want for you to learn how to protect the ones you love from yourself, especially from your Type A behavior. That goes with what we call building a Monitor. There is a lot in this book about that. You have two friends.

THE GOALS

I am not sure when in the early 2000's the Meyer Friedman Institute in San Francisco ceased to exist as a functional entity. Dr. Friedman passed away in 2001 and it lasted only a few years past his death. What I do know is that I was associated with it from 1989 until it too passed away. That was a period of over fifteen years, in which time I ran thousands of hours of groups for the Institute. All counseling performed by the Institute was through a group format, not individual. The groups were considered educational in nature, not psychotherapeutic.

At its height, there were more than twenty licensed counselors working on a contract basis for the Institute, the larger part of us being psychologists. We had been recruited by Dr. Friedman to participate in the CCPP (The Coronary/Cancer Prevention Project). We ran groups of twelve to fifteen individuals for a five-year period with the goal of reducing the Type A behavior of our participants. For this, the Institute provided the group leaders with a curriculum for the entire five years.

In the first or second session of the first year, we would explain the seven thinking errors that were common to all people who were afflicted with this behavior disorder. It was the goal of the group leaders to help each individual correct these errors and initiate new beliefs. They sound simple, but represent profound belief change:

1. AIAI (Anger, Irritation, Aggravation, and Impatience) hinder, never help a career.
2. Type A behavior can be changed.
3. Sweetness is not a weakness.
4. Insecurity and/or inadequate self-esteem cannot be ameliorated by the pursuit of material objects.
5. The trivial errors of others do not always require (my) preoccupation or correction.
6. Things worth being are more important than things worth having.
7. The means should justify the ends.

These seven new beliefs are revisited in the final chapter of this book: The Triumph of Kindness and Common Sense (*Did I Really Believe I Could Control the Future, the World, or My Family?*). From the vantage point of having read the book, you can evaluate how much your own beliefs have changed.

EVERYTHING YOU EVER WANTED TO KNOW ABOUT TYPE A BEHAVIOR AND MORE

Please note that the heading of this section refers to Type A “behavior,” as it is referred to everywhere in this book. This is very important. There is no such thing as a Type A personality. There has been confusion about this historically. If you look on the back cover of the paperback version of *Treating Type A Behavior and Your Heart*, there is a reference in the blurb contained there to “Type A personality.” No such thing exists. It is a common mistake.

It’s important to be clear about this because personality is basically immutable. Your personality is your personality. You go to a twentieth or a fiftieth reunion and you will meet the same personalities, even though it might take time to recognize the individual in that older body. No five-year-old children are “Type A’s.”

Type A behavior is an adaptive strategy that was enlisted as an aid to feeling empowered and as a way to enhance the feeling of self-esteem. It gains such a powerful hold on lives because it worked, to an extent. How that came to be and how its powerful hold is broken is described throughout this book.

It has been my goal to encapsulate as much information about Type A behavior and how to modify it as I can. Throughout this book, I quote extensively from two important and irreplaceable books: *Type A Behavior and Your Heart* [1] and *Treating Type A Behavior and Your Heart* [2]. They are out of print, but easily obtainable through used book services. I cannot encourage you strongly enough to seek them out and read both of them closely.

However, I can assure you that if you not only read, but study this book carefully, you will gain a lot of knowledge about Type A behavior and how to modify it. We either master our Type A behavior or it maintains its mastery

over us. It's that simple. And it's that difficult. Dr. Friedman, who never used hyperbole said, "Modifying your Type A behavior will be the hardest thing you will ever do." I'm glad to say that I have seen hundreds master it.

THE EMOTIONAL WORLD

A great deal of this book is an expansion on or further explanation of the discoveries of Meyer Friedman. In Chapters Thirteen and Fourteen, I introduce the concept of the Emotional World. The Emotional World is in relationship with what I call the Survival World and the Practical World. This concept is new to this book as it relates to Type A behavior.

Through years of observing Type A's and hundreds of hours of groups, I began to notice their areas of mastery and the sort of situations that mastered them. When there is a life-threatening crisis (The Survival World) there is no better person to have around than someone who is Type A afflicted. After all, they spend their lives adrenalized from all the Time Urgency and hostility. In those situations, they can be clear headed instead of flooded. They live to take action and that is the primary requirement of the survival world.

Likewise, these are people who tend to be successful, so when something needs to be fixed, counted, organized, or controlled (The Practical World), they often excel. They tend to be expert in marshaling facts and using numbers to reach a desired outcome. In this mastery, they are often able to attain notoriety and approval for their success. And successes in the practical world are measurable and comparable, often feeding the Type A man's drive to compete.

***We either master our Type A behavior or
it maintains its mastery over us.***

But let that same man try to field an honest complaint from his wife about his behavior or to listen to report of emotional distress from his adolescent son (The Emotional World), he is lost. He finds that his reference to facts ("But I am home on time most nights!") falls on deaf ears. His attempts to fix the

situation by offering solutions (“Well, if those kids don’t like you, find other friends!”) seem to only make things worse. He finds he has at his disposal only the tools of the Survival World and the Practical World.

When these attempts to be satisfying in the Emotional World don’t work, he turns to his most trusted habits to regain a sense of mastery: his Time Urgency and his Free-Floating Hostility. And just like that, a situation that calls for warmth, curiosity, and patience get blown up by blame, criticism, rationalization, or even worse. Over time, people around the man with Type A behavior learn to tip toe around certain vulnerable areas, lest a tsunami ensue.

It is a paradox that the very things that serve so well in the Survival and Practical Worlds cause a person to be tone deaf and inept when the Emotional World is present. This is not hard to understand, since the primary virtues in that world are being comfortable with being uncomfortable and remembering that influence is more powerful than control. In short, there is no place in the Emotional World for adrenaline because no one is dying and there is no emergency. It just feels that way. It is a process world where feelings take precedence over facts.

As you will see when you read the chapters, the skills that make one successful in the Emotional World are entirely non-intuitive. The good news is that they can all be learned.

FROM MISERY TO STRUGGLE TO CONTENTMENT

In Chapter Twenty of this same title, I have attempted to flesh out something I heard Dr. Friedman say in conversation, “Type A behavior only comes from one place: Type A thinking.” In a similar vein, I once heard my colleague Dr. Virginia Price say, “What comes out of us is what we are full of.” In other words, men with Type A behavior don’t just behave in a Type A manner, they think and experience the world in a Type A way.

I believe the presence of Type A behavior represents a kind of living misery no matter what one's state of life. Like the Death Eaters in a Harry Potter novel, the state of contentment for a man with Type A behavior is in constant peril of being consumed by Type A behavior. He is at risk, in even the most pleasant or advantageous situations, of spiraling into Time Urgency or Free-Floating Hostility in the blink of an eye in response to a trivial stimulation.

A man who was very apparently Type A once said to me, "Doc, I live my life halfcocked to the pissed-off position." He was right. His contentment with those around him was held hostage to the whims of his Type A habit. He was handsome, healthy, and successful with a beautiful wife who loved him. He didn't much enjoy his personal gifts or his blessings as he spent an inordinate amount of his life "pissed off" at things he couldn't control and wouldn't remember in five years.

Because it was difficult, if not almost impossible, for the men I worked to imagine how a healing Type A would be different in his thought patterns, I offer about twenty examples of how thinking needs to evolve for someone to be characterized by contentment versus misery. I describe the progression as being from the thinking that reliably produces misery to the thinking state that I call struggle.

Consciously or unconsciously, lots of people believe that there is a Type A personality. "It's just the way I am." "I've always been this way." "I can't change who I am." Or they believe that their behavior is a result of what happens in the world around them. "Who wouldn't be upset in all this traffic?" or "Of course I'm angry! Look at the idiots who run our government, schools, city, etc." The behaviors have become so habitual that they seem to be an integrated part of personality, but they are not. They are habits. Like all habits they can be changed. When this sinks in, then I begin to see the world and myself with new understanding. I begin to see my misery in a different light, where it is self-inflicted rather than the fault of my personality or outside events.

I begin to recognize that I have choice in how I respond to events, even though that alone does not change my behavior. I begin to work to alter my behaviors

and that represents a new way of thinking, once that is sometimes successful. In this stage, I might begin getting comments from people that they notice something different about me, much as they might if I'd lost fifteen pounds or cut off a moustache.

As the concept of being able to choose behaviors becomes real, I begin to wonder why I would so often have chosen behaviors that would make me, or those around me, miserable. That makes no sense. I begin to see contentment as a skill, as a way to approach life and a way to see other people and events. I begin to see the pessimism and even cynicism of my old ways of thinking.

No wonder I was always upset. I had thought that contentment was a result. It was a "when" phenomena; "when I get promoted," "when my kids do well," "when I have enough money," "when my partner loses ten pounds," "when I get the new house, car, or latest watch," and so on.

When I begin to think like a contented person, I find that so many things that could have once put me into an instant fury or explosive impatience no longer bother me. I discover that the only thing I really needed more of is wisdom and people to love. Then I am on a path that never ends and gives me a new philosophy to live by. I still believe the opening line of Scott Peck's book, *The Road Less Traveled* [3], "Life is difficult." It's just now I would add that I have a whole new way of responding to those difficulties.

FOUR FRIENDS

I need to tell you about two other friends who care about you and whom you will never get to meet, because they are gone. They are Dr. Virginia Price and Dr. Jim Gill, S.J. You will see that they are quoted throughout this book. There is a lot more of Dr. Price, "Gina", than there is of Dr. Gill. That is because I had a lot more "face time" with Gina.

When I was beginning my training at the Institute, I not only attended the monthly three-hour training at Mt. Zion Hospital in San Francisco, I was told to sit in for a while with some of the veteran leaders so I could learn the style of

running a Type A group; very different from the psychotherapy groups which I had conducted for decades. So, I did, with a number of my colleagues.

No one ever defined what “sitting in for a while” meant, so I ended up “sitting in” on one of Gina’s groups for the next fifteen years or so. Therefore, I have a lot of her wisdom in my head, and I share that freely in this book. Today, I continue to run her old group that I attended for so long.

If it bugs you even a little bit that I invite you to conceptualize that there are people who once lived and are no longer here who care about you, I encourage you to study the section in chapter fifteen on The Numinous. It is important to feel cared for. It is important to learn the healing power of warmth and affection. It is important to have good models of this warmth. The models I quote in this book are excellent.

I want to assure you that these individuals possessed that warmth. They did not live their dedicated lives for nothing. They wanted to find what was true and healing and pass it on to you. They wanted people not yet born to benefit from their efforts. They were the real deal. I want to do the same. Read the book. It was written for you.

You have four friends.

CHAPTER ONE

WHAT'S IN A NAME?

(HOW AN EVERYDAY WORD WAS CREATED)

"I believe you fellows are describing a behavior pattern, something that you've witnessed," he said. "Why don't you just label it Type A behavior pattern?"

Dr. Van Slyke

THE PHRASES, "TYPE A", "TYPE A BEHAVIOR" AND "TYPE A PERSONALITY" have become familiar in the English language, at least in the United States. If you look closely at some personal advertisements, you will find men describing themselves (positively) among other attributes as a "successful Type A person." Is that a really good thing to say about oneself? And what does it really mean? I have asked roomfuls of people to define Type A behavior and have received as many conflicting definitions as there were people in the room, all of them wrong, or at least incomplete. Enough time has elapsed since 1974, when Drs. Meyer Friedman and Ray Rosenman published the first book on Type A behavior, and 1984, when Dr. Friedman published the second book with Diane Ulmer as his co-author, for many people to not even associate Dr. Friedman's name with the concept. It has just become a part of our language, disconnected from its author, and from a true understanding of its definition.

This ubiquitous phrase had its origins from a simple act of expediency. During the 1960's and 70's, Dr. Friedman and his associates were seriously investigating the possible association of stress behaviors and coronary heart disease. Dr. Friedman confessed to a friend one day that he was puzzled because he kept submitting perfectly good applications for research funds and they were being routinely rejected. His friend pointed out to him that he kept using the word, "stress" in the titles of his proposals. "Stress," he said, "belongs to the psychiatrists. You're a cardiologist seeking funds for research

in cardiology. When stress is in the title of your proposal, it goes to the psychiatric review board. Psychiatrists aren't going to give money to a cardiologist. Call it something else. Call it a behavior syndrome. Call it, 'Type A behavior.'" And this is how an accepted phrase in the English language was born. And Dr. Friedman's friend was right. When he replaced, "stress" with, "Type A behavior," he no longer had trouble getting his research proposals funded.

In the two books on Type A behavior, Drs. Rosenman and Friedman and Diane Ulmer make a persuasive case bolstered by voluminous research and vast anecdotal material that this behavior syndrome is the root cause of coronary heart disease. Dr. Friedman's findings and teaching appealed to psychologists and other psychotherapists such as me, but he always admonished us that this was first and foremost a medical condition with grave consequences for the individual if not corrected. I have no argument with that stance and indeed believe it to be the truth. Dr. Friedman's findings have had mixed reviews in the medical community. Independently of his research, his original discoveries are being continually reaffirmed, very often without any citation of his research. He once commented in a faculty meeting, "When we are agreed with, we are never mentioned; and when we are mentioned, we are never agreed with."

It is not the intention of this book to prove or disprove the original medical proposition that Type A behavior is the primary cause of coronary heart disease. That is a very worthwhile debate to be had by those who have a training and background far different from mine. I asked Dr. Friedman once how many articles of original medical research he had published in his lifetime. He scratched his head and said that they always lost the exact count, but it was just north of five hundred. At his memorial service, it was noted by one of the speakers that he had to his credit eight original medical discoveries.

In talking with him, he often made mention of his contention that he had a "good" brain, but not a "great" brain. If his brilliant brain was only a "good" one, then I ponder where that puts mine. "Fairish" comes to my mind. So, I will allow those with the "great" brains of the future to determine the veracity of his daring, and documented, claim that he had discovered the genesis of

coronary heart disease. Though I can quote him on this at length, it has not been at the center of my world in working with men with Type A behavior, helping them to modify its cruel tyranny in their lives and thereby bringing relief to themselves and those intimately connected to them. I have hewed strictly to the party line in my teaching, but my training as a psychologist and not a physician has caused my eye to be drawn to observed results in the lives of these men that is not strictly medical. That will be the sharing of this book.

It is a good story of how Drs. Friedman and Rosenman made the remarkable leap from looking only for a physical cause for coronary heart disease and concocted a theory that also included what went on in the mind, emotions, and behavior of those who suffer from this life-threatening disease. Without being aware of it at the time, they were given the key by a furniture repair man who was repairing the chairs in the waiting room of Dr. Friedman's office.

"What sort of medicine do you practice in this office?" asked the repairman.

"Why do you ask?" inquired Dr. Friedman.

"Because I have repaired chairs in waiting rooms all over this hospital and the wear pattern on these chairs is markedly different in this waiting room."

Dr. Friedman informed him that it was a cardiology practice and asked him what was unique in the wear patterns. The repairman pointed out to him that soft upholstered chairs were worn out along the front edge of the chairs, not toward the back as in other waiting rooms. At the time, this important clue was not recognized. Dr. Friedman attributed the missing of this clue to his Time Urgency due to his own Type A behavior. He was in a hurry to get on with the next item on his agenda. He didn't stop and ponder what had been pointed out to him. The people who came to his waiting room sat on the front of the chairs in a "ready, set, go" sort of position; like a foot racer poised at the starting line waiting for the gun.

It was years later in 1957*, that the revelation came to him at the end of a study on the connection between cholesterol and diet. One of the

* In the late 1990's Dr. James J. Gill conducted six in-depth videotaped

interviews with Dr. Friedman for the purpose of obtaining an oral history of his

participants' wives made the comment that she knew what was making her husband sick.

"Please tell me," asked Dr. Friedman.

She said, "It is stress. It takes him two martinis to come down off the ceiling when he gets home from work."

With that comment the light bulb came on for Dr. Friedman. This time he did not miss the significance of the comment being made to him. In that moment, he realized that there was only one thing that connected *all* of his patients. Some were obese, some thin; some smoked, some did not; some had high cholesterol, some did not; some had high blood pressure, some did not; some drank alcohol, some did not. But they all displayed the same pattern of behaviors to common everyday stressors.

In this way, the theory of Type A behavior was born, and a new phrase began to find its way into our everyday usage.

life and research. During one of these interviews Dr. Gill was asking Dr. Friedman how he was able to make the mind-body connection in the disease process. Dr. Friedman told him of a fascinating case from 1940 that he had written up for a medical journal [35]. It involved two identical twins, one of whom had hypertension and coronary heart disease and the other who had neither. The twins had nicknames. The one who was ill was called, "Speed 'em up George," while his un-afflicted brother Ray was called, "Lead in the Pants." From this he stated his belief that emotions had something to do with the coronary condition. The psychiatrist who had alerted him to this case later excerpted his findings from *The Archives of Internal Medicine* and

published it in *Time* magazine; the first time Dr. Friedman was named in that periodical. He had forgotten completely about this incident when he wrote with Ray Rosenman his first book on Type A behavior. It had come to his attention in the previous year to this interview because his wife, Macia, had kept the article from *Time* magazine and showed it to him. He hadn't known about the article when it was published. She presumed he had seen it and knew about it, but at the time he was at Tripler Hospital in Hawaii during World War Two and it escaped his attention. In the interview he said to Dr. Gill, "All these years we have been saying it was in 1957 that we made the mind-body connection, but it was actually all the way back in 1940!"

What inspired Dr. Friedman to do this work?

In Dr. Friedman's early years as a cardiologist, he and his colleagues had to deal with a certain painful helplessness. There were very few effective treatments for coronary heart disease. When someone did have a heart attack, it was fatal in fifty percent of the cases; unlike today. If a patient arrives at a hospital today suffering a heart attack the chances are greater than ninety percent that he or she will emerge alive from the hospital. But today, we have stents, bypass surgery, and statin drugs. In the 1940's and 50's and even 60's, these were all unseen dreams for tomorrow.

Dr. Friedman gained medical fame for being the researcher who discovered the coronary thrombus. It had been known thru the centuries that people had heart attacks, but there was no understanding of how they came about. Dr. Friedman made the discovery. He discovered that heart attacks were caused by the rupture of plaques in the coronary arteries which would then partially or completely block that coronary artery, thus shutting off or greatly reducing the flow of oxygen rich blood to that portion of the heart fed by that artery. This resulted in the death of that portion of the heart muscle affected. The pain often associated with heart attacks is caused by this dying heart muscle as it is literally starved to death for lack of oxygen.

As will be described throughout this book, Dr. Friedman was a master at observation, not only of medical phenomena, but of human behavior, hence the discovery of the behavior pattern called Type A behavior. In building his case for the causative effect of Type A behavior, he would routinely interview the widows of men with Type A behavior who had died of a heart attack. Even though the lives and personalities of these men were highly varied, there was in every interview one dominant theme of similarity: the behavior patterns of these men.

The following is one of those tapes which we would play for all our participants. As you read this transcript, there will be themes concerning this individual who died suddenly in 1977 in his early fifties which will echo

throughout this book. We called this, “The Widow Tape.” As this current book is being written, it is entirely possible that this deceased man could be nearing the end of his natural life, in his late eighties, a beloved grandfather and wise mentor to his entire brood. Instead, his life ended at a time when he determinedly took none of the advice that was being offered to him, which arguably could have saved his life.

(At this point in the interview, the widow has disclosed that he died instantaneously of a heart attack and had no previous warning that he had advanced coronary heart disease. He had failed to perform any regular exercise because he “couldn’t find the time.” He worked a minimum of twelve-hour days during the week as a school principal and at least four hours a day on the weekends.)

Widow: My husband had the compulsive fight the clock personality. If there had been thirty-six in the day, he still wouldn’t have had enough time.

Dr. Friedman: Do you miss your husband?

Widow: Oh, yes of course I miss him.

Dr. Friedman: Since he was so devoted to work, what was there left for you to miss?

Widow: Well, I guess the security, the love, knowing that someone else was there, was caring...

Dr. Friedman: I’m not trying, but you were painting a picture where your husband was totally devoted to his work.

Widow: That’s true. His family came second, and we knew this.

Dr. Friedman: Like a doctor’s family.

Widow: Right. You know, he was a public servant and...

Dr. Friedman: Did you ever sometime think that he was a servant to his own ego?

Widow: I never thought of it in that term of reference, but I have since.

Dr. Friedman: Why have you since?

Widow: Because I have done a little more thinking about it. I read your book.

Dr. Friedman: Did he find time to read the book?

Widow: Oh, heavens no!

Dr. Friedman: Did you ever tell him (to slow down)?

Widow: Yes. I was a prophet. I didn't realize it. I told him many times, "Fred you've got to take it easy. Back off. If you drop dead tonight, school would open tomorrow morning. He did and it did.

Dr. Friedman: We have great difficulty with some of our post coronary patients and I speak as one myself. We devote ourselves too much to our career we don't have much personality left for other things. You're nodding your head. Why are you nodding your head?

Widow: Because I saw this in my husband. When we went out to a social evening, he had difficulty relating to something other than the field of education and this became more and more evident in the last five or six years.

Widow: He was a devoted father and very proud of his children.

Dr. Friedman: How could he be so devoted and spend so little time with them?

Dr. Friedman: Do you think your husband was secure inside?

Widow: He was losing his sense of security.

Dr. Friedman: Why do you say that?

Widow: Because he was not self-confident anymore. He kept saying, "I can't do it. There's not enough time."

Dr. Friedman: When you sat down at the dinner table did you sometimes feel you were between two warring camps?

Widow: Yes.

Dr. Friedman: When did you notice that?

Widow: Many times, they would have differing opinions from their father.

Dr. Friedman: How did he tolerate that?

Widow: Not well.

CHAPTER TWO

WHAT IS TYPE A BEHAVIOR?

(MOST LIKELY YOU DON'T KNOW)

“Type A behavior is a medical disorder whose overt components are impatience or Free-Floating Hostility, or both. In turn, these overt manifestations stem from and are sustained by insecurity or inadequate self-esteem.”

Meyer Friedman

“Type A behavior has many ways to harm you and none that will help you.”

Meyer Friedman

SO IF IN A WHOLE ROOM FULL OF PEOPLE, no one ever quite correctly responds to the above question; what is the correct answer? In truth it is very simple. Type A behavior is two things and only two things. It is two groups of behaviors, one which communicates an urgency about time (which actually doesn't save time but creates a sense of control) and the other which is called Free-Floating Hostility (which is always an inappropriate amount of irritation to the situation). It is not a personality disorder or a personality style. No one is born a “Type A.” You will not find Type A behavior in five-year old children or ten-year old children. It is not considered a psychiatric disorder. It is not listed in the *Diagnostic and Statistics Manual* of mental disorders. It does occur, at times, in concert with diagnosable mental disorders such as depression or anxiety, but not in all cases. There are many people who evince multiple evidence of Type A behavior who are not troubled by depression, anxiety, or any major personality disorder.

Actually, one of the problems in treating this behavioral problem is that its host is frequently not unhappy or perplexed by his behavior at all. He is often

proud of it and sees it as a sign of success or superiority over other people. In this way, it is not unlike smoking cigarettes. The smoker is usually happy with his addiction for the comfort it brings him and other perceived benefits. Smokers will defend their habit if confronted. It is the people around the smoker who are able to give accurate feedback as to its unpleasantness and toxicity. After all, our airplanes, restaurants, and hotels are not smoke free today because a group of concerned smokers got together and said to themselves that they must really stop inflicting discomfort on others in the form of second-hand smoke; much less that it would also be beneficial for them in protecting their health.

Indeed, the smoking metaphor is a good one. It has been estimated that the long-term health risk associated with unmodified, unmonitored Type A behavior is the equivalent of smoking one pack of cigarettes a day. After all, smoking a few cigarettes in your life will hardly cause a person any health problems. It is repeating the habit day after day, hundreds of cigarettes a week, thousands, and thousands a year over many years, that create devastation in the human body. As it is with dozens of “attacks” of Type A behavior a day, compounded by weeks, months and years that can lead to diagnosable health problems. It also leads to deterioration in the vibrancy of the personality. It *always* harms, never enhances, our interpersonal relationships.

Divorce is common for people with Type A behavior, while almost unheard of for people Dr. Friedman described as, “Type B’s.” Would anyone argue that scowling twenty times a day over the minutia of life is uplifting to the soul or enhancing of human relationships? Or would anyone say that always being in a hurry and impatient is endearing? Are there any great religious leaders who ever advocated for their adherents to be snappish, quarrelsome, and irritable over the minor distractions of life? As with the smoker, however, the man with TAB (Type A behavior) hardly comprehends the negative power of his behavioral manifestations. Just as smoking brings very real (though destructive) comfort to the smoker, so TAB brings the same to the person manifesting it.

It has been estimated that the long-term health risk associated with unmodified, unmonitored Type A behavior is the equivalent of smoking one pack of cigarettes a day.

If TAB is not a diagnosable mental disorder and it is not a disorder of personality, then what is it exactly? In a word, it is a *habit*[†]. The behaviors become so familiar to us, so “automatic,” that they do indeed begin to feel as if we were born this way and have always been this way. Being in a hurry, being impatient, being irritable, begin to feel like “natural” responses to events. Certainly, if asked to explain his behavior in any given moment, the typical man with Type A behavior has no end of reasons for his upset in that particular moment. “The waiter was late bringing my coffee.” “Anyone would be upset in this traffic.” “My wife was late and now we are all going to be late.” “Did you see the lines in that Safeway, and just after they have been advertising that they keep their lines short.” “The house is just too messy.” “Those people should be able to control their children.” And on it goes.

It is the rare man with TAB who ever reflects on his own behavior and asks himself the questions, “Do I have a habit of being angry?”, “Is there ever a time when I feel slowed down and calm?”, or “Do the people close to me fear my getting upset and ruining a good time?” Even a small amount of introspection would certainly bring an answer of “yes” to these questions and many more like it. But the man with TAB feels so integrated with it, feels it to be so much a part of his being, that asking questions such as these would be like asking him to explain why he is right-handed. Indeed, the behavior pattern has insinuated itself into him for so long, since his late teens or early twenties, he never thinks to question it. Because it does feel like an integral part of his very self, he feels defensive and under attack when someone close

[†] Drs. Friedman and Rosenman wrote: “A habit, after all, is only a shortcut for your brain, a method of executing a complicated process automatically with an absolute minimum of conscious thought. To alter a habit may take weeks, months, or even years. If your

brain is like most peoples, it doesn’t particularly enjoy this tedious task. But to achieve anything really worth being requires this alteration and the effort associated with it.” That is one of the themes of this book.

to him questions his behavior or challenges it. "Leave me alone. It is just the way I am. And, by the way, you aren't so easy to get along with yourself." In the Type A world, a good defense is often a good offense.

But isn't getting angry a natural response, just one emotion in a wide range of emotions, and isn't it imperative at times to be in a hurry, to rush, to encourage others to move quickly? The obvious answer to these questions is yes. However, what is not obvious is that Free-Floating Hostility has nothing to do with the emotion of anger or being in an emotional state at all. Time Urgency has nothing to do with efficiency or getting things done in a timely manner. When someone is displaying TAB, we do not say of that person that he is being emotional, or he is highly focused on a worthwhile pursuit. We say that he is having an "attack" of TAB. Just as one does not choose to have a heart *attack* because it is not useful, and very bad for you, and possibly fatal, one does not actually choose to employ TAB. The attack of TAB comes on so rapidly, so automatically, so reflexively that the man involved has not had time for some sort of inner dialogue where he has discussed with himself various alternative responses. The response is out of him before he has had time to think. This is not unlike rearranging a familiar instruction so that you have, "Ready! Shoot!Aim....Oh. Sorry."

More specifically we refer to the man having an episode of TAB as having an attack of A I A I. These four letters stand correspondingly for: Anger, Irritation, Aggravation, and Impatience. When one is consumed with a Type A response, he has all four of these highly agitating experiences at once. It shows up in his voice tone, his facial expression, the speed of his speech, his head movements, his hand movements, his jaw muscle, and in the intensity of his eyes; hence the reason for referring to it as an attack. If someone else is experiencing the brunt of such an attack of A I A I, it is variously unpleasant, intimidating, shocking, embarrassing, frightening, or depressingly familiar. If the person receiving this quality of communication is also hobbled with TAB, then he will feel irritation or a sense of challenge and may respond in kind with his own A I A I.

It does not require much imagination to see what might develop. Think of two angry partisans from opposite sides of the political spectrum who are

verbal and intent on proving their case. But, responding with A I A I is never about facts or principles or even stated goals. It is an *indication*. It indicates that the person in question has just had a deeply disturbing internal experience. He has just felt insecure (afraid, anxious, helpless, embarrassed, or lost) and has acted with intensity in an effort to restore his sense of security. That is what TAB is *always* about. It is never about the subject being discussed or the issue being confronted. It is about the lack of an internalized sense of security in the face of a stressor and the actions a type-A man feels *compelled* to demonstrate.

Curiously enough, the type of stressor that elicits TAB from a man is very particular. One would think that such an intense response as an attack of A I A I would be caused by exposure to a significant stressor. But the reverse is true. When some calamity does occur, when life and death are actually in the balance, when immediate, incisive action is required, there is no one more capable to handle the situation with aplomb than a Type A afflicted man. Upon hearing someone needs to be rushed to the hospital, he does not become irritated, because it will interfere with him watching his favorite news show or sitcom. He will spring into appropriate action and will perform admirably under severe pressure. But let someone cut him off in traffic on an ordinary day, let his wife be a few minutes late preparing for a social event, let someone else be socially dominant, let his son come home with a B+ amongst all his A's, or let the family room not be neat to his exacting standards, and what you will witness is less than inspiring. As unflattering as it may sound, he has the grownup version of a tantrum.

A I A I: Anger, Irritation, Aggravation, and Impatience

The casual observer may or may not recognize the intensity that is being displayed, but those close to him will feel it in their very being. This reactivity to these trivial events is so intense that it would seem odd were we not used to this kind of behavior from so many men. It just seems normal that so many events are met with such explosive invective or intensity. Just the simple act of reading the newspaper in the morning, is enough to set some men off for

hours. But at one time in our history, it did not seem odd for people to light up cigarettes almost anywhere they wished. The familiarity, though, did not render the smoke less toxic.

If asked to defend the intensity of his attack of A I A I to any particular event, the man with Type A behavior will be persuasive and insistent concerning how appropriately he responded. He will mount a defense and will not be turned away from it. If forced to concede that in this one instance he did perhaps overreact, he will none-the-less claim that this sort of angry, irritable, aggravated, impatient response is still an acceptable form of behavior in most other areas under most other circumstances. He will argue persuasively that these events are worthy of such an intense reaction. And he will state the belief that if these events did not occur, he would be as free of anger as he imagines himself to be. As stated earlier, he virtually never asks himself if he is in the grip of the habit of easily aroused Anger, Irritation, Aggravation, and Impatience. He rarely looks at himself and wonders if he is hard to get along with or is intimidating to those close to him. Introspection is rather foreign to him. His focus is outward and toward the future.

So, TAB is only two categories of behaviors: an inessential urgency about time and expressions of Free-Floating Hostility which are far too intense given the situation. These behaviors are expressed by attacks of Anger, Irritation, Aggravation, and Impatience. Simply stated, these behaviors erupt from men who lack a certain level of self-esteem and who are plagued with a lack of internal security. But, before turning to the question of what lies behind the low self-esteem or the lack of internal security possessed by these men, it is important to ask if there is an antidote for attacks of A I A I.

Men with Type A behavior are far more controlling than they imagine.

This chapter quite accurately describes Type A behavior as consisting of two things: Time Urgency and Free-Floating Hostility. But if you were to capture the essence of Type A behavior in one word, that word would be, "Control." Men with Type A behavior are far more controlling than they imagine. If challenged on any aspect of his controlling habits, he can defend himself with impeccable reasoning. In the main, he does not have any idea how unnecessary or oppressive these habits feel to those around him. As will be described in the following chapters, he performs in this way not from malice, but because of deep underlying issues with self-esteem and feelings of insecurity.

The following is a transcript of a spontaneous conversation Dr. Friedman had with one of his groups. It seems fantastical, even humorous, but it is revealing of the degree to which Type A men will go in order to control even the minute aspects of their living situations. This tape was played as a part of our curriculum. Before playing the tape, the group leader would read the following quote from Benjamin Franklin. "The most exquisite folly is made up of wisdom spun too fine." We called this, "The Toilet Paper Tape."

Dr. Friedman: Gentlemen, we learnt a few weeks ago that one of our men thinks his wife doesn't really love him because if she really liked him, she would (position the) toilet paper so that the roll would come, the paper would be dispensed from over the top of the toilet paper, rather than against the wall.

Bob: He's right.

Dr. Friedman: You look very serious about it. Have you ever mentioned to your family or wife what you thought about the toilet paper?

Bob: Certainly!

Dr. Friedman: And what has been their reaction?

Bob: Well....

Jack: How often do you talk to people about the correct position of toilet paper?

Bob: Well now, I am the official toilet paper installer (laughter).

Dr. Friedman: Why?

Bob: Because I used to raise hell about it all the time.

Dr. Friedman: Who would you raise hell with?

Bob: Well, my wife.

Dr. Friedman: What would she say to you?

Bob: (Not answering the question but quoting himself) "You know that's not the way to put that toilet paper on. Why do you do it that way? There's a right way and a wrong way!"

Dr. Friedman: What would she say?

Bob: That it doesn't make any difference.

Dr. Friedman: And you would....

Bob: It does make a difference 'cause there's a right and wrong way!

Dr. Friedman: And you wanted it on the top?

Bob: Yeah. So now, if she happens to run out, she puts the toilet paper on the floor, and she knows that I'll....

Dr. Friedman: She puts it on the floor now.

Bob: Yeah, she knows I'll come in and put it up correctly.

Dr. Friedman: Don't you consider that a kind of revolt?

Bob: On whose part?

Dr. Friedman: On her part.

Bob: No, no. She's just being sensible because she doesn't know which to put it on.

Dr. Friedman: Well, she knows the difference between putting it on top and the other. You mean that's too complicated for her to learn?

Bob: Well, I guess she has other things on her mind that are more important than that.

Jack: Why does it have to come over the top?

Bob: Well, I've discovered (that) that's the proper way! If you're going to do it, you may as well do it the proper way.

Jack: Who decided that was the proper way?

Bob: I did!

Jack: On whose authority do you base this opinion? Are you an authority on toilet paper now?

Bob: The manufacturers....

Jack: (Interrupting) I thought you were in retail clothing.

Bob: That has nothing to do with this toilet paper business.

Jack: It certainly does....

Dr. Friedman: Wait a minute, Jack, do you agree that the toilet paper should come over the top?

Jack: I disagree.

Dr. Friedman: Why?

Jack: For the simple reason that gravity dictates that the paper should come off of the back side of the roll.

Bob: (Quietly) Isn't that silly! (Laughter)

Dr. Friedman: Why is that silly?

Bob: Because, evidently, he has not noticed or ever had a patterned toilet paper. That's when I discovered I was right, and I was relieved actually when I discovered (it). I was right the whole time.

Dr. Friedman: Did you tell anybody that you were relieved about the pattern, that it vindicated your idea it should come off the top?

Bob: Right.

Dr. Friedman: Who did you tell? Your wife?

Bob: Yes.

Dr. Friedman: What did she say?

Bob: Still didn't make any difference to her.

Dr. Friedman: (Chuckles) Jack, have you ever told anyone in your house that it should come next to the wall?

Jack: No. I discussed it with my wife (Bob laughs) and decided that...what are you laughing at?

Bob: Well, he was talking about arguing with me and she's the same way....

Jack: Because when you try to pull it off when it comes over the top, you only get one or two sheets because gravity is working against you. Whereas, if you pull it off at the back you get the amount that's needed to do the job!

Bob: Not a very valid point because in this age, you have to conserve too now, so if you go this way the roll goes all the way down (to the floor).

Dr. Friedman: So, you've told your family too, Jack.

Jack: No not the whole family. I've discussed it with my wife, and she decided by demonstration that ah.....

Dr. Friedman: (Interrupting in disbelief) You demonstrated it to her?

Jack: Yes, I did (general chuckling in the room).

Dr. Friedman: You know, people listening to this will think it's incredible that intelligent people like you...

Jack: Well, this is very true. It's really a silly situation, but these things do come up in life.

Dr. Friedman: Well, if you go to someone else's house and see it's going over the top, do you feel annoyed?

Jack: No. If that's the way they want it, that's the way they can have it.

Dr. Friedman: Have you been to a hotel in the last year?

Jack: No.

Dr. Friedman: For your information they triangulate the end of the toilet paper as it comes over the top. That's the signal the maids have been in there. They do....

Ralph: That's amazing.

Dr. Friedman: How about you Ralph? How does this conversation strike you?

Ralph: Well, it's amazing.

Dr. Friedman: Why is it amazing?

Ralph: It really doesn't make a heck of a lot of difference how it comes off the roll.

Dr. Friedman: Jack says gravity is important to take into consideration. You let a longer piece roll off, more strips, it won't fragment.

Jack: It comes off the roll much easier, counterclockwise.

Ralph: Suppose the roll was broken and you had to roll it off by hand, how would you do that?

Bob: I'd replace that immediately!

Ralph: You're already in the situation. How would you manage?

Bob: Oh, I'd manage!

Ralph: Would you hold it in your right hand or left hand and roll it off the top?

Bob: I've never thought about that really.

Jack: I've been in that situation, and I've held it in my left hand and pulled from the bottom. It works (as) easily as in your hand as it does on the wall.

Dr. Friedman: Okay Jack, you win your point. Can you think of any other reason you told your wife other than gravity? (Inviting all of them to consider that maybe their Type A controlling behavior has anything to do with this conversation.)

Jack: (Clearly not getting the point) Just by reason of fact, it seems to me that toilet tissue is made so flimsy these days that when you try to pull it off with it coming over the top you get one, possibly two sheets. If you care to experiment, be my guest.

Bob: He's losing the whole gist of the idea; the idea of which way is proper.

Jack: Well.....

Bob: The proper way is over the top on account of the pattern. That's what I'm telling about...

Drake: Did you ever consider finding the end in the dark?

Bob: Yes.

Drake: Which way is easiest to find the end?

CHAPTER THREE

THE ANTIDOTE FOR TYPE A ATTACKS OF HOSTILITY AND IMPATIENCE

(FROM AIAI TO ASAS)

“We hope that you now see how love is not a weakness but the source of spiritual strength that you have been seeking unconsciously since childhood. But believing in the efficacy of love is not the same as bringing it into your life. You must search for it and then work to install it as an active part of your conscious existence.”

Meyer Friedman and Diane Ulmer

THERE IS AN OLD SAYING THAT ANY TASK IS EASY for the person who is not going to perform it. In the same way it is not difficult to outline the antidote for A I A I. Implementing this antidote, however, is another matter. Dr. Friedman would often state that for a Type A man to change his behavior would be the hardest thing he would ever do in his life. He did not say this to be discouraging; not in the least. He was passionate that men change their behavior. He devoted the last major portion of his life to that goal. You cannot know him personally because he is gone. But I knew him. I knew him intimately. We were very close friends. I heard him say to a group of his faculty one day, “How can we get the men in our groups to realize that friendship and affection are more precious to them than gold bullion or advancement?”

He had been implored by widows too many times, young and old, asking him why their husbands had died before their time (even though more than one of them revealed upon questioning a certain relief that she would no longer be the subject to his outbursts of intensity and irritation). He hated the destructive power wrought by TAB over time, but he understood that one of its victims was common sense. He understood it was difficult to change because it had insinuated itself into the lives of these men over many years

and you cannot cast off a habit just because you wish to do so. But once you know a problem it is helpful to know the goal that gives direction that leads to resolution. Because, *and this is very important*, **it is possible to modify Type A behavior**. In stating the difficulty in modifying it, Dr. Friedman was saying it is a very worthy opponent and it will not surrender the field without a strategy and a fight.

In this work, we seek to convert A I A I (anger, irritation, aggravation, and impatience) into A S A S. The concept behind A S A S is not quite as succinct as A I A I. In brief, these letters stand for: the ACCEPTANCE of the trivial errors of self and others, SELF-ESTEEM (which is based on something other than measurable quantities), the ACCEPTANCE OF AFFECTION, and SERENITY. Some further explanation is required.

ACCEPTANCE OF THE TRIVIAL ERRORS OF SELF AND OTHERS

It is not an accident that the word, “acceptance” appears twice in this list. The first of these has to do with the acceptance of the “trivial” errors of one’s own self and of other people. As explained earlier, Type A men tend to be magnificent in a true emergency. It is the small stuff of life, like what is on the front page of today’s paper, or a room left cluttered with children’s toys, that is most likely to set off an attack of A I A I in him. If challenged about his behavior in these scenes, he will argue that someone needs to care about what happens in the world and bad things will happen if everyone is passive. You have to have standards; children can’t just run amok. He will argue that if he condones their being sloppy today, it could lead to their being failures in the future. So in his point of view, he was not responding to an event which was trivial. Of course, what is missing is a functional definition of the word, “trivial.”

Here is Dr. Friedman’s working definition of trivial. “Trivial” is anything I will not remember in five years. To this definition, I often get the apt response, “Five years! I can’t remember what I was upset about two weeks ago.” This is exactly the point. Accepting this definition begins to reorient the world for men with Type A behavior. Being upset ten, twenty, thirty or more times a day about the trivialities of life has become so natural to him that he has

ceased to question it. It is even attached to his sense of manhood and his sense of being an assertive human being. He often feels proud that his standards are so high that he finds fault easily. He believes it is a necessary ingredient to make himself and those around him more excellent. It has not occurred to him that this is an affliction that interferes with his enjoyment of life and his ability to be a source of loving comfort to those close to him. To them, he often feels like a reform schoolteacher looking for the latest infraction of the rules.

A man will often greet me with skepticism when I teach him the concept, "Acceptance is not approval." He has believed that if he is not reactive to everything, he considers a moral wrong or an improper behavior, he is being passive and giving his approval to what is before him. He has never really considered how truly exhausting it is to be continually trying to reform or convert the rest of the world to his way of thinking. Dr. Friedman would often confront a man with the statement, "Who appointed you the world's policeman?" Accepting the five-year dictum is the beginning of a certain relief unknown to him for years. It is important to note that he must learn to be accepting of his own errors as well as family members, co-workers, and everyone else in the world.

Those who live with a man with Type A behavior are well aware of the tyranny of his moods and behaviors toward them. They might not be quite as aware that the man they love also lives with an internal bully who exacts impossible demands upon him and punishes him mercilessly for the most trivial infractions. "You Idiot. You Dope. You Dummy. You Screwed-Up Person," and other less printable imprecations are common insults he bestows upon himself. He has little tolerance for making all too human errors or for falling short of his exaggerated expectations. He rages at himself. After all, what comes out of a person is what he is filled up with on the inside.

SELF-ESTEEM

In the world of a Type A man, self-esteem is a very precarious commodity. He may attempt with some success to appear to the outside world as a sort of Superman; always appearing very assured, more in command, more in

control, more knowing, and more successful than those around him. People who live in close proximity to him know better. They see and feel his overreactions, his outburst of anger toward them, himself, or public figures. They know how thin-skinned, how easily offended, how petty he can be, which is often in contrast to his public persona; and in contrast to the person he wants to be and imagines himself to be.

The typical man with Type A behavior has a fundamental misunderstanding concerning the nature of good self-esteem. To him, it seems natural that his self-esteem is not unlike the Dow Jones Stock Average, which goes up and down depending on what is taking place in the world. Most men with Type A behavior never think to question the variable nature of their self-esteem. It seems natural that it would be better on a “good day” and not as assured on a “bad day.” It seems natural to him that it is something for which he must constantly strive and that it exists in comparative relation to other people, especially those in his same profession.

As a psychologist, I would never ask a colleague how much he makes a year but find it easy to obtain information about how many patients he is seeing a week. Having been a minister at one time I know that the self-esteem measure in that profession is certainly not income, but the size and growth of one’s congregation and weekly attendance. Overtly or covertly, Type A self-esteem is always attached to comparison and numbers. If my numbers are better than yours, then self-esteem seems to rise concomitantly. When a man with Type A behavior expresses pride over his home, children, or auto, he is really saying that he is not just proud of the person or item, but that his is better than that of others. Of course, it does not seem strange to him to envy those with more and to “level the playing field” by comparing them in a way that makes his positives greater than their negatives.

One of the major and most important goals of this work is to help the man with Type A behavior understand that his life has been consumed by an impossible quest: the quest for more. As his life has been more and more warped by the demands of Type A behavior, he has come to believe that his fractured sense of self-esteem can be remedied by obtaining more of something, be it money, events, honors, advancement, recognition, success,

or even sexual conquests. Dr. Friedman would often say that money greed, while not unknown in Type A men, was not a common characteristic. But what he called “event greed” was almost always present. This desperate striving after more, in whatever form, creates one of the salient features of Type A behavior: *Struggle*.

It is this quest for more that contributes so greatly to his Time Urgency, wanting to accomplish more and more in less and less time. This struggle expresses itself in the man who genuinely wants to be a good husband, father, friend, and citizen; but is loyal first to the sixty, seventy, even eighty hours a week he will devote to his vocational activities. For it is in the acquisition stemming from these pursuits that he believes will come the surcease for his inadequate self-esteem. He does not wish to abandon his spouse or children, nor does he wish to be an absent friend. He is controlled by a belief that he must concentrate all his energy on whatever is the next thing and that soon he will have acquired what he needs to feel secure.

His *imagined* future always expresses his true self, his true wants, where he is relaxed, secure, loving, and available to his loved ones and to himself. Not only does his family get cheated in this formula, but he is chronically in need of vacation and reflective meditative time for himself. Because struggle is such an accepted part of his life, so is self-denial and exhaustion. All of this is so that he can do enough to finally possess his mistaken vision of self-esteem. It is not unlike chasing the rainbow. The faster you run after it, the faster it moves; except, in this case, the person doing the chasing never quite notices that no matter how fast he goes or how much he does, he never catches it. And, without realizing it, he asks those around him to put their lives on hold until he does.

It is a fairly remarkable change in perception to begin to realize that someone who has healthy self-esteem is in possession of something that is not vulnerable to the whims of external events. It is not connected to current levels of perceived popularity or quantitative measures of achievement. It is not to say that someone with sound self-esteem doesn't have bad days. He has good days, and he has bad days. Like all of us, sometimes he has average days, great days, awful days, or tragic days. The happenings of life affect him,

often deeply. But those happenings do not make or break his self-esteem. If he is passed over for a position for which he was qualified, he feels disappointment. If he loses a competition, he would rather have won. If he says or does something foolish, he may feel embarrassed. If someone breaks into his house, he very well may feel violated and angry. He is not immune from the full spectrum of human emotions.

What he will not feel is like a failure, that he is worthless, or that he has to find a scapegoat. He is not haunted by the thought that if others found out about his failures, he will suffer a humiliation which could destroy his sense of self. These disappointments will not spark an attack of outrage against his self or others. If he is promoted, given a good review or a salary increase, bestowed with an honor, or singled out for singular praise, he will be pleased. It will feel very good to him. However, he will not tend to be vulnerable to feelings of grandiosity or to an expectation that he should be able to maintain this good feeling forever. He will not feel that he has to repeat the same experience in the near future or that he must now receive that level of honor or praise every day to maintain his "new" elevated sense of self-esteem. For, of course, the danger in an elevated sense of self-esteem is that it crashes. It is just not possible to be better than everyone else.

For the healing Type A afflicted man, the basis for self-esteem begins to shift to those things that are internal to the person, that are constants whether the day is good or ill. He begins to value the gifts that have been present all his life such as his intelligence, his perseverance, his ability to overcome adversity, his personality, his loyalty, or his ability to succeed. To his surprise, he finds he discovers a steady source of self-esteem deriving from his feelings of love for those close to him. He begins to understand that he is loved in an unconditional manner by a number of people, and he begins to understand why. This love has nothing to do with his over ambition or pushing himself beyond his natural capacities. It has nothing to do with trying to turn himself into what he has believed his ego has demanded. More profoundly, he begins to grasp the concept that it is his inherent kindness and goodness that draws the devotion of those who love him. They were able to see it when he could not. And he begins to love himself for those same qualities as opposed to

striving constantly to meet the ever-expanding list of expectations he has had for himself.

Memory also begins to play a greater and greater role in his life. It is used as something more than a hard drive on a computer which only stores data to be retrieved when needed for practical purposes; or as a storage facility of trivia so he can “win” any conversation. Memory begins to be used to recall his life in vivid detail, remembering triumphs as well as suffering endured. He is able to remember his young self and all the ways in which he was both nourished and wounded. This aids him in feelings of empathy for that young self and this empathy becomes a vehicle in his life of needed self-protection.

He begins to believe that his life is actually more than a series of events that can be evaluated numerically and that his very being has worth just because he exists and wears the unique personality that is him. Feeling a deep sense of empathic self-protectiveness becomes the solid basis of his self-esteem. And once in place, this empathy does not desert him when meeting difficulty and the setbacks which accompany all lives. He does not have to strive to be special for he is already unique. He does not have to envy for he is beginning to be grateful for the gifts he does possess. When he is able to feel empathic, protective of himself, and grateful while having access to his memory, he will have arrived at a place he has always longed for, even if he didn't know he longed for it.

ACCEPTANCE OF AFFECTION

If you would speak of a cure for male TAB, then there is a one-word solution: *Affection*. Also, this is the second time the word, “acceptance” appears in this list of four letters; A S A S. (Remember- ASAS: ACCEPTANCE of the trivial errors of self and others, SELF-ESTEEM (which is based on something other than measurable quantities), the ACCEPTANCE OF AFFECTION, and SERENITY). Those of us who conducted groups for the Meyer Friedman Institute were given a curriculum to follow. At week seven or eight, we would pass out a little slip of paper to our participants. On that paper, we asked them to write either “yes,” or “no” to the question, “Did you receive *sufficient* love while growing up?” The only instruction we gave was to those who grew up in

homes that had been broken by separation or divorce. *Per force* they would have to answer “no.” We had no prejudice about people from divorced homes. This instruction came from our emphasis on the word, “sufficient.” The question was not, “Did your parents love you?” The vast majority would have answered “Yes.” By sufficient, we meant did you receive adequate unqualified attention from both your parents. Were they invested in helping you to know yourself? Were they able to give of themselves to you? Were they interested in knowing you as a person? Were they able to not only perform acts of nurturance, but also express love verbally and warmly? Was there a genuine compassion present in the environment?

Once we defined it this way, the vast majority of the participants responded by saying “No.” This was done in a somewhat dramatic fashion by having one participant read out the answers one by one while another kept a tally on the board. If there were fifteen participants in the room, the “score” was often 12 or 13 in the “no” category and 2 or 3 in the “yes.” This was not meant as any sort of knock on their parents. As we often pointed out, most of them had parents who did the best they could with what they had. Unless hobbled by severe personality disorder, addiction, or mental illness, most parents seek the very best for their children. Our point was very simple. Everyone in our program was afflicted by a very serious behavioral problem which was possibly harming their health and most surely their interpersonal relationships. They had not been born with this behavior pattern, so it was and is an adaptation. By making a point of what the cost had been to participants due to the lack of sufficient love and affection in their early homes, we made the case for changing their behavior not just for themselves, but so that they would not unconsciously pass on the same heritage to their offspring.

A word needs to be said here about passing on this heritage because many, if not most, of our participants were beyond the child rearing age. If they had children, most were out of the home or very close to it. The information about the impact Type A behavior had on their parenting would cause some to feel despair, because the “damage was already done.” We were quick to convey two beliefs regarding this concern. We did find it to be true that to

realize one was crippled with Type A behavior did mean to some extent that his ability to parent was to some degree affected. However, we emphasized a companion truth, which is that our children are always our children and never stop longing for the unconditional love of their parents. Children are also prone to forgiveness toward their parents, especially in the presence of true remorse. They recognize with great perceptivity when a parent has changed his heart. After all, they know us better than anyone, except perhaps our spouse.

My colleague, Dr. Virginia Price, recounted for me the story of one of the men in her groups. He was nearing sixty years old and a successful professional. In the past few years of his life at that time, he had been caring for his mother who was in declining health and nearing death. He was doing this even though she had never been fond of him or kind toward him. He related many stories of her harshness and criticism toward him virtually all of his life. About a week preceding her death, he was tending to her as she lay in bed. He noticed her looking at him in a way which he had never seen. He sat down on the edge of the bed. She looked at him with what can only be described as tenderness. Looking at him she said, "You know, I don't think I've ever told you before, but I have always been very proud of you, and I have always loved you very much." In telling this story to Dr. Price, he said, "It was like someone came into the room and lifted an enormously heavy yoke off my back. That moment passed, and she never said anything more about her feelings in the week left in her life. But that moment was more healing for me than years of therapy and I have felt a peace I never knew I could have."

If a one word "cure" for male TAB is "affection," how is that connected to the word, "acceptance," as in "acceptance of affection?" This is both complex and simple. The hard-driving, struggling, time-urgent, man with Type A behavior is not conscious of rejecting unconditional love. In fact, he craves the comfort that only unconditional affection can afford him. Unfortunately, since he was not exposed to needed levels of it during his growing up, he often does not recognize it when it is present. Because he is looking to the world, and the feedback he seeks from it as a result of his strenuous efforts, he often

overlooks the opportunity afforded to him by the desire of his child to sit in his lap. He misses the comfort it could not only give his child, but himself.

I remember feeling astonished once while in Seminary. One of my professors, Dr. David Steere, the first man to teach me counseling, confided in me one day that he had spontaneously taken the morning off because he was having such a splendid time with his five-year-old son. The notion of a man taking time off from work to enjoy time with his child was completely foreign to me. This same professor would periodically bring his children to the school with him, letting them sit in on his classes. He would teach the class, but also periodically tend to them. He would ask them if they were enjoying themselves or would they prefer to go outside to play on the campus. I would see him walking with his little boy holding him by the hand. This was all remarkable to me. He was a very good teacher, an excellent teacher. He was one of the first people I remember meeting who exuded more joy in being a parent and husband than in his professional pursuit. This did *not* prevent him from having a brilliant teaching career and publishing many books.

A man with Type A behavior must learn to recognize the presence of love in the people who possess it for him. This is not easy. He has spent years trying to obtain what he believes to be the equivalent of love: admiration, respect, recognition, and approval. This is not unlike eating a very unhealthy diet and wondering why one does not feel better. Because he has confused love with these other entities, he doesn't comprehend that he has created an impossible formula to fulfill. Since these other items cannot fill the void left by a lack of love, he continually strives to fill his life with more and more of what does not really satisfy him. The old definition of insanity, being the act of doing the same thing over and over hoping for a different result, applies here. In his desperate quest for "vitamins", he eats more and more "sugar."

This creates a remarkable quandary for those around him. Since his Free-Floating Hostility often falls on them, they often buy into the mistaken belief that he would be more content if they were somehow different; more perfect, more fulfilling of his projections. They begin to buy into his thinking that the only thing that gives one value is what you do and how much better you do it than others. They begin to lose the significance they hold in his life just

because they exist. They begin to believe they are the reason for his lack of self-esteem, that he would “feel better” if they did a sport really well or made great grades with a shot at Yale someday. They don’t understand that they have entered into one of his most prominent thinking errors.

In my observation and that of my colleagues, the most commonly shared thinking error on the part of Type A men is that they do not fully recognize their importance to the people who love them just because they *exist*. They are so bound up in proving their worth through numbers and achievements, so caught up in the drive for more so people will be proud of them, so determined to meet their own expectations of themselves in the world, that they have lost a sense of what attracted the love of people who love them.

Recent research shows clearly what women report is most attractive to them in seeking a partner. When they were asked to choose between power, wealth, and kindness, by far the most potent attractor was *kindness*. If the man with Type A behavior was ever aware that his inherent goodness and kindness were the primary attributes which drew his spouse to him, it has long been forgotten in his headlong rush to satisfy an agenda which has been largely drawn up in his imagination. Not seeing the unconditional quality of the love his spouse, children, and friends bear for him, he is often irritated or quarrelsome with them when they ask him to slow down, enjoy himself, go fishing, rest more, eat more sensibly, sleep, take breaks, relax, give up some commitments, be present, have fun, or not worry so much. He responds as if they are a ball and chain on his ambitions. Don’t they understand that he is doing all of this for them and that someday in the future, when he has completed all his aspirations, he’ll be fully relaxed and then they can finally take that vacation or have all the fun that has been postponed!

For the man whose being is severely compromised by Type A behavior, his life, his real life, the life he longs for, is in the future. The present moment is consumed with preoccupation about where he wants to be and how good it will be when he arrives there. It is no mystery why he is time urgent. He understandably wants to hasten the process of getting to his imagined future. In that imagined future, he has time, he is doing all the things he doesn’t have time to do today, he is secure, he has solved most of his problems and the

problems of those around him. His money insecurities will have been solved. Of course, it is complete craziness.

One of my colleagues at the Meyer Friedman Institute, Dr. Virginia Price, treated a man years ago who had a net worth of fourteen million dollars. At the time, she saw him he was working eighty-hour weeks putting together a huge financial package. She confronted him with the fact that his wife was desperate, contemplating divorce, and his adolescent children were at a stage in life where they really needed a father. He countered by saying he knew that, but he was working on a deal which if he could bring to completion in a year or two, would net him an additional three million dollars. He said, "I know it sounds crazy, but I truly believe that if I can raise my net worth to seventeen million dollars, I will finally feel financially secure and can slow down." Hurrying to get to a future where one can finally be relaxed, happy, and unhurried is not unlike practicing the piccolo for fifty years in the hopes of someday being a great tuba player.

The greatest tragedy in this for the man with Type A behavior and his loved ones is that it removes him from the present moment. *It is only in the present that he can recognize and receive affection.* And it becomes very easy for him to miss its presence and therefore not digest it. Years ago, I attended the sixtieth wedding anniversary of the parents of a friend of mine. The day after all the celebrations my friend's very Type A father discovered me at the breakfast table reading through all the thoughtful, grateful, and heartfelt cards which had been sent to them. Seeing me reading through the cards which had all been embellished by very warm personal statements, he said, "Have you ever seen such a bunch of crap in all your life?" What I was reading in those cards was truly the opposite of crap. Well, after sixty years of marriage and all that time being alive, it is fair to say that for this man his future had arrived. And he was no more able to take in warmth and affection than he had been as a young politician on the make. Undoubtedly, he was less able than he had been as a young man. His future had arrived, and he was nowhere close to being able to play the tuba. He was able to do what he had done for years; turn away affection with cynicism and irritation.

It may seem strange to say, but one of the greatest challenges facing a man afflicted with TAB is to recognize the true love many people bear for him and to learn how to accept it, to take it in, and feel the nourishment of it. This is not an afternoon's work, for he has spent many years trying to earn what cannot be earned. One can earn admiration, respect, approval, or recognition. But these are not *affection*. The person who truly respects you and recognizes your many talents may also hate your guts. Affection is much more mysterious, and this mystery will be discussed in a later chapter at greater length. Affection is discovered through what could be called the meditation of the heart. But that sort of reflection or meditation is difficult to come by if one is constantly on the go full speed toward the future and there is no serenity.

SERENITY

In discussing the long-term medical consequences of TAB, Dr. Friedman would often allude to the image of a salmon fighting its way upstream during spawning season. The salmon in their drive to spawn will return from the ocean to their stream of origin. Once in the fresh water, they will cease to eat and will literally become consumed with overcoming any obstacles in their path as they battle upstream. Most collapse and die once they have either laid eggs or fertilized them. They die of cardiovascular failure. They killed themselves in their drive to the top of the stream.

In lectures, Dr. Friedman would state that a pathologist would not be able to distinguish between the blood serum of a salmon going upstream and a man with Type A behavior in the midst of an attack of A I A I. Their blood chemistry would be too similar. In this allusion, he was clearly drawing a parallel. The continual frantic activity, the presence of Time Urgency, the lack of ability to calmly reflect on life and enjoy the present moment, are deadly. Once the salmon is in the stream, its life is characterized by *struggle*. The life of a man who has frequent attacks of A I A I on a daily basis is characterized by *struggle*, no matter how enviable his assets or life situation.

The great division of the salmon from the man is that the salmon is following its instinct. It is obeying its destiny. It is wired into its DNA to flog itself up

that stream. It does not question the exertion or the relentless effort. Even if it could, it has no reason to do so. It is doing exactly what it is supposed to be doing. Not so with a man. It is not wired into his DNA to destroy himself prematurely. He is not predestined to behave voluntarily in such a way as to possibly destroy his health, his intimate relationships, his innate gifts, and most surely, his personality. He was not given his natural gifts and abilities only to overuse them and thereby risk their destruction and possible extinction. This pattern of behavior of man in the modern age of faster and faster communication, of constant contact, of exposure to endless frivolity to consume his every attention, has not historically been his norm.

In describing the world of the last half of the seventeenth century into which his famous ancestor, John Churchill, was born, Winston Churchill wrote, "Above all, they were not in a hurry. They made fewer speeches, and lived more meditatively and more at leisure, with companionship rather than *motion* (italics added) for their solace" [4]. He penned this in 1933 long before our current age which offers an even greater plethora of means to be "in motion." Churchill made the remarkable observation that somehow being constantly engaged in moving, acting, fixing, directing, controlling, or other forms of being hurried and active, is in some way an accepted pattern of soothing and comforting.

If you encounter a behavior that truly baffles you, look for the issue of comfort. If you see someone smoking a cigarette, screaming while stuck in traffic, making an ass of himself over a minor act of incompetency in a restaurant, working in a harried manner while exhausted on unimportant matters, becoming noticeably upset or agitated by a minor delay in a checkout line, getting angry at his spouse while playing bridge, or turning red over some minor slight, look no further than the theme of comfort. As odd, as counter intuitive as it may seem, the person finds the behavior comforting. It most likely has the opposite effect on other people in the vicinity, but for the person in the grip of these behaviors it is often his best attempt at restoring a kind of equilibrium. Just because it is strange does not mean it is not true.

The man who is in the grips of TAB does not find his own behavior to be strange at all. He is more puzzled by what he sees as the non-cooperation of

other people, their mindlessness, their incompetence, and their insensitivity to his needs and beliefs. He maintains the belief that given a more harmonious, cooperative, and competent world, he would be a bastion of calm. It is the world and its shortcomings that continually interrupt a peacefulness that would be natural to him if the other damn stupid drivers, the nincompoops on the road, would just get out of his way. It does not occur to him while flipping off the regrettable error on the part of another driver that he actually lacks a more effective way to soothe himself. He does not recognize that these minor irritants that fall in the way of all of us have dislodged what internal security he was feeling at the moment. He doesn't have the concept that his sense of self-esteem has been almost fatally assaulted, and he must mount an even more severe counterattack in order to regain it.

It never occurs to him in those moments that he is lacking an essential skill; the skill of being able to bring soothing to his mind and his racing heartbeat without bombast or recrimination. If he had this skill, he would be able to put life's events into a healthier perspective. Though never coined by Dr. Friedman, one way to look at TAB is as an "illness of perspective." Small, trivial, not to be remembered in five years events become continually blown out of all proportion. And the greatest part of this error is that the man with Type A behavior allows his level of being upset to dictate to him how important an event is to his well-being.

He lives by an unspoken rule, "If I am upset, the object of my upset must be important and worthy of my attention." Not knowing this rule exists in some part of his being, he follows it blindly. Admonitions to "slow down, calm down, don't get so upset, lower your voice, take it easy on the kids, it's alright we can get another table," and others like it are evidence to him that no one takes him seriously or understands his feelings. This thought often leads to more upset and more need to be strident. Entire evenings that could otherwise have become a treasured memory can be spoiled by a single dirty fork.

This lack of an effective way to calm his being, to quiet his mind, to restore things to their proper perspective, causes those around him to be nervous

when in certain situations. The simple act of going to a restaurant, to the theater, on a picnic, to a movie, or to the home of friends or relatives is anticipated with dread by the spouses or children of Type A men, not knowing if or when he will lose control of himself and overreact. In the words of the late Dr. Jim Gill, SJ, MD, he possesses the “what’s wrong eye,” seeing flaws in the most beautiful setting or person. Unconsciously, he drives himself to perfection in far too many things and expects the same from the environment around him. When met with inevitable imperfection, he actually senses it either as his fault or a personal affront. It, therefore, must be corrected by him; be it waiters, other drivers, his spouse, his parents, his colleagues, or his children. Everywhere he turns he must beat his way up the stream with all the concomitant stress it implies. And for the most part, he has no awareness of any of this, certainly not the destructive impact on others and his own being.

Serenity as the second “S,” the fourth letter of “A S A S” is used here to mean the ability to soothe oneself and to be able to put events into a proper perspective. It is embodied in a permission that it not necessary or prudent to give everything equal attention. This permission further states that there are many things in life which one can safely ignore and thereby not interrupt the important business of enjoying life. It is to have choice; the choice of how one responds to events. Captured as he is by his habitual responses, the man with Type A behavior feels no sense of choice when confronted by a rude person or an interrupted schedule. He is impelled to act, to respond, to go into motion. This does not have to be the case.

Soothing of his being in these situations can be accomplished. He can use his memory to recall how many situations like this one he has been in and how he successfully managed to handle it. He can recall that failure does not remove his abilities or gifts. He can remind himself of the admonition not to be upset by anything he will not remember in five years. And if that admonition is not sufficient, he can ask a second question: “Is this event worth my peace of mind or worth removing an atmosphere of affection from my home?” For, of course, when he becomes upset over trivialities, it banishes the mood of warmth from the home until he calms down. If the situation is terribly vexing and calm is not restored using the first two questions, he can ask the third and

most powerful question: “Is this worth my life (or the survival of my marriage)?”

This last question is not hyperbole. Many years ago, Dr. Price had a man in one of her groups who had had multiple heart attacks. This was in the age before statin drugs, stents, and routine bypass surgery. The damage to his coronary arteries had not been repaired, so he understood that his life was suspended by a thinner thread than other healthier members of his generation. He returned home from a two-week vacation to discover from a distance the front door of his home standing open. No one else possessed a key. He felt an initial jolt go through him and the urge to charge rapidly ahead. In that same moment he heard a voice in his head say, “Is there anything in my home worth dying for?” To which he answered an emphatic, “No.”

More calmly he drove ahead, got out of his car, and lay down on his lawn in the warm sun. He relaxed himself. Then he entered his home with trepidation and found what he had expected. His home had been robbed. He felt great sadness and loss, and the emotion of anger too, but he had no explosive attack of rage. He didn’t put a fist through a wall. He had soothed himself and found serenity in a trying situation. This was very different for how he would have responded earlier in his life. He lived for another day. A healing had taken place in his sense of self-esteem, of his internal sense of security that allowed him to not overreact.

What had happened to this man and all the other men with the same behavior pattern? Why was he not in possession of a healthy sense of self-esteem and internal security? Why did he have to learn to behave as a grown up in a self-protective manner that should have been his birthright? Why had he fallen into using Type A behavior and what was he trying to accomplish by employing it? In short, why was he vulnerable to the ravages of Type A behavior?

What sort of man is prone to Type A behavior?

Here are some of the components responsible for the emergence of Type A behavior as described by Dr. Friedman in *Qualities of Patient and Therapist Required for Successful Modification of Coronary-Prone (Type A) Behavior* published by Psychiatric Clinics of North America in 1979:

A long-standing desire to excel in a particular field. (Dr. Friedman was very careful in his selection of words. This desire is not to be excellent at something or highly proficient, but to “excel;” that is to be better than everyone else.)

1. A deep-seated insecurity which is appeased by an uninterrupted series of minor and major victories over human adversaries. (The quintessential Type A man will not allow his five-year-old to win at checkers or other competitions with him, with excuses such as, “The child needs to understand what the real world is like. Nothing is free in Life.”)
2. A reluctance to admit dependence of any sort upon other persons. (Type A men are happy for others to depend upon them but feel an anathema to appearing in any way dependent. This is very different from what Dr. Friedman called, “The sweetness of dependency.”)
3. An ever-growing desire to regulate the thoughts, feelings, desires, and actions of those persons for whom they feel responsible, in accordance with those patterns derived from their own obsessive-compulsive traits. (Type A men don’t see themselves as actively dictatorial. They just have a deep conviction that their way is the best way, especially in the home.)
4. A tendency to substitute action whenever possible for creative thought or retrospective meditation. (Type A men confuse “busyness” with fruitfulness. This disorder really disrupts a man’s ability to be still and contemplative.)
5. An insatiable thrust to achieve more and more things or participate in more and more events in less and less time. (This is what Dr. Friedman aptly

described as “event greed.” Since there is no practical or moral harm in the desire to achieve or be successful, the key word is “insatiable.”)

6. A deterioration in the noncompetitive aspects of the total personality (e.g., appreciation of literature, art, music, noncompetitive recreational activities, etc.). (Obviously not all Type A men lose all of their appreciation for the arts or literature, but a majority do. And not one of these men has a memory of ever saying to himself, “I shall surrender my love of going to plays or spending afternoons on leisurely walks to the goddess of constant striving and work.” But, when many of them look back on their lives, this is exactly what has happened.)
7. A tendency to feel and to vent anger when all aspects of their environment are not to their liking. (The venting can be as obvious as a full-blown attack of AIAI or as subtle as an exhale or the tightening of the jaw muscle. But the spouse or dependents of a Type A man pick up both just as accurately.”
8. An inability to retain any values which seem to be irrelevant to their vocational preoccupations. (Later in this same article, Dr. Friedman describes the qualities needed in someone who works with Type A men. Near the top of that list is a willing patience to repeat the same material over and over. Such group leaders understand that the brains of Type A men have been conditioned to jettison any material that does not promote their vocational success, no matter how interesting the material may have been to them.)
9. A peculiar addiction to participate in events that lead to excitement even though it is unpleasant. (One only has to watch the level of arousal attained by some Type A men while watching a football game and know that something addictive is taking place. It doesn’t seem so to the men afflicted, but there is something “peculiar” taking place. And the “hangover” can last for hours.)

CHAPTER FOUR

WHAT IS BEHIND TYPE A BEHAVIOR?

(OR WHY SO INSECURE)

“Why do Type A persons struggle so ceaselessly and so senselessly to accomplish more and more things or involve themselves in more and more events? Sometimes it is because their position truly demands superhuman efforts, but rarely. Usually, they struggle because they suffer from a hidden lack of self-esteem.....The Type A’s doubts about his status are not as a rule based upon what friends or members of his family think or say, but rather on what he himself thinks of himself. This estimate often depends upon comparisons with others.”

Meyer Freidman and Diane Ulmer

If indeed we are not born as a Type A afflicted men, if it didn’t characterize our behavior in our early youth, and if it is not a personality disorder but only a collection of habitual and repetitious behaviors, how does it come to be so powerful in the lives of so many men and even seem to be the most dominant characteristic in some? The simple answer is a lack of internal security while growing up. The much more complex answer is in understanding the role that insecurity plays in the lives of all of us and understanding what healthy security actually looks like.

Perhaps one of the most confusing things about TAB is that it reveals an underlying feeling of insecurity that is not alleviated by position, wealth, status, power, or achievement. It is confusing, because men with Type A behavior often present themselves to the world as the most confident of the confident, the person in the room with the best self-esteem, able to control any situation, fast to act, indomitable in argument and sure of the truth. They appear the very opposite of someone who is insecure. How can it be, then, that TAB is *always* a manifestation of an underlying and unresolved insecurity?

It is helpful here to examine a universal truth: all human beings, no matter their status, experience insecurity. Helen Keller said it best, "Security is mostly a superstition. It does not exist in nature, nor do the children of men as a whole experience it" [5]. Since this is true, what is meant when someone is described as either secure or insecure? And what actually describes a man who is truly secure? More accurately, how does a man behave who is actually able to regain a sense of internal security when his sense of security has been shaken? For the issue is not reaching a state where one is never insecure since that does not exist. Some actors, some politicians, and other very public people can appear to have achieved the status of never being unsure or vulnerable, but it is just a show.

The unspoken, often unconscious, goal of men with Type A behavior is to attain the impossible: to become "bullet proof," to really be that pretend person who never experiences any form of doubt or insecurity. Indeed, this is at the heart of the dilemma that men with Type A behavior have in relation to their natural insecurity. Not having had a good functional model for healthy self-esteem and internal security, he has had to create his own. In the process of this self-creation, he falls into a lamentable error. He believes if he strives with enough dedication and diligence, he can solve his sense of insecurity. That is, he can eliminate the feeling altogether. They have also made another incorrect decision. They believe that if they ever feel insecure or vulnerable, it is an expression of failure on their part. An explanation is in order.

Insecurity is natural to the human estate. When we are born, we are totally dependent, totally vulnerable. If someone does not care for us, feed us, and protect us, we die. This is a pretty obvious truth. What is not so obvious is that we need the equivalent of these protections all our lives. Indeed, we live in a state of deep interdependence with other human beings, both living and dead.

In our many trips driving across the Golden Gate Bridge on our way to and from his home in Sausalito, Dr. Friedman would often comment on how indebted we are to the men and women who built the bridge, most of them dead. He would mention medical and other scientific discoveries that daily save lives, again, often made by those no longer here. Total self-sufficiency is

a myth. It is not possible to start over with each new life. We learn and pass on what we know. We build on the foundation laid down by others. Again, this is all very obvious to see.

But not everyone gets the assistance needed in dealing with the universal problem of insecurity. Everyone needs help and that help needs to be purposeful, intentional, and informed. If the parenting figures are absent, addicted, disabled, perfectionists, distracted, overwhelmed, or distant, it was not possible for them to fulfill the crucial requirement of being emotionally available and instructive. It is a very good thing to provide all of the necessities of physical life and even better if there is abundance. Even physical abundance, though, cannot provide the spiritual sustenance that only sharing and emotional availability can give to a child.

If there had been no one committed to the task of passing on wisdom to the child, no one who spent the time, no one who had said, "I will give myself to this child, so he will always have my presence within him," then he was left alone to create his own sense of security. It is vital that there be someone willing to share the place of failure and insecurity in the context of a successful life. Otherwise, the image of security he creates will be deeply flawed and will become an impossible task for him. Whether he is willing to admit it or not, his created version of what "real security" looks like will be a cause for him to continually feel like a failure and this sense of failure will be a source of great shame and embarrassment (even if he is not consciously aware of these feelings). These feelings are so intense that it will spur him on to greater and greater effort to avoid them. This is the principal reason men with Type A behavior are so driven.

Make no mistake about it. The feeling of insecurity can be one of life's most uncomfortable, even painful, experiences. It can be overwhelming. If the feeling has not been normalized and there is no emotional sustenance for the person experiencing it, then that person is subject to a very common error in thinking. Instead of being able to say to himself he is having one of life's normal, if difficult, experiences for which he can seek and receive help, he believes incorrectly that there is something wrong with him. It becomes personal. He incorrectly believes that others do not have this same

experience (because no one has shared with him how common it is) and therefore, it is an indication of his own shortcoming in life. In brief, he decides something akin to, "There is something wrong with me." This is a very difficult decision. It is accompanied by another, "There is no help for me (outside of me)." This second decision leaves him with a situation where he is on his own. This becomes a problem for him to solve. And try to solve it he does.

"If this feeling leaves me feeling like I am nothing, then I will do those things which make me feel like I am everything. If I have this feeling because I make mistakes, then I will get rid of mistakes from my life. If I have this feeling because I am somehow flawed, then I will create a better me that has no flaws; I will be perfect. If I have this feeling because I am helpless in situations, then I will learn to be in control of situations. I will work so hard that life (the world) will return to me a very positive image of myself." In short, in the words of Dr. Virginia Price, his decision amounts to, "I will become Superman."

CHAPTER FIVE

TRYING TO BE SUPERMAN

(A PERSON WHO HAS NO INSECURITY)

“Perhaps the single most central attribute of the Superman state is an immoderate amount of goal-oriented activity (sometimes filling all time), accompanied by signs of being driven, restless, uneasy, and agitated. In short, this state seems to reflect the actions of a person with low self-esteem (though he often succeeds in keeping it well concealed from the untrained observer) who has reasoned that the route to a sense of personal security (i.e., higher self-esteem) is through recognized tangible accomplishment.” [6]

Virginia Price

“What’s your Hurry?”

Meyer Friedman

(To a man who was speaking very rapidly to him
so as not to impose on him too much)

It is important to remember while he was growing up, no one ever normalized the feeling of insecurity for the Type A man. It is also important to realize that no Type A man, in my experience, has ever had a remembered moment where he actually said the words to himself, “I will be Superman.” The concept of “Superman” is helpful in understanding an ingenious solution to a very thorny problem. Since there was no one to help him out of the very human predicament of feeling insecure, he had to come up with his own solution. Feeling insecure with no adequate source of resolution is very painful. In fact, it is unbearable over time. Lacking sufficient outside help, he turns to his own internal resources and determines to make himself “bulletproof.”

He will always strive to win, always do better than others, always have control of the situation, and do things so perfectly as to never garner criticism. He will make events obey his bidding. He will make things turn out well. He will not fail. He will find something he does well in comparison to other people and seek perfection in that pursuit. In these ways, he will avoid the feeling of insecurity. It is why so many men with Type A behavior are loath to attempt any new activity, why they tend to be so hidebound in their habits. Having found something they do really well, often their work, where they garner great satisfaction and not a little praise or envy, they don't want to engage in activities where they would be insufficient or amateurs. They do not willingly enter into situations where they are not "better than."

The great problem in this line of thinking is that he will have taken on an impossible task. He will have decided that insecurity is a problem that can be solved, and he will devote a lot of his life's energy to this proposition. He will work longer hours than necessary to be successful or sufficient. He will be a perfectionist in dozens of minor pursuits. He will say "yes" to far too many things (event greed). He will overreact to even the smallest of minor setbacks. He will be merciless with himself about anything he sees as a failure, no matter how insignificant. No matter how successful he appears to the outside world, he will grind on himself that he has not done better. He may also grind mercilessly on those close to him for not presenting a more perfect picture of how he imagines a "secure" person's family would appear. It is all completely impossible. And it is painful.

It is painful for him and painful for those around him. People close to him are often puzzled that he seems to take so little satisfaction from his multiple successes; that a true sense of contentment seems to always elude him. But he cannot, because in a very real way he feels himself to be a failure. And he is. He *has failed* to accomplish what he has imagined he should have accomplished which was the banning of the feeling of insecurity completely from his life. In his mind, consciously or not, a truly secure person does not feel the pangs of insecurity; he does ever feel helpless, unsure, embarrassed, or anxious. It's crazy, but that is the, often unstated, goal he has set for himself.

Kryptonite for the Type A man is reality.

It may seem like a bit of hyperbole to use the phrase, “Superman” in describing the aspirations of the Type A man. In presenting this concept to hundreds of men with Type A behavior, though, no one has ever dissented from this view. They all understood exactly and immediately what I was describing, and they all identified with the strivings expressed in this metaphor. They all recognized that this is the state from which they wanted to live their lives. They all recognized that they had failed to achieve this goal and that events (life) continually countered their wishes and propelled them back into the feeling of insecurity. Even with all of his mythical powers, the comic book hero, Superman, still had to deal with Kryptonite. This was the fictitious material from his destroyed home planet of Krypton. Exposure to it would cause him to be weak, vulnerable, and subject to defeat. That is, Kryptonite would render him merely human rather than a superhuman being. It forced him to have the same experiences shared by other humans. Kryptonite for the Type A man is *reality*.

In reality, it is not possible to leap tall buildings, be faster than a speeding bullet (he tries!), or to have more power than a locomotive. In reality, we cannot by an act of will ban the feelings of vulnerability, weakness, indecisiveness, inferiority, or dependency from our lives. Nor should it be a goal in our lives to ban these very human feelings. For if we have lived our lives to never feel these “bad” feelings, we will have unconsciously set a course to not feel any feelings. This is why it is so difficult for a man with Type A behavior to drink in the glory of feelings that should accompany his child’s baptism, his son’s bar-mitzvah, his daughter’s wedding, his twenty-fifth anniversary, his granddaughter’s kiss, or his wife’s hand placed gently on his hand.

Because he is working so hard to be beyond himself in his efforts to control the world, he is frequently not present in the moment. He is striving to arrive at the world in the future that he has created in his imagination. He doesn’t notice that this dream world does not actually exist for anyone else. He doesn’t know other people well enough to learn of their struggles, their joys,

their triumphs, or their suffering. It doesn't occur to him to be curious about the lives of others. If he did, it would help him normalize his own life which is also full of the same experiences. He has not allowed other people to know him intimately, because of his perceived failure to live up to his unrealistic expectations. Besides, he has not worked at knowing other people so much as to compete with other people, to see how his score stacks up with their score.

He continually compares his life to the perceived lives of others. He needs to know who is "winning." If he determines he is winning in relationship to someone else, he feels a smug sense of superiority. He mistakenly believes that the sensation of superiority is a sign of security. If the other person seems to be winning, then this spurs him on to greater feelings of competition which he incorrectly believes is the source of his success. In this way, he has strived to stay in and live from this mythical "Superman" state.

Living this state perpetually is just not possible. His "Kryptonite," reality, keeps intruding and informing him just how much he is not in control of outcomes. Just because he has worked harder than anyone else in the office, does not mean he will get the promotion. Just because he campaigned hard, does not mean his political party will triumph in the current election. Just because he wishes for it, does not mean his daughter will get into a big-name school, and so on. Unfortunately, we have no control over what life presents to us. That is, we have no control over "what comes in."

Unbeknown to most men with Type A behavior, we do have a lot of control over our response to what comes in, but that is a matter for a later chapter. Life becomes a cycle of feeling his painful insecurity and trying to resolve it by going into the "Superman" state. Life and its events never allow him to remain in this state. Predictably, he feels knocked back into the state of insecurity. He then redoubles his energy and returns with renewed determination to "Superman" state. What happens when he is too exhausted to mount the energy to return to the "Superman" state? Somewhere in his development, the man with Type A behavior discovers how to be his own drug dealer. He discovers how to supply himself with an almost unlimited amount of energy and sense of well-being for those times when he is exhausted or

overwhelmed. The name of this “drug” is *anger* or more specifically, “Free-Floating Hostility”.

CHAPTER SIX

ANGER

(THE WONDER DRUG)

“Free-Floating Hostility is a permanently indwelling anger that shows itself with ever-greater frequency in response to increasingly trivial happenings. Like status insecurity and hyper-aggressiveness, it may remain undetected and unrecognized for a long time. The Type A is very good at hiding it by always finding excuses and rationalizations for his more or less permanent state of irritation.”

Meyer Friedman and Diane Ulmer

“For every minute you are angry, you give up sixty seconds of peace of mind.”

Emerson

“People who are brutally honest enjoy the brutality more than the honesty.”

Fr. George Aranha

“Doc, you have to understand. I live my life half-cocked to the pissed-off position.”

A Type A Group Participant

As stated earlier, there are only two components to Type A behavior. The first is all those behaviors which demonstrate Time Urgency and the second is all those that demonstrate Free-Floating Hostility. This is not theoretical. The behaviors which emanate from both are discernible and easy to identify to the trained ear and eye. It is also easy to learn to recognize them both in oneself and in others. There is no mystery involved in the recognition of TAB. It is an affliction that is mistakenly seen as a positive by many people; hence why it is defended by so many when confronted about it.

It is also remarkably difficult to change because it is a habit that has become enmeshed with other positive aspects of the person. It is incorrectly seen as having been a source of success in the person's life because it is enmeshed with those other positive aspects of the person's personality and abilities.

When a man finds himself in the all too familiar role of seeking to be Superman, he will demonstrate those behaviors which are characteristic of Time Urgency. Most of the time, he will not have an adequate reason why hurrying is so often typical of him when he is eating, driving, walking, and talking. He will believe he is being more efficient when he is listening on the phone to an important conversation and doing his checkbook at the same time. He believes he can do both at the same time in an optimal manner. This has become indigenous to our society.

A patient showed me years ago an instruction letter she had received from the very large HMO that employed her as a physician. It had tips on saving time in the crowded schedules of their doctors. One of them, was an admonition to do their charts while completing the many end-of-the-day calls to their patients! Later, there will be a chapter detailing all of the exact behaviors which denote Time Urgency. Suffice it say for now, that when someone is manifesting those behaviors, he is operating from what we call the Superman state. He really is trying to go faster than is possible and that actually hampers his performance as opposed to augmenting it. *Men are successful in spite of their TAB, not because of it.* This has already been stated and will be repeated many more times because it seems so untrue to the man with Type A behavior. This is the mother of all belief changes for him.

The typical Type A man created the Superman state bit by bit over many years because he did not possess a healthy picture how true security works. And this created state did work. When he was able to have the sense that everything was going well, he believed he had succeeded in bringing control over all the aspects of his life. If he was able to maintain a certain level of exhaustion, he felt he could be immune to criticism because his exhaustion reassured him that he had done all he possibly could have to have performed perfectly. If he could maintain a level of "wired alertness", he believed he

would be able to respond rapidly enough to forestall any bad event from happening.

If you can imagine the level of imposed stress such beliefs could create, then you are able to understand the relentless pressure the man with Type A behavior feels routinely. Even the world's greatest juggler can maintain all those balls in the air for so long until something falls. This is not a particularly big event for the juggler, unless he has defined success in terms of never dropping a ball. Then it feels catastrophic. This is true for a man with Type A behavior. The catastrophe is that it reconnects him with the feeling of insecurity. This reconnection not only feels unpleasant (as it does for all of us), but it also feels like he has failed at life itself. For him, this is crushing.

*Men are successful in spite of their TAB,
not because of it.*

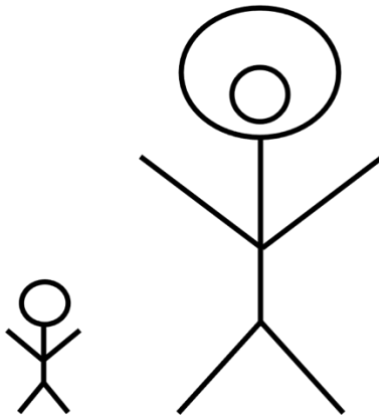
What to do? There is still no one he trusts to decode life for him and help him understand how healthy self-esteem or internal security actually operates. Indeed, the more he turns to the Superman state, the more impervious he becomes to the advice of others. It is a very solitary state, once again mimicking the lonely, yet deeply admired, comic book hero. Increasingly, the role models he does choose for life, are people who appear to be successfully living out his imagination of someone who is secure; that is to say, superhuman. His eye is drawn to those who appear as if they are not hurt by the slings and arrows of everyday life. What does he do?

He discovers the power of anger. He doesn't decide to become "an angry person." Indeed, as I have stated and will state again, these are some of the nicest, most decent, and responsible men that God ever created. No, he discovers the chemical properties of anger, specifically Free-Floating Hostility, that feel protective from vulnerability and give him energy to keep going when exhausted. If he could, he would live all the time from the Superman state, but it's just not possible. When events occur that remove him from that state, he is dropped back into that dreaded state of insecurity. But the feeling of anger erases this feeling of insecurity. It is not pleasant to feel infused with

anger, but it is much less unpleasant than feeling helpless, lonely, or like a failure. There is the sensation of empowerment which is bestowed upon the angry. It is only a sensation when one is in an unalterable situation.

Pounding on the steering wheel will not actually move you through the traffic any more rapidly than the person in the car next to you who is entranced by music or a book on tape. Outrage will not change the election results you detest or cause the neighbors you abhor to disappear. Angry conversations which embitter its participants will not change the world situation. A sensation of knowing absolute truth and intolerance for anyone who holds a differing opinion will not actually bring you any closer to wisdom, but it will keep you from the insecure feeling that you might be wrong about some of your absolute convictions.

And so, the man with Type A behavior learns how to have a near instantaneous anger response in any situation which might evoke the feeling of insecurity. The response is there so quickly that it does not even occur to him that some other response might have been put in its place. Because his sense of insecurity is pervasive; he learns to use anger more and more often as a response. He is often angry and has no sense that he is broadcasting hostility. For him, he is just responding or merely talking. He wouldn't have that opinion if he could see his facial expression, hear the tone or volume of his voice, see the set of his jaw, or feel the raw energy emanating from his gestures.



I often draw this, two stick figures on my white board: one very small, the other gigantic by comparison. In the head of the gigantic figure, I will draw a large circle representing an open mouth. I will point out that the man with Type A behavior often feels in social interaction like the small stick figure but is experienced by those present as the gigantic one. With the unconscious power of his hostility, the man with Type A behavior often seeks to create a feeling of being large when he actually feels small. Consequently, he is often experienced as being overwhelming and domineering. Sometimes he is aware of this aspect of himself and will take quite a bit of pride at being the biggest bull at the table, or as one fellow said, “The meanest SOB in the Valley.” More often, he has no idea how overpowering he can be, especially in non-consequential conversations.

At this point, it is important to separate the emotion of anger from the concept of Free-Floating Hostility. The two have been used interchangeably up to this point in the book. They are actually quite different, and one goal of this work is to eliminate Free-Floating Hostility from our lives. It is called “Free-Floating” because it is always present within the person. To the man with Type A behavior it seems that events or people cause his hostility, his anger. This is not quite accurate. Events and people simply trigger the anger that is present just beneath the surface, ready to leap out at the slightest provocation. This is why the families of men with Type A behavior live with a certain level of constant unease, never knowing when some trivial stimulus

will bring this Free-Floating Hostility roaring to the surface. When it surfaces, it is always unpleasant, unnecessary to any immediate goal, and intimidating. As one Type A man said to me years ago, while chewing furiously on the nicotine gum he was now addicted to instead of cigarettes, “Doc, I think I live my life half-cocked to the pissed-off position.” He was right.

Therefore, the goal is not to reduce Free-Floating Hostility, or round it off, or tame it down a little, but to eliminate it entirely, so that it is no longer a curse in the lives of these men or their loved ones. No one ever set it as a goal to eliminate only 80% of cancer, polio, or smallpox. If something is a curse, if it is always injurious to health or to human interaction, it would be senseless to create a goal of only eliminating 50% of it.

To the question as to the practical possibility of such a goal, I have a standard response. I have been engaged in this work for more than two decades. I think I can fairly claim to say that those close to me have seen measurable and observable changes in my manner and behavior over that time. However, I always point out that when overtaken by a sudden unexpected event like dropping a glass of wine or hitting my head on a kitchen cabinet door, the first words that erupt from my mouth are not, “Oh, Dr. Friedman!” No, it’s a bit different than that.

So, what is the distinction between Free-Floating Hostility and anger? Obviously, in one sense they can and are used interchangeably. But the distinction lies in understanding the essence of each. Certainly, anger can reach such a state that it morphs into hostility or rage. In its purest form, however, anger is an emotion that can be recognized, modified, and shared in a non-threatening manner. Hostility is more of a mental state which has as its goal to win, to dominate, to defeat, or to overcome an adversary. The Latin root for the word hostility is *hostis*, meaning enemy.

In the intensity of conflict with an enemy, I do not wish to share my experience with him, neither am I wishing to be or capable of being curious about his experience or what he is feeling. I want to conquer him. I want to overcome an enemy when I am in a state of hostility. For the man with Type A behavior, anger evokes his Free-Floating Hostility so quickly that it is a

seamless transition from one to the other. Another important distinction is that the emotion of anger can be shared in a non-aggressive manner. When it is shared in this way, it can be a conduit to the other softer emotions and can be expressive of vulnerability.

When one is snared by his Free-Floating Hostility, he actually may have profound feelings of sadness, fear, embarrassment, or a whole host of like emotions under its façade, but it will be impossible to express them or share them- much less be aware of them. He may not be aware, but the Free-Floating Hostility response impairs his ability to think clearly and objectively. He thinks the opposite, but it does banish the feeling of insecurity and vulnerability.

How does an attack of hostility, of A I A I banish these feelings? Because moving into this state causes the body to release two powerful hormones, adrenaline, and norepinephrine. When secreted simultaneously, this cocktail, this “wonder drug” is very powerful. It is also quite unpleasant. I remember very clearly learning to inhale cigarette smoke as an adolescent. It made me nauseous and dizzy. It tasted terrible and burned my mouth. But I was determined and became accustomed to its noxious side effects, so I could enjoy its perceived social, emotional, and physical benefits.

Today, I not only don't ever wish to take even one puff of a cigarette, but just being in the presence of the smoke or smelling it on someone's clothes is intensely unpleasant. When I was addicted to it, even the secondhand smoke seemed quite pleasant. Just as smoking becomes paired up with perceived benefits, so does the experience of being adrenalized. One of those “benefits” is the removal of the feeling of insecurity. It may feel very unpleasant to be adrenalized, but it is very much less unpleasant than feeling helpless, stupid, or inadequate. This cocktail does deliver.

Unfortunately, it is not the optimal way to respond to these feelings, just as there are better ways to handle an unpleasant emotional state than lighting a cigarette or taking a drink. Over time, the man with Type A behavior does form an addictive relationship with his own adrenaline. This is one of the reasons why Type A behavior is so very difficult to change. It has become

anchored over time in his body chemistry. He will unconsciously seek out individuals who possess the same addiction with whom to interact. He will less find less excitable, less wired, people boring. He will seek events which carry a high potential to produce a certain level of excitement and intensity. For many men, it seems a little strange that their partners will leave the house while he is watching football or some other high intensity sport. And his wife may know to stay away from the house until well after the game is over, especially if his team has lost. For them, it is noxious being around the “secondhand smoke” of his grumbling resentment and upset.

In our teaching at the Meyer Friedman Institute, we would pose the following question:

WHAT IS HOSTILITY?

Below this question, we would write out the partial answer: HOSTILITY IS A _____ RESPONSE TO A _____ AND _____ EVENT. Obviously, we presented it this way in order to encourage participants to think about the answers and have a discussion about the different opinions. There would be many. To each offering, we would frequently say that there are many good answers that could fill each of these spaces, but that there were only three “correct” answers. Even though lots of options were usually offered, it was rare for participants get the correct answers. The correct sentence reads: *Hostility is a QUICK response to a SMALL and UNEXPECTED event.*

These answers were surprising because it was assumed that it must be a big event which causes hostility, since it is such a strong response. By definition, it had to have been a major stimulus to have received this strong response. This is not the case but explains why so many Type A men will argue vociferously in an attempt to defend an overreaction to an apparently trivial event. Just being challenged is all the stimulus lots of men need to escalate their hostility even more. It does not seem trivial to the man with Type A behavior, because he does not usually possess the guideline of not getting upset about anything, he will not remember in five years. He also buys into the myth that he would not be having such an intense response were the situation not meriting it. He

does not recognize that the salient characteristic of the hostility response is its sheer speed, hence its being a “quick” response.

Because his sensors are so finely attuned to anything in the environment that might prompt unwanted feelings, he has learned to respond instantaneously to anything that comes at him in an unexpected way. It is what makes him feel like such a controlling individual. This is why the spouses or children of men with Type A behavior will work so consciously at how they present ideas or even factual information, fearing they will say it somehow incorrectly and receive a blast or a grunt of hostility as their reward.

If a man is demonstrating an abundance of Type A behavior, then at some level internally, he is miserable.

Again, these are not bad men. These are great men, good men, kindhearted men, responsible, and upstanding men. These men do not get out of bed in the morning and consciously ponder and plan how much hostility they might be able to spread about during the day. These are actually wounded men. If they weren't wounded, they wouldn't behave this way. It's not unlike Jessica Rabbit, the animated character in *Who Framed Roger Rabbit?* when she said, “I'm not bad. I'm just drawn this way.” I worked for years with criminals in prisons, youth authority facilities, and jails. I understand men who actually enjoy being deviant from societal norms and who consciously crave power and superiority over other people. Unfortunately, there are men who enjoy inflicting pain and hardship on other human beings. Type A men are not among them.

Men with Type A behavior do not wish to inflict misery on anyone (well, maybe some people in that other political party); they just want to untie their own being from their own misery. If a man is demonstrating an abundance of Type A behavior, then at some level internally, he is *miserable*. Just look at the feelings he stirs up in other people. His outer show may look very different, but TAB is *never* a sign of happiness or simple contentedness. He truly has no wish to be bad and he wasn't actually drawn that way. But he does have an

important missing piece. The absence of this piece makes it impossible for him to live out the kind of life he believes himself capable of living. He is capable of living this other life, where he lives most of the time from his higher, more benevolent self. We call this missing piece, *The Monitor*.

But before moving on to the important and central concept of The Monitor, we will look more closely at the material covered in the last three chapters in order to understand how a man with Type A behavior comes to be the way he is. That is, how Type A behavior developed over the course of his growing up and early manhood.

Chapter Seven

THE DEVELOPMENTAL STORY OF TYPE A BEHAVIOR

(OR HOW WE CAME TO BE SO CONTROLLING, TWITCHY, IRRITABLE, AND QUICK ON THE TRIGGER)

“It now seems in retrospect that in searching for the origins of Type A behavior we should have struck earlier on the phenomenon of parental deprivation of love and affection.”

Meyer Friedman and Diane Ulmer

“If there is one human trait which needs frequent reinforcement, it is self-esteem.”

Meyer Friedman and Diane Ulmer

THE FIRST HALF OF THE DIAGRAM

Earlier it was noted that insecurity lies at the heart of Type A behavior. If Type A behavior is present, so is insecurity, no matter how massively or overwhelmingly confident the person with that behavior appears in that current moment. Type A behavior *always* reveals the presence of insecurity. Type A behavior frequently masks the presence of that insecurity by creating the appearance of supreme confidence, even superiority. This is a difficult concept for many to accept, especially Type A men. But it is true. How did this come to be?

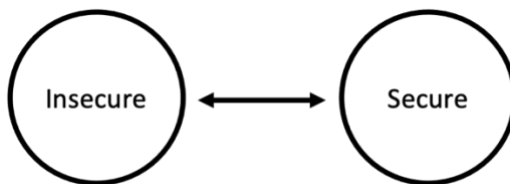
It is important to understand just how Type A behavior develops. No one is born with Type A behavior. Despite the claims of some of my participants, no one has developed Type A behavior before the age of ten, or even by the age of fourteen. Type A behavior does not have a genesis in a person's life until he or she has begun to enter into some stage of empowerment, often in middle school or high school. One will not find this behavior pattern among

populations which have no source of empowerment or upper mobility. Slave classes and other entirely subjugated peoples do not evidence Type A behavior. It only exists in groups where there is some hope of advancing, where there is some purpose to struggle. There may be despair and there might be seething rage under the surface, but there will be no Time Urgency fueled by the image that a better future is possible energized by the desire to arrive there as soon as possible.

Central to understanding the genesis of Type A behavior is appreciating the role of insecurity in human existence. Insecurity is the human norm. No person is without the feeling of insecurity. This feeling can be a background noise or an overpowering presence. It is a problem which demands attention, so we begin there:



If we are fortunate, we grow up in an environment that has a lot of warmth, love, and stability in it. We are shown by the members of that environment, by their words, their attention, and their behavior, that there is not only insecurity in life but also security. That is, we can not only have inside of us an insecure place, but also a secure place:



However, if we grow up in a setting where this modeling, love, and attention are absent, then we are left on our own to deal with the problem of our insecurity. This problem is exacerbated if we grow up in the presence of

addiction, abuse, mental illness, or neglect. In an optimal situation, we not only experience love and warmth, but also the dedication of at least one other human being who makes a double determination toward us: **to give us what we need so we have a secure place inside of us and to normalize the feeling of insecurity and how to cope with it.** If such a determined person is absent from our lives, then we have to cope with this powerful experience on our own.

Because of the nature of small children, they are not able to cognitively separate between what is them and what is other people. They are “ego-centric,” meaning they interpret everything in their environment as being about themselves. If someone mistreats them or neglects them, this is interpreted as meaning there is something wrong with them, not the caretaker. When they find themselves dealing with the powerful sensation of insecurity and there is no help, they make the logical presumption that the feeling is informative concerning their own selves and make an early decision that appears somewhat like:

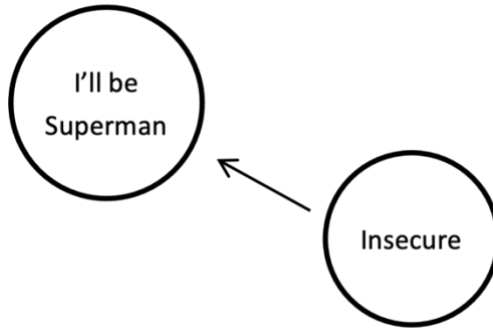


“There must be something wrong with me”

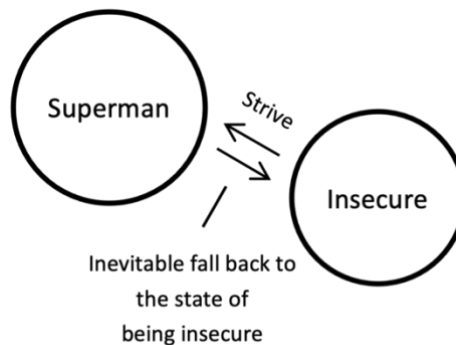
This is not a one-time decision but a repeated experience in many situations over a long period of time and leads to feelings of despair, depression, loneliness, sadness, and isolation.

Because Type A behavior cannot exist without some sense of empowerment, it does not begin to be present until the person becomes old enough to begin to discover some form of empowerment which seems to momentarily mitigate the feelings of insecurity and holds the promise that it might be possible to eliminate the feeling altogether. Remember, Type A behavior is

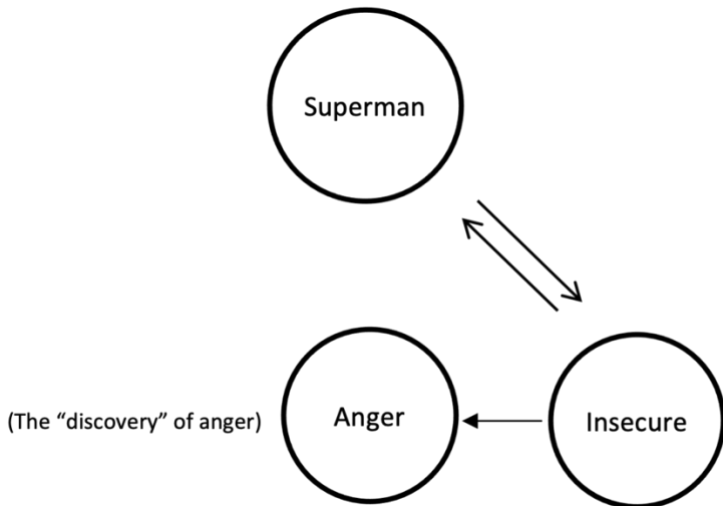
based on the erroneous belief that one can solve insecurity. This discovery, this relief, fuels a hope that one can find a solution to the affliction of insecurity. And this person makes a new determination which was described in the earlier chapter on trying to be Superman:



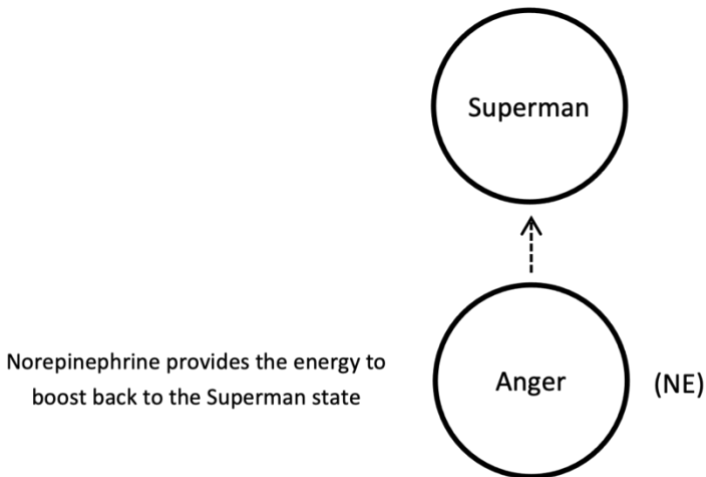
The person decides to try to live full time from the sense of empowerment, whether it be through making good grades, earning money, or athletic achievement. The hope is to create a state of super security which is impregnable. In this state, the person hopes to never feel insecure by basically existing in some state of perfection, never making mistakes, always being right, always being praised, lauded, and admired, and never letting down. Of course, such a state is impossible to maintain because life intervenes in the form of frustrations, criticism from others, defeat, and exhaustion. Then the person is knocked back into the feeling of insecurity, but then redoubles his efforts to ascend once again into the Superman position:



Someplace in this process we discover the “gift” of anger, more specifically the sense of empowerment that comes from Free-Floating Hostility. It is not pleasant to feel hostility. It is not a good feeling. But compared to the despair that often accompanies the experience of insecurity, it is a relief. It may not feel good, but it for sure feels much less bad than feeling insecure. Feeling insecure is acutely painful if there is no safe haven in the form of a secure place. In the process of discovering anger and its “gift” of the feeling of empowerment, we also become our own little “junkie,” because getting hostile alerts our survival system to secrete adrenaline and norepinephrine (NE) and these hormones inflate the feeling of being powerful in moments when we are helpless. So, we learn to go to our anger:



This has the added advantage of supplying a new source of energy. It is exhausting to continually strive to maintain the Superman state. The “boost” from the noradrenaline (the combination of adrenaline and norepinephrine) allows the exhausted person the energy to attempt return to the Superman state, which looks like this:



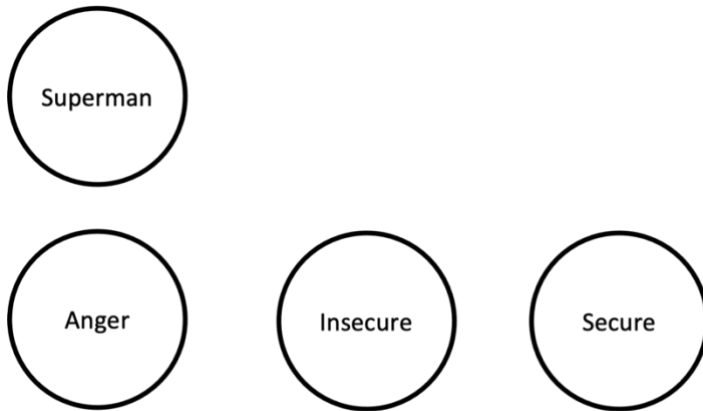
If there has been no one in our lives to model what an actually secure person looks like, and no one has taken the time to give us a secure place inside of us, then the above diagram is what the Type A person has to choose from. Clearly if this is all there is, the most preferable of these three states is Superman. And, for good or ill, the developing Type A can find lots of models of people who seek to live successfully from the Superman state and even seem to have attained the goal of being “bullet-proof,” because of their success, status, or toughness. What is not at all apparent to the person looking at such a model of “perfection” is his inherent insecurity and his disability at being able to adequately deal with the normal frustrations of life. The young Type A looking at such a model human being will even interpret their bouts of Free-Floating Hostility or their cynicism as being signs of strength and mental health.

Believing the Superman state and the anger state are the only adequate responses to feelings of insecurity leaves us open to recurring feelings of inferiority, depression, anxiety, and exhaustion. It is exhausting and ultimately discouraging to be engaged in an impossible task, namely, to solve the problem of insecurity. Insecurity in human living is a perpetual issue, not a solvable problem.

If one has no concept that a different type of security exists outside of the attempt at being Superman, then he will be condemned to a constant movement between these three circles. Since it is intolerable to feel insecure, and distinctly unpleasant to feel angry all the time, he will do his best to live his life from the Superman State. And he will have periods when this seems to work and that he will get the permanent surcease he seeks if he can just maintain it. As has been noted this is not possible. It is not possible to be in control and make all events conform to his wishes. That crashes the sense of superiority (which he mistakenly believes is a sign of security) and reintroduces the feeling of insecurity. The process of reactivity to this feeling is reignited with either a determined return to the Superman State or a feeling of being flooded with anger, hostility resulting in hyper aggressiveness. It is little wonder that men with Type A behaviors live lives of exhaustion and die earlier than their Type B counterparts.

THE OTHER HALF OF THE DIAGRAM

In this work, we begin by introducing the concept that there is a Secure State, but that an actual feeling of security is vastly different from the artificial sense of security that the Type A has been seeking to create by becoming Superman. For beginners, and to their surprise, we tell them that the experience of being secure is always in relationship to the feeling of insecurity. All people feel insecurity, be they rich or poor. Obviously, there are degrees of physical insecurity as can be measured by levels of affluence, access to food, to medical aid, and the safety of the living environment. The emotional experience of insecurity, though, is felt by all and in the emotional realm it is not very reflective of one's station in life as to whether the experience is great or small. So, we add the Secure State to the diagram:



Both Type A's and Type B's experience the Insecure State. The difference between the two is their response to it. Because Type A's have tried to banish this experience from their lives, because it revives for them feelings of inferiority and shame, they have the sensation that if they feel this state they are failing at life. Insecurity to a man with Type A behavior means that he has failed. And in a certain sense this is true. Because he made it his goal to eliminate this state then, by definition, every time it returns, he has failed in this goal. That the goal was impossible is not part of his consideration. He has learned through innumerable repetitions how to respond as soon as his insecurity is present. He responds immediately, even instantaneously, by exiting the Insecure State by moving to either Superman or Anger. The Superman State is characterized by Time Urgent Behaviors (literally trying to be faster than a speeding bullet) and the Anger State is characterized by the Free-Floating Hostility behaviors. Neither anger nor over-striving are pleasant experiences, but they are a comforting in that they allow the person to exit the experience of insecurity, often so quickly that there is no active awareness that one was even feeling the vulnerability attached to feeling insecure. Type A's seek to ban the feeling of vulnerability from their lives.

The Type B response to the Insecure State is radically different. When they feel moments of insecurity, there is no immediate response on their part of solve or ameliorate the feeling. The feelings of frustration and insecurity do not arouse in them the sensation that they are somehow failing at life. It feels to them like the natural state of affairs. So, they do not try to remove

themselves from their insecurity because they possess a confidence that it will ameliorate itself! They don't have a trigger that says they have to take immediate action. For them, discomfort is just that: discomfort, not an existential crisis. By allowing themselves to feel their vulnerability, they begin to access the memories and experiences they possess in the Secure State. They begin naturally to place whatever is taking place into perspective. Their memory serves as a resource. They remember advice they have been given about how to handle such a situation or they remember other situations like the one they are in that they have weathered successfully. Rather than a frustration leading to an attack of AIAI, it serves as a reminder of all the inherent strengths, wisdom, and talent they carry around with them. For them, the Secure State and the Insecure State are in relationship:



The “trick,” if you can call it that, is not to exit the Insecure State when it occurs, but to stay there. This is entirely non-intuitive to the man with Type A behavior because he has sought for so many years not to experience this state at all and has believed this to be possible. He has often looked with envy at those who seemed not to be troubled by insecurity due to success, wealth, or status. He has been very naive.

In Chapters Eleven and Twelve, we will define and explore the Emotional World. Suffice it to say here that it is very important to be able to handle the feelings of vulnerability that occur in the Insecure State if one is to be successful in the Emotional World. Men with Type A behavior have sought, sometimes with all their concentration and power, to achieve an impossible state of security, of perfect control. This has so dominated their perception of reality that they have viewed the feeling of vulnerability as a dreaded weakness, as opposed to the entryway into the enchanted world of intimacy

and a kind of security that does not take superhuman effort to attain. The sad truth is that if one cannot handle feeling vulnerable, if it is always the mark of failure which must be eliminated so as not to feel shame, that person will not be able to feel safe in the intimate contact the Emotional World offers.

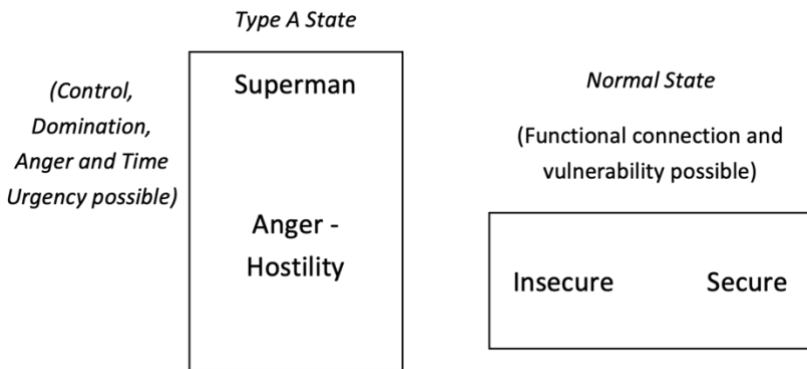
Moving from the Insecure State to the Secure State is more a process of migration than the result of a dramatic discernible act. When the feeling of insecurity occurs, Type A's react *immediately*; whereas Type B's possess the option to not act, but to evaluate. Because the movement into Type A behavior is always in the service of *getting away from* the feeling of insecurity, the man with Type A behavior has little confidence he can handle the feelings associated with being in the Insecure State. Actually, no one ever dies from these feelings, but you would not know if while watching the gyrations a man with Type A behavior will perform in order not to feel them.

Obviously, if one has no awareness that a Secure State exists in some people and can be available, then he is left with a dilemma. Since the Insecure State is intolerable and the Anger State is unsustainable, he is left trying to live his life from the Superman State; believing this should be possible for a "truly secure" individual. As the idea takes hold that there really is a different way to experience reality, he begins to release some of his hyper aggressiveness toward people and situations. He begins to be able to slow his habitual reactivity to trivial events and to stay present. Gradually, he begins to incorporate behaviors that are natural to Type B's but require concentrated effort on his part. He begins to understand a new definition of being secure. This new way is very surprising to him because he has really believed the construct he built in his head and saw modeled by people he had believed to be invulnerable.

I treated a man years ago who admired his dad, a true to life John Wayne character, above all others. He especially admired how his father would never allow anyone to disrespect him in any form. He related how his father once took offense at the behavior of a driver in front of him and confronted this driver by getting out of his car at a stop light. He walked up to the car in front of him and gave the driver a tongue lashing. There were times when incidents such as this would end up with his father in physical fights. My client was

astonished when I shared with him that this was actually an indication of his father's injured sense of self-esteem. He said to me, "Are you sure?" Yes, I was sure. Someone with a Secure State inside would not have noticed these seeming slights or would have dismissed them immediately as trivial and not personal to him. He certainly would not have risked physical injury to himself or someone else to "right" them.

So, the expanding diagram looks like this with delineation between the Type A dominated experience and one where it is possible to feel emotions and vulnerability without being reactive:



It is important to understand that when a person is caught up in the states of Superman or Anger-Hostility, there is no awareness of actual emotion. There is often apparent arousal of the most elemental sort. This seems confusing to some, because the person with Type A behavior so often "looks emotional" when engaged in the throes of Type A behavior. But this is not the case. Ask a fully aroused Type A, "What are you feeling right now? What are your emotions?" The response will not be characterized by reflection and thoughtfulness, but more of the variety, "What the Hell does it look like I'm feeling (you idiot)!"

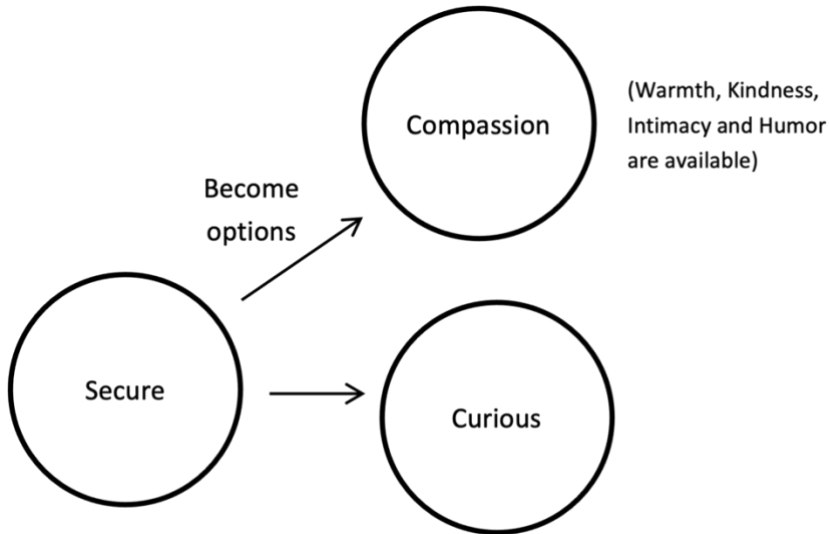
It is in the relationship between Security and Insecurity that it is possible to feel our emotions. This means it is also possible to feel a sense of vulnerability, which is most unwelcome to a person with Type A behavior. However, we must have access to our vulnerability if we are to be able to have

intimate relations with others and if we are to be able to have compassion for their feelings of vulnerability, which is at the heart of empathy. When Type A behavior is present, empathy is not; either for others or one's own self.

With the acquisition of a Secure Place within, it is possible to begin to slow what have seemed to be automatic responses to all sorts of triggers in the environment. This acquisition then allows a person to behave in a much more Type B manner. That really is the heart of Type B behavior. It is the absence of Type A behavior and an inner confidence that the current problem can be faced and resolved without an over-response. (Type A behavior is *always* an over-response.)

I had made this presentation using the four circles above for years when one day I was confronted with a very interesting question. A participant in one of my groups said, "The Insecurity circle gets two circles indicating where you can go when you exit that state. Where are the two circles that go with the Secure State? What becomes possible from the Secure State?" This was such a great question and answered a question I had had myself. The goal of this work was always not just the elimination of Type A behavior, but the acquisition of the ability to both give and receive affection and warmth. Just because someone could be observed as being Type B did not necessarily mean that that person was warm, affectionate, and interested in other people. It did not particularly mean that the person was empathic or spiritually rich.

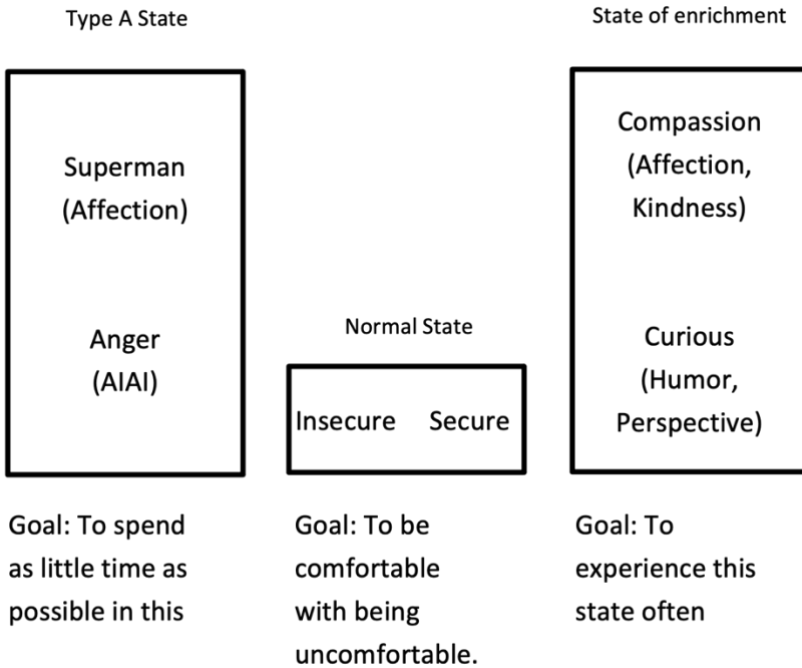
The answer had been waiting for me, because I immediately "gave" the Secure State two circles and labeled them "Compassion" and "Curious," which looked like this:



The attainment of a Secure State did not necessarily guarantee that someone would automatically manifest compassion toward self and others or that he would immediately be characterized by a non-judgmental curiosity. But the acquisition of Security meant that such growth was possible. Certainly, someone in an attack of Anger, Irritation, Aggravation, and Impatience (AIAI) is not in the best position to feel either compassion or curiosity about someone else's behavior. It's hard to be compassionate toward someone else if I am trying to dominate that person or curious if I am fully aroused with Free-Floating Hostility.

The addition of these two last circles also helped to clarify the goals of modifying Type A behavior. As many of our participants report, "I am spending more and more of my life in the Left-hand side of this diagram than the right side. The addition of security to our lives offers the man with Type A behavior choices he did not have before. When he automatically responded with Type A behavior to the slightest provocation, he was not exercising choice, but was remaining a slave to his habits. There will always be situations where his old habits may reassert themselves. After all, we never unlearn how to ride a bike. In Chapter Eighteen, we will explore more fully the issue of having choice concerning our behavior; especially when we are "hooked" by things that would have normally driven us to the right side of the diagram

Here in composite is the entire diagram. By looking at it in whole, it is possible to determine what our goals need to be:



There are many stark differences between the left of the diagram and the right. It is actually the difference between happiness and unhappiness, between contentment and constant struggle, and between warmth and coldness. Type A behavior always has a coldness about it; necessarily so because it is not possible to be warm while in the grips of anger and the drive toward dominance. It is not an easy thing to break the habit of going to the right and we often find ourselves there without any conscious intention to have gotten there. We just “find” ourselves there. When that occurs, our task is to exit either the Anger State or the superior Superman State as expeditiously as possible. To accomplish that, we need the help of new internal voices.

Since we went to either the anger or Superman place in order to exit from the feeling of insecurity, there is an unfortunate truth that awaits us. We need to turn back toward that from which we fled. In other words, we need to be able

to reengage with whatever emotions we were feeling in the Insecure State. This is very easy to write and quite difficult to do. As we said in my native state of West Virginia when I was growing up, "I might be dumb, but I'm not stupid." That is, I might seem to be acting strangely, but there is a good reason for it. I might be a bit obnoxious or unfeeling on the right side of this diagram, but I have a good reason to be here. I was feeling something extremely difficult to feel and it hurt, and I fled from that feeling for a good reason. That feeling created in me a sense of foreboding as if something terrible would happen or was happening if I allowed it to continue. It feels elemental and terrifying to me, and I prefer to appear strong as opposed to seeming weak.

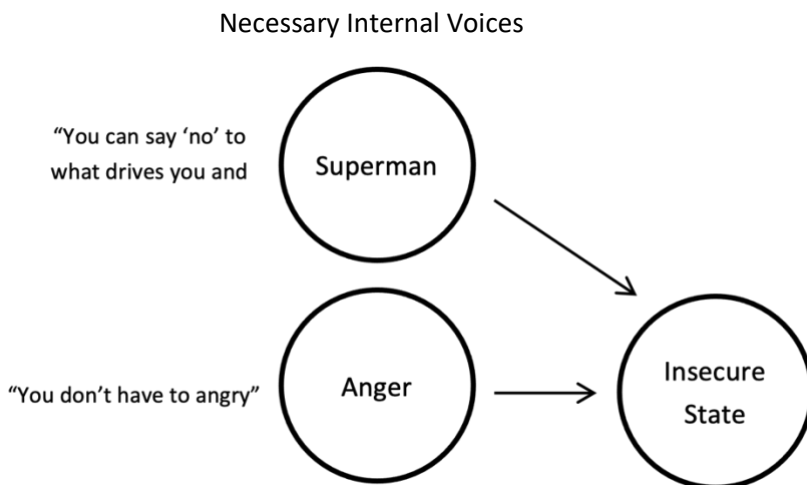
These are very powerful forces. We need something like power to counteract our pull to the right side of the diagram. When we find ourselves in Superman, as being denoted by our attempt to be in control (of what we can't control), of exhausting ourselves, or being driven to a state of perfection where we are bulletproof, we need a way out. This help comes from a voice that says to us in a very firm, but not critical voice, "You can say 'no' to whatever is driving you and seek relief." Now this is a very interesting statement for us to hear, because we thought we were seeking relief by fulfilling all our goals. This is one of the major falsehoods of the Superman State. It seems to promise us relief, but never delivers. True relief is to be found elsewhere on the diagram.

Finding ourselves fully in the throes of an attack of Anger, Irritation, Aggravation, and Impatience (AIAI) we also need a voice that has been missing from our minds. This voice says, again without any trace of criticism or disappointment in us, "You do *not have to be* angry." The emphasis here is on the words, "not have to be," because the man with Type A behavior feels an "obligation" to go to his anger if his "honor" has been offended. This is not true. My client's father did not "have to" confront all of those affronts to his self-esteem that seemed to come from other drivers.

Years ago, I was opening my mail at my office, and I came upon a letter which was very enraging for me. The letter contained information which I felt was a betrayal of my trust and would cause me a great deal of embarrassment. I

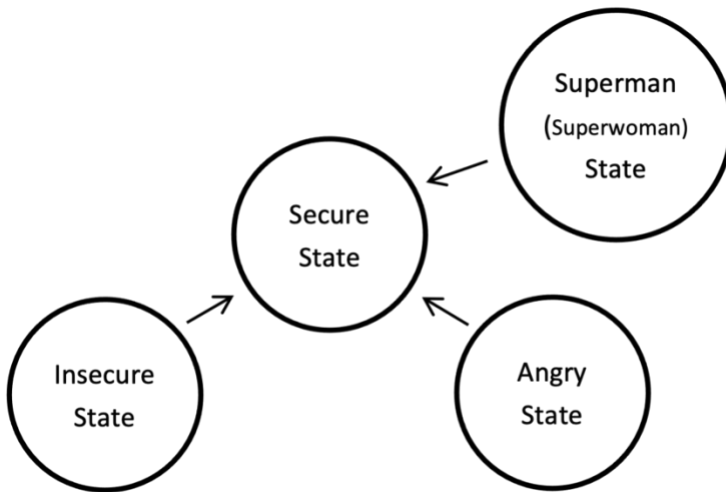
found myself so angry as to be hitting my fist on my desk and cursing violently. I picked up my phone to call a close friend who was also privy to the situation I was facing. As good luck would have it, he picked up. This was remarkable as he had a schedule even more busy than my own. I revealed to him the humiliating contents of the letter and my consequent rage. In a calm and very nurturing voice, he said the exact words above to me, “You don’t have to be angry about this.” It was remarkable. He didn’t say for me not to have any feelings. He understood the amount of hurt I felt. He was just informing me that I did not need to be in a state of rage, harmful only to myself, in order to deal with my feelings. “And besides,” he said, “this is really not that big a deal and won’t really change your life in any important way.” He was right.

So, the right side of the diagram looks like this:



These very helpful phrases help to get us out of the loop of spinning between the three states of Insecure, Superman and Anger. But they send us directly back to the very state we wanted to avoid. It would be nice, I suppose, if we could somehow jump over the Insecure State and go directly to the Secure State*.

*The original model for the three-circle triangle containing the Insecure State, the Superman (Superwoman) State, and the Anger State came from Dr. Virginia Price in her book, *Type A Behavior Pattern: A Model for Research and Practice* [6]. In this book, she does not mention the concept of the Secure State. However, in lectures on this concept following the publication of this book, she incorporated the Secure State. Her expanded diagram, though, was drawn like this:



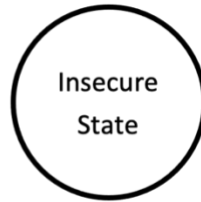
In her conceptualization, when one became aware through use of the Monitor that he was in one of what she called “the three Type A states,” he could then shift immediately to the Secure State as shown in the diagram above. I disagreed. As explained in the text, the reason for going to the Superman or the Angry State was to immediately exit the vast discomfort of the Insecure State and had the Type A individual had the option of going to the Secure State in the first place, he would have gone there (much like what a Type B does) instead of the much more arduous and driven Superman or Angry State. Our disagreement on this issue was not of paramount importance in our relationship. Further theoretical conversations about this and so many other items of interest were interrupted by her cancer and untimely death.

Just as all roads once led to Rome, so in this schema all roads run through the Insecure State. It is where we have a lot of our feelings. Once we have

successfully reentered the Insecure State, we are in need of yet another voice. Once again, in tones very comforting, strong, and reassuring, it says, "You can handle the feelings in this place. If you cannot, you can ask for help!" So, the voice attendant to the Insecure State looks like this:

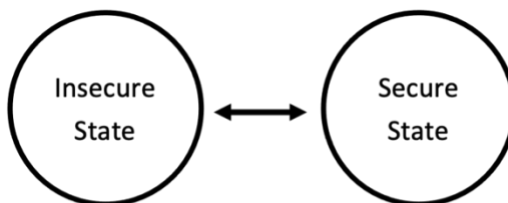
A Necessary Internal Voice:

"You can handle this –
it will pass or
you can get help
if you need it"



This is all based on the observation that if we can just stay in the present with our feelings in the Insecure State, we will find ourselves moving to the Secure State. I don't think I felt "good" the rest of the day after receiving this thunderbolt in the mail. But as the day wore on, I was reminded of how many much more difficult things I had handled in my life and how much benefit had come from having to deal with antagonizing situations. As the feeling of the Secure State emerges, then I can put things in perspective. I again have available to me the choice of feeling curious (as opposed to defensive) and compassion (especially for myself), rather than angry and bitter.

This is a remarkable gift and looks like this:



Safe to have all your feelings

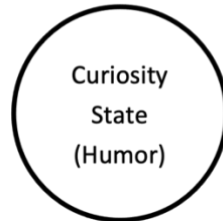
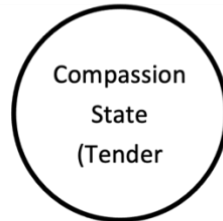
As has been presented above, being able to access the Secure State then allows for the possibility of moving even further “left” on the diagram as the Compassion State and the Curiosity State become available. Remember, these two very desirable states are not available when one is in the throes of an attack of AIAI (Anger, Irritation, Aggravation, and Impatience). This is simple brain chemistry. When the brain is signaled that we need to enter the Survival World (see Chapters Eleven and Twelve) it becomes focused. Winston Churchill once commented, “Nothing focuses the mind like being shot at.” As Dr. Friedman said, “Curiosity and hostility cannot exist at the same time.” They can’t. They each engage separate portions of the brain. It is the same way with the diagram. We can be on one side or the other, but not both sides at once.

THE LEFT-HAND SIDE AND THE RIGHT-HAND SIDE OF THE DIAGRAM COMPARED

Hopefully, it is obvious to the reader that it is much more desirable to live from the “left-hand” side of this diagram than the “right-hand” side. Of course, if one has an ingrained belief that the only way to get ahead in life and be successful and respected is to live most of life from the “right-hand” side, then, it becomes very difficult indeed to secede from it and move toward the “left-hand” side. This is a difficulty which is addressed throughout this book, and this is what makes Type A behavior so difficult to change. I mean, why would anyone give up something that seems like a necessity to getting ahead in life? The happy news is that all Type A’s reading this book got to their level of prominence and respect despite their Type A behavior, not because of it.

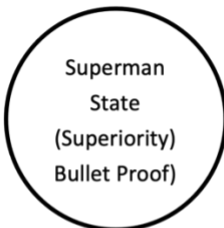
If it is possible to at least consider this proposition, then it is possible to consider the benefits of the right side versus the deficits of the left side. On the surface, the comparison is quite persuasive in favor of the right side:

Emotions present
and enriched



In comparison with the left side of the diagram:

Control of Emotions



There are vital processes of life having to do with human relationship and intimacy which can only be carried out from the right side of this diagram.

| | |
|---|---|
| <p>I depend on me and what I can control. Being dependent is weak.</p> | <p>Being dependent on others is seen as a gift. One can practice the "sweetness of dependency."</p> |
| <p>Intimacy (mutual vulnerability) is not a possibility.</p> | <p>Intimacy is a possibility and feels safe.</p> |
| <p>Multitasking seems normal.</p> | <p>I can focus my mind.</p> |
| <p>Memory is used to store hard data (as much as possible) and to relive adrenalizing events.</p> | <p>Memory is used to recall and relive "Holy precious memories."</p> |
| <p>I defend whatever I have done. An apology means the other person is right and I'm wrong.</p> | <p>One can make amends and offer a true apology which can create repair in relationships.</p> |
| <p>I hide my true self.</p> | <p>It is possible to confide in trusted loved ones.</p> |
| <p>Perfection, and thus superiority, is the highest goal.</p> | <p>Connection to other humans is of paramount import.</p> |
| <p>The goal is to control all people and situations (not necessarily overtly).</p> | <p>One can feel reassured by the power of emotional and personal influence.</p> |
| <p>A certain niceness or pleasantness is possible. It is brittle.</p> | <p>One is able to be tender even in trying situations. It is durable.</p> |

| | |
|--|--|
| Oblivious to, or rationalizing of, impact on self and others. Very protective goals. | One can be protective of both self and others. Emotional safety is most important. |
| Everything and everyone are personal, and I do respond accordingly. | The vast majority of what the world presents to (us) (even from loved ones) is not personal. |
| Habitual responses are out of the gate before I can think about them. | I have the ability to choose my response to a given stimulus. |
| Relief is somewhere in the future. There is no relaxation (even during my sleep time). | I can feel a deep relief and relaxation even though life and all its tasks are unfinished. |
| Compassion is not a possibility. | Compassion can be present. |
| Curiosity cannot exist in the presence of hostility. | Compassion can be present. |
| Humor exists in jokes, often demeaning; and can be harsh and/or contemptuous. | Humor is kind. It is self-deprecating. It builds up others. |
| Impatience is one of the elemental components of this side of the diagram. | It is not difficult to feel patience. It is even pleasant and natural. |

Obviously, life is much richer on the right side of this diagram. It is where the goodness of life exists. Clearly there are times in life when it is necessary to be adrenalized. There are urgent or life-threatening times in all our lives. During those periods of being intensely adrenalized, it is little wonder that the right-hand side would disappear. The problem for men with Type A behavior is the amount of their lives spent in the adrenalized state when that is not

necessary for them to accomplish their life goals and lead adequate lives. When one is in that state, no matter how trivial (anything we will not remember in five years), the right-hand side of the diagram disappears as a possibility. It does require having the means to leave that state and reengage with the dreaded experience of being/feeling insecure. But it is possible. The reward for this is the discovery of richness in life; often dreamed of, but rarely experienced.

This is reinforced by experiencing competence while staying on the right-hand side. We can't talk ourselves out of our Type A behavior, but we can accumulate victories; experiences where we do things in a distinctly different way and have a good result. It may not sound dramatic, but it is a very useful technique to ask, "Am I on the left-side of the diagram in this moment or on the right-side?" "Do I feel a sense of choice over my responses or are my automatic responses running me?" "Is there a different way in which I might be able to handle this situation than the one I am using?"

Perhaps the most remarkable question to ask in a trying situation is, "How would a person with good self-esteem handle this situation?" It takes a lot of work to get that question, or those above, to be available in moments of "trivial stress." But those questions can direct us toward the realm of good self-esteem and how it is expressed. Good self-esteem is described on the right-hand side of the diagram.

THE PHENOMENA OF RELIEF

Spoken or unspoken, conscious, or unconscious, one of the principal drivers of Type A behavior has been the attainment of relief. It is an imagined and completely unrealistic type of relief, but no less real to the aspirant because of this fact. Relief for the man with Type A behavior is always a mirage appearing in a perfect future. It is unrealistic because it rests upon the dream of absolute security. It is a halcyon time when all insecurities have been laid to rest because key accomplishments have been obtained; whether they are the securing of a prominent position, the successful education of one's offspring, the procurement of a certain amount of money, or that dream house. The

imagination proffers the idea that the person will experience an almost ephemeral state of relief. Unfortunately, this is complete rubbish.

Just as the man with Type A behavior has had little understanding of the true nature of the Secure State, so he has had an addled view of what constitutes relief. You will notice that the new Internal Voice necessary to help someone exit the Superman State is, “You can say ‘no’ to what is driving you and **seek relief.**” This statement implies that relief is not to be found in the Superman State, no matter how many goals are attained. The relief must be somewhere else!

The experience of genuine relief resides in the Secure State. The sensation of relief does not emanate from being best in class. Indeed, few things are as stressful as maintaining success after having attained it. Observe any politician running for repeated office. Relief, in this sense, is not a sensation that comes from having finally arrived at some mountain top (though that can certainly have its rewards). **It is the permission that I do not have to pursue the impossible in my life.** It is permission to set my expectations in life in line with my capabilities. Relief does not come from meeting all of my (ever expanding list of) expectations and triumphing overall. Relief arrives on my doorstep when I realize it is not failure in life to live within my capacities (and my budget!) and I can refuse to live in the Superman State. My relief is that I don’t have to be the made-up version of myself. In Richard Rohr’s words, I can spend my life in pursuit of my True Self and allow my False Self to fall by the wayside. And, on this point he is very encouraging:

“So, let us try to roll away the rock, clear the debris, and get back to mining for our True Self. You will find a diamond.”

Our True Self and relief are to be found on the right side of the diagram. Dr. Friedman once commented, “You can be interested in power or you can be interested in people, but not both.” This is not to say that it is always wrong to pursue power in any form. Some are called to positions of power, and we owe much to people who have been willing servants of the rest of us. But in the Type A world, there is a kind of impossible power that is sought. This is

the power to make ourselves perfect and to be able to control what is not in our power to control.

Most Type A's are genuinely too modest to state that they are in pursuit of any type of perfection. They just want to meet all of their internalized expectations, not realizing that the quest for this is identical to the quest for perfection. This quest is the attempt to do something so well that one will have attained the goal of being "bulletproof," where no criticism can harm me. Indeed, he hasn't sought the lack of criticism so much as he has strived, in Virginia Price's words, "for positive self-evaluation that in meeting them he is virtually assured of the positive evaluation of others."

She explains further:

"Perhaps the single most central attribute of the Superman state is an immoderate amount of goal-oriented activity (sometimes filling all time), accompanied by signs of being driven, restless, uneasy, and agitated. In short, this state seems to reflect the actions of a person with low self-esteem (though he often succeeds in keeping it well concealed from the untrained observer) who has reasoned that the route to a sense of personal security (i.e., higher self-esteem) is through recognized tangible accomplishment."

Earlier in this same section on the Superman State, she discussed the importance of the word, "super," and what it entailed:

"The Superman state may include the following attributes: extremely high-performance standards, superabundant energy, extreme ambitiousness, exceptionally hard-driving effort, super-efficiency, super-conscientiousness, extreme competence and ingenuity, excessive competitiveness, hyper-alertness, excessive haste, chronic high levels of activity, and super-aggressiveness" [6]

Little wonder that actual relief is in being able to say, "No" to the pull to be in this state and to seek an alternative reality.

MAKING FRIENDS WITH THE WORD, “NO”

Throughout this book, I will make the case that the most important skill for a recovering Type A to learn is that of Acceptance. Acceptance is the skill that allows us to deal with reality as it really is as opposed to how we wish it to be. A lot of attacks of AIAI come about because men with Type A behavior feel rebuffed by reality (a traffic jam, a late airplane, or a cold meal), when the quality of the reality has nothing to do with them. It's not personal, but they take it personally and erupt. This is discussed extensively elsewhere.

It may very well be that the second most important skill for the Type A man, described so vividly by Dr. Price's preceding description, is that of saying “No.” You don't think of that as a skill? Well, it is, and it is very hard for many people to acquire. As Dr. Price wrote:

“A person who feels he must perform like Superman in order to prove himself dares not say “no” to opportunities or demands for his time and attention, lest his “no” be construed as an admission of personal limitations. Superman cannot admit to limitations, for fear that these limitations might reveal they are not supermen after all and, therefore, may not be worth of others' (or their own) high regard.”

It is not enough to say “no” occasionally, as men with Type A behavior will do. This is because of the conditions under which they say “no.” Men with Type A behavior live by a formula. They can only say “no” under certain conditions: when angry, exhausted, or sick. Otherwise, they feel an almost instinctual urge to say “yes.” As Dr. Friedman said, “If a person is only moderately talented and doesn't know how to say ‘no,’ that person will burn out someday.” Imagine the dilemma for a very highly talented person.

There is a formula for saying “no.” The Type A formula for saying “no” to something one actually doesn't want to do or commit to is, “I'll say ‘yes’ to it (in order to gain the approbation of the other person) and then either avoid it or do it so quickly that it won't intrude that much on my life.”[‡] The Type B

[‡] Many years ago, before I knew anything about this formula, I was approached by

the leader of my son's Cub Scout troop. “I notice at the meetings you have a very

formula for saying “no” is quite different, “I can receive the compliment to my abilities that is embedded in all invitations and can say ‘yes’ or ‘no’ based on the priorities of my life goals, my health, my happiness, my values, and the needs of my loved ones.” That is quite different!

Once the notion begins to be accepted by a man with Type A behavior that he can actually say “no” to both the wants of others or even his own wants (for more and more) without committing occupational or social suicide, he can begin to practice the art of “no.” As said above there is an actual formula. It consists of three steps. In saying “no” it is vital to do all three steps and to do them in order.

STEP ONE: Expression of appreciation or gratitude for the offer.

STEP TWO: Say “no” in some form and, most importantly, offer no reasons or excuses.

STEP THREE: Offer encouragement, optimism and, perhaps, a referral.[§]

nice voice when we sing. I wonder if you would be the song leader for the pack during the coming year.” I demurred citing how busy my schedule was. Determined (since I hadn’t said “no”), she countered, “What if you could share the responsibility with this other dad who was a good friend.” I surrendered. A week later, she called to inform me that my friend’s son was withdrawing from the troop so he would not be involved in the following year. Would I consider doing it by myself? Again, not saying “no,” I asked her if I could have a couple of weeks to look at my schedule and consider. “Of course,” she said. Two weeks later, almost to the minute, she called asking about my decision. I had hoped she would take a hint and go away. I agreed. I never went to a single cub scout meeting that year and looked over my shoulder every time I was in Safeway, filled with dread I might run into her. A

year or so later, I asked someone to return to the Cub Scout troop the box of music she had immediately brought to my house the day after I had agreed.

[§] Not too long after learning this formula, I was sitting in my study one evening. My phone rang and I picked up, “Hi John this is so and so with the organizing committee, and we have just been talking about you for the past hour. We think you would make a wonderful director of our committee and I’m calling to ask you to consider it.” I held the phone away from my ear for a moment and stared at it. I didn’t recall the person calling (he clearly knew me—it was not a cold call) and I didn’t know what organization he was referring to. I made my confusion known and he immediately filled in the details. He was a boy scout leader in my son’s troop, and this was the committee that made all the other committee

This formula works. Most men with Type A behavior don't realize that they can stroke other people while declining their requests. Just because you are turning down an invitation, doesn't mean you have to demean the other person or their pursuits. In fact, it gives you the opportunity to encourage and build up the other person, leaving him feeling good both about you and himself. "That is such an honor that you would want me to do that. Thank you so much. Unfortunately, I won't be able to be part of your effort, but I know you will find just the right people. With your talent and drive, I know it will be success and a good thing too because this is something really important." As F. Scott Fitzgerald said, "One can stroke a person with words."

My colleagues in the program would talk about a certain kind of "faith" that a man with Type A behavior had to develop which was this: "If something is truly important and I don't do it, then someone else equally qualified (or not) will." This is actually quite huge. Because of the perfectionism that most Type A's bring to most tasks, they often stack paperclips and perform other trivial tasks better than anyone else. But that does not mean they should accept invitations to be a speaker at paper-clip-stacking-conventions, even if they want to do it.

Saying "no" to what a man with Type A behavior wants to do is one of his hardest tasks. It is hard enough for him to say no to a task, assignment, or committee he finds loathsome, much less the opportunity to do something he feels fondly toward. It is important to understand that many Type A men equate the desire to do something with that event actually being important in their lives. This is not so. Indeed, it is essential that he cultivate the ability to deny himself what he most wants to do, because it is not essential and it represents the blind quest for more, just for the sake of more. It is what Dr.

assignments. They thought I would be perfect for the job, a big compliment. I said, "George, I am so complimented that the committee has been putting forth my name for this important assignment. I am really flattered. Unfortunately, I will not be able to do it at this time, but I want to tell you how important this work is, and I am so glad you are involved in it. I know

you will do a great job." I then reminded him that my next-door neighbor had a son in the troop and had been an eagle scout himself and might be a good candidate." He said, and I quote, "John thanks for your time. I really appreciate it." "George," I said, "You are welcome." End of call. It was less than two minutes. I was calm walking into Safeway all the next year.

Friedman referred to when he alluded to the “too-muchness” of life.** It is important to be able to say no to “What I want.” This instruction is not mean-spirited or morally intemperate. It is, as so many things in this book, a protection.

In regard to knowing when to say yes and when to say no, it is very helpful to keep in mind two questions and to ask them each day. The reason for asking them each day is that over time the answers will change. Certainly, how I answer these questions today as a grandfather and senior citizen is different from my twenties when I was single or my thirties when I married and became a father. They are:

1. **What matters?**
2. **How much is enough?**

The answers to these questions, reviewed daily, can act as a guide in saying “yes” and “no”. Dr. Friedman would admonish participants, “to say ‘yes’ to nothing to which you are not willing to make a five-year commitment or to pray for its success.” This bludgeon of advice was not meant to be taken literally (many events don’t go on for five years), but to give some context in answering the question, “What Matters?” For the man with Type A behavior in high dudgeon everything is important and needs to be pursued with utmost vitality.

The question, “How much is enough?” has two interfaces. On the one hand, one must consider how much to try to attain. On the other hand, it is not an impractical question for a man to ask himself how much is enough to give.

** One of my more memorable evenings with Dr. Price and my colleagues occurred during a discussion about saying, “No.” I was learning much of the material I have shared above when Dr. Price began to talk about the difficulty in saying “no” to what we “want to do.” It was a light bulb moment in my life because I realized that if I felt a strong desire for an event or an experience, I was duty bound to make it happen. If I didn’t realize all of my wants, it was as if I was failing at life. Now, this is a very difficult position

for anyone to be in, especially if that person has a creative bent of mind and wide interests. During that conversation, I realized I had been avoiding reading the travel section of the Sunday newspaper because I felt impelled to visit any country or state that sounded attractive; that is something, “I would want to see or experience.” In seeing the fallacy of my thinking, I felt an immediate relief realizing not only could I not make all my dreams come true, but I also no longer had to listen to the compulsion to do so.

Just how much of my life is it OK for me to give to my company: forty hours, fifty hours, sixty hours, more, a week? How many committees can I give my time to? And how much do I need attain beyond meeting the physical needs of my family and loved ones?

If the premier skill for a man with Type A behavior to attain is that of acceptance, and the secondary skill in the list of importance is learning when and how to say “no,” then the third skill, numerically, is arguably that of contentment. The first two skills are necessary if one is to accomplish moving from the right-hand side of the diagram to the left-hand side. Contentment, as understood in this book, becomes possible only when one is able to make that migration. There is a lot that can go on in the right-hand side, but contentment is not one of them. This is because contentment is not a result. Contentment is a skill. The contented find a way in which to be contented in a contentious world and the discontented have a gift grasping defeat from the jaws of victory. We will turn our full attention to the skill of contentment and how it can transform the misery that is so often the lot of even the most bountiful Type A man in Chapter Twenty.

Before we do that, it is time to discuss one of the most vital aspects to changing Type A behavior and that is the creation of what we call, “The Monitor.” The Monitor is our first line of defense against the vicissitudes brought us by the left-hand side of the diagram. It is the Monitor which will learn all the characteristics of Type A behavior and will not only alert us to its presence but will also tell us to cease and desist no matter how valid a reason we have for being in the Type A state. The Monitor allows for no self-destructive behavior no matter how well rationalized it has been. It becomes our friend and protector. For a lot of man with Type A behavior, it will be the first real internal friend they have ever had.

CHAPTER EIGHT

THE NEED FOR A MONITOR

(A WISE AND KIND OBSERVER)

“We believe our success in overcoming the sense of Time Urgency that afflicted all our Type A RCPP participants may be attributed in large part to our success in encouraging the creation in each of them of what we call an internal monitor.....This internal monitor thus served as a constant form of self-discipline, and one which we have observed to be highly effective.”

Meyer Friedman and Diane Ulmer

“Ask yourself, ‘Did this old man travel all the way down here in hopes of hurting your feelings or in hopes of saying something that will save your life?’”

Meyer Friedman

(While dealing with a man who was not appreciating having his behavior confronted.)

“Who am I to judge?”

Pope Francis

Dr. Friedman recorded many of the interviews he conducted with the widows of men with Type A behavior who had died of heart attacks. These interviews are very interesting, revealing, and tragic. The men in question had been participants in the first large research on the results of modifying Type A behavior. This program was called the San Francisco Recurrent Coronary Prevention Program or the RCPP and was conducted in the 1970's. The program proved to be overwhelmingly successful in preventing a subsequent coronary in men and women who had already had one or more.

This was one of the major proofs underlying Dr. Rosenman and Dr. Friedman's contention that Type A behavior was the primary genesis of coronary heart

disease. They certainly demonstrated that its modification meant far fewer coronaries among the treatment group than the control group who did not attend groups and receive the instruction on how to modify their behavior. Indeed, the program was so successful for those receiving treatment, as opposed to the controls of the National Heart, Lung, and Blood, the National Institution of Health stepped in and directed them to offer the same treatment to the controls a year before the study officially ended because so many of the controls were dying of heart attacks by comparison. Tragically, the widows Dr. Friedman interviewed had all been married to men who had been in the treatment section, but who had succumbed to a coronary none-the-less.

Though each of these interviews was quite different in nature, since each individual being asked about had varying personalities, there were certain themes which recurred in each one. The most common theme was of unchanged Type A behavior; how slavishly these men worked, how irritated they became in traffic or when confronted with a long line in a store or bank, and how difficult it was to confront or comment on their destructive behaviors. And these were men who were supposedly learning the signs of Type A behavior and how to reduce its prevalence in their lives. There was another tragic theme which recurred in these tapes.

With gentle encouragement from Dr. Friedman, each of these women reluctantly confessed that their lives in many ways had become easier since the deaths of their husbands. They felt a profound sense of relief that they no longer lived-in fear of the next upset, the next explosion over some minor event. As one patient said to me many years ago after the unexpected death of her husband to a coronary, "What Dr. Friedman said was correct. My husband was my best friend and I loved him, but I no longer fear that I might walk in front of the TV at the wrong moment and have him explode at me." I had seen the two of them as a couple during which time I had implored him to take a hard look at his Free-Floating Hostility and the harm it was doing to his relationship and possibly to himself.

Though cooperative to a degree in the therapy, such that they stayed married, he never really considered giving up or modifying his angry edge. When asked

about it in my office he would show great irritation that I was picking on him and not addressing adequately the grievous faults he saw in his long-suffering wife. Upon hearing of his death, I went to her home. In our grieved conversation, she nodded her head toward the bookshelf and said, "Everything he said was true." I asked, "Who?" "Dr. Friedman," she said, "in his book." "Oh, did you read the book?" "The entire thing," she said. "Did your husband ever read the book?" "He never had time."

His Free-Floating Hostility arguably contributed to his having a heart attack and most certainly was a cause of his dying from his coronary. He had come home earlier in the day irritated from his performance in a vigorous sports activity which was his hobby. From long experience his wife knew when he shut the bedroom door with a particular vehemence, she was to not bother him, but sleep in the guest room. This she did. The next morning, when he had not emerged, she finally took the chance of disturbing him by opening the door.

There, she found him dead in the middle of the room, perhaps struck down while attempting to get to her for help. Heart attacks are very painful and wake people from their sleep. Obviously, had she not been banned from the room, she would have called for help, and he might be alive today. Despite her admitted relief from his bluster, this would have been her preference. She loved her husband very much. I had witnessed many scenes in my office where she had pleaded with him to hear her concern about his behavior and his mood. He only heard her, and me, on those occasions as being his critics who wanted to blame him for all the ills in the relationship. This was not the case. His wife was doing her best to be for him what he needed to be for himself: his *Monitor*.

When asked, Dr. Friedman would say that his greatest wish for any of our participants was for them to create a durable and effective Monitor. "When I encounter participants, who have been out of the program for more than five

years, I always ask them, ‘How is your Monitor?’ ‘Is it working effectively?’ ‘Do you use it every day?’ and ‘Is it there when you need it most?’”^{††}

At the heart of everything, we do in this program is the creation of an effective Monitor. So, what is a Monitor? In psychological terms, it is the creation of a more effective observing ego; that is, a part of us that is capable of observing our own behavior and thoughts objectively, with no feelings of being judgmental. The Monitor is able to help us see the impact our behavior, words, thoughts, and attitudes might have on other people.

In the beginning, the Monitor feels to our participants more like a traffic cop than anything else, because in the first stages of this work it is important to both recognize Type A behavior when it occurs and to stop it. If I am tapping my fingers (Time Urgency) or aggressively tail gating someone in the passing lane (Free-Floating Hostility), it is the task of my Monitor to tell me to cease and desist immediately. And it is my task in the moment to obey and relent from the behavior. The Monitor is not a debate society that hosts a discussion as to the appropriateness of certain behaviors as they are happening. It is the final arbiter of our behavior when we are in the grip of old habits. In the beginning, of this work, there is lot of recognizing of TAB and frequent admonitions from the monitor to switch out of those behaviors.

However, the Monitor is more than a cop that merely functions to restrict negative behavior. Over time it becomes an internal friend, an advocate for our well-being. After all, there is not a man with Type A behavior on the planet who needs any additional internal voices which are critical in nature. These men are walking around with all the criticism of themselves and others that they would need for two lifetimes. The creation of the Monitor is not an addition to this store of criticalness. Indeed, if someone would question this,

^{††} This often presents itself in stark contrast. In one of my groups, which has been together for more than twenty years, I had a great example of when the Monitor is working and when it is not. One of my participants reported in the month since our last meeting that he had had two significant attacks of AIAI. He felt pretty remorseful about it. In both cases, he had

apologized to the other party involved. It was also an opportunity for him to explain to his grown daughter the work he had been doing in group and how important it was to him not to behave in such a manner. When he told the story, he showed none of the effect of the anger which had overtaken him in the scenes he described.

he or she only needs to listen to what comes out of the mouths of men with Type A behavior when they are upset. It is a continuous stream of condemnation of themselves or others, often with expletives and other angry words.

In those moments, there is no expression of kindness for anyone. There is no consideration that tenderness might be an alternative. It is important to realize that what comes out of a person, is what he is full of. If, at the slightest pin prick a flood of imprecation erupts from the person, then it is safe to say there is a great load of that material on his inside. If, on the other hand, the person is full of love, affection, and appreciation that too will come forth and at unexpected moments. It is not that men with Type A behavior do not feel these softer emotions sincerely, because they do. As I have stated before, these are good men, kind men, loving men, courageous, and well-intentioned men. But they have not had an internal advocate, an internal benevolent parent, if you will. Paradoxically, they begin building this internal advocate by first concentrating on their errors, their Type A behavior. Restricting their Type A behavior, though, is only the first step in the long process of working toward its elimination from their lives.

Remember that Type A behavior is a habit, an ancient habit, and has insinuated itself deeply into the lives of these men. These behaviors, in most instances, do not represent their intentions. They are like a great stream that carries them along with it. The necessary task of identifying TAB in the beginning is in the breach. It happens after or as the behavior is being demonstrated. The fingers are already tapping, the person is already trying to drive up the exhaust pipe of the person in front of him, the voice is already loud and edgy, or the forefinger (or the middle finger) is already raised. The Monitor must intercede in these moments so the person can cease his behavior, but without harshness, criticism, condescension, or bombast.

The Monitor must be strong. Indeed, it needs to be as strong as or stronger than the Type A drive the person possesses. It needs to be informed. It needs to know and recognize all of the various Type A behaviors. It must never be a critic. It must never be the source of yet another internal voice that says, "You idiot. You stupid jerk. You complete failure," and other voices like that. It does

say “stop,” to any identified Type A behavior. It doesn’t ask for cooperation. It is an order. But it is a protective order. It is protective of the man displaying it because it stops the flow of all the destructive chemicals that accompany an attack of TAB. Remember, the underlying reason for an attack of AIAI is for the adrenaline it provides in moments of perceived crisis. The Monitor is protective of those around him, be it the love of his life or a slow-to-respond store clerk.

For the man with Type A behavior, he begins to have the experience of success in modifying his behavior and this is remarkable for him. At some level, he has believed for a long time that he could not alter his behavior, even though he was often sorry for it, very sorry for it afterward. (More than once in my past, long before I met Dr. Friedman, I took flowers to store clerks or people working behind airline counters because I was so embarrassed by the extreme rudeness of my behavior). He begins to discover something else very vital to him. As he modifies his behavior, as he grows a more and more effective Monitor, he does not lose the respect of other people. He continues to be as successful as he was before; sometimes more so. His income does not suffer because he has become less caustic or impatient. He begins to understand that the presence of his monitor is not a crippling force in his ambitious pursuits. And his Monitor is not negative toward him. It may have seemed negative in the beginning, when it told him to slow down or listen to his wife or children. But the negatives he most feared do not take place. He arrives at meetings more frequently on time and in a better mood than when he waited past the last moment and then rushed to arrive. His life is better.

With the Monitor’s help he does diminish his old hurtful behaviors. To the surprise of many, this does not restrict his life. It enables him to begin substituting other behaviors in their place. Because his Monitor is unceasingly kind toward him, even as it corrects his behavior, he begins to believe more in the power of kindness. He sees himself changing in an atmosphere that is free of harshness and criticism. He begins to operate from this spirit of kindness toward his peers, his spouse, his children, his bosses, his friends, and strangers. He finds that the presence of kindness in his life does not detract from his strength or his ability to be forceful when that is necessary.

It is as if someone has lifted a great burden from his shoulders and he didn't even know he was carrying it. For years, he has actually feared kindness because he believed it to be a certain expression of weakness. For a very long time, he has not known of his own yearning for the kindness of others nor of his yearning to express kindness. But he has had this very yearning. These are good men.

Dr. Friedman continually taught this remarkable truth: "Charm is more powerful than Hostility." In this statement, he was not extolling a certain sticky sweet sort of niceness. He had no interest in such a thing. When he spoke of charm, he was not describing the kind of "friendliness" one can encounter on a car lot from the guy trying to sell you a car. What he wished to convey is that truly being interested in other people, being thoughtful of their feelings, station, and situation, of being able to take them into the equation, was very powerful.

In our groups, we have frequent conversations about incidences where men received extraordinary consideration from service people because they had been kind and thoughtful in a situation where an irritated or impatient response might have been expected. People are so appreciative when they are met with understanding when a computer is slow, or a line is long. We laugh about what would have happened in those situations if they had responded in their old hostile habits.

The unmonitored, unchanged man with Type A behavior actually believes that his aggressive rude overbearing behavior is more powerful. It is only after he has changed through the help of his monitor that he perceives how mistaken this belief has been. Oh, he may have gotten his way in lots of situations, but

it was at the price of poisoning the situation.** And, he has believed he could poison a situation without poisoning himself. But poison is poison. Poison begets poison. Charm, being truly caring and concerned for others, often begets charm. Which do you think is better for a person?

** Dr. Friedman was fond of quoting Benjamin Franklin in regard to the above point. "I made it a rule to forbear all direct contradiction to the sentiments of others, and all positive assertion of my own. I even forbade myself the use of every word or expression that imported a fixed opinion, like 'certainly' or 'undoubtedly,' and instead used 'I conceive, I apprehend, I imagine' or 'so it appears to me at present.' When another asserted something that I thought an error, I **denied myself the pleasure of contradicting him abruptly**, and in answering I began by

observing that in certain cases his opinion would be right, but in the present case there appeared or seemed to me some difference. The modest way in which I proposed my opinions procured them a readier reception. And this mode became at length so easy that for perhaps fifty years, no one has heard a dogmatic expression escape me. **—As for disputatious persons, they get victory sometimes, but they never get goodwill, which would be of more use to them.**" (Bold face added by the author.)

CHAPTER NINE

EDUCATING (UPLOADING) OUR MONITOR

“Remember that it is not enough simply to fabricate an internal monitor; it must be powerful enough to come into play repeatedly, if necessary, during any confrontation. It also must be vigilant enough to deal with any affront before it can reach the Type A’s emotional centers and set off a hostile explosion.”

Meyer Friedman and Diane Ulmer

“I put a small mirror on the table in front of me, looked into it, and began writing!”

Meyer Friedman

(when asked how he came to have the encyclopedic store of information about Type A behavior contained in his books)

There was a story from *Treating Type A Behavior and Your Heart* (Friedman and Ulmer) which was very vivid to many of our participants. It involved a man standing in a long line in a supermarket. At the time, he was in the program for changing Type A behavior and was practicing using his Monitor. Instead of being impatient, he was concentrating on taking an interest in his surroundings and the other people in the line. His new attempt at patience was almost strained beyond breaking when the young female clerk paused to talk with an older woman who had a baby. To this man’s disbelief, she even took the baby from the older woman’s arms and cuddled it while everyone waited in line. Around him, there began to be some mutterings of impatience.

He reflected that before the program and the adoption of a monitor he would have already been making loud angry comments about the quality of service everyone in line was receiving. But, reminding himself he was not to get upset about anything he would not remember in five years, he kept his own counsel and said nothing. By the time he finally arrived at the checkout counter, he was able to engage the young woman in a friendly manner and he commented

that she had certainly been friendly to the older woman and her baby. The checkout clerk responded, "Oh, that was my mother and that was my baby. My mother brings him by during my shift everyday so I can see him and spend a few minutes with him." Upon leaving the store, the man contemplated what had just taken place, saying to himself, "Can you imagine what kind of an ass I would be feeling like right now if I had bawled out a young woman just because she wanted to spend a minute with her baby?"

Years later, one of the men in my groups recounted this story. He received a last-minute call from his business partner who had been scheduled to fly that afternoon to Salt Lake City to make a sales presentation to an important possible new client. Could my patient go in his place? He agreed, went home, packed hastily, and hurried to the airport. When he boarded the plane, he was nonplussed to find his partner had purchased a ticket for economy class instead of first class. This was upsetting to him. He found his cramped seat on the aisle in the middle of the totally full flight. As he was seating himself, he became aware of an overwhelmed mother in row ahead of him who had a very fussy toddler. Not believing his bad luck, his first instinct was to find an attendant and demand that he be moved to a different and better seat in the full airplane. But then he remembered his monitor and the assignment not to become upset over trivial matters. In particular, he remembered the story of the man in the supermarket and how he had almost embarrassed himself. Reluctantly, he settled into his seat.

After the flight took off, the toddler in front of him continued to fuss. Now, this man was the father of three and an experienced parent, and a very nice man. Before long, he was having a playful and soothing interaction with the little boy. He was joined by a pleasant young woman in the row in front and across the aisle from him. The two of them created a harmonious distraction and even enjoyed their collaboration in entertaining the child. When the flight arrived in Salt Lake City, they smiled at each other in saying goodbye, in recognition of their mutual efforts.

The following morning, he was ushered into the board room of his potential customer. He was about to begin his presentation when the president asked him if he could wait just a moment as the head of their marketing department

was due to arrive. He consented. Soon afterward, the marketing director entered the room. They immediately recognized one another. It was no one else than his ally in childcare on the plane from the day before! He reported that he made that sale in record time. As he was leaving the scene of this very successful transaction, he reported commenting to himself, "Can you imagine what would have happened if I had made an ass out of myself on that plane? And she would have remembered me because I was always very memorable in situations like that when I was displeased." In this instance, his monitor not only saved him from embarrassment or, worse, it arguably made him some money!

WHAT MAKES THE MONITOR WORK?

The answer to this question is quite simple. It is three things: information, experience, and a willingness to challenge old long held beliefs. In order to have a functioning monitor, it is imperative to know *all* the manifestations of TAB. But the monitor cannot spring into being overnight. It takes a lot of concentrated intentional activity to create a monitor which can then be available in the midst of a stressful situation, like the men in the two previous accounts. In their previous incarnations, they would not have responded in such a benevolent manner. Most likely, they would have had an attack of AIAI, and it would have been apparent to the people in their immediate surroundings. Because they knew the signs of TAB, and because they had been practicing monitoring their behavior for a period of time, they were able to alter their behavior which turned out to be good for them and good for the people in contact with them.

As stated previously and frequently, Type A behavior is only two things: an urgency about time and a Free-Floating Hostility, both of which are manifested by identifiable behaviors. It is not possible for us to change what we cannot recognize or see. Once seen and recognized, it is another step to believing that these behaviors are *always* inappropriate to the situation and represent an overreaction. Some of the behaviors are easily identifiable. It is not that difficult to notice if I am drumming my fingers while someone is talking. I don't have to be Einstein to recognize that I just honked at someone who has spent an extra second before going through a light that has recently

turned green. Some are much more discreet, and it takes time for the monitor to become sophisticated enough to be able to catch and correct them. Most of us are not used to listening to the rapidity or intensity of our speech much less the tone of our voice. Not many of us are aware when our face has just grimaced while in conversation. It is very difficult for the average man with Type A behavior to recognize when he has become overbearing in conversation or other social situations.

BEHAVIORS WHICH REVEAL THE PRESENCE OF TIME URGENCY

These are behaviors which indicate impatience with the pace of what is taking place. They indicate a spoken or unspoken wish for events to move more rapidly, whether that event is the tempo with which someone is speaking, the speed with which someone else is driving or how quickly someone is completing a task. The feeling of impatience seems as natural to a man with Type A behavior as breathing. He sees it as a necessary component of efficiency. While it is true that timeliness and efficiency are virtues in producing competitive products, it should not be assumed that impatience has anything to do with efficiency. One of my colleagues at the Institute asked a thoracic surgeon how quickly he had to intervene if someone experienced the rupture of an aortic aneurism. Intervening meant cutting through the ribs and opening the chest cavity so the bleeding could be clamped. He replied, "About four minutes before there is permanent brain damage due to lack of blood." My colleague responded, "That's not much time." He said, "It's plenty of time if you don't get in a hurry!"

In order for the monitor to be an effective source of modified behavior it must be able to recognize and correct the following physical manifestations of Time Urgency. Again, it is important to modify these behaviors, not just for the sake of being a more pleasant person, but because engaging in them causes the body to secrete excess adrenaline and norepinephrine. This is a chemical soup which causes a feeling of great agitation in the face of something that can be effectively dealt with in a much less urgent manner. It's not good for us and it doesn't actually feel good either, no matter how much we are accustomed to it.

You are engaged in Time Urgency if you are speaking very rapidly. If you speak rapidly, you will be prone to speed the speech of other people by finishing their sentences for them, nodding your head rapidly while someone is speaking (which gives the non-verbal message, "Hurry up!"), and interrupting before the other person has finished speaking. In an oral videotaped interview that was given to all the participants in Dr. Friedman's research, there were three planted questions spread out over the interview. The answer to each of these questions was obvious, such as asking someone where they had come from or how old they were. But with each of the three, the interviewer would slow down and stutter haltingly while trying to finish the question. Without fail, a Type A individual would interrupt all three and answer the questions before they were finished. "I'm forty-six." "I come from Boise." "I usually buy regular gas." One could say this wasn't quite fair or was a set up. But note, people who were diagnosed to be Type Bs virtually never interrupted before the question was complete. You may also nod your head while you are speaking, not just when listening to someone else.

You will have physical signs of Time Urgency, some of which are easy to recognize, others more subtle. One of the more difficult signs is that your face will betray tautness, revealing an underlying tension. Likewise, your posture will reveal tenseness and your movements when speaking will be jerky as opposed to rhythmic and smooth. What makes these movements jerky is that they will be rapid in nature, and it will be in a setting where no rapidity is required by the environment. As always, the Time Urgency comes from within the person.

Time Urgency also occurs with the eyes. It expresses itself in two ways, both of which take time and practice to monitor. Some people who are time urgent will blink their eyes rapidly during conversation. A second indicator having to do with the eyes is a tic-like movement of the eyebrow. This sometimes extends to wrinkling the entire forehead. It cycles very rapidly. Both are signs of the inner tension created by Time Urgency.

There are also sounds which you may make which you most likely don't hear but will become audible to you with practice if they are present. There are three of them. One is an audible expiratory sigh, like the sound you make

when you have finished a big project or some other stressful tasks. This reflects the exhaustion that accompanies constant Time Urgency. It is usually accompanied by the shoulders slumping slightly. The second sound is an audible sucking in of the breath. This one will become very obvious in listening to many rapidly speaking radio commentators. It indicates impatience with the speed of refilling the lungs with air. It sounds like a gasp because the person doesn't want to wait for the "infinitely long" milliseconds to pass while atmospheric pressure aids the lungs in refilling them with a minimum of effort. The third of these is a tic-like lip smacking. This is a sound which is produced when someone is under pressure to be perfect. It is very similar to the sound that some people make when calling a dog or cat when the lips are pursed, and a rapid kissing noise is emitted. This is also easy to hear in people giving speeches or other public addresses. It betrays the feeling of being under pressure to say things perfectly while experiencing time pressure. But since a Type A man so often feels time pressure even in the most relaxed settings, he will emit a variety of these sounds while engaged in everyday speech.

One of the most easily recognized indicators of Time Urgency is tapping or drumming of the fingers and bouncing knees and feet. This creates a, "Come on, come on, get on with it" element in the atmosphere. It is a very visible indicator of an idling motor running at very high RPMs. The engine is burning lots of fuel, but the body is not going anywhere.

SELF-EVALUATION FOR TIME URGENCY

There are a number of ways in which you can know if you harbor Time Urgency. If you recognize yourself in reflecting on the following characteristics, then you can feel certain that your Time Urgency has been evident in your behaviors as described above. In the program, we made frequent reference to the "BIG FOUR" in talking about Time Urgency. These four are walking, talking, eating, and driving. Not all, but most, men afflicted with TAB generally demonstrate hurry sickness in each of them. Obviously, there are situations in which it would be expected and highly appropriate to hurry while doing any of the four. There are times to be expeditious. But what denotes TAB is when this pattern of being hurried is apparent and

dominant when such quickness, such urgency, has no purpose. This is a perfect example of how TAB is habit driven not purpose driven. There is no purpose or advantage to wolfing down a meal that someone has spent a long time and effort in preparing. It is not enhancing to an evening of entertainment and relaxation to drive to an event as if being in a highly competitive race. Evenings around the dinner table which could be rich in reflection and relaxation are not enriched by someone speaking rapidly and competitively. "I don't mean to interrupt" is a common phrase as someone does just that. If there are other men also afflicted about the table, then the theme can move from interest in the subject matter, to proving who is most dominant. It is not enhancing to reflection on what should be a leisurely stroll to no particular destination, to have to hurry to keep pace with your companion. To a man with Type A behavior, even the most common activities can take on the feeling of being a competition. He is so often in a race with time and continually feels the pressure to win that race. That is why he is prone to eating, walking, talking, and driving in a way that reflects time pressure. It feels natural to him and necessary.

In addition to examining your behavior in these four categories, you can ask yourself if you are aware of frequently being impatient. Or do other people close to you admonish you to slow down, chill out, relax or "sit still for a moment?" To the astonishment of some of our participants and to the actual horror of others, we would give a behavioral assignment early in our program. The assignment was to seek out the longest line in a bank or grocery store and stand in it. This would be followed by their reports in the following group about their experiences. Not infrequently, there would be a lot of laughter mixed with disbelief as these men would tell their "torture" stories of having to wait. One of the instructions was to turn down an offer to jump ahead in line if someone with a full shopping cart offered to let them go ahead with their one item. It would never occur to a man with Type A behavior to do such a thing spontaneously because he would consider it a "waste of time." For a man with Type A behavior, time is only being used productively if he is in motion, going somewhere or doing something.

With his compulsion to be constantly in movement, it is very difficult for him to be still. He is almost like some species of sharks which must be in constant motion in order to live. Except with these sharks it is true. They have to be in motion to force water through their gills, otherwise they suffocate. Even in their sleep they move. If you have difficulty in sitting and doing nothing, it is a strong indication of Time Urgency. In the program, one of the assigned drills which was met with almost total noncompliance was the instruction to sit and listen to music for fifteen minutes while doing nothing else. Many of these men had created beautiful back yards or other places of relaxation in which they never indulged, because there was always another project that needed their attention.

Finally, in this check list, do you engage in polyphasic thoughts and behaviors? Do you try to engage in more than one activity at once or do you attempt to complete multiple mental tasks at the same time? One of my colleagues, Dr. Wes Alles, related the story of one of his new participants who was beginning to become aware of his polyphasic behavior. This man only had a short time for lunch. He hurried to the company cafeteria and grabbed a sandwich to eat at his desk. On the way back, someone popped out of an office and handed him a report which needed to be read. A moment later, he had a bit of an epiphany when he found himself standing at the urinal with the report in one hand and his sandwich in the other. Before being taught about the monitor he would not have thought twice about his behavior. It would have felt natural, and he would have thought he was, "saving time." There is lots of good research which amply proves that trying to do two things at once, as opposed to one task at a time, is very time inefficient. But for the shark it's all about moving.

Before leaving this section on Time Urgency and turning to the issue of Free-Floating Hostility, it is important to say a word concerning the concept of patience and impatience. Most certainly, one of the adjectives which describes time urgent man with Type A behavior is impatient. Many men with Type A behavior find it easy to own up to being impatient, albeit with the caveat that they believe any really efficient person is impatient. And it is not uncommon for them to make reference to wishing to be or trying to be "more

patient.” But when an unmonitored Type A man is referring to “being more patient,” he is actually describing a state where he is trying to postpone the inevitable feeling of impatience. It’s like saying he is more patient because he has added ten seconds to his fuse before the bomb goes off. This is hardly reassuring that the person is in command of his behavior. Staving off the experience of impatience is not patience. Dr. Price offered this remarkable working definition of patience for the Type A man to ponder: “Patience is the act of enjoying waiting!” If you are enjoying yourself while standing in that line at the bank or in your local grocery store, you most likely are not going to feel irritation. As Saint Augustine said, “the gift of patience is.....well, patience.” (The pause was added by the author.)

BEHAVIORS WHICH REVEAL THE PRESENCE OF FREE-FLOATING HOSTILITY

For most men with Type A behaviors, it is much more difficult to comprehend and own up to their Free-Floating Hostility than it is their Time Urgency. There are good reasons for this. First and foremost is the fact that these are men who possess many good intentions. Often, they are involved in noble pursuits in their lives. They are responsible, hardworking, good-hearted, and devoted. That they can recognize what they consider their occasional peevishness or irritability does not mean they realize there is a larger pattern to their hostile behaviors. In any given situation, they seem to have valid reasons for being upset. They often genuinely see their agitated behavior as a normal, and even necessary, response to what is taking place.

Because they are well-intentioned, they don’t see themselves as hostile. The word hostile has a very negative connotation. It can even be confused with the concept of wishing to be harmful. These men, who volunteer for worthwhile charities, who are active in church or synagogue, who shoulder heavy burdens for the sake of home and family, are not keen to label themselves with such a negative sounding adjective. To many, this seems downright unfair. But that is because they do not understand a basic fact: *behavior* is more powerful than *intention*. If I step on your foot every time I come into the room, you might excuse me the first or even the second time. By the third or fourth time, you don’t care that, “I don’t mean to step on your feet. I would never intentionally hurt you.” What matters if that I step on your

feet and I weigh in the neighborhood of one hundred-eighty pounds. You might think of me as a basically nice guy, but you'll keep your feet away from me when I walk into the room. And you will feel a certain sense of dread when I get too close to you.

Again, we are not describing character or personality. We are describing *behavior* and the impact it has upon others and upon ourselves. This is not an indictment of anyone. It is the description of an *affliction*, and one half of that affliction is hostility, the other half being Time Urgency. The diagnostic criteria are observable behavior. In these behaviors, there can be seen the conscious or unconscious desire to dominate, intimidate, control, and overwhelm other people. In the process, the person suffering from this affliction experiences increased heart rate, raised adrenaline levels, an increase in blood pressure, flooding of the body with norepinephrine and other stress hormones. This is unpleasant as well as unnecessary and harmful to everyone.

Behavior is more powerful than intention.

It is absolutely vital that men with Type A behavior be able to recognize and accept the fact of their hostility and not experience that as an abrogation of their finer nature or genuinely good intentions. We cannot resolve what we do not know and accept. Recognizing, owning, and working toward the elimination of his Free-Floating Hostility will be an incalculable gift to those who are close to him and who love him. They will be glad not only for themselves because of the peace and emotional security it brings their lives, but also because they will be so glad for the man they love and cherish. Like the widow who lost her husband to a heart attack in the middle of the night and who felt relief that she would no longer be subject to his tirades, she did not wish her husband to die. She longed for him to be present, but without the bombast. In place of the bombast, she longed for the expressions of love and affection that she knew he held for her.

As with Time Urgency, there are hostile behaviors that are easy to recognize and others which are more subtle. Your monitor needs to know all of them. Some of the more easily observed hostile behaviors are hand clenching

(making a fist) while talking and the frequent use of profanity. When someone is shaking a raised index finger in someone's face while talking, that is easy to recognize. Anger seeks its own language and gestures. Yes, that does mean when you become aware of these behaviors, it is vital for you to open your hands and use softer gestures. It does mean that you must reduce your use of profanity. The very use of certain expressions of profanity actually creates more of a feeling of hostility inside of you. It most certainly does not relieve or reduce hostility through the process of "letting it all out and expressing yourself." This is not a course in Puritanism. The admonishment to reduce, even eliminate, your use of profanity has no moral basis. It is necessary to freeing yourself from this unpleasant yoke. After all, you don't add kindling to a fire when you want it to go out.

Unfortunately, most of the other signs of hostility are more subtle and therefore more difficult to recognize when they are taking place and to monitor. These more subtle signs include facial hostility, bulging eyes where the whites of the eyes become visible all around the pupil, and a tic-like grimace of the mouth which exposes the teeth when the corners of the mouth are pulled back. Another sign having to do with the eyes is what could be called a "hard stare." The eyes take on a distinct look of coldness. Having a cold hard stare might be helpful in facing down the leader of a rival nuclear power, but it interferes mightily with the process of intimacy in warmth-based relationships. These signs can appear and disappear so rapidly that you will not catch them without practice. In one of its more chilling apparitions', facial hostility can be shown thru a grin which possesses no humor or warmth. Study your face in the mirror to see which way the lines of your face are forming over time. Are those lines trending upward indicating frequent smiles and kindness, or are they tending down, heading toward a perpetual frown. Many men with Type A behavior lose the ability to smile in a warm and satisfied manner, their grimaces over time having won out.

There are voice indicators of hostility. Being able to hear and monitor your voice is an advanced capability in monitoring. It is not something we are used to doing. Often our spouses have tried to be our monitor in this regard. "You don't have to tell everyone in the restaurant this story." "Be sure to let

someone else speak at the table at the party tonight.” “Calm down.” “That’s not funny.” Because there is aggressiveness with hostility, it is natural for that aggressiveness to appear in our speech patterns. Without being aware, we often speak much too loudly, and we frequently have a grating, irritating, unpleasant tone to our voice; especially when aroused. It is common for us to have a hostile laugh that can be jarring and explosive. Our voices are often the extension of our hostility. With practice, we can hear it and modify it. Our attacks of hostility *always* occur in situations that do not require us to be so aggressive. No one’s life is at stake in an argument about political, social, or economic opinion. In those rare occasions, when there is actual immediate danger to us or our loved ones, we do not behave in a Type A way. If bullets are actually flying, we do not curse our luck while hiding under a table that we will now be late for work!

SELF-EVALUATION FOR FREE-FLOATING HOSTILITY

Just as there are ways you can know if you harbor Time Urgency, you can do the same with Free-Floating Hostility. If you recognize yourself while reflecting on the characteristics described here, then you can be certain that hostility has shown up in your behavior, as described above, even if you have not been aware of it. As you read the next few paragraphs, it is important that you challenge yourself to be honest with yourself in a rather brutal way. What is being described below is not very flattering and may arouse an instant state of defensiveness in you. Remember, this is not an indictment of you or any form of suggestion that you wish to harm or be unfair with anyone close to you. It is very important that you be receptive to the possibility that this is a description of your inner world. It would be a great kindness to those around you for you to seriously reflect upon what is written here. It would also be a lovely gift to give yourself.

Unlike fine wine, bad news does not get better with time, so here are the five main areas for you to reflect upon. If you possess Free-Floating Hostility, you will discover that you are overly competitive, socially dominant, inflexibly opinionated, easily irritated, and jealous of the happiness or success of others. If you feel immediately insulted by my saying this to you, I do apologize. I am speaking here from a somewhat vast experience of working with men with

Type A behavior. And please remember that I am not ruling myself out of this equation. I am not sitting in the seat of judgment somewhere offshore and viewing all of this from an analytical distance. I am talking about myself as well as you. These internal impulses do not express our higher self, the person we wish ourselves to be. This truly is an affliction, but the problem is we have learned to defend it, rather than see it for what it is and dislike it.

The quintessential Type A man is someone who cannot stand to lose at any competition even with young children. He just cannot let himself lose to his four-year-old. When questioned about this odd behavior, he will defend it by saying that children have to know what the real world is like, or it would be dishonest of him to rig the game in the child's favor. The hard truth is that he must win at all costs in *any* pursuit where his competitive juices have begun to flow. This extends to conversations, social interactions, arguments, or any other minor contests. It is very difficult for him to use the words, "I might have been wrong..." or "I think I was at fault there." The concept of playing to lose is foreign to him, even if it would be really uplifting for someone else. This is true especially in the home even if it is not as true in the workplace. He is often overly competitive by association, so he not only roots enthusiastically for his home team but can suffer a major temporary mood disorder if he loses. It is not uncommon for the spouses of men with Type A behavior to leave the house on Sunday afternoon during football season. They find the intensity unbearable. This has nothing to do with the healthy pursuit of competition in athletics, cards, or dominoes. What distinguishes the Type A drive in competition is that it becomes more intense as the focus of the competition becomes more trivial. He just won't lose and can't stand for his associative entity to lose.

Many, but not all, men with Type A behavior are socially dominant which is demonstrated by an extreme, often unconscious, aggressiveness in social or business situations. One of the reasons it would be difficult to have leaderless Type A groups, is that one or two of the men in the group would take over every session at the expense of everyone else. They would do all the talking and their agenda would always dominate. Many of these men speak more loudly and more emphatically than is necessary for the situation. They will

also use hand and body gestures which will have the effect of making them larger than life.

Since I am living in an area where mountain lions are making a comeback, it is very sound advice to extend your arms and make yourself look larger and more intimidating if confronted by one. But what can work well in protecting yourself from a mountain lion, is not particularly helpful in a social conversation with friends who are probably not looking to gut you and have you for dinner. It is good to repeat here an experiment that Dr. Friedman and Dianne Ulmer suggested if you have a suspicion, you are socially dominant. Purposefully begin telling one of your favorite stories at a social gathering. Halfway through the story excuse yourself and then return a few minutes later. Do not begin resuming your story but wait and see if anyone asks you to finish it. Type A men tend to talk too much, too loudly, too long, too commandingly, and interrupt others too much. They tend to be deeply impaired listeners, but that is a subject to be covered later in some length.

One of the easiest places to see inflexibility of opinion is in the realm of politics. We have all been either part of an intense political argument or been witnesses, sometimes hostages, to one. If it has not become apparent to you by now, seeking to modify your Type A behavior and really behaving in a very different manner is to some degree counterculture. That doesn't mean you are expressing a dislike for your culture. As an American, I find that I like my culture very much even with whatever its shortcomings might be and really prefer to live here.

It is not difficult, however, to see how much fixed opinion drives many of the political and media forces in the United States of our present age. If one wishes to have it, you can seek out and find angry diatribe on the radio or the television twenty-four seven. If you are in possession of such opinions, you will find people who share them to be comforting and people who disagree to be highly aggravating. Dr. Friedman extolled the ability of a truly thinking person to be able to take and be able to debate the merits of both sides of an argument.

In a more subtle way, fixed opinion is the bane of a peaceful household. The three major causes of irritation in a home dominated by a Type A man are: 1) The attitude, "My way is the right way"; 2) A sense of loss of control; and 3) the belief that the home should be efficient. Efficiency is an absolute virtue in the workplace where you have to make widgets competitively with the other widget factories. It's not such a great virtue in an arena where the principle "product" is affection. The creation of affection is actually quite inefficient.

As has already been emphasized men with Type A behavior are easily irritated. This irritation is often silent rather than expressed. Using his "What's wrong" eye he sees many things which are upsetting to him. This is especially true in areas where he holds a strong sense of propriety or correctness. He views the world from a mildly superior attitude condemning elements around him which do not conform to his sense of how things should be. Even evidence of true victimhood can arouse his ire or disgust. He can be angered by the sight of slovenly dressed poor person or someone who is obese.

Unfortunately, it is not unusual for him to be bigoted in some areas and this is fodder for his irritation. Wherever hatred of any other person or groups of people has insinuated itself into a person's life, Type A behavior is close by. The greatest danger to us from unmonitored irritation is that it can someday morph into hatred. When it is necessary in defense of self-esteem to use hatred as the vehicle of elevation, Type A behavior has almost completely consumed the person's personality. That is a terrible thing to say, but it is true.

The most surprising item on this list may be the inclusion of jealousy. Dr. Friedman and Diane Ulmer did not use this word directly, but I believe they were making illusion to it when they described the failure to be joyful or elated by a man with Type A behavior upon hearing of the success of a friend or colleague. It is not as if the Type A man would ordinarily be inappropriate or say something disparaging. But he would not evince any true expression of happiness as demonstrated by his tone of voice or his affect. He might believe he was happy hearing the news, but if he could see a video of his face, he would not see the markers of joy, but more of competition. Unconsciously, the Type A world is a zero-sum game. If you gain something, I lose something.

There is only a finite amount of recognition, advancement, awards, success, or opportunity to go around. Many men with Type A behavior would quarrel that this is not true of them, but their affect would say otherwise.

SUMMING UP

This chapter contains a wealth of information to take in, to comprehend, and to use in modifying our old habitual behaviors. Rome was not built in a day, and neither will be your monitor. In most instances, when reading through material such as this, a man will ask, “Well, am I really a Type A or am I more a Type B?” “Or am I more a conglomerate of both of them part Type A and part Type B?” In another of those eye-rolling moments for the spouse of a Type A man, he will read the foregoing material and say, “Well, I can relate to a little of this, but I don’t think most of it is about me. But I think that my boss Fred should read this because it is all about him.”

This is such a very difficult call to make, especially if you sense that something negative or grossly unfair is being said about you if you recognize yourself in these descriptions. But if you have read this far because you are interested, or because someone in your life has very strongly encouraged you to “please read this material,” chances are very good that you possess Type A behavior.

As to the above thought, there is no such thing as a mixture in someone of Type A and Type B behavior. The people Dr. Friedman, Dr. Roseman, and Diane Ulmer described as Type B’s showed almost *no* Type A behavior at all. We will talk about what it means to be Type B and what Type B’s are capable of that unmonitored Type A’s are not, but for now it is sufficient to define a Type B as someone who *lacks* Type A behavior. It may seem to you like they are from another planet because their responses to stressors and minor irritants are so vastly different from your own. But they actually live here among us and there are lots and lots of them. If you don’t notice them, it’s not because they aren’t here, it’s because your eye has not been tuned to see them.

If anything in the foregoing chapter has caused you to feel discouraged or overwhelmed by the sheer size of the task presented, please take heart.

Actually, this is all about heart, literally saving our hearts from the number one killer of men (and women) of all ages in the United States today. And this is about our emotional hearts; that part of us that so distinguishes us from the beasts of the field. So, please take heart. It is possible for us to turn our pettiness into a kind of grace. We can convert our Free-Floating Hostility into freely available affection. We do not need to hate. We can have a deeply warm influence on our homes and on the ones we love.

Doing this work actually makes us more powerful as opposed to less powerful. That's one of the great fears that many men with Type A behavior hold. This is not a course in how to become a passive weakling. When I was first learning this material twenty years ago, my colleague Dr. Paul Bracke stated, "If I don't teach you (the participants) how to be more powerful and how to get more done in your life by reducing your Type A behavior, then I have failed." This work is always teaching to power, assertiveness, and effectiveness. We just don't have to kill ourselves in the process or alienate our loved ones.

We can change from being characterized by Time Urgency into someone who is patient, unhurried, and available to enjoy the present moment. We can change from being characterized by Free-Floating Hostility into someone who is warm, affectionate, and curious. We can become an excellent listener, rather than a dominator. This will alter our sense of self. We will no longer be seeking, consciously or unconsciously, to be Superman, a person greater than the sum of his parts. It will require us to have a different basis for our sense of identity and to be friends with parts of ourselves that we haven't liked. It will require us to actually like ourselves and to have mercy on our weaknesses.

The following lists are from the book, “When Anger Hurts” [7]. For Type A men, this is a remarkable list because it reveals how many indications there are which indicate the presence of Free-Floating Hostility.

SIGNS OF HOSTILITY

Verbal Behaviors:

1. Giving advice
2. Global labeling
3. Criticism
4. Blaming
5. Abrupt limit setting
6. Threatening
7. Using
8. Expletives
9. Complaining
10. Stonewalling
11. Mind reading or assuming
12. “Innocent” observations
13. Teasing
14. Humiliating statements
15. Dismissing comments Put downs
16. Profanity
17. Sarcasm
18. Accusations
19. Guilt
20. Ultimatums

Nonverbal Sounds:

1. Groaning
2. Sighing
3. Clucking sounds
4. Tsk, tsk

Voice Quality, Tone, and Volume:

1. Whining
2. Flatness
3. Cold, frosty tone
4. Throaty, constricted Loud, hard quality
5. Mocking, contemptuous tone
6. Mumbling under your breath

Gestures Using Hands and Arms:

1. Pointing a finger
2. Shaking a fist
3. Obscenity
4. Folded arms

Facial Expressions:

1. Looking away, looking at floor
2. Rolling eyes
3. Narrowing eyes
4. Eyes wide
5. Grimacing
6. Sneering

Body Movements

1. Shaking head
2. Shrugging shoulders
3. Tapping foot or finger
4. Moving or leaning toward
5. Moving or turning away
6. Hand on hips
7. Quick movements or pacing
8. Kicking or throwing objects
9. Pushing or grabbing
10. Waving away
11. Chopping motion

Dr. Virginia Price's "Eight Common Type A (Mis)Communication Habits"

My late (and beloved) colleague, Dr. Virginia Price presented this list of eight habits of communication used frequently by Type A men in the spring of 1993 to the faculty of the Meyer Friedman Institute. Type A men tend to be dominant, even extremely dominate, in social interactions. This very helpful list serves as another means by which one can self-assess the presence of Type A behavior. It would not hurt, and indeed would be an act of courage to show this list to a spouse or older child and ask if any of these traits are present in the way you communicate with them or others. In order to be protective of the person giving feedback, please decide beforehand not to be irritated or defensive at their remarks. Remember, Dr. Friedman said, "If your spouse points out a Type A behavior on your part, never argue, for that person is almost always correct."

Interrupting

This comes straight from Time Urgency and is the easiest of these characteristics to identify, though one of the most difficult to change. For many Type A men, conversations are competitions and a contest to see who can say the most words and use the greatest amount of "airtime." As one participant noted, "The greatest handicap for a Type A man in a conversation is that he has to breathe, thereby providing a space where another equally competitive Type A man can interrupt and take over the conversation."

Prolepsis

At the heart of this rather obscure word is the sense of anticipation. When referring to the communication habits of a Type A man, it has to do with his penchant for jumping ahead in a conversation and offering a conclusion to what someone is saying without giving the person the opportunity to finish his sentence. This is also an artifact of Time Urgency, trying to condense the amount of time spent in listening to someone.

Speech hurrying

This has to do with hurrying the speech of the person who is talking by the person who is listening. It has many manifestations. The most common are shaking the head in a rapid manner while also uttering phrases such as, "Uh huh," "Yes, yes," or "Go on, go on." This is quite dissimilar from those verbal and non-verbal gestures which indicate interest in what is being said and encouragement to continue. These characteristics have the quality of saying to someone, "Get on with it already; how long do I have to listen to you!"

Pleonasm

To be pleonastic is to use to excess or to be redundant. Type A men tend to use too many words as a way of being dominant in conversations. Somehow, they do not comprehend that others are not as fascinated by their lengthy stories concerning the trivialities of their lives as they are.

Lecturing (teaching, pontificating)

Actual lecturers or teachers in our lives speak to us from an elevated status, be it behind a lectern or from a stage. Hopefully we are willing subjects to the material which is being taught and are therefore willing participants in the process. But the Type A man often assumes this elevated position without the concurrence of his audience, be it only one or two people. In this situation, the head tilts slightly back to establish physical superiority and the voice becomes pedantic. In this state, the Type A man rarely notices that others are not taking notes and may be discreetly looking for the nearest exit; unless, of course, one of them is getting out his own "course materials" and is only waiting for his moment to mount the lectern.

Over-definiteness

There are few things that can arouse the hostility of other Type A men than this behavior which has its origins in his own hostility. Stating something in an overly definite manner, even if it is a widely accepted truth, is like throwing

down the gauntlet. Years ago, an Australian friend informed me how to engage in a fight in a bar. It merely involved ordering a glass of beer, drinking it, and then turning the empty glass upside down on the bar. This was recognized as a challenge to all present and was universally recognized. Over-definite statements in the “bar rooms” of Type A men have the same universal challenge.

Not listening (polyphasing)

As has been said and will be discussed in greater detail later in this book, Type A men are impaired listeners. As one man stated upon being asked if his mind was active while another person was talking, “I listen with my answer running.” It’s interesting to note the use of the word “polyphasing.” It denotes doing more than one thing at once, but it is usually used in the context of machines and their ability to do more than two tasks concurrently. This is certainly the goal for Type A men while they are appearing to listen. It feeds their sensation that more is being accomplished if he can be doing two things at once, such as being on the phone and doing his sums in his checkbook. It does not increase his efficiency, but it does move him in the direction of being more like a machine.

Contradicting (correcting)

Certainly, there are issues which merit contradiction and errors which are important to correct. The Type A man rarely notices that he possesses a fetish about such things and cannot allow even the smallest error to pass unnoticed. He doesn’t actually do this for the sake of improvement of others but to assert his own sense of superiority. Contrast this to my late very Type B grandfather who ran a weekly newspaper; the last in the United States to be entirely handset. My grandfather was confronted at a meeting of his state press association by a colleague who accurately pointed out that his newspaper contained numerous typos every week. Asked if he proofread the material before it was printed, my grandfather said, “No.” Asked why, he responded, “It might hurt the feelings of the women who set the type.” My grandfather

possessed a sense of what was important and had no aspirations to be superior.

CHAPTER TEN

THE GIFT OF FAILURE AND FEELING LOVE FOR OUR WEAKNESSES

(A NEW PARADIGM FOR OUR SENSE OF SELF-ESTEEM)

“Type B’s escape from the tyranny of Free-Floating Hostility because of their sense of security and self-esteem. In addition, most of them appear capable of giving and receiving praise and affection, which makes them less vulnerable to irritation.”

Meyer Friedman and Diane Ulmer

It is hard to imagine a chapter which would have a less appealing title for a typical man with Type A behavior. As has been stated before, men with Type A behavior consciously, unconsciously strive to be supermen. It’s not that they ever said the word, “Superman” in their heads. It’s just that they have strived for it. But being Superman means so many impossible things. He must never make a mistake, which means he has to always be right. He needs to be near or approaching perfection.

He must not need or be dependent on others. He has to be almost clairvoyant, being able to anticipate the future. All of the complexities or trials of life must never get him down. He must never show weakness or doubt. He must be able to do many things at once and keep an unlimited number of balls in the air at the same time. Difficulties that do come in his direction must never be his fault. He must always have an impeccable defense prepared when failure appears. He must perform in his private life the way he can appear in public and be recognized as such by those close to him. He must find a way to define himself so that no matter the situation, he remains superior, and bears less of the fault than those around him. He must be always unique, never common.

He must win all competitions with other human adversaries, even minor conversations. He must have the last word. He must win all arguments, no matter how trivial. He must not just strive for competence in his vocational pursuits, but he must excel. He must be in control of all aspects of his environment, so it is always to his liking. He must never show exhaustion except as a badge of honor to be admired by others. He must drive himself to have better numbers than those who share his same pursuits in life, and those numbers must be better each year no matter what happens to be his real-life circumstances. He must make these drives look supremely easy inviting the envy of others. He must feel himself to be beyond reproach, which renders him almost incapable of gratefully receiving critical feedback. Type A men often wonder why they are difficult to live with.

This is not an exaggeration. This is a lot of a man with unmonitored Type A behavior. He is under the control of an extremely harsh dictator. And of course, if this unmonitored man should fail to live up to any of these conditions, he is not met with an internal kindness, understanding or forgiveness. He experiences an intense anger which is most often expressed inwardly. Oh, he realizes that he does make mistakes or fails at certain things, but this is not accompanied by a wisdom which puts these things in the larger perspective of life. No, that sort of gentle treatment is not available to him. He is relentlessly unforgiving of himself for not meeting or exceeding the unrealistic expectations he has tried to attain, and this increases his anger with himself. It is his anger over all of his real or imagined failures to be Superman that so fills him. It is so difficult for him to accept, truly accept his own humanity, much less to cherish himself for it. The role of expectation in his life is crushing as long as he does not know the truth about Type A behavior and the toll it is taking on his life.

In their book, *Treating Type A Behavior and Your Heart* [2], Dr. Friedman and Dianne Ulmer describe the terrible burden of expectations in the life of a man with Type A behavior. They point out that the vital element of self-esteem is indeed related to accomplishment. That is, if you have no accomplishment in your life your self-esteem will be greatly impaired. In their view, shared by this author, the problem for men with Type A behavior is not a lack of

accomplishment. The problem for them is that the bar is always moving higher and higher. Whatever their accomplishments were in the past or are in the present they are never good enough. These accomplishments are always in relationship to the person's expectations. And, where expectation is greater, no matter how significant or celebrated the accomplishment, self-esteem will not be enhanced in a sustainable manner. Borrowing from William James, they demonstrated this stark reality with the following diagram:

$$\text{Self-esteem} = \text{Achievement} / \text{Expectation} = \text{plus or minus enhancement of self-esteem}$$

If the theoretical score from this equation is less than one, then the accomplishment is rendered insignificant by comparison to the expectation.

Dr Friedman related interviewing a winner of the Nobel Prize in one of the sciences. He noted that the recipient of this single honor did not seem much affected by it in a positive way. In his personal recollection of this encounter, he described the man as "a miserable human being." He didn't say that to be critical of this individual. It was Dr. Friedman's observation that this man truly seemed to live a life full of misery. When he inquired as to the man's lack of happiness or sense of esteem over this great honor, the man replied, "Oh, that (the prize) was for something I did in the past." Such is the lot for Type A men.

THE GIFT OF FAILURE

There is an old saying which goes, "The only way to avoid making mistakes is by applying good judgment and the only way to attain good judgment is by making mistakes." As one wit explained it, "An expert in any given area is someone who has no more mistakes to make in that area!" When working with people who exhibit excess anxiety and who are frozen by that anxiety, afraid to make any decisions lest they make a mistake and experience failure, we teach, "There is no such thing as mistakes or failures; there is only learning."

Well, of course, in reality there are both failures and mistakes. We make mistakes all the time and we fail constantly. If you really are trying to be this Superman character, you will feel a terrific sense of failure quite often. As Bill

Bradley said, "For the man for whom many things are life and death, that man dies a lot." It is possible you will feel a great sense of failure even at a time when everyone else is slapping you on the back and congratulating you for having done such a good job. You will feel this sense of failure because of the devil of expectation. While everyone else is saying how wonderful you are, you may well hear a voice in your own head saying, "Yes, but...." And this sense of failure will not be a help to you to put your accomplishment in perspective. It will not be a spiritual aid to you that allows you to maintain a sense of humility and gratefulness. No, it will feel crushing to you. It will not help you feel a healthy sense of humility; it will cause you to feel humiliated. You will have snatched defeat from the jaws of victory. Your perceived failure will feel like anything but a gift. Whatever you may have learned from its lesson is buried beneath your self-recrimination and your renewed determination to never commit such a stupid error ever again. And just to drive the point home you do the internal equivalent of taking yourself back behind the barn for a good switching. The Type A world is a merciless world.

What makes failure a gift, which means it would somehow enhance our self-esteem rather than an event which crushes self-esteem? The answer lies in what constitutes our self-esteem. If my self-esteem rests upon my latest box score it is resting on a foundation that can fall out from underneath it at any moment. It can be damaged when measurable results do not reflect (here's that word again) my expectations. Most men with Type A behavior don't question the concept that self-esteem looks very much like the Dow Jones Average, going up one day and down another. That creates all the more motivation to have an "up" day every day, regardless of any forces outside of his control.

Because his sense of self-esteem, of his sense of internal security, has always felt fragile it seems natural to work hard to raise it and protect it. It never occurs to the unmonitored Type A man that self-esteem needs to rest upon something which does not move or vary. It needs to rest on a foundation that cannot be undermined leading to a collapse. This is not to say that there will not be bad days or weeks or months. There will be good days and there will

be bad days. But the nature of the day needs not to be the mortar in the foundation of self-esteem.

It is much better to have a good day than a bad day. The day you receive your promotion and pay raise is a much better day than the one you are told to clean out your desk and go home. Being accepted is so much better than being rejected. Being told you are beloved is far superior to have a bigoted epithet thrown at you. It feels better when your team, your political party, your side wins.

Dr. Friedman and I always played dominoes following our legion dinners over more than a decade. There was money involved. We played for “a dime and a dollar.” You got a dollar for winning the game and a dime for every point you won by. I liked winning those matches more than I did losing. And Dr. Friedman was a tiger. He played to win. There was real money at stake! I was thirty years younger, and I wasn’t half blind. I had a few advantages. I won more of the time. I never saw Doc angry over the outcome. Never. I never saw him crestfallen as he would hand over “the big money.” His self-esteem was not connected to his performance at dominoes. Maybe it would have been when he was younger when he was “Cannonball.” I don’t know. I wasn’t there. I just know that the man I played loved the process, not the outcome. He loved the companionship more than the potential for victory.

The self-esteem of a man with Type A behavior is too connected with outcome, with the measurable results of an activity. This seems natural to him. It does not occur to him that it would be better to fasten his self-esteem to the direction of his life as opposed to its outcome. In one of his essays, Montaigne talked about not being able to declare that a man had lived a happy life until it was over. He gave a number of examples of men who appeared to have had charmed lives with complete control over their destinies; only to be overturned by events. They lost vast fortunes, kingdoms, or ended up a slave. The problem with outcomes is we ultimately have no control over them. It would be hard enough to lose a fortune or our material dreams, but even worse if such an event caused us to lose our self-esteem, our sense of ultimate worth.

It is a very different idea for our self-esteem to be connected to the direction of our lives. Said another way, self-esteem is more protected if it rests upon the *person I seek to be*. Protected means it rests on something that cannot be pulled out from underneath it. It cannot be damaged by a momentary setback. If a person is walking on a trail headed for a destination and trips over a tree root, he falls down. However, that means nothing if he gets up, dusts off, and continues on his way. He is still headed in the same direction, albeit a bit more watchful for tree roots.

My late colleague, Dr. Gill, would draw a picture of a table on the white board. The top of the table was our self-esteem, and this particular table was held up by four legs. The four legs holding up the self-esteem were **competition, achievement, perfection, and comparison**. Self-esteem in this model is fine until the moment one of the legs is knocked in, causing the whole thing to tumble down. It then takes a lot of struggle and hard work to put it back in its precarious position. And since external events can knock out one of those table legs at any time, self-esteem maintained in this manner is *never* safe.

In a world where my self-esteem rests upon the person I seek to be as opposed to an already perfected image of myself, mistakes, failures, and criticism take on a very different aspect. They help me rather than destroy me. They give me commonality with other people. I no longer need to feel superior to others in order to feel equal to them. They are indicators that I am involved in life, and I have the ability to continue learning. I have not arrived at some completed state which I must now defend. I am not in possession of ultimate truth that no one can contradict. I possess the infinite wisdom that at any time I might be wrong and need to change my view of reality. I may not agree with views I held dearly a decade earlier. I do not feel myself to be a failure because reality has caused me to change my mind or see events through a different lens.

My self-esteem is not destroyed by these transformations because I am able to see the sincerity of my previous behavior. Even if I see that I was a twit, I can see that I was a loving, or sincere, or earnest, or dedicated, or well-meaning twit. I can see that I was being the best twit I could be at the time given my circumstances and what I knew. However, once I recognize I have

been a twit I do have an obligation to alter my behavior and view of life based on my new understanding. If I begin to understand that I have stepped on your feet every time I come in the room, then it behooves me to do more than recognize it; I must change my behavior.

Then I am able to receive one of the greatest gifts of our failures. My self-esteem, my internal sense of security does not rest upon my superiority, my unlimited success, or my constant string of victories. It does not rest on the fact that I have never made less than an A in any course in my life. (Indeed, since I live in Silicon Valley, I like to tell people I live in the only place on earth where 98.6 is considered a failing grade.) Self-esteem does not rest upon my ability to find competition in all human interactions and to win those competitions. It rests upon my proven ability to rise again from the path when I have fallen down. It rests upon my knowledge that I have the ability to learn from my failings. They help me to know myself in a much more compassionate way and they help me feel compassion for others. My self-esteem is no longer measured in the length of my accomplishments but in the depth of my compassion. Failure no longer means I am a failure, but that I am fully engaged in life. They help me know the nature of my character, its weaknesses, and its strengths. I no longer fear that someone will point out some unknown horrible aspect of myself to me for I already know.

My self-esteem is no longer measured in the length of my accomplishments but in the depth of my compassion.

I remember a patient angrily confronting me some years ago over something I had said or some perceived misbehavior on my part. “And” she continued, “on top of that, you are a cold-hearted jerk.” To which I replied, “I can certainly agree with the ‘jerk’ portion of your complaint. God knows, after thirty-plus years of marriage, I think I can honestly say I have become well acquainted with that facet of my being. I do have to disagree with you on one point, though. I am fairly confident that I am one of the most warm-hearted ‘jerks’ you’ll ever meet.” Early in my career such a confrontation or accusation

from a patient would have been devastating for me because, of course, it was my responsibility to be a perfect therapist.

In this particular case, she explained to me that what I had said that felt so hurtful to her. I understood completely why she felt so angry and apologized for my faux pas. What followed was touching in the extreme as she dissolved into tears, having never experienced an apology from a parental figure. Such a healing scene would not have taken place had I become defensive or angry at someone criticizing me. Men with Type A behavior tend to defend themselves or become angry when confronted with the legitimate discontent of others, especially their loved ones. That is very hard for their loved ones, since most of the time they are seeking understanding from us that can lead to reconciliation; but more on that later.

The gift of failure is the relief it brings us. Paradoxically, knowing of our failures, our weaknesses, our oddities does not cause us to feel like a failure, but as a dedicated human being. In the same way, knowing and loving our weaknesses is also an aid to our self-esteem and to our sense of identity. In *Type A Behavior and Your Heart* [1], Dr. Friedman and Dr. Rosenman wrote, "You must attempt to determine the amount of sheer courage you possess. And if in this assay you detect some very large yellow splotches of frank fear in your personality, don't overlook them. *Treasure them* (italics added), just as you will treasure the steel gray masses of frank courage you are likely to find there, too." For a man with Type A behavior, this is a remarkable concept, to treasure fear and weakness in oneself. Men with Type A behavior do not treasure their weaknesses. They seek to either hide them or make them disappear altogether from their being. It would not occur to them to treasure them. But treasure them we must for the simple reason that they are a part of ourselves, just as our ordinary and extraordinary gifts are also.

LOVING OUR WEAKNESSES

As strange as it may sound, many men with Type A behavior see growing older and the inevitable decline that comes with that as a kind of failure. Dr. Friedman referred to what he called the aging Type A man's mantra, "Better dead than fed and led." But this makes a kind of sense if you are beginning to

understand how the mind of a Type A man works. He has always had to increase his output. He has always had to prove himself superior to others in some or many areas. He has had to make this look either easy or nobly exhausting. He has always had to be the provider who takes care, often begrudgingly, of everyone else. He has existed because he was the captain of his world. If my numbers have to keep going up even as my real time powers are declining, however, then I am in a world of hurt.

Sooner or later we are confronted with our weaknesses. It is like the old saying, "You can run, but you can't hide." To some degree, men with Type A behavior spend their lives trying to deny their own inherent weaknesses. Put simply, they have desired to have no weaknesses. And they have had little interest in knowing about them. The emphasis of their lives has been placed on extolling and enhancing their strengths and "correcting" their weaknesses. One of the most common characteristics of a man with Type A behavior is that he spends a disproportionate amount of his effort and time in his work pursuits. He does this even if he is well off or doesn't need to be doing what he is doing. It has to do with his *Public Self*. In the workplace, in the public arena, he is often able to portray himself as he wants others to see him. In these arenas, he can maximize his gifts. He can not only maximize them; he can live almost entirely from them.

If he is good with numbers, then being an accountant for sixteen hours a day fits him very well. If he has the gift of leadership, then extra hours on the public council enhance his self-esteem. If he is physically strong, then working overtime on grueling work will enhance his sense of security. If he has the ability to command others, he will feel at home on his military base. My colleagues, Dr. Jim Gill, and Dr. Virginia Price, both conducted Type A behavior modification programs at the Army War College in Carlisle, PA. Their classes were very popular and oversubscribed. Dr. Price once commented that the greatest problem that these colonels (at the time, virtually all men) struggled with was, "going home and no longer being 'The Colonel,' a near god at his command, but only the *beloved father* and the *beloved husband* when they walked thru the door."

And it is not that any of these men, the plumbers, or the colonels, do not love their families. They do. These are good men, dedicated men, men with good hearts. But by and large they do not have an internal permission to operate from the softer side of themselves. Many of them actively dislike or are embarrassed by their softer aspects, just as they are allergic to appearing to need the love of others or depend on them. As I have said, this is a very hard world, especially for tender hearted men. It's a lot of work to appear hard if one has a tender heart.

If a man is only comfortable performing his life from his strong points, from his gifts, he will be at a great disadvantage when it comes time for time to be present for the intimate portion of his life. It is good to be a commanding officer, to be a hard-working laborer, a successful executive, a genius at computers, or an able civil servant. These occupations and hundreds like them are vital to our society. But they become a stumbling block for a lot of men with Type A behavior, because they only demand for him to operate from his public self.

How many times have we been confronted with the revelation that someone who had a charming and kind public persona was in actuality a brute with his family? While the vast majority of men with Type A behavior are not actual brutes in their family and friendship lives, it is not uncommon for them to seem distant, defensive, irritated, or inattentive. It can be clear to their loved ones that he really does have a heart of gold, but he is somehow unapproachable in a major aspect of life. When his spouse wants him to know her feelings or understand the impact his mood is having on the family, he will often overreact as if he is being assailed by an enemy force. If she wants to make a comment about simple behaviors, she wants him to change, she might be exposed to a rant about all of her failings and misdeeds. Or he may just simply close up, even walk out of the room and not return until "things have settled down." She often has to deal with the deservedly high opinion that others hold of her spouse and the very different reality she has to live with within her home.

This may sound harshly critical or one sided. But, because it is foreign for the man with Type A behavior to love what he sees as his weaknesses, he cannot

imagine that anyone else would either. He has worked so hard for conditional love, for recognition, and for approval and respect in the outside arena of his life that it is often incomprehensible to him that someone holds unconditional love for him. And it is certainly beyond his comprehension that others might love the vulnerable aspects of himself he has loathed. He most certainly has not held the concept that his vulnerabilities make him beautiful. To him that is sheer nonsense.

His love for himself has been conditional. He has tried to be the sum of all his strengths in order to be something great, and he has sought not to have any weaknesses. Remember, his unconscious wish has always been to be bullet proof; to live a life where no one and nothing can hurt him. But this is not in the realm of possibility for anyone who loves others. These men do love their families. They long for love much more than they know.

My colleague, Virginia Price, used to draw a large circle on the board and place within it lots of dots. She would say that the circle is an entire person, and all the dots are all the different parts of that person. But this circle and the dots in it are not a smorgasbord. You do not get to pick some and exclude the rest. They are all parts of the person and cannot be parsed. Men with Type A behavior try to treat themselves like a buffet where they can choose those aspects they like and discard the rest. All too often the very aspects they wish to discard are the very things that give color to their personalities and set them apart from other people. Too often they are the very things that others like most about them. These “weaknesses” are often their creative, intuitive, compassionate, artistic, curious, soft, and vulnerable aspects. They are often the portion inside a man that his spouse and family want desperately to have access to and contact with.

In their first book, Dr. Freidman, and Dr. Rosenman emphasize the need for a clear-eyed view of oneself in order to have good self-esteem. Their argument was that an accurate self-knowledge is the only reliable base for a person’s self-esteem. They wrote:

“If you possess an absolutely unbiased picture of yourself, you will become far less dependent upon the opinions of other persons, and far less inclined toward a frenzied career of acquiring more and more numbers. You will begin to understand that you have harried yourself mercilessly and needlessly in the past in an essentially vain effort to gain security from outside events and persons, when the only real hope for such security lay in frank self-evaluation.

In a meaningful self-appraisal, you must first attempt to determine just how intelligent, how percipient, and how creative you have been in your job. Many Type A men see this invitation to evaluate their intelligence and assume that the point is for them to down grade their view of themselves or to recognize their lack of intelligence. Actually, this most often serves as a challenge to recognize just how intelligent he is. This is not to add to his sense of superiority (which he has confused with having good self-esteem), but to give his sense of self-esteem a better footing. It is by recognizing one’s strengths that a person enhances his self-esteem. Most often these men have demonstrated a wide range of intelligence. This intelligence is a permanent part of the person’s make up and a real gift. It is our “real gifts” that give us confidence to cope with life in both good and bad times.^{§§}

You must examine your sense of humor to determine how it has served you. Is it chiefly a repository for jokes and anecdotes? Or does it function—as it should—to help you perceive your own occasionally ludicrous aspects?*** Few

^{§§} Of course, there is a limit to even the greatest intelligence and this limit is sometimes difficult for a highly intelligent person to accept. In a conversation with one such very gifted person, he said, “Well, I’m not completely narcissistic. I know I have limits (on my intelligence). To which I responded, “Yes, but you don’t love those limits.” And he responded, “No, never, I hate those limits.” He had just received a very important promotion at a very prestigious company and his brain was already creating scenarios for

how to advance further and more quickly even though this promotion had come about after working seventy-hour weeks and neglecting both his wife and his health. We both laughed at the ludicrousness of what he said above. It brings to mind the old question, “What is the difference between genius and stupidity?” The answer: Genius has its limits!

*** I told Dr. Friedman I had just acquired a hardback copy of his first book on Type A

things help us to place our lives in perspective as the ability to laugh at ourselves. Be cautious of the man who does not have this ability, because life continually holds up a mirror to us. When the mirror shows up, if he can't laugh at what he sees, he most probably will become irritated, as if reality itself has put him down. Think of dictators.

You must assess your capacity for flexibility, for change of pace, and for rapid adaptability to change. (There is an old saying that the only person on earth who welcomes change is a wet baby. This is true for lots of us. The main reason so many people resist change, even when it has happened, is that they don't trust their ability to adjust to the new reality. There are certainly lots of men with Type A behavior who want the world not to change so that they do not have to change with it. This is one reason these men tend to be so controlling, so that the world can be handled by the skills they already possess, as opposed to the new ones they need to learn to stay current. As one wit said, "Maybe the dog that is too old to learn new tricks was always too old to learn new tricks."

You must look at your leadership qualities and determine their worth. Men with Type A behavior tend to push themselves toward the top of the pack whether they possess the qualities of a good leader or not. The world needs good followers, good team players. Lots of men with Type A behavior need permission not to push themselves into places where they do not fit, just because that is the next rung up the ladder. For many men, this sort of evaluation brings a relief to their lives they never dreamed possible before.

You must examine all the activities that now absorb your intellectual, emotional, and spiritual interests. How many of these activities have to do

behavior, *Type A Behavior and Your Heart*.

It was a first edition. He asked me, "Where did you find it?" "At a garage sale," I replied. "Oh," he said, "How much did you pay for it? I said, "They were asking twenty-five cents, but I insisted on paying a dollar given what a great work of science it represents!" He about fell off of his chair

with laughter. After a moment when we had both settled a bit, I added, "And I said it was a super deal." "Why do you say that?" "Because "I answered, "It was clear from the stiffness of the binding that it had never once been opened." He fell off the chair again. He knew how to laugh at himself.

with your concern with art, literature, music, drama, philosophy, history, science, and the wonders of the natural world that envelop you? The soul that has lost its ability to feel wonder at the creations of nature and of man has begun to shrink. It brings about a starvation of the spirit. That starvation is reversible, but only by immersion into all the items in this list. It is not enough to know volumes of facts. They must have something which unifies them into a larger context and connects a person to his own humanity and that of others, both present and past.

You must seek out and assess the intensity of your free-floating hostilities. As you do so, don't allow either rationalization or sophistry⁺⁺⁺ to blind you to their possible presence. This is so very important and so very difficult. As has been said, men with Type A behavior do not wish to identify their Free-Floating Hostility because it seems such a contradiction from how they perceive themselves in the world. But intention and behavior are two very different creatures, and it is behavior, not our desire, which exposes the hostility that lurks just below the surface. Being realistic (without being self-punishing) about the extent of our Free-Floating Hostility gives us an accurate picture of a certain missing piece of our self-esteem. It tells us the extent of the repair to self-esteem through healthier strategies that must be undertaken.

You must try to estimate the ease with which you can receive and give loyalty and affection. It is always about affection. Many men with Type A behavior do not understand how conditional they are in the way in which they give their affection (and in most cases withhold it). They often don't realize how precious their loyalty can be to other people. This is why they will so often withhold their friendship from those they love. They have not recognized their own hunger for affection and the healing force it can be by giving it to people they love.

⁺⁺⁺ Dr. Friedman had a love of complex words. He and I corresponded frequently (always by "snail mail") and it was the rare letter from him that did not send me to my *Webster's* for the definition of a word he used in the text. "Sophistry" sent me to my dictionary the first time I read this list, where I found out, "Reasoning that is superficially

reasonable but actually fallacious." In other words, don't pull the wool over your own eyes when evaluating the severity of your Free-Floating Hostility. Remember the presence of Free-Floating Hostility does not mean you are not a good or likeable person, any more than bad breath would.

You must attempt to determine the amount of sheer courage you possess. And if in this assay you detect some very large yellow splotches of frank fear in your personality, don't overlook them. Treasure them, just as you will treasure the steel-gray masses of frank courage you are likely to find there, too. Just as this chapter has held many concepts that are odd to the Type A man, so does this admonition. We are to treasure our character defects because then we are not blind to them and this understanding of ourselves helps us to view others with a kinder light.

You must dare to examine critically your ethical and moral principles. How honest have I been in my life, how often, and under what circumstances have I cheated, lied, and borne false witness against my neighbor? These are questions you must not fail to present to yourself. And painful as it may be in the beginning, stubbornly persist in providing yourself with true answers. The most compelling notion in this item is not whether I have borne false witness or lied, just the circumstances in which I behaved that way. A person is not moral just because he presumes himself to be. He is moral when he adheres to a higher standard and is honest in evaluating himself against that standard. The real trick here is to be honest in knowing when one has been immoral according to his own sense of morality.

Finally, you must not be afraid to ask, and to persist in asking yourself over and over, until you have answered the question: **What apart from the eternal clutter of my everyday living should be the essence of my life?**^{***}(Bold lettering added by the author.) If an outside observer were to watch a typical Type A man in his usual daily pursuits, he might gather from such observation that the essence of that man's life was to be irritably in a hurry. It is remarkable how few men can answer this question and how odd the question

^{***} While at my home one evening I reminded Dr. Friedman of this list from his original book on Type A behavior and about this tenth item in particular. Operating from the philosophy that what is good for the goose is good for the gander, I asked him for his answer concerning the essence of his life. He paused, closed his

eyes and tilted his head back gently while he considered his answer. After a moment, his eyes opened and he said, "To be the discoverer of new phenomena." I thought about it for a moment, remembering his eight original medical discoveries, and agreed that that indeed summed up the essence of his life.

seems to so many of them. But, like it or not, we live out an essence by the manner in which we live and relate, intentional or not. It is far better for our essence to be recognized, stated and intentional" [1].

THE CONCEPT OF THE EMOTIONAL WORLD

Learning to love what we have seen as weaknesses is no small matter for a man with Type A behavior. But this is vital for him in two important areas. As mentioned at the beginning of this section, lots of men with Type A behavior cannot abide getting older and the infirmity it threatens to bring. They have no sense of their future intrinsic value as a wise and beloved older person. They have no grasp of the huge influence they can wield in the lives of younger people. They do not imagine how marvelous life can be when finally, relieved of the burden of striving and producing, they can live their lives from those precious portions of themselves they once thought to be deficits. Losing certain abilities, knowing they can no longer conquer Everest does not need to be a devastating loss.

In coming to love and accept all the parts of themselves, they have attained a level of self-love that never seemed possible. Passing on this love, this contentment becomes a passion of immense satisfaction. Knowing they will live on in certain people, not as a noble statue, but as a flesh and blood person, with strength and frailty, will provide a spiritual satisfaction which was unimaginable in their previous state.

In addition to the gift of peace as we age that is given to us by accepting and loving our weaknesses, it is a vital ingredient in what is called "The Emotional World." Loving our perceived weaknesses is really nothing more than creating a functional relationship with our vulnerability. If I have strived to be Superman, then obviously I have not been on speaking terms, much less reconciliation, with my vulnerability. What could possibly be good about being vulnerable? Actually, a lot is good about it. In the realm called "The Emotional World", it is an absolute necessity in order to perform adequately in that *world*. If I do not have compassion for myself, for my own

vulnerability, how could I possibly have compassion for others, even those very close to me?

The senses of command and control are assets when “The Survival World” is present. When the situation truly is life and death, it does not matter what is the look on my face or the tone of my voice. No one ever said to a rescuer after the fact, “Thanks very much for saving my life, but you were a little rough when you carried me down the latter out of that burning house.” When we are fully engaged in “The Practical World,” we are much more concerned with the paycheck, than we are with emotional fulfillment. If emotional fulfillment happens to come with the paycheck, then that is a very nice bonus, but that was not the goal of working for forty hours in tedious circumstances. If the paymaster is grumpy, so what! Just hand me the check.

But in the Emotional World, the sense of commonality with other people gained through the gift of our failures is essential. It is an absolute necessity to be friends with our weaknesses, our vulnerabilities, and to be whole heartedly accepting ourselves with compassion in order to have those aspects available to those we love. It is a world of warmth, affection, patience, kindness, understanding, and compassion. It needs to be a world where the highest skill is not commanding, controlling, or factual accuracy; but being able to be comfortable with being uncomfortable. It is a world where most men with Type A behavior feel ill equipped and feel like strangers.

CHAPTER ELEVEN

TYPE A MEN AND THE EMOTIONAL WORLD

(STRANGERS IN A WONDERFUL LAND)

“A lot of people have learned to love more deeply, even if it’s (for) a dog. If all of our people learned to love, there wouldn’t be a fight with time or with other people. So AIAI would disappear. ‘Cause Type A behavior cannot exist with love.”

Dr. Friedman in an interview with Dr. Gill

One of the deadliest aspects of having a heart attack is not the attack itself but the denial that frequently accompanies it. A number of years ago, the medical director of a large San Francisco multinational company was scheduled to go on a run to raise funds for AIDS research with some friends in Golden Gate Park. They arrived at his home to pick him up on the appointed Sunday morning to find him not feeling well. They cautioned that it might be best to take him to the hospital. But, being a doctor, he was able to reassure them that he was just feeling a little “off.” He agreed to rest instead of running. If, upon their return, he was still feeling unwell they could take him to the hospital. When they returned a few hours later, they found him dead of the heart attack that was already occurring when they had seen him earlier. Coincidentally, this esteemed physician was also a member of the Board of Trustees of the Meyer Friedman Institute.

It is estimated that men wait an average of eight hours before seeking help when having a heart attack. Obviously, many of them perish in that period. Emergency room staff at large hospitals can attest that it is not unusual, at least once a year, to find a man dead in his car in the parking lot, having decided to drive instead of calling 911. In the case of the physician and the men who died before gaining access to treatment that most likely would have saved their lives, they did not recognize that ordinary life had been altered by

the appearance of the Survival World. When this world appears, as it can at any moment, normal life pursuits must be put aside. It would be ridiculous at Thanksgiving dinner to tell everyone not to attend to a choking grandfather until the dessert course since it would be a shame to interrupt such a lovely dinner. No, when the Survival World makes its appearance and is recognized, it is necessarily attended to until everything possible is done to prevent the loss of life.

Many years ago, one of my group participants related that he had had a heart attack begin while at a conference on the East Coast. Only he believed he was only having an upset stomach, so he flew home the next day. Arriving home almost thirty-six hours after the onset of his heart attack, his wife took one look at him, put him in the car and took him to the hospital, over his objections. While on the examination table, just after arriving at the emergency room, his heart stopped. But by then he was in a hospital. They restarted his heart.

By contrast, he had another event at an East Coast airport a number of years after having been in a Type A group. Fearing he was having a second coronary; he immediately alerted the airport staff who called the paramedics. They found he was not having a heart attack and could proceed on his flight if he so wished. They also offered to take him to the hospital for observation. He opted to go to the hospital for the night, even though it meant giving up conducting a prestigious ceremony that evening in his hometown. Today, he is alive and well. The prestigious ceremony went off just fine without him. His wife and family would *not* have been fine without him.

In the first instance, he did not recognize that the Survival World had made an unexpected appearance and it nearly cost him his life. It did cost the life of the physician who demurred in the face of the concern of his friends. In the second instance, he recognized that he was possibly in the Survival World and immediately took appropriate action. Because life and death are at stake when this world appears, it is imperative to recognize its presence (or the possibility of its presence) immediately and to act with the appropriate level of energy, urgency, and perspective. Suddenly, Thanksgiving dinner doesn't matter at all, until normality, safety, and Granddad can be restored.

The Survival World is universal to all of us. We are all subject to it and are compelled to respond when it appears. Not to respond is to put our lives or the lives of others at risk. We have no choice in this matter. In the same way, we are all obliged to engage in the *Practical World*. This is the world of everyday life with its demands and frustrations. This is the world of our occupations whether they are in the business world or running a household. It is the world of tasks, of planning, and of execution. This is a highly objective world, where the questions, “How much?”, “How many?”, “What’s the solution?”, and “When will it be done?” are paramount. This is a world where the expectation is to build and fix things, to correct them, to make them right. This world can be highly impersonal without being offensive. This is a world where politeness and good manners help oil the skids, but they imply no particular intimacy or even affection. This is a world where reward is directly connected to specific effort. This is the world of getting the trains to run on time and getting the kids dressed in time for school. Efficiency and rationality are key elements of its provenance.

One must master the demands of the Practical World in order to have a functional life. It is a world in which emotions can exist, but they are not an essential part of its fabric. One can operate quite successfully in the Practical World without any intimate contact with another human being. Obviously, this world is enriched by friendliness, kindness, and consideration, but they are not necessary to getting the factory to run efficiently. Sports teams and businesses often refer to themselves as “one big family.” But, let the bottom line be threatened and suddenly lots of erstwhile “cousins” are deemed expendable and are ejected with impunity. Such is the nature of the Practical World. It is not necessarily a cruel or even a cold world. It is just the world of sums and making everything work out according to some formula. It is just not necessary to have a lot of warmth or emotionality in order to audit an account or take out an appendix.

This is all important to understand, because both the Survival World and the Practical World have their own essential energy, language, and mission. The primary mission of the Survival World is to preserve life when it is under threat. All of its actions are dictated by that one focus. Its energy is urgency

and the language used when it is present reflects that. It is often the language of command, directing people where to be and what to do. Activities in this world must move quickly with great precision and synchronicity.

When the Practical World is in the fore, the overriding value is efficiency, getting things done and off the list. Its energy is determination, and the tone of its language is practical and directing. It is a highly necessary world, and it is imperative to be able to engage it competently, as it is to respond as effectively as possible when the Survival World has appeared. The Survival World is almost always unexpected as are emergencies in the Practical World. The phone call which informs us someone is at risk or the drops of water which herald a heretofore unknown leak come as a shock and demand a response.

It has often been said that Type A men are great to have around in an emergency. This makes sense when one considers that they live a lot of their lives somewhat hopped up on adrenaline. That might be a nuisance in everyday life having someone about who is so needlessly jittery but can be a godsend when the demanded activity requires someone who is used to being adrenalized. An urgent situation is also an aid to a man with Type A behavior because it helps him to focus his attention.

Likewise, he is often a star in the Practical World, willing to work long hours and endure dreadful boredom to reach a desired goal. He is willing and able to expend remarkable energy in the pursuit of solutions to solvable problems. He is not discouraged by the difficulty of a task but will marshal his considerable will to overcome daunting problems. Given any hope of an outcome he can control, he will not give up but will persevere with admirable tenacity. He does not like to give up and accept anything that smells of defeat. He likes to win. In the Practical World, that is often a good thing and in the Survival World it can be worthy of admiration.

THE EMOTIONAL WORLD

This is a voluntary world. It is not impinged upon all of humanity that they must enter the Emotional World when it beckons. There are people who have

not been touched in a significant way by the Emotional World in years, decades. Consider this quote from C. S. Lewis:

“To love at all is to be vulnerable. Love anything and your heart will be wrung and possibly broken. If you want to make sure of keeping your heart intact, you must give it to no one else, not even an animal. Wrap it carefully round hobbies and little luxuries. Avoid all entanglements. Lock it up safely in the casket or coffin of your selfishness. In that casket, safe, dark, motionless, airless, it will change. It will not be broken. It will become unbreakable. Impenetrable... Irredeemable... The only place outside heaven where you can be perfectly safe from the danger of love is hell.”

There are endless ways of avoiding contact with other human beings at the emotional level. Chief among these are our various addictions.

It is entirely plausible to talk about Type A behavior as belonging in the addiction spectrum. There is a very good argument that it represents a very real addiction to our own adrenaline. Men with Type A behavior habitually respond with much more adrenaline to situations than do Type B men. They are able to boost their adrenaline levels just by recalling events which were upsetting to them. Indeed, they become used to living with heightened levels of adrenaline, much as alcoholics modulate their blood chemistry to accommodate alcohol being in their systems continuously. Over time, it feels normal to a man with Type A behavior to have a measurable excess of adrenaline coursing through his veins. It creates a feeling of sharpness. He feels able to react even more quickly to anything which is counter to his wishes. It helps him feel secretly empowered in situations where he might otherwise feel helpless; the worst of all possible feelings for him. It helps him stay in that “ready, set, go” position of the sprinter at the starting gate. That was reflected in the wear patterns of the chairs in Dr. Friedman’s waiting room. Dr. Friedman was fond of quoting Sir William Osler who claimed he always knew when someone with coronary heart disease came into his office. Osler said of such a person he was “a keen and ambitious man, the indicator of whose engine is always at ‘full speed ahead.’” That “engine” was being supercharged by adrenaline which is good if someone is in a race, but not so

good for someone who wants to be accessible to other human beings.

Adrenaline is not good for intimacy.

It is easy to understand that the Survival World appears when it does and that it demands our immediate attention. When there is a car wreck, when someone falls, or when someone faints, there is a rush to evaluate how grave the situation is in order to know if extraordinary measures need to be taken. For the most part, people are good at recognizing when it is necessary to alter their behavior or plans in order to respond to this new and unexpected contingency. As has been said, failure to recognize this world and act on it can possibly be fatal.

In a similar manner, it is clearly important to engage the Practical World, spend time in it, and adopt its norms and its mannerisms. There are expectations of dress, manner, language, promptness, and focus. This is a world characterized by schedules, routine, predictability, reliability, and responsibility. The focus of this world is often narrow. It is important to complete the task at hand and to know how to integrate that task into upcoming tasks. Organization and problem solving are at the heart of this world. This world continually considers future events and plans as well as the current moment. Time in this world is often dedicated to framing the future and structuring future time. Efficiency is an absolute necessity to be successful in this world. This world is often competitive in nature. Lacking the ability to be efficient in meeting the demands of this world will often result in less than desirable outcomes, even failure. It is vital for success in life to be proficient in the Practical World. Most men with Type A behavior feel at home in this world. They like it because it offers a sense of control. They like any world where the primary demand is to “fix” something and where you can measure the outcome.

And then there is the Emotional World. We can choose whether or not to enter this world. In the early years of my practice, I would be dumbfounded at the sight of a wife weeping her eyes out while her husband appeared to be impassively staring out away from her, arms often folded across his chest. On those occasions I would often ask, “What is it like for you being with your wife while she is so distraught?” To which question, I would get variants of a

response such as, “Oh, she does this all the time. It’s just her way of trying to manipulate the situation,” or, “This is her way of telling me that’s it’s my fault entirely. Well, it’s not.” I would often wonder to myself just how much pain she would have to be in before he would offer even the slightest indication of understanding, compassion, or tenderness. And these were men who would have rushed their wives to the hospital if they were in physical danger. But emotional distress hardly seemed to register on their radar at all. Why?

The answer to this question is simple. No one had ever shown these well-intentioned, good-hearted men how to effectively engage in the Emotional World. So, they did the best they could. They used the tools of the Practical World or the Survival World. Of course, this does not work since the Emotional World has its own language, its own pace, and its own goals. Without being conscious of their choice, these husbands would choose not to enter the Emotional World when it appeared in their relationship with their wives. Partly, they did not enter because they did not even know it was there. Mainly, however, they did not enter because they did not know how to modify their bearing, their behavior, their posture, or their voice tone so that they could be congruent with the Emotional World. Having only the tools of the Practical World and the Survival World, they tried to use those.

It is like the old saying that if the only tool a man has is a hammer everything will look like a nail! These men may have been longing to bring a heart to the Emotional World, but the only tool they had was a “hammer.” Dr. Friedman would talk about how frustrating it was for the wives of Type A men to receive so little tenderness from their husbands. But these wives often knew that their husbands were not devoid of tenderness because they would hear them speaking tenderly to pets in the household, especially dogs. Their manner would change along with their voice tone, and they would become infinitely sweet. And they would touch the dogs and pet them gently in a very loving way. And, consciously, unconsciously they would wonder why he could not, would not offer them the same grace.

VOLUNTARY RELATIONSHIPS OF CHOICE BASED ON AFFECTION, FRIENDSHIP, AND TRUST

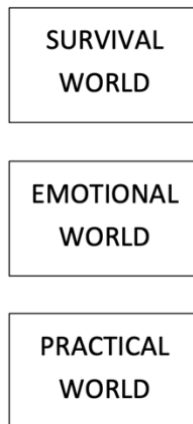
While it is inclement upon us to participate in the Survival World and the Practical World, it is not so with the Emotional World. Indeed, even if we do wish to engage with other human beings in the Emotional World, we are restricted in the number of people that we can involve in that world. That is because the Emotional World is a time and energy consuming world, and it is just not possible to be that available to large numbers of people. Some Type A men will refer to all their “friends,” numbering sometimes in the hundreds. In this case, though, the term friend is being used in reference to acquaintances. Friendship is a much more intense, more intimate, and, ultimately, more healing relationship than the term of which men with Type A behavior are referring. There will be a separate section on friendship in chapter fourteen because it is one of the keys to healing male Type A behavior.

One of the most important things to understand about the Emotional World is that it demands a great deal of energy. The energy required is much more emotional than physical. After all, someone who has limited ability to move about the world physically, whether due to old age, disease, or physical handicap, can be completely sufficient in the Emotional World. It takes dedicated emotional energy to be available to another human being. It is an act of committed concentration to be present to another person, especially in a time of conflict or misunderstanding. It requires a dedication of a portion of one’s brain to store all the information about another person so you can be literate in that person’s world. It takes long hours of interested and curious conversation to know the nuances of someone’s background, their dreams, their defeats, and their history of joy and suffering. Without this body of knowledge and an active access to it, it is not possible to be satisfying to someone else in the Emotional World.

In a like manner, if it has been drilled into us that there are large areas of our lives that should not be shared or we believe that no one would take an interest in us, we will not equip those around us with the knowledge they need to be a satisfying partner. Here again, if we are ashamed of our weaknesses and avoidant of our vulnerability, we might yearn for someone

else to really understand us and to act toward us with that understanding, but they won't be able to. They will only know that there are times when they will speak to us or act toward us in a way that evokes our irritation, but they won't actually know why that is the case. Just as we have not gotten to know them in a way to be adequate to their emotional needs so they will not know us because we have avoided letting them know us. Knowing and being known are precious beyond price, but time and energy have to be devoted to the task. Just living under the same roof with one another will not guarantee emotional intimacy.

For those people whom we do entrust with our emotional selves and who wish to be known by us emotionally, there is a hierarchy. This hierarchy applies only to those with whom we engage in *voluntary relationships of choice based on affection, friendship, and trust*. We can engage selectively in the various worlds with the larger population. But that is not true for the people to whom we have committed ourselves. It is impingent upon us that we be available to them in all three worlds. That hierarchy is very simple to describe and is shown in the following diagram.



It should be obvious that when the Survival World actually appears, it demands that our attention be immediately refocused from whatever we were doing and direct it toward the saving of a life or the prevention of grave injury. It can be almost instantaneous, as in grabbing a child's arm who appears to be about to bolt toward the street, and over in a moment. Or it

can be agonizing and seemingly endless in a hospital waiting room while emergency surgery is being conducted behind closed doors. Whether momentary or protracted, it rightfully captures our imagination and energy until some form of resolution has been attained.

The significant and perhaps non-intuitive aspect comes with the Emotional World which is in the second place in the hierarchy. In those relationships, the relatively few relationships which are based on voluntary choice and affection, the Emotional World holds this position. The Emotional World carries none of the real time immediacy of the Survival World because no one's life is ever in danger when the Emotional World is present. No one dies in the Emotional World. People often feel as if they are dying because of the intensity of their feelings, but feelings, in and of themselves, don't kill. It is imperative for optimal emotional connection and functioning for the Emotional World to be recognized when it is present. The stakes are admittedly different. If the Survival World goes unrecognized, tragedy may ensue. Missing the Emotional World is less costly in the short run. But when the Emotional World is missed, it is not responded to, and that can have lots of negative consequences over time.

When couples contact a therapist for help in their relationship the most common aspiration, they state is, "To communicate more effectively with one another." Actually, almost all couples communicate with each other very effectively, even if they do not speak to one another. They frequently know what is being communicated, or at least what they believe is being communicated. How they are often wrong in their assumptions is that they don't know how to communicate with one another when the Emotional World is present. What is most needed when the Emotional World emerges is immediate affirmation that it is present as expressed in voice tone change, body position, and focus of attention.

Again, no one would go on watching a football game while someone next to them was clearly having a heart attack. But it is not unusual at all to ignore the Emotional World when it appears while other activities are taking place. The Emotional World does not require immediate action. People have infinite ways to say to another person, if the situation does not allow for conversation

or pause, “I can see the presence of emotion in you, and we will get to that in a timely manner. I will not forget.” Then, of course, the person has to know how to carry on the conversation when the Emotional World is present. That will be the subject of the next chapter.

The Practical World is the last in the hierarchy. That is not to intimate that it is not important, for it is vastly vital. It is the base of the hierarchy, but in the main, it is a scheduled world. It is best attended to during “working hours,” because it requires concentration, stamina, determination, and clear-headedness. It is important counsel for couples not to take up important practical issues, such as where to send the kids to school, or how to pay the taxes late at night, say after eight o’clock PM. The reason for this is obvious. We are usually tired after a long day mostly spent in the Practical World. To take on what might be volatile items when fatigued, is to invite the Emotional World to appear in a way that is not pleasant or soothing. The Emotional World takes a remarkable amount of energy. This is energy that people often lack when greatly fatigued and this often impairs people in the Emotional World.

There are moments when the Practical World can imitate the immediacy of the Survival World and that is in moments of disaster. When the pipes burst or the air conditioning goes out, no one suggests waiting until MONDAY to call someone. No, those instances require immediate attention and action. But in the main, the Practical World is a place of schedules and measured events; all directed at stated goals.

A way to summarize the above is to think of the Survival World as a results-driven world, the Emotional World as a process-driven world, and the Practical World as a content-driven world.

THE ABSOLUTE RULE

The concept of the three worlds grew out of observing men with Type A behavior over many years. It sought to answer the question of why so many well-intentioned, good-hearted, and obviously competent men had such predictable problems in intimate relationships. The answer to that quandary

was that they were continually using the strategies of either the Survival World or the Practical World to satisfy the needs of the Emotional World.

Out of this awareness came the Absolute Rule: “What resolves the issues in one world will not resolve issues in the other worlds.” What satisfies the Practical World will not do so in the Emotional World. And what satisfies the Emotional World will be worthless when the Survival World is hard on you. If someone’s child is floundering in a pool and the mother can’t swim, it is of no use to empathize with her feelings in that moment. Shut up and jump in the damn pool! Save the child’s life! Later, when the moment has passed and the child is wrapped in a towel in mom’s lap, reviewing the horror of her emotions is most appropriate. In like manner, it is useless for a father to say to his weeping fourteen-year-old adolescent daughter as she lies face down on her pillow, “Why are you so upset? You have good parents, a good allowance, nice friends, a good home, and great clothes.” That practical observation will hardly be of any use to the daughter who is in extremis.

Each world has its own nomenclature, its own language, its own tone, and its own outcomes. For the man with Type A behavior who is often a stalwart in the presence of the Survival World and an outstanding performer in the Practical World, the important issue is to be able to recognize the presence of the Emotional World and not use the strategies of the other two worlds. Then, it is important for him to know what to do, what to say, and how to be when engaged in the Emotional World. Obviously, this is not a particularly good place for Superman to show up. The operant question is, “What to do?”

CHAPTER TWELVE

HOW TO BEHAVE IN THE EMOTIONAL WORLD

(THE POWER OF WARMTH AND INFLUENCE)

“Finally, assuming you have recognized the presence of Free-Floating Hostility in yourself, you should remember that this destructive emotional force is only one side of a coin whose other side is love. The fierceness of your hostility can best be assuaged by affection and love. However, it is not at all easy for Type A individuals to accept affection and love. Acceptance of affection requires an element of passivity and dependency; it is never really too late to begin to learn how to accept affection and love. And since such acceptance is perhaps the only effective way of diminishing the fury of Free-Floating Hostility, you would be well advised to begin learning now.”

Meyer Friedman and Diane Ulmer

“We cannot form our children on our own concepts; we must take them and love them as God gives them to us” [8].

Johann Wolfgang von Goethe

*“What do you think your family values most from you:
your advice or your consolation?”*

Virginia Price

As in so many aspects of this change process, recognition is the key element. Just simple knowledge about Type A behavior proffers no remedy at all. Knowing that cigarettes are bad for your health will offer you no benefit at all if you keep smoking. Vaguely being aware that you probably possess elements of Type A behavior will not cause you to change that behavior. Nor will the awareness of it somehow seep its way into your conscious or unconscious mind and bring about effortless change. No, your behavior patterns over the past ten, twenty, thirty, forty, or fifty years will be more powerful than idle wishes to be different. Those wishes may be

(most likely are) terribly sincere but they will be no match for the power of ingrained habit.

Type A behavior cannot be confronted in the abstract, but in the current moment. There must be a monitor who says gently, but forcefully, “Be aware of how you are behaving right at this moment and cease and desist.” This requires the ability to recognize the existence of Type A behavior in the here and now and to believe that the most important issue is not winning the argument or getting through the traffic more quickly; but to change behavior immediately.

Recognition is the absolute key to being proficient in the Emotional World. To the learned eye, the Emotional World is entirely recognizable when it emerges, just as it becomes easy to recognize Type A behavior when it is present. These are not abstract formulations or archaic theoretical concepts. Type A behavior is actually obvious. So is the Emotional World. It is true that the Emotional World will often not announce itself in near as dramatic fashion as the Survival World. And it certainly is not on a schedule, as is a great deal of the Practical World. When the whistle blows, everyone knows it is time to return to work. When someone collapses in a faint, many heads will turn and (hopefully) someone will spring into action to evaluate the situation.

But the Emotional World frequently announces its presence by a look of the face, the shift in body posture, or change in the tone of voice. To the trained ear, that change in voice, which might well contain more menace than sweetness, means, “I need you to respond to me in a different way and with a deeper understanding than a moment ago. I need for you to shift into that part of you, which is warm, accepting, curious, and empathic. I do not need for you to fix anything, and I do not need to be saved from anything or be presented with a grand solution. I need you to be present and listen from your heart.”

...the number one skill needed to be proficient in this world is to be truly comfortable with being uncomfortable.

Well, that's easy to say. But stop and think for a moment. Was this ever modeled in your early environment? To shift into the Emotional World is to be able to shift to a state which is not altogether comfortable, because it is not clear what is going to come out of the other person's mouth. Men with Type A behavior like to fix things because they are usually very good at doing that and if they can fix something it gets it off the table. "The case is closed. I've solved that. Let's move on. There is no need for further conversation. God, but I love the Practical World!" "What do you mean you want to talk further?" And internally, he says, "Oh no, now I'm going to be criticized and will have to defend myself."

The unfortunate thing for men with Type A behavior is that the number one skill needed to be proficient in this world is to be truly comfortable with being uncomfortable. Unfortunate because Type A men have tried to construct a world and a self where there is never any discomfort or *any* feelings of insecurity. The reality that they have never been successful in accomplishing this has never deterred from them from striving for this goal. In fact, they have actually tried to do away with feelings, at least the "bad" ones. Unfortunately, one cannot do in the "bad" ones without also snuffing out the "good" ones.

Dr. John Gottman is one of the foremost experts on couples in the world. He has written many books and published voluminous research [9]. He has focused his attention on functional couples, people he refers to as "masters of marriage." This was ingenious on his part because most research up until his work had focused on highly difficult and dysfunctional couples. This earlier research had focused on trying to come up with ways to help solve their daunting problems. Dr. Gottman decided to study functionality and describe its components. He found that all functional couples were characterized by genuine and enduring warmth which expressed itself even when there was conflict in the relationship. If you remember that one of the two characteristics of Type A behavior is Free-Floating Hostility, it is easy to see how this would operate against a feeling of warmth in conflict. He also noted that these couples consistently possessed two components. The men in them were willing to "accept influence," and the women were willing to use what he called, "a soft start-up."

By “accepting influence,” he was describing a trait shared by these men. They were willing to allow themselves to be influenced by the wishes, the desires, and “dreams” of their wives. As much as they were able, they fulfilled these dreams without defensiveness or feelings of resentment because they were being dominated by their wives’ “unreasonable” demands. They were happy to comply, and it left them feeling good about themselves because they knew were helping to fulfill the happiness of their wives. It is not hard to imagine that a man afflicted with Time Urgency might have difficulty slowing down and discovering his wife’s greatest longings, much less alter his behavior to fulfill them. A man on a run-away horse has difficulty stopping and listening attentively.

Clearly, the adaptive behavior of the husband who is a “master of marriage” is opposite of the behavior of a Type A man when he is engaged in the Superman state, which is characterized more by competition and control than it is by willing cooperation. For the wives’ part, they used “a soft startup,” which meant that they made requests for attention or to state their wishes in a non-demanding manner. They were invitational as opposed to being harsh. They were careful not to be seen as challenging their husbands’ motives or condemning of his intentions. They elicited cooperation rather than appearing dominant. Obviously, such an approach would be helpful to a man with Type A behavior, given his insecurity and reactivity to anything appearing as a challenge.

Gottman also described the three modes of communicating in marriage, or any committed relationship based on choice and affection. There are only three and they are: confide, avoid, and attack. It is pretty clear that there is only one effective mode of communication when the Emotional World is present. However, not surprisingly, it is not uncommon for people in conflict to use both avoid and attack when the Emotional World is present. There are a lot of reasons for this. The Emotional World is by nature uncomfortable because it is invitational to feeling vulnerable. Men with Type A behavior have spent a fair portion of their lives seeking to not feel vulnerable.

And there is the issue of modeling. So many people just do not have models for how to confide when the Emotional World is present. Their models either

went to separate rooms (avoid), literally or metaphorically, or they joined battle (attack), or they saw one attack and dominate and the other one avoids and accommodate. In summary, their models did not know how to contain the anxiety and excitement generated by the presence of the Emotional World. They did not know how to use this energy in a way that fostered repair of the relationship and greater closeness and understanding.

HOW TO BEHAVE

There are two keys to understanding how to behave when the Emotional World is present. The first of these is to keep fully in mind how destructive it is to the functioning of the Emotional World to use the strategies of either the Practical World or the Survival World when it is present. The behaviors which satisfy those two worlds, such as being very intense in the Survival World or factually focused on the Practical World, will feel alternately abusive or aloof to one's spouse. In a way, it resembles *Little Red Riding Hood and the Three Bears*. The problem with the behaviors and effect of the Survival World when the Emotional World is present is that they are just "too hot." The problem with the behaviors of the Practical World when the Emotional World is present is that they are just "too cold." On the other hand, the emotional tone, the warmth, the curiosity, and the present centeredness of the behaviors of the Emotional World, when the Emotional World is present, are "just right."

In 2000, Reader's Digest published an article by Aviva Patz entitled *Will Your Marriage Last?* [10] It summarized the research of Ted Huston, Ph.D. The article contained a short questionnaire for couples to answer based on their feelings for one another just after their honeymoon and after the end of the second year of their marriage. From the data collected, it offered four different possible scenarios for a couple to consider. The best outcome of the four was entitled, "A Fine Romance." It proceeded to give a short description and an observation.

For the "Fine Romance," it did not say this was a relationship of eternal bliss where romance always flourished and there were no problems. What it did say was, "You have the makings of a happy, stable, long-term marriage. Your

success over the first two years suggests that you and your partner operate together like a thermostat: *When it's chilly, you eliminate the source of the draft, and when it's hot, you find ways to circulate cool air* (italics added).” Said another way, functional couples have the capability to cool things off if they are beginning to become too hot (using the energy of the Survival World) and can warm things up if they are becoming too cool (using the energy of the Practical World).

This is a learning curve for the Type A man, but not because he wishes to border on the abusive, seeming to be punishing, by using Survival World strategies. He has no conscious wish to appear aloof, cold, uncaring, and distant when he sincerely uses Practical World strategies. He has no desire for his partner to feel abandoned. This is not the direction of his thoughts. He is sincerely trying to make things better, to solve things, to satisfy the agenda, and feels consternated and frustrated when his best efforts come to naught.

This concerns the second key to understanding how to behave in the Emotional World. As has been stated previously, the single most common thinking error shared by men with Type A behavior is that they vastly underestimate their value to the people who love them just because they exist. In a world that they experience as mostly conditional, it is hard for them to maintain their belief in the unconditional. After all, if they do not perform up to standard in their work, there are consequences, perhaps even termination. He spends a lot of his time in very conditional environments. It is hard for him to switch his mind to the unconditional when he is strategizing in the conditional so much of the time. It is so very difficult for him to grasp that what is most needed of him when the Emotional World is present is for him to be present.

He is so wired to fix, to save, to assess, and respond toward a measurable goal that it takes a conscious effort on his part to be able to say to himself, “The most important thing for me to do at this moment is to be here and not go away. It is important for me to listen with curiosity. The most powerful tool I have in this moment is my knowledge of how much I love the person who is speaking to me. As long as I can remember that the person speaking to me is my friend, my ally, and not my enemy, I will be able to speak to him or her

with warmth. It is not important to defend myself or make the other person wrong. It is vital to remember how much the other person needs my heart in this moment.” Dr. Virginia Price would often ask the question, “Which do you think your spouse values most from you, your advice or your consolation?” Hopefully, the answer to that is apparent.

This was another sentence that was very easy to write. For a man with Type A behavior to transition into this way of thinking requires remarkable effort on his part. Dr. Terrence Real is a noted practitioner of the treatment of couples. In his teaching, he describes what he calls “First Consciousness and Second Consciousness.” Behaviors that come from First Consciousness are our automatic or habitual reactions. Men with Type A behavior have very quick reactions to events, especially unexpected events. Because of their Time Urgency and Free-Floating Hostility, these responses are often aggressive or defensive in nature. This is true in their intimate relationships. They hear a tone of voice, a certain look on the face, a statement that seems to contain a challenge and they respond in a characteristic manner; First Consciousness.

With Second Consciousness, Dr. Real is describing new behavior patterns the person is working on to replace old habits. Using the concepts of this book, this is the realm of monitored behavior; the new behaviors that one is consciously putting in place of Type A behavior. This requires not responding immediately from First Consciousness, from the familiar retort, but to slow down and think. It is to remember that one is practicing Second Consciousness and inserting new healing behaviors to replace old hurtful ones. Dr. Real also talks about memory. He emphasizes the importance of remembering love when the Emotional World is present; to remember in particular that you love the other person and the other person loves you, no matter what might be coming out of his or her mouth. Remembering love in this manner is the greatest act of Second Consciousness.

In this way, the innate warmth that underlies love never leaves the room no matter how contentious the situation may seem. Another aid in this pursuit comes from Drs. Peter Pearson and Ellyn Bader, who founded and run the Couples’ Institute in Menlo Park, CA. In their training workshops for couples’

therapists, they teach a very important concept for couples to keep in their consciousness: "It's not personal."

This is a very difficult learning for most men with Type A behavior. "What do you mean it's not personal when she calls me a jerk and reads me the riot act about everything, I've done wrong in the past twenty years? How can you ask me to believe that? If I don't defend myself, no one will." But the fact is that what comes out of someone else's mouth when that person is lost in their emotional flooding gives more information about that person than anyone else. Often, men with Type A behavior will rail at different political figures assailing them with facts. If one listens closely more is revealed about the person talking than the person being talked about. It is especially important to keep this phrase in mind when the conversation *feels* personal.

People will inquire of me how couples know it is a good time to terminate their treatment. This is a very good question as it is not possible to solve every single problem. I frequently answer this question by saying, "You know you can safely quit couples' therapy when your partner comes home from a hard day, walks in the house, looks at you and says something on the order of, 'The worst decision I ever made in my life was to marry someone like you. I must have been crazy to have done something that stupid!' To which the other spouse is able to say, "Oh my God, it sounds as if you have had an absolutely awful day. Do you want to get a drink and sit and talk about it?' 'Well, yeah, I lost my job.'" *It's not personal.*

RESPONDING IN THE EMOTIONAL WORLD

The first necessity in being proficient in the Emotional World is recognizing its presence when it appears. Obviously, it is impossible to respond appropriately if one does not perceive it. Given that it is recognized that the person is able to say to himself in some manner, "Oh, the Emotional World just appeared," then it is possible to respond in accordance with the tenants of this world. The second necessity is to know how to respond. This is the most difficult pattern to change, because many, perhaps most, of us do not have good models for this. For many men with Type A behavior, their initial response to the Emotional World is instant, scripted, and inappropriate.

They frequently respond to its presence not with tenderness or curiosity, but with what John Gottman describes as “The Four Horsemen of the Apocalypse” [11]. They are **criticism, contempt, defensiveness, and stonewalling**. They are exactly and precisely the incorrect response to the Emotional World and are a guarantee of a less than optimal outcome if one persists in using them. Dr. Gottman hastened to add that all people in all intimate relationships use the Four Horsemen from time to time in moments of stress or conflict. What causes dysfunction is having no way out of using them. Functional relationships are able to switch from using the Four Horsemen into what he describes as a repair process, repairing whatever damage might have been caused by their momentary use.

When a repair process is available then the Four Horsemen are converted into using complaint instead of criticism; expressing warmth and appreciation in place of contempt; seeking to take responsibility instead of being defensive; and being able to soothe oneself more effectively in other ways than retreating behind a stone wall. Here again, the couples who were able to do this were what he described as, “masters of marriage.” They weren’t in possession of “perfect marriages” or friendships. But they were in possession of a very key skill. They had some ability to perform at a very high level of evolution as a partner. They were able to protect their spouse, their partner, their loved one, from themselves.

The concept of being able to protect one’s loved one from oneself is at the heart of understanding how to respond in a proficient and satisfying way to the presence of the Emotional World. Because the appearance of the Emotional World is an unscripted, unplanned event, it often occurs suddenly and in surprising circumstances. “We had just finished a wonderful weekend of skiing and having fun. Then out of nowhere during the ride home she’s upset with me. And we had just had four great days together. I don’t get it.” The Emotional World is not linear. One good day plus one good day plus one good day does not equal guaranteed harmony, if harmony is defined as having only good emotions appear and no “bad” ones.

Many people are in possession of the false belief, “If you really love me, you won’t be upset with me.” Another version of a false belief is, “If I have done

my best to please you, then it should not be possible for you to be upset in my presence.” A much more correct belief is, “If you truly feel a deep love from me, it will create a safety for you where you will not have to censor your feelings but will know you have a permission to feel them.” And further, “You will feel a certain safety knowing that I will attempt to understand your experience rather than react to it.”

For the motivated Type A man, learning to respond to the emergence of the Emotional World in a different, more constructive, and loving manner is a steep learning curve. It is not an impossible curve and over the years I have watched in admiration as many men have learned to master this subtle world. This means he has not only learned to be a good crisis manager, when necessary, but even more importantly, he knows how to be present when all the riches of the Emotional World are in the room. He has learned how to be completely present at his daughter’s first ballet recital, his son’s little league baseball games, his parents’ fiftieth anniversary, or quietly riding in the car holding hands with his spouse.

If one seeks to use attack or avoidance for the “bad” stuff; he’ll use it out of habit when the “good” stuff is available. It involves many fundamental changes in belief. The most basic changes involve learning that charm (warmth) is more powerful than hostility, and that vulnerability is more effective, more endearing than being Superman.

So, once it is consciously recognized that the Emotional World is present (an accomplishment in itself), here are some guidelines as to how to respond. These guidelines must be actively remembered and practiced. They will not come “naturally.”

- The majority of what is required of me in this moment is to be emotionally present.^{§§§}

^{§§§} Woody Allen famously said, “Eighty percent of life is just showing up.” It can be said of the Emotional World that ninety-five percent of what is need in this world is satisfied by being present. There is a

strong pull to argue about the past or to imagine a catastrophe in the future when this world is present, but just staying put in spite of the pressure or anxiety is often the key.

- I need to remember I love this person and this person loves me.
- I need to speak as if speaking to an ally and do my best to sound like an ally.
- The way to be most effective in this moment is to find a way to manifest affection, even if I feel under attack.
- Kindness is the most potent force in the Emotional World.
- Sweetness is not a weakness.

If the Emotional World is conflicted in nature at this moment, the vast majority of what is being said is informing me more about my partner's experience of reality than it is a condemnation of me.

1. It is not personal. (No matter how personal it feels.)
2. An empathic voice tone is completely different from a reasonable or commanding voice tone. This world requires an empathic voice.
3. If the person speaking to me is demonstrating emotional pain, that needs to be the focus of my response.
4. Touch in this world is vital.
5. All touch needs to be indicative of love, warmth, support, compassion, and understanding.
6. The highest goal of the Emotional World is connection, not domination by intimidation or control by avoiding.
7. Moments of conflict are remarkable opportunities to share deeply positive and unexpected statements of affirmation and emotional investment.
8. Facts are foreign to the Emotional World. They have no place in this process world. Resist the temptation to use them. (This is really difficult: "How else can I defend myself?")
9. This is a timeless world. It does not work on a schedule. There are no deadlines in the Emotional World. (But it can be interrupted and resumed at a later time. No one dies in this World.)
10. This is a process world where the goal is understanding and being understood, not getting what you want at the expense of the other person.
11. This is a world where you share your life with another person.

12. The basis of gratitude in the Emotional World is that someone else is willing to share his or her life with you.
13. When in doubt, turn toward the other person. Let him or her see your eyes.
14. Constantly look for what John Gottman calls “bids,” which are indications of affection as evidenced by touch, gesture, voice tone, body language, or expression. Return them in kind.
15. Complaining is necessary but must be carried out as an act of confiding, not condemnation or criticism.
16. Unconditional love is far more powerful than conditional love, which is only approval. (Actually, all real love is unconditional—everything else is either approval or recognition).
17. Persevere to be warmly curious. (Remember, “What allowed the cat to thrive in the Emotional World was curiosity.”)
18. When speaking to someone with whom you share the Emotional World, remember, no matter what is coming out of his or her mouth, you are *irreplaceable* to this person.
19. My most effective behaviors are those that indicate I am able to correct, rather than defend, my own behavior.
20. You have no control in this World, but you can be a great influence.
21. Remember this is an invitational world. This means you can invite someone into the vulnerability of this world through the influence of your love.
22. When this world feels unsafe between two people who have true affection for one another, it is important to restore that sense of safety.
23. The most important task is to protect my loved ones from myself, from my Type A behavior always, but especially when the Emotional World is present.
24. When in doubt, use empathy. ****

**** There is a not-so-famous children’s book entitled “Jennie” [36]. In this story, which is set in London at the turn of the nineteenth century, the protagonist is a young boy named Peter Brown. On

numerous occasions he has asked his parents to give him a cat, but for practical reasons they always refused. One day, he is run down by a horse drawn wagon and knocked unconscious. Upon awakening,

THE GREATEST HINDRANCE IN THE EMOTIONAL WORLD

When John Gottman described the physical manifestations of contempt, he used almost exactly the same language and physical markers as Dr. Friedman had used in describing the identifying characteristics of Free-Floating Hostility. In describing contempt as one of the Four Horsemen, Dr. Gottman described it as the “sulfuric acid” in relationships. That is, the other three horsemen were damaging, but contempt was the most damaging of all by quite a lot. He spoke of “Masters of Marriage” as being especially adroit at removing contempt from the atmosphere very soon after its appearance. The image of a smoke alarm is helpful. Just as when a smoke alarm gives off its warning, people take immediate action to rid the atmosphere of smoke’s toxicity. And it is imperative to be able to do the same with contempt, or Free-Floating Hostility.

There is no place in the Emotional World for either of the two aspects of Type A behavior: Time Urgency or Free-Floating Hostility. Time Urgency operates against the individual being present in the here and now. As we have seen, being present is absolutely essential for the satisfactory functioning of the Emotional World. The Time Urgency of the man with Type A behavior causes him to be distracted, wanting for whatever is taking place in the current moment to be finished so he can move on to the next items on his endless agenda. It is not possible to be patient when Time Urgency is in the room.

he finds that he has become a cat. In his disoriented and panicked state, he is almost killed as he runs wildly among the traffic on the street. After a terrifying period of near escapes, he finds himself huddled, cold and alone, in an abandoned warehouse. There he is discovered by a cat named Jennie. She takes him under her care and more importantly teaches him how to be a cat and how to survive in the world at large and in cat society in particular. Turns out there are elaborate social rituals which cats must know and know how to respond

in kind. (The author was clearly an expert on cats). However, there is an overriding rule in cat society which is an appropriate behavior in any social situation: “When in doubt, lick.” Jenny explains to the fledgling cat that if he forgets any of the intricacies of cat etiquette, he can always avoid any sort of faux pas by licking, as it is never a wrong response. So, it is in the Emotional World with empathy. It is never wrong when this World is present to think or act empathically; either toward the other or toward oneself, because empathy invites empathy.

Time Urgency promotes an atmosphere which is interested in solving problems, not understanding the feelings of another person. It fosters a desire for control, for categorization and organization, which is the antithesis to the requirements of the Emotional world. It wants to hurry what needs to be timeless. It wants to distract when full attention is required to be in the room. It causes the other person's needs to feel trivialized. It creates a desire to fix things rather than understand emotion. It operates against the process of integrating new information by interfering with paying attention.

As harmful as Time Urgency can be in the functioning of the Emotional World, it pales in comparison to the corrosive effects of Free-Floating Hostility. At its worst, Time Urgency contributes to a lack of interested attention to the concerns of other people and a trivialization of their needs. But Free-Floating Hostility creates an atmosphere of mild irritation at its least and one of emotional threat or worse at its extreme. The one absolute essential for the warm functioning of the Emotional World is the feeling of safety. The Emotional World can be, will be, and even needs to be, highly uncomfortable at times. But there is a vast difference between unsafe and uncomfortable.

Uncomfortable means one may need to speak or hear an uncomfortable truth, but that is often necessary. Uncomfortable may encompass those periods of uncertainty in relationships when people are in the midst of their own unique suffering. Uncomfortable is present in times of threat from illness or economic uncertainty.

Unsafe means one must use strategies to protect oneself in order not to incur either emotional or physical harm. Unsafe means there are unspoken rules which must be obeyed. Unsafe means that there are many areas of human discourse and subjects which must be avoided. One must adopt certain attitudes and not tell the truth in situations where the truth should be spoken. Unsafe means to live in fear. Admittedly, the fear may not be very great or for one's life. But it is fear none-the-less.

SAFETY IN THE EMOTIONAL WORLD

To understand that one possesses Type A behavior, is to arrive at a troubling conclusion: I have been impaired to some degree in my interpersonal relationships. It has affected my ability as a husband, as a father, as a friend, and as a grown son. This came about from no conscious intention. Just as a smoker most likely has no conscious wish to harm anyone around him, the evidence is conclusive as to the harmfulness of secondhand smoke. To the degree that Type A behavior has insinuated itself into a man's life, it will do unintended harm. After all, people in the surroundings of a three-pack-a-day smoker get exposed to a lot more smoke than someone who lights up twice a day. So, it is with Type A behavior.

About two years into my work with Dr. Friedman, I inquired of my wife if she had seen any change in me or my behavior over that period of time. Without a trace of hesitation, she said, "Yes." I inquired further if she could point out any specifics. Again, in the flicker of an instant, she said, "Yes." Feeling only slightly defensive that this calculation had not caused her at least a few seconds of thoughtful consideration, I ventured another question, "Are there specific ways you see me as different?" Without the blink of an eye, she said, "Yes, you are different in two ways." I looked behind me to see if these answers were written on the wall somewhere, they came so quickly. "OK, what's the first way?" I asked. She responded, "Now I can talk to you." I immediately knew what she meant. By that point in our marriage, we had been chatterboxes for almost twenty years. Her comment wasn't about whether we could discuss the weather or current events. She meant she could bring up a whole host of subjects with me and not feel afraid of my response.

Having survived (no one dies in the Emotional World) hearing the first way I had changed without feeling too dammed, I ventured to ask of the second. She said, "If you get into your old behavior, all I have to do is say a word or give you just the slightest indication that you are doing it. And you quit immediately." "And that," she said, "is wonderful." Mopping imaginary sweat from my brow, I had to admit that she was right on both counts.

Moreover, at another time later removed from the above moment, my very non-critical, non-judgmental, and very loving wife made the comment, "I am so thankful you met Dr. Friedman. I think he saved our marriage." That stopped my breathing for a moment. Had it been that difficult? Had there been facets of my behavior that were so harmful, so outside my awareness, so corrosive, that she had considered not being married to me any longer? She said it without threat or intension of any harm. She said it as matter-of-factly as if stating some agreed upon piece of factual history. She also said it in the context of a marriage that by this time was "saved." She said it in the context of a marriage that had become a much safer place for her.

For many men with Type A behavior, the concept of self-esteem being based on something that does not change with momentary circumstance is very different from how they have conceived life to be. In a similar manner, the idea that the Emotional World is not satisfied by a fair reasoning of the facts is no less radical. He has always sought to be able to fix things and to gain the sort of knowledge which would have made him infallible. Historically, he found refuge and safety in the world of facts and certainty. His seemingly natural default position was one of self-defense if challenged. In the hurriedness and hurly-burly of his daily life, it would not occur to him that these propensities were exactly wrong for operating effectively in his intimate life with friends, spouses, and family. It would also surprise him that these familiar patterns could render the Emotional World somewhat *dangerous* for those close to him. But it does.

Because he has been full of longings which have been outside of his awareness, he has little knowledge of his own sense of vulnerability. Many men with Type A behavior fancy themselves as not being particularly emotional or prone to feeling things at a deep level. Because of this blind spot, he has little appreciation for how powerful a response he has to the Emotional World when it appears in the process of intimate relationships. Presuming himself to be immune to so many feelings, he does not recognize his own longing when those feelings emerge. Since feelings are often vague, not certain, he often feels intense insecurity with this emergence. One of his most habitual responses to uncertainty in any form is to respond with Type A

behavior. In other words, in those moments that most require him to be patient, responsive, empathic, curious, and understanding, he frequently responds with the impatience of Time Urgency or the irritability and blame of Free-Floating Hostility.

Neither the Survival World nor the Practical World are benefitted in any way by the presence of Time Urgency or Free-Floating Hostility. However, while they might be harmed to some degree or made less effective from their presence, both of these worlds can accommodate them and proceed in spite of them. This is not true with the Emotional World. Time Urgency and Hostility not only act as an impediment in this world, but they also stop it in its tracks. The presence of these two toxins, if unrecognized and unmonitored, will force the use of strategies from either the Survival World or the Practical World. Nothing is more important to the safety of the Emotional World than the removal of these two elements. Nothing is more important when the Emotional World is present than for it to feel safe.

This requires a remarkable shift for a man with Type A behavior. His natural inclination is to fix and to control. When he has been in doubt, he has relied on his ability to dominate and direct. He has not had much confidence in or familiarity with his ability to be an influence. But that is *all* we can be in the Emotional World. We cannot control the feelings or responses of others. We cannot direct their lives or transform them into an image or our own creation.

We can know we love them. We can know we are dedicated to them and desire for their happiness and well-being above all else. We can know we are willing to experience discomfort on their behalf so they can feel an emotional safety in the world. To quote Dr. Friedman and Diane Ulmer:

“Giving it up (carping at one’s children) will probably not be easy for you, but it offers a real hope of transforming what may now sometimes seem to (them) to be the nearest thing to a reform school, into a home where both you and your children may find repose after a buffeting day.”

We can know we are willing to learn to substitute curiosity for our hostility and patience for our Time Urgency. This will transform the quality of our presence with the ones we love from being adversarial to one of kindness.

There is no greater issue when the Emotional World is present than safety. The Emotional World thrives in its presence and withers when it is absent. With safety, people can be present to one another in the context of the Emotional World and will be able to endure with confidence the very frequent presence of discomfort.

THE EMOTIONAL WORLD AND PARENTING

When I began my work for Dr. Friedman and the Coronary/Cancer Prevention Project, I was untrained as to how to conduct a Type A group. I had been conducting groups for years using other therapy modalities and indeed had been teaching the skills of group therapy in this country and abroad. But conducting ordinary group therapy did not equip someone with the ability to conduct these groups where modifying behavior was the focus as opposed into introspection and understanding. The most effective way to learn this new procedure was to watch those who had already mastered it and I was assigned to sit in on groups being conducted by Dr. Paul Bracke, Dr. Virginia Price, and Dr. Wes Alles, which I did.⁺⁺⁺

During the first session, I witnessed being conducted by Dr. Price I was struck by the topic of conversation which had to do with parenting. At the time, my two children were quite young, so I was quite conversant with issues of parenting young children. But the discussion in this group was centering on issues the men were having with their grown children and the frustrations they were having with them. First of all, I was struck by the amount of frustration being expressed in the room by these men in their relationships with their sons and daughters who were in their twenties and thirties. What

⁺⁺⁺ Fortunately for me, the instruction to “sit in” on my colleagues’ groups were never quantified, so I found myself “sitting

in” on Dr. Price’s group for over ten years. She was brilliant.

struck me was the degree to which these men were still trying to control their grown children.****

These fathers were complaining about the way their children were behaving, not because they were doing anything illegal or immoral, but because they were not following their paternal advice. They were choosing their own paths in life instead of the ones chosen for them. What was remarkable to me was the amount of resentment (Free-Floating Hostility) that was being expressed because these dads were experiencing a loss of control. During that group, Dr. Price said to them, “Well, it is true we could make some better decisions for our (grown) children than they would make. After all, we are older and more experienced than they are, so we could steer them away from some mistakes and avoid some pitfalls. We could do a better job of living their lives in some cases. It’s true. There is only one problem with this approach. Their lives belong to them, not to us.”

She did not have the phrases, “Emotional World,” and “Practical World” at that time, but she was trying (and succeeding) to tell these men that they had little or no control over their children any longer in the Practical World. Furthermore, she was even instructing them to be careful even if they could still cover some aspect of the Practical World for them, because they might rob their children of being able to make some necessary mistakes. In the years since, I have come to understand how terribly difficult it is for Type A fathers to let go of control and allow their children to have their own lives, even their own mistakes.

Dr. Price once said, “The most common trait of Type A men is their lack of awareness of their importance to their families.” Because this is most certainly true, Type A men do not intuitively feel the vast influence they have with their spouses and children. This failure of perception explains why they are so often over-controlling and results oriented. For one evening’s group,

**** Years ago, I heard someone quoting from a book on family therapy in which there was a transcription that went something like this: “Dad (to son): ‘That’s it. I’ve had it with your behavior, your

rebellious attitude, and your lack of respect. You’re grounded for two weeks!’ (Pause) Son: ‘But dad, I’m thirty years old and I’m married with two kids!’”

Dr. Price referred to the importance of the information on page 237 (in the paperback edition) of *Treating Type A Behavior and Your Heart* [2]. She began to read the following admonitions from the book:

Two hundred years ago, Horace Walpole remarked that after children have reached puberty, they are not susceptible to unasked-for advice. We believe that he was right in this, and that indeed you would be well advised to refuse to give advice to any adolescent or post adolescent child—even if he (or she) asks you for it—until you answer the following questions in the affirmative:

1. Am I qualified to counsel my child on this matter?
2. Can I be absolutely certain, knowing as I do, his (or her) intellectual and emotional capacities, that my advice can be followed?
3. Can I be certain that I will not be upset if my child refuses to heed what I say?

If the answer to any one of these questions is no, go no further. In any case, think twice before delivering your lecture. Mull over what Goethe once wrote: “We can’t form our children on our own concepts; we must take them and love them as God gives them to us.

I found this to be very gratifying. I had been teaching my groups by this time for a number of years and the only page number I had memorized from frequent use was 237. It is a rare Type A group that does not deal with some issue or another having to do with parenting. It is vastly satisfying to see a man with Type A behavior understand that he can have a profound impact on his post adolescent children by living out for them the life he wants them to live (they are always watching), and how powerful it is in their lives to see his striving after a more loving and values-centered life. Life changes profoundly for the man with Type A behavior when he realizes he does not have to provide every advantage, material good, or be an amazing Superman figure;

when he realizes that what he “owes” his children is his emotional availability.^{§§§§}

THE TRANSITION FROM A “CONTROL ECONOMY” TO AN “INFLUENCE ECONOMY”

Because most men with Type A behavior have not had the conception of an Emotional World which is separate and distinctly different from the Practical World, it is no wonder that when the Emotional World has appeared, he has been flummoxed by it. It is also no wonder that he has vigorously employed the techniques, voice tone, manner, and tools of the Practical World or even the more harsh and strident tones of the Survival World. The tools of the Practical World and the Survival world work wonderfully when they are actually present but work woefully when the Emotional World is present. Together the tools of these two worlds being used when the Emotional World is present can be described as having created an “Economy of Control.” “Control” is not a bad word. It is imperative that someone be in control in survival situations, someone who can lead and be in charge. Control is vital in carrying out the duties of the Practical World where schedules have to be kept, deadlines honored, contracts completed, and salaries to be paid. The

^{§§§§} The sad consequence of withholding what we “owe” our children was observed by Montaigne over 300 years ago in his essay, *The Affection of Fathers for their Children* [37]. “The late Maréchal de Monluc, whose son—a truly brave and most promising gentleman—died on the island of Madeira, when talking to me of his sorrow, greatly stressed, among his many regrets, the heartbroken grief that he felt at never having opened his heart to the boy. He had always put on the stern face of paternal gravity and had thus lost the opportunity of really knowing and appreciating his son, also of revealing to him the deep love he bore him, and the deservedly high opinion he had of his virtues. ‘And that poor lad,’ he said, ‘never saw anything of me but a grim and scornful frown and has died in the belief that I could neither love him nor value him

at his proper worth. For whom was I saving the revelation of the singular affection that I felt for him in my soul? Was it not he who should have had all the pleasure and all the obligation? I constrained and tortured myself to keep on this foolish mask, thus losing the delight of his companionship, and of his affection too. For his feelings towards me cannot have been anything but cool, since all he had ever received from me was gruffness, and my bearing towards him was always tyrannical.’ I think his lament was well-founded and justifiable. As experience has only too conclusively taught me, there is no consolation so sweet, on the loss of a friend, as that which comes from our consciousness that we have held nothing back from him but enjoyed a perfect and complete communion.”

Practical World is satisfied by good management of content, just as the Survival World is satisfied by an observable outcome; be it positive or negative.

In the Emotional World the word, "Control" is actually a "dirty word." Using any strategies other than those suited for the Emotional World will be unsatisfying at best and brutally uncaring at worst. In the Practical World it is imperative to fix things, to improve them and complete them. This is not the case in the Emotional World.

As has often been stated in this book and will be stated numerous more times, the greatest error in thinking committed by men with Type A behavior is to vastly underestimate their value to the people who love them just because they exist. Because this thinking error is infused into his very bones, it is understandable how he could underestimate or could not even possess the knowledge of the power of influence in his interpersonal relationships. This is especially true for him in dealing with the people who share the Emotional World with him. He is a creature of "Doing," not "Being." He gets things done. He earns his self-esteem every day through his abilities. He doesn't wake up in the morning with it. It is easy to see how he would approach the Emotional World through the lens of the Practical World; as just one more thing to "do."

When he uses the tools of the "Control Economy" in the Emotional World, he does not seem caring or even understanding. At best, he seems to be thick-headed and clueless. At worst, he feels tyrannical and like a "control freak" and doesn't care how anyone feels. Usually, it is not because he is wishing to be anything but helpful. It is enormously frustrating for him that his good intentions and the use of his best tools are not satisfying the situation. Remember, there is an almost one hundred percent chance that no one ever modeled for him how to perform adequately in the Emotional World. He doesn't know it, but he is making up strategies on the fly (or, more likely, imitating the failed strategies he observed while growing up).

Responding to either his own frustration or that of his partner, he either abandons the scene by withdrawing into himself or storming off; or he

doubles down on what has not been working and tries even harder. In either case, he feels controlling. And he is. It's just that the control is not coming from malice. It is coming from his best attempt. It rarely occurs to him intuitively that he can aid any situation in the Emotional World by staying present and dispensing with *all* the tools of the Practical World or the Survival World. Of course, that means he has to have a different set of tools, a different language, and a different mindset.

He has to adopt a vastly new belief; that influence (in the Emotional World) is not only more powerful than trying to be in control, but also the only thing which can bring about a satisfying outcome. We describe this as the transition from the *Control Economy* to the *Influence Economy*. This task is not done overnight. It is a continental shift. But it is a shift which produces a profound difference. It provides us with a confidence that we know what to do in emotional situations, that we know how to be sufficient, and protects us from frustration. Frustration, or worse, has been the common lot of the Type A man when dealing with the Emotional World.

The following depicts the differences between the Control Economy and the Influence Economy. The Control Economy is listed on the left and on the right are listed the alternative behaviors or attitudes which make the Influence Economy the functional methodology when in the Emotional World. There are no items listed in the left column which are bad, immoral, or evil. Actually, they are all functional when used in the right setting. Many of them are admirable such as a "focus on justice." There are situations (like competition) where an attitude of superiority is appropriate and helpful. It's just that all the items in the left column are toxic when the Emotional World needs addressing. No one would ever look at a severely wounded person and say, "My, my, that must hurt." No, the functional thing to do in that setting is call 911 and apply whatever medical expertise is available in the meantime. That doesn't mean that sympathy in all situations is wrong. It's just dysfunctional when life is on the line. So, it is with using the Control Economy when the situation clearly calls for the Influence Economy.

| THE CONTROL ECONOMY |
|--|
| Goal: To Fix |
| Self soothe by trying to control |
| Strategy: To Debate |
| Possible presence of Free-Floating Hostility |
| Can inspire fear |
| Feels adversarial |
| Impatience not uncommon (TU) |
| Monitor is off |
| Blaming |
| Restricted to Niceness ⁱⁱ |
| Cool, detached, polite |
| Rigid |
| Focused on Justice |
| Withholding |
| Dictatorial |
| Superior, one-up |
| Entitled |
| Destination (results) |
| Arrogant |
| Focus on Content |
| Argumentative |
| Dogmatic |
| Focus on Defense of facts |
| Avoid feeling vulnerable to feel safe |
| Memory: used to store facts |
| Giving advice |
| Intelligence is key |
| Offering Criticism |

| THE INFLUENCE ECONOMY |
|------------------------------------|
| Goal: To Heal |
| Self soothe by feeling love |
| Strategy: To Affirm |
| Complete absence of FFH |
| Inspires trust |
| Promotes partnership |
| Patience is present ⁱ |
| Monitor is present and working |
| Forgiving, consoling |
| Possible to practice kindness |
| Durable warmth, connected |
| Flexible |
| Focused on Mercy |
| Reassuring |
| Invitational ⁱⁱⁱ |
| Protective |
| Grateful ^{iv} |
| Direction (moving in) |
| Self-critical |
| Focus on Process |
| Accepting |
| Curious |
| Focus on empathy |
| Feels safe (good) to be vulnerable |
| Memory: used to remember love |
| Giving consolation |
| Wisdom is key |
| Sharing Admiration |

ⁱ Remember, we have adapted Dr. Price's definition of patience, not Webster's. Hers is, "Patience is the act of enjoying waiting."

ii One of the important distinctions between “nice” and “kind” is that being nice is often quid pro quo. That is, I behave in a certain way so you will respond in a certain way. Niceness expects something in return and the reward from it is in what it inspires by way of response. This reward is immediate and observable. Kindness is its own reward. Being kind almost always elevates one’s feeling of happiness and well-being whether there is an immediate response or any response.

iii When a person is being dictatorial towards someone else, the message is, “Do as I say.” When one is being invitational, he is saying, “Come in.” In this case, the invitation is to “come in” to the presence of my love, warmth, and acceptance which is a good place to be even if we are having an argument or things seem unpleasant at the moment.

iv In the Emotional World, gratefulness is not based on getting all the results a person wants. It is based on the sense of appreciation that the other person (people) is part of one’s life.

Hopefully, the diagram above is persuasive and instructive. The tools of the Practical and Survival Worlds really don’t work when the Emotional World is present. They aren’t the right tools. Mental agreement with the above will not mean it will be easy to switch into the manner of the Influence Economy any more than it would be easy to drive a car after only reading a manual on how to do so.***** Actually, this is more like learning to ride a horse. Expect to get thrown off a few times, maybe a lot of times. Like everything in this book, it takes conscious determination and a willingness to get back on the horse. Men with Type A behavior do not like anything that even smells like failure. It is why they give up so easily when learning a new behavior. This is especially true when learning the skills for the Emotional World, because even when you do it correctly there is no lighted billboard which springs up and

***** I frequently will have an experience with couples where they will have a significant breakthrough during one of our sessions. This is very exciting and gratifying. It often involves learning a new strategy or seeking an old situation through new eyes and different understanding. There is often compassion felt where there had been criticism or worse. I warn them that sometime before

they return to my office, if they have a dispute, they will not use the new material or skills they just learned. They will fall back into their old pattern, at least for a while. That is just the nature of our habit paths. This is not to discourage them, but to protect them from feelings of failure. Changing patterns takes lots of work and needs lots of encouragement.

proclaims, “You did it right!” It takes learning to be confident in the power of Influence.⁺⁺⁺⁺ But once that confidence is felt, it becomes easier and easier to speak the language of Influence and to feel competent in the Emotional World.

THE FIVE JEWELS IN THE CROWN OF THE EMOTIONAL WORLD: AFFECTION, TRUST, REASSURANCE, FORGIVENESS, AND AVAILABILITY

Finally, there are five things which must be present for the Emotional World to function properly and so that it can be rewarding and enriching. These five are: affection, trust, reassurance, forgiveness, and availability. Imagine the impact Free-Floating Hostility has on the first four of these and how Time Urgency makes availability impossible. You can’t be available to someone in the present moment if you are trying to catch up with your brain which is off in the future. This is why we emphasize eliminating Type A behavior, not just limiting, or controlling it. It has no functional place in our lives, but this is doubly so in the Emotional World where it not only interferes or makes us less efficient, it can do damage and cause needless pain.

“Why can’t two people with Ph.Ds. (in science) talk about these things?” “Because” I replied, “your Ph.Ds. gave you valuable education in the Practical World. In the Emotional World, you are both in grade school.”

This is a good list. It is helpful to be able to look at a dialogue or interaction which was not satisfying. Which of these items was missing? The full functioning of the Emotional World requires that all five be present or available to retrieve. For the Type A man hobbled by his need to control and his short temper, it is difficult for him to see how these softer aspects can be present in the midst of conflict. But think about it. When are they more

⁺⁺⁺⁺ I am always reassuring the men I work with that I am always teaching to power. I want them to feel more empowered than before. It’s just that power in the

Emotional World is expressed in such a different way. It has nothing to do with domination, control, or command. It has everything to do with tenderness.

necessary than in times of conflict? Being in conflict, needing to expend energy to solve some knotty problem, or trying to reconnect while feeling estranged; those are hard situations. They are like water. Water is good, but it is absolutely necessary when there is a fire. Saying the water will be here in an hour is not really helpful.

One of the most fabulous gifts that come from freeing ourselves of our Type A behavior is the ability to exercise these five gifts in times of emotional need. This is beyond good. The ability to use these when it would have been normal for Type A behavior to have sprung out of us spontaneously, conveys upon us a feeling of competence and confidence that we have not had before. It is the confidence which comes from being able to maintain our self-esteem and sense of security by exercising these principles, rather than by topping someone else by “winning” an argument. This is a healing model as opposed to a fixing model.

Lest you think that this model is too idealistic, too pie-in-the sky, it is important to remember that we are never seeking perfection in this work.**** Seeking perfection in one impossible form or another has been the bane of existence for most men with Type A behavior. This is a simple, if difficult to achieve, recipe. These are the necessary elements for thriving in the Emotional World. They are the basis for its fundamental language. There is no human on earth who has a perfect score in the Emotional World all the time. Years ago, one of my group participants asked me this question about the difficulties he was having in his marriage, “Why can’t two people with Ph.Ds. (in science) talk about these things?” “Because” I replied, “your Ph.Ds. gave you valuable education in the Practical World. In the Emotional World, you are both in grade school.” We both laughed as he nodded his head.

**** Years ago, I was sitting in Dr. Friedman’s office with him. I had just shared with him a number of stickers I had created for use in my Type A groups. They were admonitions and aphorisms that participants could put where they would see them as reminders. Reading thru the pages of stickers, Dr. Friedman

commented, “I don’t much like them. They seem a little preachy.” He paused and looked away as was his habit when being contemplative. Then he said, “But then, you used to be a preacher.” I think of his comment when writing sections like the above.

Affection: John Gottman noted that the couples he referred to as “Masters of Marriage” had a number of defining characteristics. One of those had to do with abiding warmth in their relationships even when there was conflict. These couples were warm with each other even when irritated or angry with their partner. That is important. The *fuel* of the Emotional World is affection because it is warm, and it is tender. One can feel angry with someone and still communicate love. When the Emotional World is present, the “leading edge” coming from at least one person needs to be warmth. If you are having an attack of AIAI, your voice tone, body language, facial expression, and choice of verbs and adjectives makes it very difficult for the person being spoken to feel anything but contempt. Men will ask plaintively, “Does it mean I am supposed to be nice all the time?” Of course, this is not the answer. “Nice” is thin soup. “Does it mean I can never be angry?” It does not mean that. It does mean I have a way to stay anchored in my kindness even when angry; the glue being the affection I know exists in me for this other person. It means that even when I am upset, I am still able to remember that I love the other person and the other person loves me. The Emotional World is a place of deep anchors which can’t be moved in a storm, no matter how stormy the surface.

Trust: Because there were insufficient people to cling to in the Emotional World when he was growing up, the man with Type A behavior learned to depend on himself to make the world safe. This is why he uses the Economy of Control when it would be much more advantageous for him to slip into the Economy of Influence, where he can influence and be influenced. If affection is the fuel of the Emotional World, Trust is the *oxygen*. The Emotional World thrives when there is a feeling of safety. Without safety the Emotional World becomes a frightening landscape where open vulnerability cannot be experienced and enjoyed. The trust in this situation is not that the other person will be perfect or never hurt me. There may even be betrayal, large or small. The trust that is necessary is based on the other person’s character and the values he or she holds. It is the trust that comes from the knowledge that the other person is willing to endure pain on your behalf in order to make the relationship safer. It is the knowledge that the other person seeks to grow and has the capacity to be self-critical. It is the knowledge that the other person accepts responsibility and is open to being influenced. Of course, the

other person has to know the same about you. Becoming a person of trust is a work of a lifetime.

Reassurance: A fellow once famously said to his wife of fifteen years who felt she was not getting enough verbal affection, “But I told you on our wedding day that I love you. Nothing has changed!” The great *treasure* in the Emotional World is Reassurance. Lots of people intuit (incorrectly) that withholding affection, warmth, and emotional reassurance gives them a more powerful position in the Emotional World. It becomes like bargaining. I’ll give you some reassurance, only if you go first, and I may slap down your attempt so be careful. Gottman described concept of giving and receiving bids, where one person embeds some positive communication by use of voice tone, manner, physical gesture, or straight-forward affection. This is called giving a “bid.” In functional relationships, the antennae are tuned to look for these bids and there is a rapid and warm response. This is “returning the bid.” In defensive relationships, the radar is looking for incoming missiles and other sources of harm and misses completely most positive transactions that are offered. Remember the second “A” of ASAS^{§§§§§} is “accepting affection.” Few things are as full of affection as an indicated or stated message of reassurance. Affection based couples have no difficulty after a disagreement or hard negotiation saying something like, “So, you still love me, right?” The near guarantee is that the answer will be, “Yes, of course I do,” not “What a stupid thing to ask.” Reassurance is vital to our health, mental and physical, and keeps our spines from shriveling up.

Forgiveness:^{*****} The importance of forgiveness in our lives is discussed in detail in Chapter Fifteen. In a relationship where there is no forgiveness, that

^{§§§§§} ASAS: Acceptance (of the trivial errors of self and others), Self-esteem (based on something that is constant, not temperamental), Accepting Affection (learning to be a receiver), and Serenity (the ability to soothe oneself.)

^{*****} Many years ago, the Rev. Charles Scanlon gave an excellent sermon at Menlo Park Presbyterian Church. He entitled it, “Home Improvements” after

the then popular TV sitcom. In that sermon he outlined a strategy for “improving” the home regarding the parents’ relationship to their children. This involved continually saying (the last two mostly to oneself) five statements when their thoughts were directed toward their kids. These were: (1) I love you, (2) I’m proud of you, (3) I believe in you, (4) I forgive you, and (5) I pray for you. A surprisingly large majority of our

relationship dies a little each day. Forgiveness is what *heals* a relationship by restoring life. Holding on to old injuries may be a great defensive strategy, but it means accumulating and holding on to poison. There is an old joke: “What is Irish Alzheimer’s?” “That’s where you forget everything but the grudges!” There is such a grave misunderstanding about forgiveness in the mind of the average man with Type A behavior. He believes to forgive someone is the equivalent of saying, “It is okay that you hurt me or someone I love. I don’t care.” No, the power of forgiveness exists because what the other person did or said did hurt! And because it really did hurt it did cause an injury. There must be a way to heal hurts. Retribution just doesn’t do the job of healing. Forgiveness does. It can also recognize that the pain inflicted on me is actually the pain being felt by the other person. When it is seen in this way, many things that were once “unforgiveable” now become a source of information about the interior life of the other person.⁺⁺⁺⁺⁺ “How dare you!” can become, “It sounds like you are having a really hard time.” Forgiveness is the art of being able to let go of things that would otherwise stick to us and cause us to be miserable; and to inflict misery. A refusal to be forgiving is to admit that one has an intimate and binding relationship with misery. Men with Type A behavior are all too good at remembering a slight from twenty years ago while missing the warmth of a bid that was just offered a minute ago.

Availability: Being available, that is being able to stay present, is what gives *safety* to the Emotional World. Safety is elemental. In order for the Emotional

participants had never heard either parent actually say the words, “I love you” out loud. Nor could many of them remember anyone expressing pride in them, unless it had been for an outstanding achievement or winning a competition. None could recall any parental figure saying, “I believe in you.” That was totally foreign.

In talking about forgiveness, I would encourage them to not only learn forgiveness, but also to practice what I called “pre-forgiveness,” where you forgive your teenager even before he puts a dent in the car, or other predictable events by people in your life. Of course,

the phrase, “I pray for you” was a bit radioactive for some of our participants and we substituted, “I think warmly of you,” or “I carry you in my heart at all times.” You get the idea. This creates a lens thru which to see someone. Looking thru such a lens gives a great deal of protection from attacks of AIAI.

⁺⁺⁺⁺⁺ Henry Wadsworth Longfellow once observed, “If you could know the secret sufferings of your

greatest enemy, it would be enough to allay your feelings of hostility someday.”

World to function at all the participants must be present. There is no other way. A person can avoid being present in the Emotional World by either attacking the other person or avoiding the other person. It is intuitively easier to understand why an attacking style would create an unsafe atmosphere. Most Type A men are much more prone to avoid.

than to attack.##### So how does avoiding create an atmosphere that is unsafe? It threatens the other person with abandonment at an emotional level. When the Emotional World is present, so is vulnerability, whether it is welcome or not. The Emotional World is a vulnerable experience. Attacking, avoiding, and all Type A behavior is an attempt to not feel vulnerable. This may operate splendidly as a defense, but not as a strategy which allows and enhances intimacy. The key to staying available is to possess that most vital skill in the Emotional World: the ability to be comfortable with being uncomfortable. The Emotional World is where we find richness in life. It is where we can give and receive. It is where our needs can be met, and we can meet the needs of other people. It is the realm in which we can know we are not just important to someone, but we are truly irreplaceable and can provide for that person what no one else on earth can. It can also be a highly uncomfortable journey getting to those "riches." By being "comfortable," it means I have learned how to soothe myself when the waters are choppy. I don't have to dominate, and I don't have to run. I can stay put. I become a living guarantee to the people I love that I will not abandon them when they need me most. I will not forget how important I am to them and them to me. I will remember that my presence in their lives is the most essential gift I can give them. This commitment to availability creates the safety which is vital to the Emotional World and healing to those we love.

If a Type A man uses the strategy of attack disproportionately to avoiding, the relationship will feel abusive in nature. That may not be technically correct, but this is because of the mixture of male energy (testosterone) with this style which can create an atmosphere of intimidation, even if there is not actual physical abuse or overt aggression. In general, this is not the

case with women, who often will revert to attacking when the EW is present. This often represents on their part an attempt to break through the man's non-communication, rather than represent a desire to control the situation through intimidation. Of course, it is better for neither men nor women to resort to attacking when the EW is present.

A summary of the jewels: These five things, Affection, Trust, Reassurance, Forgiveness and Availability make the Emotional World *a possibility* by providing it with *fuel, oxygen, treasure, healing, and safety*. Type A behavior creates its own castle of safety with its impregnable walls of anger by using Free-Floating Hostility. It means I can always use the escape hatch of my hurry toward the future which allows me to escape the present moment. But Type A behavior, at its least destructive, does not promote the Five Jewels and, at worst, actively destroys any opportunity for them to be present.

The good news is that the more our Type A behavior diminishes through conscious choice and the use of the Monitor, the more the possibility exists for the involvement of the Five Jewels. This is why the word “transformation” is in the title of this book. This is a transformation of the first order.

MAKING AMENDS

Somehow there are a lot of “threes” in modifying Type A behavior. There are the three steps in the process of saying “no”, there are the three questions to ask ourselves when we are upset to put things back into perspective, there are three guidelines about when to speak, there are three questions to ask ourselves before giving advice to our post-adolescent children, and there is a three-step process for making amends.

Learning to make amends for a person changing his Type A behavior is very important. Just as being forgiving is one of the Five Jewels which make the Emotional World possible, so is asking for forgiveness when someone has been hurt. There are few things more uncomfortable in life than owning up to harming someone else. Men with Type A behavior are wired to defend themselves by listing their grievances received from others, not listing the injuries committed by themselves. Whoever said, “A good offence is a great defense” was describing the mind of a Type A man.

It’s not that a man with Type A behavior will never apologize. He does. But he has to be convinced that such an apology should be forthcoming. It is often begrudging, “Well, I’m sorry, but you know you.....” He does not understand how completely unsatisfying this type of apology is for another person. His

apologies often have a “but” in them that actually tends to be more exonerating than insightful, self-critical, or empathic. His usual way of apologizing almost never validates the amount of hurt felt by the other person. This destroys the healing potential of sincere apology and fails to restore a sense of safety. It creates a sense of, “OK, I’m sorry for what I did, but I’ll probably do the same thing again if you provoke me.” In this way, an apology is more threat than balm.

Here is the formula for making an amends:

1. I blew it.
2. I am sorry (no reasons or excuses).
3. I hope you can forgive me.

It is imperative to implement all three elements listed here. Lots of apologies, even heart-felt apologies, fail to soothe the other person or offer an invitation for healing. “What’s the matter? I said I was sorry!” If any of the three is missing, then the amends effort is incomplete.

The first statement, “I blew it” might be the hardest for a man with Type A behavior to utter. He is so dedicated to his version of the truth and the veracity of his facts that it is hard for him to take ownership for an injury he may have inflicted on someone else. This is so divorced from his style of debate which infers that the blame must be shared, and the only real question is how much belongs to each person. This statement is recognition of the destructive power of his Type A behavior and his growing awareness of its harmfulness even he had not meant consciously to be harmful. This is saying, “I am 100% responsible for my behavior and if my behavior harmed you, then I blew it; period.”

In the second step, the exact wording is not so important. “I’m sorry. I apologize. I had no right to say that. I think I hurt your feelings.” These are all acceptable phrases. The important instruction in this step is to give up the word, “but,” as in “I’m sorry, but.... I had a good reason.” The admonition to offer no excuses or reasons allows the apology to stand alone and be a good witness that some offense was committed, for which the perpetrator is truly

sorry. It means that my focus is on the pain that you might be feeling rather than on my desire to exonerate myself.

The wording of the third element is important to be conveyed in its exact state. The expression is not- “Are we okay now? Do you feel better? Are we still friends?” or “So, do you forgive me?” Here again, these statements make me more interested in a positive outcome for me, as opposed to offering a sincere wish that you will be relieved of any of the pain that I have inflicted on you. If that takes you some time to recover, that is understandable and permissible. I am more interested in your healing and recovery than feeling myself let off the hook.

Making amends is an important skill for men with Type A behavior to learn. It is incorporated under a larger heading that John Gottman refers to as a “Repair Process,” which is essential to all functional relationships. Being able to offer an amends means many things. One of the most important messages which come from a sincere attempt at an amends is that I want you to feel safe and loved in this relationship. And I am determined to, in all my power, protect you from myself.^{§§§§§§} Being able to offer a heart-felt amends is the *glue* which attaches the Jewels, one to another.

^{§§§§§§} In the movie, *Monsoon Wedding* there is a very moving scene. It has come to the awareness of the father of the bride that a rich uncle and family benefactor sexually abused his late brother’s daughter when she was a child. He had raised this girl as his own daughter after his brother’s death. In a highly charged scene, he informs the uncle that he must leave the wedding celebrations on the day before the wedding. The uncle is incredulous. This is entirely out of keeping with the

paternal tradition of India. He tries to minimize what he did, he denies it, and he threatens the father in his tone and manner. The father remains steadfast in his demand and says, “You do not understand. These are my children. I will do anything in my power to protect them, *even from myself.*” Abashed, the uncle leaves. The words, “Even from myself” indicates his understanding of what level of safety is needed in the Emotional World.

Dr. Friedman and Dianne Ulmer listed the following freedoms which one can attain through the elimination of Type A behavior. It is included here because this entire chapter has really been about freedom number two, "The freedom to give and receive love." Actually, the entire book is pretty much about that. They wrote:

"...let us once again remind you that what we are offering here is nothing less than a chance at liberation from a behavior pattern that is putting your very life at risk.....Acquire them all (these freedoms), and we are virtually certain that you will be safe from a fatal heart attack until the age of 70, and possibly far beyond."

1. The freedom to overcome your insecurity and regain your self-esteem.
2. The freedom to give and receive love.
3. The freedom to mature.
4. The freedom to restore and enrich your personality.
5. The freedom to overcome and replace old hurtful habits with new life-enhancing ones.
6. The freedom to take pleasure in the experiences of your friends and family members.
7. The freedom to recall your past life frequently and with satisfaction.
8. The freedom to listen.
9. The freedom to play.
10. The freedom to enjoy tranquility.

CHAPTER THIRTEEN

PEOPLE, PETS, AND PLANTS

(INVESTING IN THE LIVING)

“We have already spoken of the spiritual strength to be gained from actively maintained friendships. Their number need not be great. In fact, a single true friend outweighs a hundred mere acquaintances in terms of spiritual value. Just as with members of your family, let your friends recognize that you have a very real need for their affection and care.”

Meyer Friedman and Diane Ulmer

In very many ways, human relationships are mysterious and unfathomable to a man with Type A behavior. This is not so surprising in light of his lack of knowledge concerning the Emotional World. He is also largely unaware of his drive to control all elements of his environment, especially the people. Remember, even though his Type A behavior may be manifestly obvious to those he is proximate to on a daily basis, it is not obvious to him. As glaring as it is, he is frequently completely unaware of the intensity of his Time Urgency. He often has no sense that the aggressiveness he may be conscious of in his work environment, and perhaps is even proud of, also makes its appearance at home and in social settings.

He has little appreciation for the power of his impatience or of his growls and snarls as he reads the newspaper or watches the evening news. Members of his family may hold their collective breath when out to dinner in a restaurant or going to the theater. They fear he might have to endure what to him is a prolonged wait for the table or getting through traffic on the way to the show. He has little or no concept of the crushing weight this inflicts on the mood and tone of the family. He is not the least bit aware that when his Free-Floating Hostility appears, the atmosphere of affection vanishes from the home.

In fact, rather than feeling like a powerful and persuasive force in his home and intimate relationships, he often feels powerless and fears he is insignificant. This is very much at odds with his public persona where he is often seen as awesome and indomitable. But the devil of expectation plays havoc with him in this arena also. Because no one spent the time necessary with him in his youth to normalize life for him, he created unrealistic expectations for himself. It should not be surprising that the force of unrealistic expectation would exert itself in his home and personal life as well as in his occupational striving. No matter how hard he works, he cannot bring to fruition the image he has created in his mind of what his spouse and children should be like. Because of this misperception, he spends an inordinate amount of time in his personal relationships feeling frustrated. This frustration can be felt by those around him. He believes his frustration stems from a lack of cooperation in meeting his needs and desires. Little does he realize that it is created by his own impossible expectations of himself and of his loved ones.

Not only is he lacking tools and understanding of the Emotional World, but he is also in possession of two significant thinking errors. The first of these is that he really believes that much of reality truly can be under his control if he just exerts himself with enough dedication. It was Charlie Brown who said, "If you are sincere enough, you can't lose." Unfortunately, this is exactly what he has believed, if maybe not in those exact words. This falsehood must be replaced by a potent new piece of knowledge which we continuously teach in our classes: "You are not in control of what comes in (what reality presents to you). You do have a lot of control over how you respond to what comes in." We teach this continuously because it is very difficult for these men to surrender their old belief. As soon as they have mastered this new belief in one area of their lives, they are challenged in another area. Nowhere have they practiced the false belief more ardently and insistently than in their closest relationships. This is all part of the larger process of learning the skill of acceptance in life. If they are supposed to make their fantasies come true, then acceptance is an admission of defeat and a sign of failure. Of course, acceptance is neither of those. It is the necessary skill to live contentedly within the framework of reality.

“You are not in control of what comes in (what reality presents to you). You do have a lot of control over how you respond to what comes in.”

The second error in thinking is the error most commonly shared by all men with Type A behavior. They vastly underestimate their value to their loved ones just because they exist. It is so difficult for these men to understand that they are in the possession of unconditional love from members of their households and from friends. It is their unconditional love that is yearned for more than any material accomplishment. Their quest for the acquisition of more and more numbers in less and less time has led them to measure things in a very calculated way. And since there is no calculus for affection, they have a very difficult time sensing its presence.

It is not uncommon for a man with Type A behavior to think of himself in starkly materialistic terms. If he pauses to consider his inevitable death, he will comfort himself with thoughts concerning the size of his life insurance, the fact his house is paid for, or that there is an adequate amount of money in his retirement account. It would be a peculiar Type A man who could accurately envision the sort of emotional devastation his loved ones would experience on hearing of his death. It would not naturally occur to him that people might one day visit his grave and weep from longing for him. And his death would be doubly tragic if his life were cut short because of his negligence in adequately caring for himself because he had not lived his life within the boundaries of his capacities.

His numbers would not matter to them or bring them emotional relief. As has been mentioned, it is not unusual for some widows of men with Type A behavior to experience a kind of relief upon the passing of their husbands. But this should not be confused with gladness. With him actually gone, some widows find themselves in possession of wonderful memories of the younger version of their Type A crippled husbands and no one to share those memories with. Listen closely to the memorial service of a friend or family member who was afflicted with Type A behavior. What often emerges is an image of this person separate from their Type A behavior. If their Type A

behavior is mentioned, it is by someone close enough and brave enough to describe some of the hurtful aspects of the late person as well as their well-earned personal and professional accolades.

My wife and I attended the memorial service of a man who had been a dear friend to us in the earlier stages of our nearly forty-year marriage. Following Mass, we had a luncheon in the church hall. Various friends and colleagues spoke followed by his four handsome and successful children. They had divided up the aspects of their father to talk about and each did it with composure, grace, and eloquence. They described the terrific person we had known. When the time came for the youngest son, in his thirties, to speak, he said, "You know we weren't the Partridge family. My dad was a great guy and a truly good man. But I have to say a few other things about him. I could never cut the lawn to his specifications. I was never able to pull the dandelions in the lawn to his satisfaction. I played ping pong with my dad all my life and I never once won a single game, even when I was a little boy and just learning. He had to win, period. He always criticized how I cleaned the dishes. They were never done well enough or perfectly enough."

He said all of these things without any rancor or anger. These were just some of the facts of his growing up as well as all of the likeable and loveable aspects of his dad. He didn't know why the hammer had fallen on him so much harder than his other siblings. But he was recipient of his dad's unrelenting expectations of him. He had struggled with alcoholism for many years. At the time of the memorial, he was ten years sober and a very mature young man. Did his dad's unrelenting criticism have a connection to his developing alcoholism? That is impossible to say. It can be said with assurance that the unremitting criticism left a scar.

Men with Type A behavior don't understand that their behavior is a response to their own trauma. Not having this awareness, they are almost blind to its impact on those close to them. And they have spent years creating marvelous and intricate rationalizations for their behavior. It is very tough and often unrewarding to confront them on the impact of their behavior. They almost never apologize. And if they do, it is because they have been proved wrong in some concrete way. These apologies are often couched in the same

rationalizations and so turn out to be a defense of their behavior in general. Frequently, there is the air of a defeated commander when one of these apologies is wrested from them. It does not occur to them to apologize because they have been reviewing their recent behavior in their own reflections and have discovered something in it that was possibly hurtful to someone else. It is difficult to review your life when you are hurtling toward the future with all possible energy and concentration.

While vacationing recently at the beach, my wife and I came walking down the external steps of the building containing our rental condominium. As we descended, we saw a man standing outside his unit eating his breakfast. At that moment, his distraught wife came out and told him he had upset his grandchildren and said to him, "You need to go back in there and apologize." He said determinedly, "No I don't and I'm not going to." We continued on to the beach and further conversation was lost to our ears. I have no idea of what the scene was in that condo. I only knew she was right. I saw the set of his jaw. Dr. Friedman used to admonish the members of his groups, "If your spouse or children comment on your Type A behavior, don't argue. They are almost sure to be correct." It is safe to say she was correct.

The grandfather in the above scene was undoubtedly beloved by his grandchildren and most likely by his son or daughter in the condo. His wife was most certainly still engaged with him, but there was a familiar sinking feeling to this scene. Most probably this was not the first time she had tried to act as a go-between in his broken family relations. If asked, he would have defended his behavior and would have recited one of his familiar and worn rationalizations for why he behaved as he did. He would have secured himself in the facts as he saw them, but he would not have had access to the thought, "Perhaps I was wrong." This is what his wife was trying to tell him, imploring actually, and he would have none of it. Had he come to the conclusion that he had erred in the intensity or severity of his reaction he had no tools for how to make an amends. So, his only recourse was to be right, and he was going to stick with it. *He actually had no place else to go. No other option.* He was not in possession of the option which would have said, "Oh, I think this is a good opportunity to respond to this situation like a Type B would respond to it. This

is an opportunity to see a situation the way someone else sees it.” That is the real curse of being bounded by Type A behavior.

THE THINGS WORTH BEING VERSUS THE THINGS WORTH HAVING

Because relationships are frustrating for him and because he has lacked crucial tools for resolving issues in the Emotional World, the typical man with Type A behavior throws more and more of his energy into his work and other Practical World pursuits. I have never had a conversation with a man with Type A behavior who reported having a memory of actively deciding to put more energy into acquisitive pursuits at the expense of human relationships. But it is what they do. Drs. Friedman and Rosenman wrote:

“Perhaps no change in your life has taken place so insidiously as the gradual ascendancy of your struggle to achieve the things worth having over your attempts to attain the things worth being.” A bit further in the text they wrote, “(This) measure should thus consist of a daily reminder to yourself that no matter how many things you acquired, if they have not improved your own spirit of mind, you have only become a more prestigious ‘caretaker’ of the creative works of others. Now it is time for you to concentrate on making your own character one of worth” [1].

There are an awful lot of things worth having, but it does not occur to the Type A man to ask himself if the acquisition he is considering will be beneficial for him in a spiritual way. It also does not occur to him to consider if the acquisition or the pursuit of such will harm or interfere with his pursuit of the things worth *being*. In particular, he does not ask himself if this new thing, be it a material purchase or the attaining of greater responsibility in his workplace, will harm the relationships he holds most dear. If this consideration does cross his mind, it is very easy for him to respond with some form of, “Of course it will help with my relationships. After all I’m doing it for them so we can have a bigger house or go on better vacations.” He rarely considers that the time commitment might take him away from family and friends. But he often sees being a father, a sibling, a spouse, a son, or a friend

as being more a matter of production than one of being. He's much more comfortable thinking about *doing* these roles than *being* them.

RECONNECTING WITH THE THINGS WORTH BEING

Dr. Friedman would talk about the three "P's" and how vital they are to the well-being of a Type A man. The three "P's," as the heading of this chapter indicates are: *People, Pets, and Plants*. This encompasses all living things and if we are to have a rich life, we must invest in what is living. Again, I have seen very few men with Type A behavior, if any, of my acquaintances who ever consciously decided to ditch human relationships in favor of boring routines or advancement. Their lack of attention to vital relationships or activities which would be soul enhancing happened over time. They began to blend their worlds so that at some point they believed they were helping their families by their prolonged absences. Anything that advanced their aims in the Practical World was interpreted as being beneficial to their personalities, their spiritual lives, and ultimately their love lives. There was always the caveat that although he is too busy to attend to interpersonal relationships today, he will return faithfully to them when his life settles down. This is a remarkable deception. One's life does not ever approach a balanced peacefulness while taking on more and more.

Besides, peacefulness for the man with Type A behavior is an imagined time in the future when everything is done and everything around about him is peaceful. He dreams of a never-to-be external world. It doesn't occur to him that the peacefulness needs to be within him. Dr. Friedman frequently would say, "The successful life is an unfinished life." This is a vital truth for the man who is consumed with getting everything done in order to relax and be emotionally available. It is imperative to know what is truly important and to tend to those things in the present. The imagined future never arrives.

At the top of the list of those things that suffer from the abrasiveness of Type A behavior are human relationships. Dr. Friedman and Diane Ulmer wrote:

"The hostility, of course, makes it difficult for its possessor either to attract or to accept *pure affection* (italics added). (This) is because of

the essential incompatibility of hostility and love that so many Type A's find it very difficult to receive or give love gracefully. Yes, the Type A can give loyalty, he can bring humor, he can feel concern, but he too often shies away from the *verbal* expression of love...." [2].

It is difficult to talk about any effective recovery from a man's Type A behavior without an informed and concerted effort consciously directed at the state of his intimate relationships. These relationships have not suffered through any intentional desire on his part. He has not recognized the gradual dissolving of his emotional ties to the people he loves most. He has not been cognizant of the mixed messages he has been giving to these loved ones. In his mind, he is most attentive and well intentioned. But his intentions are part of his problem. Because his intentions are almost always positive and even noble, he does not conceive that his behavior is often diametrically opposed to these good intentions. He doesn't intend to abandon his family emotionally, he just does. He intends for his loved ones to be happy; he just has a very difficult time seeing how his behavior often makes it impossible for that to take place.

Because he identifies so closely with his intentions, this is another area where it is difficult to confront a man with Type A behavior about the impact of his behavior. Even when he is at his most irritable due to exhaustion and driving himself, he can only feel defensive if someone comments on the state of his mood and how it influences the environment. Isn't he in this state because he is trying to accomplish so many great things? Don't they have any appreciation at all for the sacrifices he makes? Is this the thanks he gets for all his bone-weary hard work? And on it goes. Perhaps he never heard the unattributed quote, "The love which expresses itself only in actions, but not words, is not worth very much."

REDIRECTING TOWARD RELATIONSHIPS OF LOVE AND AFFECTION

There is something in the nature of Type A behavior that is disabling in terms of energy expenditure. Because the drive is so great to do more and more things in less and less time it destroys a sense of discrimination between what is important and what is trivial. The man with Type A behavior in his affliction confuses busyness with fruitfulness. Quantity often trumps quality. There is

an old saying, "There is no virtue in doing well that which you should not be doing at all." Having lost or never having had a sense of prioritization, he puts full energy into all sorts of activities and people without regard to their centrality to his life. It is another iteration of his absorption with numbers. Men with Type A behavior will often comment on how many "friends" they have, while not understanding that they are referring only to acquaintances. Meanwhile, as they are attending to all these "friends," their families and true friends are being starved for time.

This is because he has not taken the time to sit down in a disciplined manner and designate the truly important people in his life. If he were to do so, he would begin to apportion his time to be more in keeping with his values. He would be able to see that he was giving a disproportionate amount of himself to causes and people for whom he actually has little feeling. He would also see that many of his relationships are based not so much on affection as on simple proximity or their usefulness to him in his Practical World pursuits. He has lacked the tools and knowledge necessary to help him in the process of discrimination between acquaintances and friends.

But, if he is to change his life in a substantial way, it must happen in the realm of human relationships. It is only in those relationships that he grows and learn. It is only by being in relationships that allow him to be vulnerable that he can find the help to shed his Type A behavior and replace it with behaviors that are much more life enhancing and, coincidentally, much more reflective of who he truly is. Being busy and in too much of hurry to stop have been great protections for him from vulnerability, but he has to turn toward the very thing he has worked so hard to avoid. He must admit his need for the affection rather than the admiration of others. He must recognize how *vitaly important* he is to certain people. He must give up his dream (stated or not) of being invulnerable. He must commit himself to the things worth *being* rather than that worth *having*. He must put the living, People, Pets, and Plants, at the center of his world and not the periphery. And of these three, People must be first.

TURNING TOWARD PEOPLE

There are four kinds of people in our lives: those we love, those we like, those toward whom we are neutral, and those we dislike. It is vital to be conscious of which category each person in your life falls. Obviously, the vast majority of people in the world belong in the neutral column. It can't be any other way. Even the most outrageously extrovert person only comes into contact with a mere speck of all the people who exist. Except for our families, everyone we know came from this group to begin with. This is the waitress, the taxi driver, the new kid down the street, strangers walking past us on a busy sidewalk, or the person seated next to us on an airplane. From this vast population of undifferentiated souls, will come our friends, our chosen loved ones, and people we find to be unlikeable. Dr. Friedman and Diane Ulmer wrote, "You will encounter very few persons with whom you will wish to become intimate. Meanwhile, you will continue to meet, as you have in the past, scores of people who do not interest you, and dozens whom you intensely dislike and who immediately induce irritation and aggravation in you."

Men with Type A behavior have an interesting relationship with the people they dislike and a paradoxical one with great numbers of people who fall into the neutral category. Remember, at the heart of Type A behavior is an injury to self-esteem and a lack of internal security. The lack of internal security leads him to have a mistrust of his own judgments and intuitions. It is not enough for him to sense that he does not care for someone. Because he questions his own worth, he has been trying to restore it through the good offices of comparison, competition, and control. If he dislikes someone, it must mean there is something wrong with that person. This person needs to be proven inferior to him so his disliking him will contribute to feeling superior to him.

Men with Type A behavior are in the terrible bind of needing to feel superior toward others just so they can feel equal to them; otherwise, they are inferior. They engage themselves actively with people while at the same time their intuition may be screaming at them to stay away. But "real men" don't walk away from a fight. The "fight" can take many forms. It can be about politics, race, religion, gender, or a project at work. But this fight is not about the

content of what is being discussed. It is about denigration. It is thru denigrating another human being by proving some form of superiority that the man with Type A behavior reassures himself that his dislike is justified, that the other person is truly dislikeable. It also offers him added reassurance when he relates his version of events and can discern contempt toward or an aversion from the person being described.

Those sharing a home life with a man with Type A behavior can attest to having to listen to bombastic monologues as he recounts the evils done to him by the enemies of his day. If his loved ones encourage him to change the subject, to move on, he may direct his venom toward them. There is an old saying in Alcoholics Anonymous, "Alcoholics don't have friends; they take hostages." Sometimes those around a Type A man feel taken hostage when he turns to the list of his favorite antipathies. He doesn't notice that the time spent in this rant is time he could be spending being devoted to his family and tending to their happiness or his own happiness. As Emerson famously said, "A minute spent in anger is a minute lost to happiness." Well, whole evenings, entire vacations, are sometimes lost. Men with Type A behavior are wholly unaware that when they are ranting, they are not engaged in a productive conversation, but are actually sacrificing precious time which could be devoted to their own spiritual growth.

In this way, men with Type A behavior actually bind a great deal of their energy to people or causes they dislike vehemently. In a similar manner, they will devote a disproportionate amount of their energy to the people who are on the periphery of their lives; that is the people in the neutral world. Often consciously, a man with Type A behavior will dedicate a disproportionate level of energy, effort, and focus on a task where the greatest outcome will be some form of recognition or approval from someone far removed from his Emotional World. His reward might be numbers; perhaps lots of numbers. But numbers never appease the longing for affection. His quest for numbers out in the world deprives his loved ones of his greatest gift, which is his emotional presence and availability.

I was mildly shocked many years ago when a colleague of mine who knew a great deal of my history said, "You know John, your father had everything you

needed as a father. He just didn't know it. He didn't know that it didn't matter what in particular he did in the world. You didn't need for him to be any sort of a superstar. You just needed for him to be emotionally available." I remember being so struck by her saying this. I had never had the thought that my quiet, withdrawn, and workaholic father could have been sufficient for me; or that I deserved to have a sufficient father. But she was right. I could feel it. All he really had to have done is just know how important he had been to me and acted on that knowledge. But he hadn't known. He truly hadn't known how important he was just because of the role he played in my life. When he died unexpectedly at fifty-seven, we received many letters of condolence from people in state governments across the nation. I'd rather have had lots of memories of time spent with him, than those glowing letters from people I never met. It is the story of many children from the homes of Type A men. And, yes, my father was one of the finest and most selfless men I ever met. There was a reason for all those letters. He just didn't know where his true center was, so he spent his time out on the periphery.

Oddly, it is of utmost importance for a man with Type A behavior to declare to himself who it is he doesn't like. But he needs to do this as a form of recognition as opposed to a condemnation. Indeed, if he can admit his dislikes, it will free him to behave around those people in a far different manner. He can be on guard against his tendency to engage them with that energy he needs to lavish on those in the center of his life. This is so very difficult for him, but he must discipline himself to place people into these categories without prejudice. Otherwise, he is destined to behave as he has in the past; with his loved ones on the sidelines waiting and waiting for him to come home happy and undistracted.

The following diagram is an attempt to instruct the man with Type A behavior in how to behave with the people in the different categories:

| | LOVE | LIKE | NEUTRAL | DISLIKE |
|--|---|---|--|---|
| Description and Character of Involvement | <ul style="list-style-type: none"> • Move toward • Desire to be close to • Life hinges on their welfare • Willing to adjust behavior to meet their needs • Deeply invested • Unstructured time a gift • “All in” | <ul style="list-style-type: none"> • Genuine caring and affection • Interested in the full range of their lives • One degree of separation • Claim them as friends and impose on them • Seek time with | <ul style="list-style-type: none"> • Interested in their stories • Boundaries that do not allow domination or over engagement • Practice good social behavior | <ul style="list-style-type: none"> • Seek distance from • Protect self and other (from your dislike) • Don’t attempt to <ul style="list-style-type: none"> – Change – Challenge – Compete – Convert – Convince – Control – or Chastise |
| Range of Involvement | Share our life with (both joy and suffering) | Share private specifics about our lives | Share our “public selves” | Be <i>extremely</i> polite and gracious (Share nothing) |
| Lens thru which to view the other person | Loving acceptance | Admiration | Benign interest | Protective discreetness |

The first two columns, Love and Like, include the people who populate our Emotional World. These are our closest loved ones and dearest friends. They are two layers of the same cake. The greatest difference in these two columns is the degree of separation. We live in a state of chosen vulnerability with people in the “Love” column. Our lives hinge on their lives. We are “all in,” to use a current poker expression, with them. We are willing to adjust and adapt our lives in order to be sufficient in their lives. We are willing to rearrange the furniture” to make the space more livable for them. People in this column know or should know what our sufferings in life have been and what brings us joy. We share our very lives with them.

There is one degree of separation from the people in the “Like” column. These are our closest friends, the people who are privy to a lot of very personal and vulnerable information about us. We trust them to have our best interests at heart and to be forgiving of our foibles and weaknesses. We are not only deeply interested in their lives, but also the lives of those who make up their inner circle- their partners, children, parents, and other key people in their lives. We demonstrate our need for them both in our words and the requests we make of them. We seek time with them. With them, we have the potential for intimacy, as we do the people in the first column.

It is important to have a robust “Public Self.” This is the portion of our story that is out in the world for common consumption. It is the portion of ourselves that we share when among people we meet in the Neutral World. This is the realm of social manners and surface interest. Of course, it can never be known on what day someone emerges from this amorphous mass as a future friend or a future thorn-in-the-side. The important operating rules for behaving at this level is to not be over engaged by sharing information from the vulnerable portion of the Emotional World prematurely; or being overly dominant. Each of these might telegraph to another person a false positive that there is more genuine interest than actually exists. After all, how many of us can recall the names of the strangers who have sat next to us on airplanes or train terminals. Unless, of course, we’re married to one of them; but that doesn’t happen so often.

In describing the “Range of Involvement,” the word, “share,” occurs in the first three columns. It does not appear in the fourth column where we recognize people we do not like. Since it makes sense to seek distance from those we don’t care for, it is best not to share anything of substance with them. What a man with Type A behavior doesn’t realize is how deeply involved he becomes when he engages in a hostile manner with someone he doesn’t like. And the engagement doesn’t stop there. He may be preoccupied for hours with someone for whom he holds absolutely no commitment. This does not seem strange at all to a man with Type A behavior. He is frequently more preoccupied with, more reflective of those he resents rather than those he loves.

Once someone has been identified as belonging to the “Dislike” category, it is important to follow a standard of conduct that will be protective to both people involved. It would not be an untypical Type A response to say, “Why should I care how someone feels that I don’t like? I don’t like him or her for a good reason and maybe that person should know the truth.” The answer to that question is clear. Visibly disliking someone by manner, words, or actions is very engaging. The goal is to not be engaged with people that appear to offer no spiritual reward. Men with Type A behavior actually confuse engagement in competitive and hostile conversation with transactions that are spiritually enriching.

There is also the very real issue of the other person’s feelings. Because so many men with Type A behavior have difficulty weighing their impact on other people, they often are not conscious that their disdain or expressed conceit toward someone else might possibly be devastating for the other person. It is like saying, “I can throw rocks all I want because I’m such a lousy shot, I probably won’t hit anything.” Also, disliking someone’s being, beliefs, or social actions is not a license to harm. The Monitor needs to be watchful always, but doubly so when with individuals where dislike is present. F. Scott Fitzgerald stated, “Very strong personalities must confine themselves in mutual conversations to very gentle subjects.” Dr. Friedman and Diane Ulmer quoted this same phrase, and it is well repeated here.

The point of all this identifying and classifying is to free the man with Type A behavior from the clutches of the Practical World, which can only hold out the promise of recognition, approval, social connection, position, and power. All those things possess a legitimate desirability, but they have no capability to satisfy the need for warmth, love, intimacy, and connectedness. It can provide success but not certain knowledge of significance. Those satisfactions belong only to the Emotional World.

The most important people in the diagram are those who fall into the Love and Like Categories. There is something in the Type A process that inhibits a man from declaring his love and devotion clearly and unequivocally. The distraction of chasing success in the Practical World is so great and has become such a deeply ingrained habit, that it will only change through

conscious effort and clarity concerning who is beloved and whom is not. It most likely feels repetitious to state again and again how much a Type A man's behavior varies from his stated intentions in life, but not as repetitious as his efforts to satisfy the Emotional World and his emotional needs by increased devotion to the dictates of the Practical World. Anyone who works with men with Type A behavior on changing these habits needs to be "friends with repetition." His brain has become conditioned to only select out that data which holds promise of advancing his professional pursuits. Advice on how to advance and improve his intimate relationships, though welcome, often falls on a Teflon surface in his brain. It is not that he does not want this information. He is just conditioned to select it out. But this need not be his destiny.

It was no less notable a person than Gen. Robert E. Lee who said after the war and having been in the very satisfying position of living with his family while being President of Washington College (later Washington and Lee College), "For my own part, I much enjoy charms of civil life, and find too late that I have wasted the best years of my existence" [12]. This was from a man who knew that he would live on in history as a military genius and a success, even if participating in a losing cause. Only those persons in the first two columns can provide the opportunity for giving and receiving in the Emotional World. The "charms" of the Emotional World are very satisfying and healing.

THE MYSTERY OF AFFECTION

In his essay entitled, *Society and Solitude* [13], Emerson elaborates on the meaning he places on these two words. In describing solitude, he says it is more than just being alone. After all, he was a widower when he did the bulk of his writing and would spend his days in the little cottage in back of his house. This, he said, was not solitude. It is not solitude just being alone. It is a more spiritual state, and he gave as an example when he would gaze out at the heavens at night lost in wonder. That was solitude. In the same way, he describes what he calls to society as being more than just being with other folks or in a crowd. He asks, "Is it society to sit in one of your chairs or to eat from the same dish? Society we must have, but let it be more than just the exchanging of the news." Then he said something that is the very key to the

nature of affection and attachment. "I cannot go to the homes of my nearest relatives because I do not wish to be alone. *Society is by chemical affinity and not less.*" (Italics added) He is not ruling out that one can have society with those who are biologically connected, but it does not make it automatically so.

Because the eye and even the heart of a Type A man have been trained to seek out people based on their advantage to him in the Practical World, he began to experience a confusion he didn't even know he was having. He began to assume that their functionality to him in that world made them de facto members in his Emotional World. Why else would he refer to so many mere acquaintances as his "friends," with no apparent awareness of the inherent contradictions? Why else would he refer to so many people in this category, but could identify no one who was privy to the severe problems in his marriage, his deep concern over a struggling child, or his long-held grief that he and his father had not spoken in twenty years? Or why were there no people in his life who understood his aspirations as an idealistic young man, who had had passions unrelated to practical or competitive pursuits? In short why was there a paucity of people who knew him beyond the thin patina of his Public Self?

It is because slavery to advancement in the Practical World is destructive to the element of mystery in life. One of the great mysteries of life is affection. We can earn a lot of things thru the dint of our efforts, but we cannot earn affection. We cannot look at another human being and say with any certainty, "I will get that person to love me." It would be more honest to say to oneself, "I will do all I can to possess that person." Obedience can be commanded, but not love. Affection occurs on its own. How else to explain deep friendship between people who seem to come from polar opposite worlds? A recent book describes the close friendships that developed between one-time political enemies. Truman and Eisenhower discovered a deep affinity for one another, as did Clinton and Nixon. At the level of Public Self, they held nothing in common, but they came to discover a deep affection for one another. Romeo and Juliette should have had no affinity for one another. Did their families not hate each other?

In the *Man of La Mancha*, Sancho is confronted by Dulcinea, “Why do you associate with this man (Don Quixote) who is functionally nuts, going about the country thinking windmills are dragons, crummy hotels are palaces, and a prostitute is a princess?” In other words, she was challenging him to give her some logical, practical reasons why he would be spending his life in the company of such a man. She wanted a rational explanation, to which, Sancho, with great indignation rose to defend Don Quixote and said, “I go about with him because.... because.... because....” Not being able to find any rational reason to explain his purpose, Sancho breaks into the beautiful and haunting song, “I Like Him.” He admits there is no satisfactory explanation in practical terms for his association, only a deeply spiritual one based on affection and the richness that affection brings to his life.

Sancho’s dilemma expresses eloquently the mystery of affection. It is not created. It occurs. It is often not understandable in the Practical World. Marriages and other relationships which have their basis primarily founded in the practicality might be advantageous for advancing practical causes but are rarely rewarding in the Emotional World. As Dr. Friedman would often point out, relationships held together only by “loveless duty” seldom thrive. And if they do thrive, it is because true affection is discovered amidst the rational functionalism.

The Type A eye must be retrained. It is accustomed to viewing the world thru the lens of practical opportunity. This is not an unnecessary talent. It is important to be able to evaluate opportunity and have a basis for successful advancement in life. But this is a useless lens in being able to select out those few and rare human beings who possess a remarkable gift for us. That is the gift of affection. Just as we do not know when random events, good or bad, will occur, we do not know when we will find ourselves in the presence of someone for whom we will develop affection and who will have affection for us. Indeed, in this retraining, the man with Type A behavior comes to understand that one of his most important goals in life is to be watchful for those individuals who are bearers of this remarkable and irreplaceable gift. Said another way, the changing Type A man needs to be aware that there are relationships in the world which can offer a deep spiritual advantage while not

necessarily offering any particular practical advantage. Of the two, only those that offer spiritual advantage will prove to be satisfying in the Emotional World.

THE IMPORTANCE OF PLANTS

The theme of this entire chapter concerns the necessity of refocusing life from the inanimate to the animate. It is only by investing in the living that we can obtain certain satisfactions in living. Type A behavior remorselessly drives a man toward the inanimate, no matter what the person's profession or his professed beliefs. The most vivid expression of this tendency toward the inanimate is expressed in the loss of the use of metaphor and its substitution by numbers. The questions, "How much," and "How many?" gradually replace the ability to describe the essence of living or artistic matter. As with so many other aspects of the debilitating influence of Type A behavior, this change does not occur consciously or overnight.

Here again, there is a spiritual quality that can only be provided by that which is living. Involvement in the life of plants is an active reminder of the cycles of life and death, of regeneration, and of seasons. They can act as reminders of the transitory nature of life and of the various stages of our own lives and those of our loved ones. Plants also reconnect us to the earth we live on and the vitality of life all around us. Dr. Friedman spoke of the mythical future so many men with Type A behavior yearn for; a time that presents him with an "end" which justifies the manner in which he has lived his life. Often, he has used this dreamed of "end" to justify his habit of throwing away so many of his days by not enjoying them. He has not realized, "If, then you are to live a beautiful life, you first must begin to live beautiful days. And to live beautiful days, you also must think of beautiful things and events..." Each day needs to include beauty and appreciation for the gift of life. Growing, naming, and spending time with plants is very important.

When I was a little boy, I would follow my very Type B grandfather***** through the woods of Pocahontas County, W.VA. As I would trail along in his

***** My grandfather was Calvin Wells Price. He was the youngest of six. His

father, a Presbyterian minister, bought the Pocahontas Times (a weekly newspaper) in

gentle wake, I heard him naming all of the plants and trees we were passing. He would stop and point out to me and my cousins, obscure little plants and the signs of animals that had come through the forest. As editor of a weekly country newspaper, these perambulations had no practical value toward the publication of his paper. His love for living things as well as his cherished Presbyterianism was the spiritual groundswell of his life. The reflections of those journeys found their way into his paper in weekly, "Field Notes." Though there were deadlines in his work, he was always willing to stop in the middle of his work and visit with a neighbor or stranger in his printing office.

the 1890's as a way to earn income in order to educate his children. He succeeded. He spawned three physicians (two sons and one daughter), a lawyer, an artist, and my grandfather who was the youngest. They all worked at the paper putting one another through school. When it came time for my grandfather to go, he was twenty-two and married with children. He did not go to college, but stayed and ran the paper, being self-educated. He never learned to drive a car even though he lived into the late 1950's. My mother learned to drive when she was twelve and she and her other sisters were his drivers. He preferred walking or riding on something which was slow enough so he could carry on a conversation with someone coming in his direction. He was characterized by country wisdom, kindness, and humor. During the Great Depression, he refused to cancel anyone's subscription to the paper for lack of ability to pay. The annual cost at the time was one dollar a year. For years after the depression, grateful customers would come to his printing office and lay out the back dollars on the top of his roll top desk. It was the policy of his newspaper to never print anything which would bring embarrassment or harm to anyone, unless there was a vital principle involved. On one occasion, at the WVA Press Club, he was confronted by a fellow member on the frequency of errors in his

hand-set newspaper (It was the last to do so). He was asked if he proofread it before printing it. He replied, "No." Asked why, he said, "Because it might hurt the feelings of the women who set the type." Early in the new century, his father did purchase a linotype machine, but sent it back to the manufacturer within a year. When asked about that decision, he cited the frequency with which it broke down and they were in the middle of nowhere, saying, "When my typesetters get sick, they don't all get sick at once." He once stated that the three principles which directed his professional life were: (1) It was a crime what America was doing to its topsoil, (2) that liquor advertisements should never be carried in newspapers, and (3) that there were still panthers (mountain lions) living in the most remote recesses of Pocahontas County. This third belief drew frequent and fond teasing from the locals (panthers had not been seen in decades.) To all of this good-natured ribbing and fictitious "sightings," he replied with his own humor, "Remember, if you do not believe in panthers, they will not believe in you!" His face was lined with smile crinkles even though his life had not been easy. He never really had any money to speak of and he lost his only son to a faulty heart and his beloved son-in-law to war. But he was stamped by what he loved (his church, his family, and his rural county), not by what had harmed him.

He loved the intrusion of his grandchildren on hot summer days and would immediately cease setting type (by hand), climb down from his stool and rummage under a typewriter until he found the old can in which he kept spare change. Having supplied each of us with a nickel or dime for ice cream, he would resume his work. It is not possible to picture my grandfather separate from his love of plants, be it his garden behind the house or his long walks through the countryside. They combined to create a spiritual whole. When plants have dropped from our lives as a source of connection to life, we are more diminished than we imagine. Hundreds of generations of our ancestors lived by necessity immersed in the world of plants. It is vital to maintain this connection, even if it is only a couple of well-tended roses in a planter box. They are a vital part of the mystery of life.

THE HEALING POWER OF PETS⁺⁺⁺⁺⁺

If Dr. Friedman could have had his way, every one of the cardiac patients under his care would have procured a pet, preferably a dog. His preference for dogs did not indicate any dislike for or prejudice against any other animal. He found dogs to be unique in their ability to appear to give as well as to receive love. Since the greater challenge for a Type A man is to receive love, having a dog in his life can be very healing. With Diane Ulmer, he wrote, "You also would do well to seek love and affection in the world of animals. Recent studies make it very clear that the possession of a pet may play a very important role in preventing death; in fact, one study indicates that during the first year after a heart attack, patients not owning pets died at five times the rate of pet-owning patients. The kind of pet did not appear to matter much..." In a letter sent to all of the group leaders, Dr. Friedman wrote:

"Dear John,

+++++ Throughout the entire writing of this book, my little eight-pound cockapoo has slept at my feet under my writing table. Her name is Tiramisu, which in the Italian means, "Pick me up." Well, she got picked up a lot during this long and enjoyable task. I was always aware of her presence. The moment I moved she was ready to run

outside with me for a break. Sometimes, while I was writing, I would pick her up and she would sleep on my lap as I wrote. This is a very good kind of happiness. She also goes to my office with me every day and sleeps next to my patients while they work.

I am enclosing an excerpt from *Journal Watch* which is published by *The New England Journal of Medicine*. The article which you should particularly heed is the one concerning dog ownership. You will observe that, of the 86 patients who were followed and owned dogs, only one died. Whereas, of the 263 patients who did not own dogs, 19 died. These are appalling statistics. This does not mean necessarily that the dogs themselves were responsible for the prevention of cardiac deaths because it could very well be the type of person who would find room in his/her life for a dog. I want us to create such people because, if our group participants are too busy to have a dog, they may be only rushing to their deaths.

Please carry on,

Meyer Friedman, M.D.”

The major thrust of this chapter has been to emphasize the importance of making people, pets, and plants the center of conscious attention. By doing so, it elevates the things worth being over the things worth having. As a shaping force, Type A behavior directs a person towards those things worth having at the expense of those worth being. But it is only in the realm of seeking the things worth being that one can feel affection for the animate, that which is living. Being able to direct affection toward a living object promotes spiritual satisfaction that is not obtainable in the material world. Again, Ulmer and Friedman write:

“In either case, one would be hard put to deny that affection and love regardless of their source do play a powerful role here. We are certain that this same type of affection and love also can help prevent even a first heart attack.... Nor does the target of love have to be an animal. It is not ridiculous to talk about a gardener’s affection for his plants.... Nevertheless, even if it is one-sided, the relationship still contributes to the spiritual sustenance of its caretaker, and probably in turn to his physical well-being as well.”

Recovering from the destruction to the personality and to the physical self-caused by Type A behavior involves a repair process that is necessarily

spiritual in nature. This is so because unmonitored, unchallenged Type A behavior *becomes* the person's spirituality over time. As with other aspects of this medical illness, this does not result from any conscious choice or wish of the afflicted man. It happens stealthily over time, like a thief in the night, quietly robbing the person of so many facets of his personality. The change is so gradual, so insidious, that he does not realize the alterations in his relationships, his attitudes toward the more cultural aspects of life, or the replacement of his youthful ideals with a cynical view of the world and of other people. This is because, together, Free-Floating Hostility and Time Urgency create a powerful spiritual force. Redirecting one's life from their bondage involves, by necessity, replacing these negative forces with even more powerful positive ones.

CHAPTER FOURTEEN

TYPE A BEHAVIOR AS A KIND OF DESTRUCTIVE SPIRITUALITY

(DRINKING THE COOL AID)

“Desperate, he tries to run faster in his old ways to overcome a problem whose solution cannot be achieved by stereotyped and hasty thinking, but only by creative, time-free contemplation and deliberation. The ranks of corporate middle management contain more than just a few thousand such condemned hangers-on. Type A Behavior Pattern may be felling their hearts. It is almost certainly making tatters of their spiritual fabric.”

Meyer Friedman and Ray Rosenman

THE BARGAIN

It would be a very clever salesman who could persuade someone in their youth to sign on willingly to the Type A lifestyle; at least if there was truth in advertising:

“I’d like to sell you a lifestyle which will seem to guarantee success in anything you set your mind upon. This lifestyle will give you a methodology to quell your immediate anxieties and will offer you the promise of a bulletproof sense of security about your own life. It will offer you a level of control over those people close to you so you can direct them on the same path. It will train you to be combative in even the most trivial interactions with other human beings. In this way, you will receive a continuous supply of reassuring feedback to bolster your self-esteem as you acquire continual victories over other human beings. There will be a portion of your brain that will be trained to the standards of an Olympic athlete. It will be able to acquire and store numbers, factoids, and any information that will

seem helpful to the advancement of your vocational strivings. This will also help you to appear indomitable in arguments.

You will be experienced as being fierce and dominating even in polite social exchanges. It will mark you as someone who is and can be intimidating. There will be large numbers of subjects uncomfortable to you that people will not bring up for fear of your reaction. You will be able to operate from another portion of your brain where you will be able to make unfavorable comparisons of other people to yourself. This will insure your sense of superiority. You will mistake this sense of superiority as being evidence of a solid sense of self-esteem.

As you attain success in life, you will be convinced that the principal reason for this success is this lifestyle, not your inherent gifts. Anyone who tries to convince you otherwise will be easily rebuffed, because you will sincerely believe that your irritation and Time Urgency are the primary reasons for your advancement in life. Even if you come to have doubts about this great truth from time to time, you will find that you have honed these erstwhile skills into durable habits. These habits will have such a hold on you that you will believe them to be part of your basic character and therefore impossible to change.

You will be drawn to other individuals with similar qualities. Some of these individuals will be very fascinating to you because they will seem to bear out the truth of what you are seeking. Since this lifestyle will not allow you to know other people at any great depth, you will be focused mostly on the external aspects of those who capture your attention. You will focus on these people because they will seem to be bullet proof and possess an almost perfect self-esteem, which is rarely, if ever, ruffled. Interestingly, you will not so much emulate these people as compete with them. Because it will seem to you that if you can exceed them or excel at what they do, your own self-esteem will be enhanced.

This will be a lifestyle of constant striving, even when you are engaged in "relaxation activities." You will find that even in the most bucolic

setting, your twin companions of Time Urgency and Free-Floating Hostility will be right at hand. In an odd way, this will be comforting to you because they have become the symbols of your success. Continual evidence of their presence will reassure you that you are always keen, always armed, and ready for combat. For your life will feel like combat. You may not perceive it as such, but your life will be one of constant struggle. Here again, you will not dislike this feeling of struggle, but will be reassured by its presence.

The concept of success will have a narrow focus for you. You will not think of success in terms of what sort of person you have become. Success will be measured in the concrete world of results and measurable outcomes. You will not consider how you behave in relationships as a measure of success. Actually, you will often be stumped as to why other people are so ignorant, so uncooperative and frankly unappreciative of all you have done for them. And you certainly will not entertain the concept of a successful person being someone who is easy to confront and correct, happily adjustable to the wants or desires of others. A lot of other people will be terribly irritating to you, and you will draw comfort from your ability to compare yourself to them in such a way as to always appear in your own eyes as being superior to them. Feeling superior will be a cornerstone of your self-esteem.

This lifestyle also offers as a special bonus: the gift of rationalization. When challenged by loved ones or other concerned individuals why you behave the way you do, you will have no shortage of answers. With little difficulty, you will explain to them why you spend so much time at the office, why you work after you come home and why you are preoccupied when home. You will be able to explain why it is *impossible* for you to live any other way and for them to ask otherwise is just selfish. You will be able to offer endless reassurance that the current situation is only temporary and all that is needed is for them to have a bit more patience until the next big deal, the next promotion, the next billing cycle comes to an end and then everything

will be different. You will be given great energy to keep selling everyone around you the concept that there is a golden future awaiting everyone who is part of your great plan and that the future will be worth it all. You will even be able to imply with a straight face that when that future arrives you will be cheerful, relaxed, and emotionally available.”

FULL DISCLOSURE

In truth, the lure of this lifestyle is a Faustian bargain. It is based on a lie which you will believe more deeply as time passes. Time Urgency and Free-Floating Hostility have nothing to do with attaining success or maintaining it in the present time. It is true that they most likely served an important psychological function in your life at an earlier time. They may have offered you a way to face daunting issues of helplessness, powerlessness, or psychological pain. That these twin curses have become enmeshed in the story of your success does not render them as helpful to you in any functional manner today. In fact, they have and are doing damage to the more precious aspects of your life and to the lives of your loved ones. Your very life may be in danger and most certainly the complexity and richness of your personality and emotional life. As Dr. Friedman said, “Type A behavior has many ways to hurt you but not a single way to help you.”

There is abundant evidence that unmonitored, unaltered Type A behavior is threatening to life itself. In his entire medical career, Dr. Friedman was unable to discover a single Type B person who suffered from coronary heart disease before age sixty. Nor could any of his colleagues come up with a single example, even though he famously offered a case of French champagne to anyone who could give him concrete evidence of a case. Beyond the dramatic health risk, there are terrible risks to interpersonal relationships and to the simple enjoyment of life.

As mentioned at the end of Chapter Twelve, unchecked Type A behavior over time becomes a kind of spirituality for the person. It becomes the lens through which one views life, its events, and people. Stop for a moment and imagine what might be the impact of always feeling an edge of impatience.

Consider the changes over time that might occur from feeling mildly or greatly irritated by dozens of minor events every day, day after day. Is it possible to live in the soup of hurriedness and resentment continually and not be contaminated by it? The answer is clear.

It is certainly true that not every man with Type A behavior will develop chronic coronary heart disease or suffer a heart attack. Thank goodness. We would have to step over the bodies on the street. But every man who harbors Type A behavior will experience negative consequences to his personality, his interpersonal relationships, and to his ability to be contemplative and reflective when alone. Dr. Friedman was also not able to find an example of a Type B man who had been divorced. Divorce is painfully common among people who possess Type A behavior. After all, that makes sense. Who could make an argument that being impatient, nit picking, controlling, non-accepting and easily irritated ever enriched intimate relationships?

Specifically, Type A behavior negatively impacts our friendships, our ability to recall pleasant memories, our ability to admire other people, our capacity to feel gratitude, and our ability to be completely present in the moment. The loss or damage to these abilities is the very loss of the capacity to be happy. At its worst, Type A behavior creates a dangerously cynical view of other people and can usher in the presence of hatred in a person's life. There is no force that is more spiritually damaging than that of hatred. And the more justified the person feels in their hatred, the more damaging it is. Once infected with this highly toxic emotion, the bearer begins to look for others who share a similar debility, either for confirmation of their views or as a foil for their arguments. Poison begets poison. One wit noted that having hatred for someone else (or whole groups) is like taking poison in the hopes the other person would die!

Type A behavior can inspire an antagonistic relationship with time. Perhaps this is its most paradoxical consequence. It can be argued that the only thing each human has is time. It is a fact of life that none of us knows how much time will be allotted to our lives. It is always stunning to hear of a death early in the life of some very promising individual. By all standards of reasoning, this worthwhile person should have been deserving of a lot of time. But life is

arbitrary. In ancient Egypt, there was a saying that at the end of each day, even the pharaoh in his palace was a day older. To be in a battle with time is to be antagonistic to very stuff of our lives. Another wit noted that the only two creatures in nature that exhibit impatience are puppies and men. It is no wonder that Dr. Friedman referred to people with excessive Time Urgency as possessing, "Hurry Sickness." He did not view it only as a habit, but literally as an illness.

At its worst, Type A behavior creates a dangerously cynical view of other people and can usher in the presence of hatred in a person's life. There is no force that is more spiritually damaging than that of hatred.

Slavery to a preoccupation about time is accompanied by a similar servitude and that is to numbers. Dr. Friedman wrote, "A man without 'hurry sickness' is a man who does not serve numbers." After all, for many people, the moment numbers cease being their servant, they become their master. The more your world is described primarily by numbers the more you have lost the capacity to think of the world or other people metaphorically. Because it happens gradually you will not recognize how completely dominated your life will become by the acquisition of numbers. This is not to denigrate or minimize the real importance of numbers. Without numbers, without advanced mathematical ability and calculation, our world as we know it could not exist. Numbers are a vital tool.

And it is important to acquire certain numbers having to do with providing the necessities of life. But if the Type A pattern has hold of your life and thinking, it will carry you into a realm with numbers which will be harmful to you and those you love. Because there is a pattern of unceasing competition with other human beings at the heart of the Type A drive, numbers become one of the vital means by which you will keep count. This has nothing to do with being a generous person. Once having attained the numbers you were seeking and the consequent satisfaction, you might give most of those numbers away, just as you gladly return the "money" you have secured in playing Monopoly to the box. The numbers acquired in the game had only

symbolic meaning. They were the evidence of your victory, of being ahead of or better than the others.

This has to do with an insidious process which will rob you of knowing how to measure or value things except by their numerical quality. You will become helpless in the pursuit of numbers. Carl Jung said, "It may very well be that the first half of life needs to be concerned with acquiring the necessities of life. It may also well be that the second half of life should be spent in becoming cultured." The pursuit of numbers makes it all but impossible to the process of becoming cultured; that is the ability to be satisfied in life by access to those riches and charms available to all of us. Just observe the geriatric billionaires in our world who remain driven to double or triple the size of their "kingdoms." Reflect for a moment on the riddle, "What is the difference between a man with one million dollars and one with ten children?" Tellingly, the answer is, "The man with ten children knows he doesn't want *more!*"

In his landmark book, *Mere Christianity* [14], C. S. Lewis posited that the greatest stumbling block to someone trying to pursue a Christian life was the sin of pride. Pride was much worse than simple greed, casual dishonesty, or sexual lust, even if those vices were more prominent in sermons and articles. He said there was a great danger that someone could do so well at leading a virtuous life free of minor sins that he could become very proud of himself. He commented that the devil was happy for your chilblains to be healed if he could give you cancer. In Christian thought, pride is spiritual cancer. In the same way, the "devil" is happy for you to have success, to have victories, to have more numbers than others if he can get you to be obsessed with those numbers. In this way, you will not notice how boring you have become. Former President Richard Nixon commented in an interview that he did not enjoy spending time with the social set at Palm Springs because, "All they want to talk about is money." You will not see how this fascination with numbers has become a form of adoration which is destructive to your intimate relationships and off-putting to even casual friends.

You will think that your aggressiveness in pursuing numerical superiority represents a desirable passion in life. When confronted, you will defend this trait as having been instrumental in your success. The more that numbers

have possession of your imagination and your view of life, the more difficult it will be for you to recognize how passionate, how ambitious, how successful other people are who do not possess this trait. By the time this happens, you will have substituted obsession for passion. In addition, you will contend that when you have acquired an unstated amount of money you will be satisfied and will be able to surrender the habit of numeration with ease. This false belief brings to mind Dwight D. Eisenhower's comment about quitting smoking, "There's nothing to it. I've done it thousands of times."

Numbers can be means to very worthwhile ends. The problem with the Type A affliction is that, over time, numbers become the end and any means to attain them becomes more and more acceptable. It is not difficult to imagine what becomes of the richness of life with its many hues and colors when all parts of the brain have been saturated with the grayness of numbers. Perhaps this is what Bertrand Russell was referring to when he said, "If you could see the world through my eyes, you would see a very dull gray place."

THE MEANNESS AT THE HEART OF TYPE A BEHAVIOR

The Free-Floating Hostility you exhibit does not represent any conscious decision on your part to have become a hostile or mean person. As stated earlier, and frequently, you are among a group of men who possess many admirable traits. You are not a member of a "bad" group of humans. Quite the reverse is true, but over time one of your two distinguishing characteristics has been your hostility. That you did not choose for this to be does not make it any less true. You and I adopted this mode of being, mainly, out of need. You could even make an argument that it is really not our fault that we latched on to this adaptive behavior. After all, we were trying to sort out a way to operate in a world where we felt vulnerable and were ashamed of our vulnerability. Either we were given no model for how to deal with normal vulnerability or we were given a poor model; perhaps from a parental figure also afflicted with Type A behaviors.

Whatever the case, it is our affliction today and though it might not have been our fault, it is now our responsibility. Any attempts we might make to blame our behavior on either someone in our past or someone in our present is

simple sophistry. It is certainly true that there can be great benefit possible from a dissection and understanding of our younger lives, but not if that exploration serves as an excuse for our current behavior. Any detailed history of your life would show numerous examples of courage and resolution. Sadly, it would also reveal episodes we wish were different. That same courage you demonstrated in living with an alcoholic parent, an abusive situation, the years of social demeaning, or other hardships contained in your youth is with you today.

It requires courage to recognize the meanness that is inspired by our Free-Floating Hostility. It is hard to use a word like, “meanness” in reference to ourselves because it can feel like an unfair description of our entire being. But it’s not, any more than to say someone has cancer or anxiety is a blanket description of that person. Fritz Perls, the founder of Gestalt Therapy, referred to what he called, “organismic disgust.” With this odd phrase, he was seeking to describe the feeling that comes to a person when he or she recognizes an unwelcome truth and feels sickened by it. This is the experience of the truly recovering alcoholic who gives up all excuses and blame and accepts full responsibility.

The function of excuses and blame is not to aid in ceasing a harmful activity but to give it legitimacy. We have had no end of excuses and explanations for our Type A behavior. The simple truth is that it is a spiritual affliction which causes us over time to be more impatient and more ill-humored. It is a progressive illness. If it is not confronted with the courage, you possess it will continue to harm your personality, your character, and your capacity to be tender. There are things we say and do which hurt people we love and intimidate people around us who are willing to cooperate with us, no coercion necessary. Our hostility can go up or down. We can appear to have no tender feeling to those who depend on us. We can exercise “malicious obedience” to those above us.

Dr. Friedman said our Free-Floating Hostility is only one side of a coin. On the other side of that coin is love. But Free-Floating Hostility always intends to harm. That harm might claim a worthwhile end such as restoring our self-esteem, speaking out against a perceived injustice, or fighting back against an

injury. It might speak accurately of an incompetent act by some other person. It might be in response to an unconscionable interruption or insult. By looking at the “good” reason for his response, the man with Type A behavior avoids confronting the meanness which is emanating from his being or carried on in his voice.

It is so disorienting for so many of the spouses of men with Type A behavior when this meanness becomes evident. These spouses chose their partner for his good heart, his honest ambition, his civility, his potential as a parent, and his generosity. Love might be blind in some ways, but it is also prescient. Love was able to see the inherent goodness in these men. It is often this love that encourages the spouse to hang with the marriage in the hope that these inherent good qualities will win the day. When her husband is in the throes of an attack of AIAI, it is difficult to remember these finer qualities.

This is the greatest challenge for men with Type A behavior. It is so very difficult to recognize or to own the desire to be hurtful. Yet, there it is: the defensive tone, the savage expression on the face, the sarcastic insinuation, the belittling imitation of the other person, or the sweeping negative generalization. It is in recognizing it, owning it, rather than rationalizing it, that we begin to have the power to change it. Remember, one of the “gifts” of the Type A lifestyle is the ability to rationalize our behavior. By renouncing our rationalizations, we open the door to a new opportunity: for kindness to become our defining characteristic. Love and kindness are the other side of that coin. It means flipping the coin so that the kindness that our loved ones intuited in us can be abundantly available to them and to us.

You think this is too much to ask or that there is no inherent kindness in you? Consider the words of Macneille Dixon:

“But for the impulse towards kindness already seated in the human heart the talkers talk in vain. Were it not *already* (italics added) in our nature, as well imagine you could impart valor to a stone, or humour to an alligator, as plant it there” [15].

Among the most difficult tasks for any Type A man to perform is an accurate self-analysis. It is not because he is lazy or dishonest. It is because of habit. He has defended and rationalized his Type A behavior with such fervor that it is hard for him to stand outside himself. This list of indicators was developed by Dr. Friedman and Diane Ulmer for the purpose of a self-assessment and was published in *Treating Type A Behavior and Your Heart*.

As usual, the first step in contending with your Free-Floating Hostility is to accept the fact that you have it. The telltale signs are as follows:

1. If you become irritated or angry at relatively minor mistakes of your family members, friends, acquaintances, or complete strangers or find such mistakes hard to overlook. (This portion of the evaluation is very tough for a Type A man to do unless he remembers the admonition: "Trivial is anything, any event, any irritant I will not remember five years from now." Because a Type A man uses his arousal level as an indicator of what is important, he defends how aggravated he becomes. The five-year rule invites him to use his brain to determine what deserves his attention. Most men who have been affected by Type A behavior for many years have no clear inkling that their lives can actually be almost entirely free of irritation because it has been so common for them.)
2. If you frequently find yourself critically examining a situation in order to find something that is wrong or might go wrong. (This is such a habit that it is difficult for a Type A man to see how often he uses the "what's wrong eye." He uses it in order to establish a feeling of superiority over whatever he is viewing. Anytime his self-esteem is threatened he needs to feel superior in order to feel equal.)
3. If you find yourself scowling and unwilling or unable to laugh at things your friends laugh at. (Thankfully, this does not afflict all Type A men. But when it is present, it represents the sort of subtle damage that Type A behavior causes to a person's ability to enjoy life, and most especially,

humor.)

4. If you are overly proud of your ideals and enjoy telling others about them. (Dr. Friedman wrote, "Most 'so called' idealists are frustrated and angry little gods who have taken it upon themselves to draw up their own 'rules' for life's living and get angry when other people pay no attention." A lot of men who think they are never like this should see a video of themselves when expounding on their moral, political, or religious beliefs.)
5. If you frequently find yourself thinking or saying that most people cannot be trusted, or that everyone has a selfish angle or motive. (Fortunately, most Type A men do not become totally cynical, but many do. Being cynical is different from being skeptical. Becoming cynical robs a man of being able to enjoy how many of his fellow human beings are admirable and are capable of altruistic efforts. Over time he only sees self interest in even the most selfless behavior.)
6. **If you find yourself regarding even one person with contempt*****.** (The bold face was added by this author.) Many men are transfixed upon seeing this item: "One person! How about entire groups of people, or ethnic groups, or religious groups, or an entire gender?" Sadly, it is not uncommon for a Type A man to find a reason to feel contempt for most of humanity. It doesn't occur to him that this says more about the working of his brain than it does the persons being evaluated. Dr. Friedman would say, "Contempt for others is a weed that can flourish in only one very special kind of soil, that (which is) composed of self-contempt." At another point he wrote, combining both the issues of pride in ideals and contempt, "The fact is that the so-called ideals of the average hostile Type

***** : In teaching this material for more than twenty years I have heard lots of varied and interesting responses to this "telltale sign" of Free-Floating Hostility. It just seems so natural to a Type A man that he is justified in feeling hostile or contemptuous toward someone somewhere that he would never reckon

that this was a sign of something in need of correction. It is such a gigantic step for him when he confronts the ubiquitous quality of his contempt. Dr. Friedman would often say, "Contempt for others can only come from one source: contempt for oneself."

A are actually nothing more than traps unconsciously constructed to ensnare other persons, thus making the Type A feel superior and justifying his contempt.”)

7. If you have a regular tendency to shift the subject of a conversation to the errors of large corporations, or various departments and officers of the federal government, or of the younger generation. (This is a very troubling aspect of Type A behavior, and it has been sanctioned by large segments of the media and the internet. A Type A man is only seconds away from confirmation of his most negative thoughts and opinions. It's not that it is wrong to have differing opinions or to disagree with the actions of others. This tendency has a more pernicious effect. It allows the Type A man to project the anger he has inside of himself onto "legitimate" external objects. It hides from him what an angry man he is.)
8. If you frequently use obscenities in your speech. (Dr. Friedman was certainly not a moral crusader who wanted to cleanse the speech of all men. He was capable of a well-placed obscenity when the occasion called for it. This reflected his observation that anger seeks its own common denominator, its own language. He further observed that the use of some obscenities (those with an Anglo-Saxon derivation) actually create hostility by their use.)
9. If you find it difficult to compliment or congratulate other people with honest enthusiasm. (Being truly glad for the gain or accomplishment of someone else is the exact opposite of envy. Most Type A men are wont to honestly assess how much of a problem they have with envy, no matter how enviable their own situation might be.)
10. If any of these descriptions applies to you, then—unless both your spouse and a close friend spontaneously and with obvious sincerity object, you should conclude that you possess at least some. Always keep in mind the fact that the greatest obstacle to recognizing the nature of your own hostility is your Type A eagerness to find excuses for it.

CHAPTER FIFTEEN

ASPIRING TO KINDNESS

(SPIRITUAL HEALING FOR THE TYPE A MAN)

“We hear sometimes of holiness. Is it something other than unselfishness, sweetness of disposition, kindliness?”

Macneile Dixon

“What comes out of us is what we are full of.”

Virginia Price

“There are three things in life that are important.

The first is kindness.

The second is kindness. And the third is kindness.”

William James

“The bonds of affection are as real as the sympathies between electrons and protons.”

Macneile Dixon

If unmonitored, unchallenged Type A thinking and behavior influences and becomes a significant portion of a man’s spirituality over time. What does it mean to be conscious of one’s spirituality? If that unchallenged thinking and behavior have become a “negative spirituality,” what connotes a “positive spirituality?” What is meant precisely in talking about spirituality and why is it important?

Certainly, the subject of spirituality is common enough, though certainly vague, for many. It is a concept that is connected for many as being synonymous with or exclusively a part of religion, religious practice, or belief. While it is certainly true that a great deal of religious practice has to do with spiritual concerns, it does not represent the only arena in which people can

experience what is an inherent aspect of being human. It may very well be that all of us are in possession of spirituality and express that spirituality, intentionally or not.

Most of us have encountered the paradox of seeing someone who is deeply religious but seems to lack any of the grace notes of love or mercy, while also knowing someone else who eschews any religious affiliation vehemently while offering a demeanor of understanding and kindness that is more reflective of a saint. C. S. Lewis noted this discrepancy when he wrote, "That is why the cold-hearted prig who goes regularly to church may be closer to hell than a prostitute. But then it better to be neither." Bishop Creighton made the observation, "She is as good as gold and fit for heaven, but of little earthly use."

Macneile Dixon was illuminating this paradox when he wrote:

"When in *Henry V* we hear of Mistress Quickly's death, and Pistol's disgrace, when we hear that Nym and Bardolph have been hanged, how many of us are so much in love with virtue as to rejoice? 'I believe,' said Dr. Johnson, sturdy moralist that he was, 'that every reader regrets their departure.' And who is so besotted as not to agree with him? Would you rid the world of their kind? ... Yet there are lovable scamps, of whom the world is full, who astonish us by doing magnificent things of which their virtuous neighbors are quite incapable, exhibiting a self-sacrifice or a cheerfulness in adversity, or in face of death, which saints might envy."

To some degree or another, we are all fed spiritually. This comes about from the activities we choose the other human beings in our lives, what we read, the TV shows we watch, the religious activities we participate in, our relationship to the natural world, how we spend our leisure time, the values we espouse, and how we relate to animals. Whatever it is that feeds our spirituality is what will come forth from us. This is one of the crucially important things about developing a Monitor. Remember the Monitor is not an extension of our internal critic. It is not an improvement on a hostile internal parental voice that only points out our faults and heaps shame upon

us. It has nothing to do with shame. It is a kind observer which is well informed but does not use that information against us. It is able to reflect back to us the nature of what we say and how we behave in the world. It is able to learn new information about our behavior and the impact of that behavior on other people. It is honest with us and does not feed our denial. A complete Monitor knows all the characteristics of Type A behavior and recognizes it when they immerge. In stressful moments, Type A behavior is often what *comes out of us, from us*. This is the best measure we have of what has filled us up.

***Whatever it is that feeds our spirituality is what
will come forth from us.***

As C. S. Lewis wrote:

“When I come to my evening prayers and try to reckon up the sins of the day, nine times out ten the most obvious one is some sin against charity; I have sulked or snapped or sneered or snubbed or stormed. And the excuse that immediately springs to my mind is that the provocation was so sudden and unexpected; I was caught off my guard, I had not time to collect myself. ...On the other hand, surely what a man does when he is taken off his guard is the best evidence for what sort of a man he is? Surely what pops out before the man has time to put on a disguise is the truth? If there are rats in a cellar you are most likely to see them if you go in very suddenly. *But the suddenness does not create the rats*: it only prevents them from hiding (italics added). In the same way the suddenness of the provocation does not make me an ill-tempered man: it only shows me what an ill-tempered man I am. Apparently, the rats of resentment and vindictiveness are always there in the cellar of my soul.”

The observed presence of Type A behavior is *always* an indication that something bitter, something impatient, something cynical, something unnecessarily strident is manifesting itself from our being. It is an active reflection on what has filled us up. Will we, can we, ever be completely free of

Type A behavior? That is like asking if we will ever be perfect. Of course, we will not. There is a vast difference between kindness and bitterness, between patience and impatience, between acceptance and control, or between being good-humored or full of resentment. The reflection of our spiritual growth is in what adjectives come to most characterize us. There is a vast chasm between what occasionally erupts from us in a vexing situation and what comes forth multiple times on a daily basis. We are either good-humored or ill-humored in the main. The important issue is that we can change.

For the unchanged man with Type A behavior, the adjectives that characterize him are often unyieldingly negative, or at best, there seems to be a continual contest to see if his better instincts will win out over his negative habit patterns. Again, it is the scene of the family in a restaurant holding its collective breath hoping nothing upsetting will take place so the event will be a happy one. One woman related this story of her youth. "My room was above the front porch. When my dad came home from work, I was usually in that room studying. I could tell from the pattern of his footsteps as he came across the porch whether it was going to be a good evening or one where it would be better for me to stay in my room." As a wife of a Type A man said to him recently, "I know. I just know when the next thing out of your mouth will be kind or will be hurtful by the way your breathing has changed."

One way to define spirituality is by thinking of it as any process that fills us on a daily basis, whether that filling be for good or for naught. If we discover the hard truth that a process of bitterness has been filling us up, has been blighting our souls, and infecting our discourse with others, it makes sense to change that process. If a process that is harmful to our spiritual lives has been unconscious and outside of our awareness, it behooves us to bring it into our consciousness and amend it. Being aware of Type A behavior allows us to identify behaviors, voice tones, and attitudes. If not denied or rationalized away, these manifestations give us incontrovertible evidence of what is inside, of what has filled us up. One can think of Type A behavior as a thief in the night, stealing by stealth much of what is truly valuable to us and leaving in its place a host of negative feelings.

So, what is the best way to remedy this situation? Remember, we are talking about men who possess many and varied admirable qualities. These are good men who live lives filled with good intention. As a group they are responsible, honest, ethical, respected, admired, and emulated, especially by those who know them by their public personifications. So, we are not talking about the reconstruction from the ground up of an entire subset of the human family. In many ways, we are talking about fine tuning a machine that already runs quite well by other human standards. No, we are taking a more microscopic look at these men. What needs to be corrected so that their speech and actions are no longer corrupted, but express more consistently the type of person they seek to be?

This is indeed a spiritual question. As Macneile Dixon wrote:

“To accomplish anything you need an interest, a motive, a center for your thought. You need a star to steer by, a cause, a creed, an idea, a passionate attachment. Men have followed many guiding lights. They have been inspired by love of fame and love of country. They have pursued power, wealth, holiness. They have followed Christ, Mahomet, Napoleon. Something must beckon you or nothing is done, something about which you ask no questions. Thought needs a fulcrum for its lever, effort demands an incentive or an aim.”

The antidote to the bitterness, the meanness which Type A behavior infuses into a man over time, is **kindness**. In order for kindness and affection to infuse the victim of Type A behavior, he must wish for it to be a goal in his life. He has mostly presumed himself to be kind because he was engaged in so many worthwhile activities, pursued so many laudable goals. But remember the words of the sage who said, “A man can be interested in power, or he can be interested in people, but he cannot be interested in both.” What comes out of a man is a manifestation of what he pursues. It’s true. The pursuit of power does not lend itself to a certain kindness. The pursuit of kindness is a healing and worthwhile goal, and it will manifest kindness in greater degrees over time.

Virginia Price would often say, “Our loved ones, those very close to us, know the moment our hearts really change.” After all, with this extraordinary group of men we are not talking about getting the Queen Mary to make a 180-degree change in direction. We are not talking about having to teach basic decency or even good manners, though those may have slipped over time due to the influence of Type A behavior. We are only talking about changing course by a very few degrees, but what a different destination will come about because of that course correction.

THE PURSUIT OF KINDNESS

There is a lot to be said for someone who is “nice.” Lots of people, lots of men with Type A behavior, would be called “nice” by people who know them. (Some would not be so defined, and they would be proud of it!) It is interesting to compare the word, “nice” to the words, “kind” and “tender.” Nice describes pleasantness or agreeability on the surface of the person, while kind and tender speak to something much deeper, with more texture. The best contrast in these words can be found by looking at their synonyms. The synonyms for nice are “dainty, fastidious, finical, particular, fussy squeamish, pernickety,” while those for tender are “responsive, compassionate, sympathetic, warm, warm-hearted;” and for kind they are “kind, kindly benign, benignant and can mean..... having or manifesting a nature that is gentle, considerate, and inclined to benevolent or beneficent actions.”

To pursue kindness is to seek something which goes below surface adjectives but speaks to the transformation of the heart. As it says in the New Testament, anyone can be kind to the people they like, but how about towards the people they don't like. After a while, men with Type A behavior aren't even very kind to the people they profess to like. Of course, they are not at all kind to themselves either. That is why when a situation calls for compassion so little of it is forthcoming from the Type A man, why he remains mute, or even becomes critical. “What comes out of us is what we are full of.”

To pursue kindness is to seek modification in thoughts, feelings, and behaviors on many fronts. Indeed, to establish the “kingdom of kindness” means to be quite specific in seeking change and correction in many areas of life. It means

being willing to confront established beliefs. It means change, first in thinking, then in behavior and then in heart. As one wit said, "The only human being on earth who welcomes change is a wet baby!" To pursue kindness in areas of our lives where we have succumbed to the habits of cynicism or mistrust is challenging. Mark Twain commented that the process of changing habits is arduous. "You can't throw a habit out of the second story window but must drag it down the steps one by one."

There are many building blocks necessary in order to possess a durable kindness. Among them are friendship, the use of memory, a capacity for the numinous, reading and the arts, trust and admiration, believing that one can be a healing source in peoples' lives, substituting forgiveness for hatred, gratitude, a friendship with time, contentment, a dedication to the happiness of certain other people and learning that charm is truly more powerful than hostility as influence is more powerful than the attempt to control in interpersonal relationships. Not coincidentally, the pursuit of kindness will do more to restore and protect the self-esteem of a man with Type A behavior than all the titles and advancement in the world; not to mention the quality of harmony, happiness, and tranquility it will impart to the home. As Dr. Friedman and Diane Ulmer said:

"Giving it (being controlling) up will probably not be easy for you, but it offers a real hope of transforming what may now sometimes seem to you to be the nearest thing to a reform school into a home where both you and your children may find repose after a buffeting day."

FRIENDSHIP

The influence of Type A behavior in a man's life deeply radicalizes his concept of friendship. It is not uncommon for men with Type A behavior to refer to the number of friends they possess and how important friendship is in their lives. But he confuses acquaintanceship with friendship. Over time, even his "best friends" become relegated to the ranks of his acquaintances, not from any conscious choice on his part, but because the multiplicity of his activities and his need to acquire more numbers squeezes out the time which is required to care for another human being in a spiritual manner. It is often not

clear to his closest friends that they possess such an eminent position in his life. He fancies himself as being available to his friends if they should need him, but this often only bespeaks a willingness to be helpful financially.

The current style of friendship is often quite different from his relational patterns when he was young. In that time, it seemed natural to have time to be with the people he liked, to “hang out” and have fun. Without effort he could tell you what was happening in their lives. He knew the stories of their lives. He knew his friends’ parents, their siblings, and their best friends. He knew if there was trouble in their homes or if they were happy. He knew all this because he and his friends had the time to be with one another and share their lives. When involved with his friends, he wasn’t feeling an urgency to be elsewhere. When he was listening to them, he wasn’t attending to other activities in his brain. He wasn’t making plans for his next meeting or rehearsing for some future event. He was present! And being present did not present him with any great obstacles or challenges. He didn’t have to work to focus his concentration or to listen. He had not yet been seduced by the “rush to the future,” and all of its mythical promises. The present moment was a pretty interesting place to be.

As Time Urgency takes a greater and greater hold on a man’s life, it damages his ability to be a friend or to receive the love of others through friendship. Acquaintanceship becomes the dominating character of his friendships. Friends come much more from the ranks of people who are proximate or engaged in similar pursuits or activities. Surface cordiality becomes confused with intimacy. Exchanging stories, often competing for “airtime” takes the place of interested and intentional listening. Fulfilling the social obligation to appear engaged replaces true interest and the ability to maintain pertinent facts. Memory is often so compromised that the Type A man will find himself chagrined that he has not remembered crucial and significant facts about what is taking place in their friends’ lives. “Oh, yes, yes, how did your surgery turn out?” “What are the ages of your children again?” “Oh, that’s right, you did tell me your wife’s mother was very ill.”

To the time stressed Type A man, it does not seem unusual for important information just received from a friend to fall from his head almost

immediately upon leaving his or her presence. It does not occur to him to write some notes to himself or take time in different intervals to reflect upon his closest friends, remembering what brings them joy and what have been the origins or causes of suffering in their lives. For, if we are truly friends with someone, we will know of their joy and of their suffering. We will know of their triumphs and be glad for them. We will know of their failures, of their personal struggles and their personal quandaries. We will know of the success of their children, and we will know the difficulties, sometimes quite enormous, that one or more of their children may face in life. We will be sad or concerned with them and will see in these difficulties a reflection of our own lives, which they will know very well.

Our true friends are the one who possess the welcome knowledge that we are not perfect, our families are not without flaws, and our lives are not just one great success story after another. They will know our personal shortcomings and may be privy to some of our moral failings. They will care for us none-the-less, just as we care for them because they are our friends. What they know about us, or we know about them may be in stark contradiction to our polished public persona. And that is good. It means nothing if one is only well regarded because he keeps moving quickly enough from person to person or group to group so that only the shiniest nub of his personality is presented and known.

As Gilbert Tennent, a Presbyterian Minister wrote in 1750:

“When you begin to love each other, we will discover every one of our lives is a can of worms, a skeleton in every closet. We can be willing to know up to a point, that is safe, but that’s superficial. But we must love right on through that painful area. Fragile love will love up to a point, but it’s not worth anything. But there are those who are willing to know and to be known to the point where they go crashing right on through the threshold of pain to where they know and are known.”

Dr. Friedman spoke frequently to the concept that in each of our lives there is room for only a very few close friendships. He would hold his hand up with the palm out spreading all his fingers and use the number “five” in talking

about this concept, but he was not actually being dogmatic about a specific number. He was saying that there is no room for us to be engaged in full friendship with many individuals because they involve time and work. He also spoke of the need to be consciously selective and to look for those rare human beings about whom one could say they possess “gracious intent” as they go about their lives. He challenged the men in the program to ask themselves “searching” questions about people they would befriend: “Who is he? What does he believe in? Does he have a capacity for love, and is he able to give something important of himself?”

A key element in ameliorating the destructive influences of Type A behavior is by restoring friendship to its proper place in life. Samuel Johnson said, “To let friendship die away by negligence and silence is to voluntarily throw away one of the greatest comforts of this weary pilgrimage.” It is vital to reflect upon friendship and what role it has played in one’s life, both when young and currently. Remember, there is no true friendship without confiding. There is no spiritual nourishment without allowing for vulnerability and dependency. As a very wise person said, “That love which expresses itself in actions only and not in words is not worth very much.” As difficult as it is for a Type A man, he must strive to let himself be known and to take a great interest in knowing a few people very well. He must acquaint or reacquaint himself with the words of love.

It is also important for him to know that as he allows his Type A behavior to be transformed into a different spiritual creature, it will affect some of his current relationships. Some of them will become more significant. They will become richer, more rewarding, and deeper. In other relationships, he will find himself withdrawing because the former rewards of those relationships will be at odds with his new sense of purpose and with what he values most.

MEMORY

As has been said, men with Type A behavior confuse busyness with fruitfulness. No place is the toll of this constant activity more damaging than in the realm of memory. Men with Type A behavior feel a comfort from being constantly in motion. Remember, if someone’s behavior appears truly

mystifying, look for the theme of comfort. People do the darndest behaviors all for the sake of self-comfort. Why else would someone smoke and inhale a cigarette knowing it is killing the alveoli in one's lungs? Kill enough of them and the lungs can no longer function. Why else would a man never stop and contemplate upon his life? Why would he never tap into the vast reservoirs of experience and life that he has stored in his brain? Why would being still even for a few minutes be an anathema for him? Why was it so easy for him to daydream as a boy; to explore realms all within his head and not so today? What removed this ability so completely from his life today? As Loren Easley stated, "Beware of the mind-destroying drug of constant activity."

It is not as if he has lost his memory over time, only its direction and the way in which he uses it. He has not the slightest problem recalling box scores, trivia from his favorite obsession, or details he has stored away to use at some future date in an argument. He uses his memory almost exclusively in his vocational pursuits. If he is a dentist, he has no trouble taking in and holding fast to the latest data on how to perform certain procedures more effectively. The plumber will know the brand names of all the best products and their cost. The school principal will know the number of children in his school and what the average test scores are for the children under his care. The Type A minister or rabbi will know the numbers representing weekly attendance at his church or synagogue.

But memory used as a place of solace or of comfort begins to be a foreign concept. In his difficulty with placing events and activities in perspective, the man with Type A behavior is even more hampered by not having access to memories which could be helpful to him. If his memory had not just become a storage dump for "useful" data, he could use it to remember other times in his life he had faced daunting circumstances. He could remember how often he had faced adversity and had found a way of solving difficult issues. He could remember how frequently he had succeeded and when he had failed, how much he had grown and learned as a result. He could comfort himself by recalling words of wisdom and kindnesses shown to him. He could not only remember the fact that his children had been born, but he would also be able to relive the joy he felt in those moments.

Over time, memory for the man with Type A behavior becomes static, not elastic or living. It does not occur to him that memory can mean more than just the recovery of facts. It can mean reliving in vivid detail our earlier lives. Granted, some of one's earlier memories may be quite unpleasant, even harsh, or brutal. But, in most of our lives, there were also moments which were splendid in spite of surrounding circumstances. Happily, it is the rare human being who was never touched or shown any kindness or warmth. There were teachers, coaches, clergy, or more distant relatives who took an interest or were givers of other forms of affirmation.

In *The Brothers Karamazov*, Dostoevsky writes:

“You often hear people speak about upbringing and education, but I feel that a beautiful, holy memory preserved from early childhood can be the most important single thing in our development. And if a person succeeds, in the course of his life in collecting many such memories, he will be saved for the rest of his life. And even if we have only one such memory, it is possible that it will be enough to save us someday” [16].

Men with Type A behavior need to learn how to reawaken memory. This can only be done by intention and spending time in some form of meditative activity. It takes effort to awaken old pathways in the brain which have lain dormant, perhaps for decades. Because fact storage only uses one portion of the brain, other parts of it are like muscles which have not been used. Those muscles can be revitalized. After all, it was Barrie who wrote, “God gave us memory so we might have roses in December” [17]. Jefferson remarked that for the person who has striven to live a good life, he gets to live twice; when he was actually living it and in late life when he recalls it. Dr. Friedman cautioned, “A mind continually preoccupied with the future garners nothing for its memory.”

The recovery of memory can be a source of solace which has become foreign to a man with Type A behavior. He has evolved into a lifestyle where so much of his solace comes only from his latest accomplishment or acquisition. Like Sisyphus, he begins each day having to perform great feats. It is not by

coincidence that heart attacks cluster on MONDAY mornings. For many men it is a time of quiet dread. Having worked feverishly the previous week to attain a mountain top, they find themselves on the first day of the work week required to put the armor on once again and begin the slog up the mountain. It is very difficult when the memory of what has been accomplished perishes in the face of the current demand and self-esteem rests in the balance.

There is also the issue of memory and intentionality. If a man with Type A behavior can recall a piece of poetry or quote from a work of fictional prose, it is more than likely to be left over from his high school or college education. After Time Urgency and numeration gain their hold on him, it would seem most odd to him to intentionally memorize anything not directly connected to the successful conduct of his work. He also assumes, often in error, that he will retain things that he has heard that are of spiritual worth because he was transfixed at the time of its presentation. He was truly interested at the time. It's not unlike the man who tells an acquaintance, "I heard a great sermon last Sunday." "That's wonderful. What was the sermon about?" "I don't recall exactly, but I remember thinking at the time that this is a really great sermon."

As Churchill noted, when a person has gone to relax, it is not enough to tell the mind to rest. "... but he tired parts of the mind can be rested and strengthened, not merely by rest, but by using other parts" [18]. This is the dual role of memory that is used beyond the recall of facts. It needs to act as a haven into which the man with Type A behavior may escape where he is able to relive vital parts of his life which may contain enjoyment, adventure, or assurance from past figures. He must also have an intentional memorization life where he not only hears "a good sermon" but takes steps to integrate it into his memory life so it is available to him in detail rather than a warm vagueness. In this way, he begins to have an oasis into which he can withdraw and become refreshed.

Imagine someone reviewing his life and considering the wisdom of being overly coveting or acquisitive if he could summon the ancient wisdom of Tacitus:

In his cool hall, with haggard eyes,
 The Roman noble lay;
 He drove abroad, in furious guise,
 Along the Appian Way.
 He made a feast, drank fierce and fast,
 And crowned his head with flowers--
 No easier nor no quicker pass'd
 The impracticable hours.

And would it not be helpful to the workaholic to recall the rueful words of Charles Darwin as he reflected upon his remarkable and successful life and discovered a disturbing pattern:

“But now for many years I cannot endure to read a line of poetry. I have tried lately to read Shakespeare and found it so intolerably dull that it nauseated me. I have also almost lost my taste for pictures or music.....my mind seems to have become a kind of machine for grinding general laws out of large collections of facts; but why this should have caused the atrophy of that part of the brain alone, on which higher tastes depend, I cannot conceive.....The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature” [19].

It could help him further by remembering a similar sentiment expressed by Mark Twain reflecting on the same phenomena:

“Now when I had mastered the language of this water and had come to know every trifling feature that bordered the great river.... I had made a valuable acquisition. But I had lost something, too. I had lost something that could never be restored to me while I lived. All the grace, the beauty, the poetry had gone out of the majestic river! ...No, the romance and the beauty were all gone from the river. All the value any feature of it had for me now was the amount of usefulness it could furnish toward compassing the safe piloting of a steamboat” [20].

I believe Dr. Price was correct in her observation concerning us being full of whatever it is that comes out of us. It might also be that what fills us up is what we select to recall and what we memorize and add to the permanent files in our brains. And if all we memorize are facts and data, then after a while the romance and beauty of the “majestic river” of life may be absent in our lives; unnoticed and unacknowledged.

THE NUMINOUS^{§§§§§§§§}

Training for the staff and group leaders of the Meyer Friedman Institute took place in a faculty meeting at Mt. Zion Hospital every third Thursday of the month from 9:00 AM to 12:00 noon. Under the leadership of Dr. Virginia Price, these were very rich experiences for all of us. On one of those occasions in 1994, Dr. Friedman entered our meeting at 10:30 AM as was his habit. One of his aides was trailing him carrying a large stack of audio tapes. A copy of the tape was given to each of us with the instruction to play it in all our groups with the admonition, “This may very well be the most important tape you will play for your groups in their five years of treatment.” It was somewhat odd for Dr. Friedman to use such superlatives. The tape contained a talk given by the Rev. John Ortberg and it had been delivered to a breakfast meeting at a large church on the Peninsula. The title of the tape was, “Back in the Box.” In allowing for the fact that the tape did have a religious orientation, it none-the-less contained a powerful message for all of our participants whether religious or not. “After all,” said Dr. Friedman, “being Jewish, I am not much interested in peddling Jesus.”

In this tape, Rev. Ortberg used the parable from the Gospel of Luke about the wealthy man who had spent many years building new barns to hold all of the possessions he had amassed. In telling this parable, Jesus refers to this man as “a fool,” because he was to die that night. He was a fool because he had spent years preparing for a “secure” future that he was not to have and had

§§§§§§§§ Filled with a sense of the presence of divinity; inspiring reverence; appealing to the higher emotions or to the aesthetic

sense; spiritual; beyond understanding or description; mysterious; incomprehensible

put off living a joyful life while so compulsively engaged in assuring this future. He had missed the point of being alive.

The title of his talk came from a lesson he had learned from his grandmother. She had played Monopoly with him for years as a young boy, always besting him. Finally, the day came when he beat her and owned everything on the board. "Now," she said, "I am going to teach you one more thing. It all goes back in the box: all the money, all the property and all the hotels. They all go back in the box. You don't get to keep them.'" He continued in this talk to present many poignant and humorous examples from literature and modern life to bring home the point that whatever we grasp, no matter how great, we will someday lose. He concludes by saying that the root cause of being a workaholic is the denial of death, the idea that we can give up the joy of living in the present day-after-day because someday we will have a wonderful future come true.

When the chief financial officer to John D. Rockefeller was asked how much the legendary billionaire had been worth at his death, he said, "You'd like to know precisely how much he left behind?" To which the reporter said, "Oh, yes." (It would have been a great scoop for there was intense curiosity.) He said, "Alright, I will tell you. *All of it!*"

As Dr. Friedman said, he might not have been interested in "peddling Jesus," but his willingness to introduce this tape to the staff and recommend playing it to all our groups represented the transformation in his own thinking regarding the numinous. In an earlier iteration of himself, he had very little patience for discussing anything which could not be seen or measured. In that mode, he was much more of a pure scientist. Dr. Friedman published his first book in 1947. In this book, *Vascular Coronary Heart Disease*, he made no references to anything remotely connected to the importance of spirituality in the treatment of disease. For that matter, he made no references to any literature outside the realm of science.

The only glimpse one can garner from a reading of that early tome of the man who was to come can be gleaned in the next to the last chapter. In that chapter, he expresses his dismay with the majority of doctors for tending to

frighten their patients, especially children, by using such a cool and aloof manner in delivering diagnostic information. He puzzles about why this has to be so, wondering if doctors are not aware that all patients, no matter their age, have a small child inside of them. Would it be so wrong to show some warmth and gentle reassurance when giving difficult information? But aside from these ruminations, there is no sign of the provocative enthusiasm for love, affection, warmth, human relationships, culture, the reading of good literature, and kindness that permeate his three books on Type A behavior. But at the time of writing this first book, he was only thirty-seven years old. After all, he was still “Cannonball” at that time in his life.

What is the numinous exactly?***** It is both an adjective and a noun. As an adjective, it is defined variously as, “dedicated to or hallowed by association with a deity, filled with a sense of the presence of divinity, inspiring reverence,” or “appealing to the higher emotions or to the aesthetic sense.” As a noun, it is defined as “an unseen but majestic presence that inspires both dread and fascination and constitutes the non-rational element characteristic of vital religion.” As used in this section, it means to have the ability to experience awe, to be able to contemplate the possibility of the miraculous, to believe that the higher emotions exist, and to be comfortable with uncertainty and mystery in life.

***** In his Book, *The Problem of Pain*, C.S. Lewis made this attempt at describing the numinous. “In all developed religion we find three strands or elements. The first of these is what Professor Otto calls the experience of the *Numinous*. Those who have not met this term may be introduced to it by the following device. Suppose you were told there was a tiger in the next room; you would know that you were in danger and would probably feel fear. But if you were told ‘There is a ghost in the next room’ and believed it, you would feel, indeed, what is often called fear, but of a different kind. It would not be based on the knowledge of danger, for no one is primarily afraid of what a ghost may do to him, but of the mere fact

that it is a ghost. It is ‘uncanny’ rather than dangerous, and the special kind of fear it excites may be called Dread. With the Uncanny one has reached the fringes of the Numinous. Now suppose that you were told simply ‘There is a mighty spirit in the room,’ and believed it. Your feelings would then be even less like the mere fear of danger, but the disturbance would be profound. You would feel wonder and a certain shrinking—a sense of inadequacy to cope with such a visitant and of prostration before it—an emotion which might be expressed in Shakespeare’s words ‘Under it my genius is rebuked.’ This feeling may be described as awe, and the object which excites it as the *Numinous*.”

In their section entitled, "It is worth being aware of the Transcendental," Dr. Friedman and Dianne Ulmer wrote:

"Science has played a significant part in making most religions appear increasingly irrelevant to the human situation. Science, of course, does not attack religion directly; it attacks by conditioning our minds to have faith only in phenomena stemming from measurable and dependable, no-nonsense observations. Indeed, if you introduce miracles into science, you destroy science, and conversely, if you remove miracles from religion, you destroy religion...

However,... man cannot flourish if his entire world consists only of objects that he can see, hear, touch, taste, or smell. a human being tends to feel that life on this earth must be subject to some sort of higher purpose....

Many people quite sincerely need, if they are to lead an emotionally satisfying life, a belief in the survivability of the soul. This need is certainly not universal, but it is interesting to note how the absence of such a faith is associated in many cases with the pressured unhappiness of Type A behavior."

Establishing or reestablishing a capacity for the numinous is vital for the man with Type A behavior. It is essential for him to be able to see himself in a larger context, because he is driven to be the "Superman" in the world he seeks to create. He is driven toward, not adequacy, but superiority over other persons in some measure or another. As has been discussed, he feels "equal" only when he feels superior. This means he feels good about himself only when he is able to look down on others.

The following is a transcript of a conversation between Dr. Friedman and Dr. Gill, M.D., S.J. With his Jesuit training and brilliant medical background, Dr. Gill was a deeply influencing force in Dr. Friedman's life, as evidenced by this excerpt:

Dr. Gill: You're not sure is what you're saying where prayer affects the future of the Meyer Friedman Institute or affects your own life, but you are open to the possibility.

Dr. Friedman: Yes, I'm open to the possibility.

Dr. Gill: In that you're not the same as those scientists who rule out everything. I'm just bringing this back to the spiritual world where we started that if the spiritual world is just a lot of physical laws (then) you can explain everything that is happening mechanically in the world. (But if there is) this thirst for the spiritual or (a) hunger for the spiritual or the interest in the spiritual world that we started to talk about (before).... If it's there, you know in you and in others, (then) I think the Meyer Friedman Institute is a very worthwhile Institute; an instrument (even) to help people find that.

Dr. Friedman: I think that's true (speaking while removing his wristwatch). I take off this watch because if I took all the parts of this watch....and kept throwing (them) against that wall, I don't think at any time in a billion years that watch would come back whole.

Dr. Gill: Yes, I'd bet on that.

Dr. Friedman: As a scientist if you say that, there is change coming in, all sorts of things, but no design. It's that "design" and if you want to spell that design with a capitol "D," that's okay with me. That's what I believe. There is something there.

His Type A behavior drives him toward what C. S. Lewis called, "The Dictatorship of Pride." In this dictatorship, one is not proud of being smart, or well-off, or good at their profession. This person is proud of being smarter, wealthier, and better at their profession than others. Lewis points out that

the problem with pride is that it causes one to always “look down” on those he is superior to, and never “look up” at what is more powerful, more virtuous, more loving, and more perfect than him. Lewis wrote, “A proud man is always looking down on things and people; and, of course, as long as you are looking down, you cannot see something that is above you” [14]. The drive for superiority, the lust for pride in order to have self-esteem, is a form of spiritual cancer for the Type A man, whether he is avowedly religious or would never set foot in any place of worship.

St. Augustine said we can know what God is not but cannot know what he is. Trying to fully comprehend God is like leaning a ladder against the sky in order to climb to the moon. There tends to be a division among men with Type A behavior on this subject. He tends to either hold to an absolute belief that he knows God and what God is like. (As one wit said, “You know you have created God in your own image when you are convinced, He dislikes the same people you do.”) On the other hand, he reveals the depth of his cynicism by claiming certainty based on his own views that it is not possible for there to exist a beneficent force beyond his comprehension.

Quoting Lewis again,

“But Pride always means enmity—it *is* enmity. And not only enmity between man and man, (is is) enmity to God. In God you come up against something which is in very respect immeasurably superior to yourself. Unless you know God as that—and, therefore, know yourself as nothing in comparison—you do not know God at all. *As long as you are proud you cannot know God*” (Italics added) [14].

Whether one can reconcile talking about God or not, Lewis’ words have meaning for the Type A man: unwittingly he lives in a dictatorship. He has confused pride with self-esteem and responds immediately and automatically to any slap at his pride as if it were a genuine blow to his ego. In this particular dictatorship, he has no choice but to respond for he lacks an effective means to place himself in perspective. It is imperative for him to recover his sense of awe and wonder. Scientists have announced the startling and incomprehensible findings that there are, at a minimum, one billion

galaxies and that each of these galaxies contain one billion stars. In that information alone is enough for any man to pause in his headlong pursuits and ponder.

There are mysteries right before us that we cannot see. Dixon wrote, "A molecule of hydrogen vibrates, we are told, 450 million times a second" [15]. In a lecture during a one-day workshop some twenty-five years ago Scott Peck, the author of *The Road Less Traveled* pronounced that it is very likely at that time in very advanced human scientific discovery and learning that it was entirely possible that we only know one percent of one percent of what there is to know (Lecture by F. Scott Peck in San Mateo, CA 1988). Contrast this view with that of the agent in the British Patent Office who announced at the beginning of the twentieth century that there would shortly be no need for that office, since most of what there was to be discovered had been!

It is in becoming friends again, or for the first time, with mystery, with awe, with the unknown that offers the hope of healing for the man with Type A behavior. It is to embrace faith and uncertainty. No less genius than Paul Tillich said, "One could say that the courage to be is the courage to accept oneself as accepted in spite of being unacceptable" [21]. What in the world does that mean? For the man with Type A behavior, he must find that place between pure conviction and pure doubt. He must be able to know the inclination of his heart and allow it to lead his head. You absolutely know there is a God. How do you prove it? You absolutely know there is not a God. How do you prove it? Remember, ultimately religion cannot satisfy the intellect, but likewise science cannot satisfy the soul. Even the most profound theologian of the early Christian Church, St. Paul, wrote, "Forgive me my unbelief."

Certainty, absolute certainty, in this arena of human life is a phantom. Dr. Friedman would say, "A one-word definition of hell for a Type A man is, 'uncertainty.'" To this, another person responded that this is why men with Type A behavior so often shoot themselves in the foot. It leaves a big hole, and it hurts but at least they are certain what they are working with! The quest for absolute certainty is one of the boondoggles in the life of a man with Type A behavior. And he believes if he only puts forth enough effort, he can

accomplish this goal. But this runs counter to the great reality that we do not control what is outside of us or what the future will bring. There are things which we cannot know for certain, but is that such a terrible thing? In considering this, Dixon quoted Lessing who said:

“Did the Almighty holding in His right-hand *Truth*, and in His left *Search for Truth*, deign to offer me the one I might prefer—in all humility but without hesitation, I should request—*Search for Truth*.”

Later Dixon wrote:

“Many things are hard to believe, and a future life, some say, is quite incredible, and the mere thought of it a sort of madness.... That great philosopher, Bacon, could not to the last believe that the earth revolved around the sun. It was incredible. The diamond appears the acme of stability, it is in fact a whirlpool of furious motions. Who could believe it? What is credible? Only the familiar. When the news of the invention of the telephone was reported to Professor Tait of Edinburgh, he said, “It is all humbug, for such a discovery is physically impossible.” When the Abbe Moigno first showed Edison’s phonograph to the Paris Academy of Sciences all the men of science present declared it impossible to reproduce the human voice by means of a metal disc, and the Abbe was accused.... of having a ventriloquist concealed beneath the table. The thing was unbelievable. A future life is, you think, unbelievable? How clear it is that death is death for men as for all living things” [15].

Heraclitus wrote over two thousand years ago, “there await men at death things they have neither looked for nor dreamt of.” The issue here is not to convince anyone of anything in the spiritual realm, but to consider in awe what is not known for absolute certainty. And in considering these things how does it shape my thinking about my life today and my concepts of reality. Dixon wrote:

“How many of them, and how many of our divines are.... like the professor of Padua, who refused to look through Galileo’s telescope, lest he might see what he did not wish to see, who dreaded it

revelations. But what we prefer, like or dislike, alters nothing in nature. Palatable or unpalatable, we must accept whatever lies in the path of our destiny” [15].

Consider this observation by Carl Jung:

“I have treated many hundreds of patients, the larger number (of them) being Protestants, a smaller number of Jews and not more than five or six believing Catholics. Among all my patients, in the second half of life, that is to say over thirty-five, there has not been one whose problem in the last resort was not that of finding a religious outlook on life” [22].

In the Type A drive, there is a wish for a kind of certainty that does not exist. Helen Keller said absolute security does not exist in nature; nor does certainty. But because the man with Type A behavior has sought both a kind of absolute security and certainty, it has unconsciously operated against his ability to experience the numinous. Conviction of certainty is in exact opposition to the numinous. In the statements, “There absolutely is no God,” or, “There absolutely is a God,” there is a confusion of sure knowledge with belief. There is the attempt to create a concreteness that does not exist. It is a great attainment for a man with Type A behavior to stand and ponder the universe and the nature of existence and be enthralled by all he does not understand.

READING AND THE ARTS

Very few venues offer the man with Type A behavior more opportunity for altering his Type A habits than changing his patterns where reading is involved. The quintessential Type A man reads material only from a very constrictive list, mostly having to do with his occupation or his interest in current events. It is no coincidence that Dr. Friedman’s first substantive question to me was, “Dr. McNeel, what do you read?” And in subsequent years in our dozens of phone calls and dinners together he would continually inquire, “What are you reading?”

In the main, the typical man with Type A behavior suffers from an inability to fasten his concentration on any written material unless he can perceive its

utilitarian value, or it is mesmerizing. For the vast majority of men with Type A behavior, it has been years, decades, since they have read classical literature or other material that demands patience and concentration from the reader. Dr. Friedman believed it was essential to read material still present that had been read a hundred or more years ago, and to read literature which will be read a hundred years from now. As one person noted, "If you wish to learn about God, read a page of the Bible each day; and if you wish to know about humankind, read a page of Shakespeare every day." Dr. Friedman also cautioned, "Don't read anything you would not be willing to read a second time." He would speak often of what he called "trash events," by which he meant those things a person should not even do but throw in the "trash." Reading material that was not uplifting or educational to the human spirit made no sense to him.

The work of great writers, actors, artists, and sculptors survive because they possessed a remarkable knowledge of human nature and were able to transcribe that knowledge to us through their particular medium. In our age, the multitalented Tom Hanks is able to immerse himself in numerous and divergent roles. This rather average looking man is able to capture the essence of a variety of human beings in different ages and settings. His skill allows us to see the character he is portraying, not the actor himself, Tom Hanks. As he disappears into the personas of these people, we are invited to see ourselves. We see our common characteristics, our traits. He never plays "perfect" people, but "real" persons who have faults and weaknesses, but who are none-the-less often heroic. We are not standing outside the drama but inside it. This is his genius. He helps us to see, not a stranger or a foreigner, but ourselves. He helps us understand our multifaceted humanity.

So, it is for the man with Type A behavior and what he seeks out to read, to watch, to see, or to experience. In our program, we encouraged all of our participants to actively look for and observe Type A behavior in other people especially those outside their homes and familial relationships. We did not give this encouragement so our participants would have yet one more reason to diminish and judge other people; thereby feeling superior to them. We did this so they could see themselves in other people. As it says in the Bible, "No

man hates his own flesh.” This practice helps us see ourselves in others. And just as we have a way of excusing our own behavior, “I was tired,” “I hadn’t eaten,” “I was in a hurry,” “the kids were sick,” we begin to understand that their behavior might be coming from a context we can understand.

We see ourselves. So, that is how I look when I am angry. That is how I sound when my Time Urgency has entered my voice. That is what I am like when I am being controlling in a situation where that is not needed. That is what my face must look like when I am feeling superior or condemning other people. Oh, my, that is the face of hatred. That is what I sound like when I am berating a waiter, an airline attendant, or the anonymous person on the phone at my credit card company.

Happily, this also allows us to see those people who handle life in a Type B manner. As we succeed in reducing our own Type A behavior, we begin to see more and more of ourselves in this much more graceful mode. A man in one of my groups reported handling a very frustrating situation while going through security in an airport. He was able to remain cheerful, understanding, and patient. To his delighted surprise, a person following him in line, having observed his behavior, asked with unabashed admiration, “Are you a Buddhist?” Before altering his Type A behavior, people around this man in a similar situation would have been more likely to think, “Are you Genghis Kahn?”, though they would have been reluctant to say it out loud.

The pursuit of reading for enlightenment, for enhancement or our understanding of our place in the universe, builds us up in that part of life that can be referred to as “Being.” In philosophy, there are two conflicting entities, “Being” and “Becoming.” There is a dynamic tension between the two. If one spends a disproportionate amount of his life involved in the one, it will be at the expense of the other. One way to understand Type A behavior is to think of it as a disorder of overzealousness about Becoming. Becoming is concerned with creating, action, dynamism, and thrusting toward the future. It is a necessary activity and life has no motion without it.

But if Becoming takes up the totality of a man’s life, where does he find repose and opportunity for creative reflection? If all he reads is functional

toward the attainment of his next goal, where is their room for the sustenance of his soul? Dr. Friedman noted the difference between the Type A architect from the Type B architect. The architect with Type A behaviors never seemed to find the time to review his past creations, to visit the sites of buildings or homes already constructed because his life was about the next project. He had no time to reflect or to enjoy the fruits of his past labors. Contrast that to the architect with Type B behaviors who has no difficulty finding time to review his life and savor past victories.

If a man has no time to even look with curiosity at his own past, how will he make time to go to a museum or a play? And what value will it have for him to behold the glories of the past and marvel at human accomplishment if he feels no kinship with it at all? What good will it do him to stand before a painting or sculpture hundreds of years old if he can think of nothing except the abstract question of its possible worth in today's money. With his tongue slightly in his cheek, Dr. Friedman warned that if you are not able to look at a painting with interest, then it most likely will not be interested in you as well! In what was to be my last dinner with Dr. Friedman he conversationally took me through a brief history of American painting in the early 1700's and the impact it had on the American Revolution.

It can be said that the typical man with Type A behavior suffers from a "Being Deficit." A man who suffers from this deficit can find little purpose in any pursuit which has no direct relationship to measurable accomplishment. But that is like believing that fruitfulness can come from starvation. A man with Type A behavior becomes so accustomed to a portion of his brain being starved; it seems natural to him. He will resist engagement in any activities which would call for him to desist from his furious activity and be alone with himself. He is so accustomed to being distracted that he does not know how to enjoy his own company. Remember the words quoted earlier, "If you find it difficult to be alone perhaps other people are bored by you also."

It is important to be able to trust the interaction between Being and Becoming. Newton had his first intuition about the theory of gravity while sitting under an apple tree in repose. The scientist Charles Townes had grown weary sitting in scientific papers at a conference in Washington D.C. He

walked across to Lafayette Park and sat down in a peaceful garden area. While idly staring into the intense red of an azalea, the idea came to him for the laser beam.

Our brains need rest, repose, and exposure to the nutrients which can feed it and maintain our personalities. Oddly to say, a man with Type A behavior must learn to trust his brain and the capacities it contains. He must be able to know that he does not need tangible evidence twenty-four hours a day that his brain can produce. He needs to have faith that if he cares for his brain and feeds it the necessary nutrients, it will perform when needed. Unconsciously, he has believed that exhaustion must somehow be good for his brain! Why else would he continually overuse certain portions and neglect others?

Ponder these words from Macneile Dixon:

“This poor earth gives gifts to Heaven, which, destitute of the teeming experiences earth provides, were sunk in poverty. Heaven could make no Don Quixotes or Sancho Panzas, no Hamlets or Falstaffs, no heroes or martyrs, no Stoics or Epicureans, no Sapphos or Shelleys, no jesters or humorists, or indeed anything of interest, without the assistance of this our dear, painful, and toiling lower world. A heaven without change, without events, neither gods nor men could long endure” [15].

Being and Becoming need one another. A life unbalanced is a life unbalanced. At one of the pinnacle moments of Becoming, when astronauts first circled the moon and beheld the wonder of seeing the earth from afar, one of them read from the mystical Gospel of John in an attempt to capture the meaning and grandeur of the moment. He didn't read from the repair manual for the spaceship. That is worth noting.

Churchill offers another viewpoint about our reading:

“What shall I do with all my books?’ was the question; and the answer, ‘Read them,’ sobered the questioner. But if you cannot read them, at any rate handle them and as it were, fondle them. Peer into them. Let them fall open where they will. Read on from the first

sentence that arrests the eye. Then turn to another. Make a voyage of discovery, taking soundings of uncharted seas. Set them back on their shelves with your own hands. Arrange them on your own plan, so that if you do not know what is in them, you at least know where they are. If they cannot be your friends, let them at any rate be your acquaintances. If they cannot enter the circle of your life, do not deny them at least a nod of recognition”⁺⁺⁺⁺⁺⁺⁺ [23].

In this paragraph, Churchill introduces a whimsical concept: Having books which are friends. He alludes to the importance of having some few books in our lives that we turn to repeatedly, just as we would regularly meet with a dear friend. Ask yourself the question, “Are there books in my life which I consider friends?” That is, “Are there books that I return to for wisdom, for comfort, or for instruction?” “Are there books to which I return periodically in order to examine the process of my maturing?” Are there books in your life that add to your feeling of well-being because they are on your shelf?

When we gathered for Dr. Friedman’s memorial service that was held for his friends and close associates, we met in the theater of the Museum of the Legion of Honor in San Francisco. Arranged on the stage was a coat rack from which hung Dr. Friedman’s ubiquitous white research coat and his cane. Next to this was a small table on which rested two books. Anyone close to Dr. Friedman knew that the two books were *Remembrance of Things Past*, by Marcel Proust and *The Human Situation* [15], by Macneille Dixon.

⁺⁺⁺⁺⁺⁺⁺ It is not lost on this author that the current state of printed books is in transition. This book is being written in a time when “e-books” are becoming more and more common. One cannot see the future, but it is entirely possible that books in their traditional format with be a part of past history sometime during his granddaughters’ lives. Recently, the New Yorker Magazine contained a cartoon showing an ordinary store front with the

advertisement on the window, “Books on paper.” In whatever form they may be, it is hoped that books will not cease to be a source of comfort and companionship for their readers. For this author, there is something of infinite sweetness to know that I am surrounded by books, physical in form, that are both new discoveries and those that have been with me for many decades.

It would not be vain or worthless to consider what books might be put out at our own memorial services. If the answer is none, the instruction to us is clear.

TRUST AND ADMIRATION

When Dr. Friedman would use his familiar phrase, “The sweetness of dependency,” he was extolling the spiritual value of trust. He was saying that there is a reward in trusting others, a sweetness. He also spoke of the importance of admiration. He knew that the insecurity and competitiveness of men with Type A behavior tended to operate against their ability to trust or to hold others in admiration. After all, if one is determined to become Superman, there hardly seems to be a need to trust or be dependent on anyone else. That goal is all about becoming self-sufficient. There are few things more damaging to one’s spiritual nature than the quest for self-sufficiency.

Emerson wrote:

“The glory of friendship is not the outstretched hand, nor the kindly smile, nor the joy of companionship; it is the spiritual inspiration that comes to one when he discovers that someone else believes in him and is willing to trust him” [24].

Dr. Friedman often challenged the group leaders with the question, “Are you being admirable people? People after whom others will want to fashion their lives?” St. Augustine said, “Those whom you admire you will to some degree imitate.” Admiration is another powerful antidote to envy. It might seem strange to the competitive mind of a man with Type A behavior, but the more one is capable of admiration, the higher that person’s self-esteem. For the Type A man, of course, he had so often sought to burnish his self-esteem by pursuing the opposite tactic, that of tearing other people down. Remember, in order for him to feel equal he needs to feel superior in many situations.

When asked about the most admirable people in their lives many men are stumped. To admit to admiration for someone else would be tantamount to losing a competition, as if there is not enough admiration to go around. Many

men with Type A behavior have thought they have been aspiring to being admirable but were, in fact, seeking to attain a lifestyle or status that would be envied by others. But that is because he has so often confused status with traits. He has sought the external trappings of success. It is interesting to review the self-help literature of the last century. Well into the 1950's, the literature concerning success in life admonished the development of character. Since the 1960's, the main theme of these books has been how to maximize profit, obtain more wealth, and be more efficient; how to be smarter at the business of business.

It is the *traits* of other people which must catch the eye. In our closest relationships, it is imperative to look at those we love through the "lens of admiration." This does not mean we are blind to their shortcomings or personal idiosyncrasies, not at all. If we know someone well, we know about his or her weaknesses. It means we see the admirable qualities above the other qualities, so that what is admirable in them is enriching to us. In this way, we also protect them from the ravages of our own, "what's wrong eye." If you have difficulty imagining the admirable qualities in one of your loved ones, at least remind yourself that this person has been able to deal with you and all your idiosyncrasies all these years!

There is a certain kind of trust that is completely counterintuitive for a man with Type A behavior. In many ways he has trusted only himself. He has trusted himself to do everything in his power to control his environment thereby causing events to transpire as he dictates. He trusts his own efforts. And, well, he should, because he alone truly knows how hard he works to make all situations predictable and amenable to his will. Dr. Friedman would talk about the addictive need a man with Type A behavior had for perfection in others, control, being critical, and to feel anger. It is not difficult to imagine the impact these addictive needs would have on a person's ability to experience or enjoy the feeling of trust.

Indeed, he estimated that if someone were burdened with these addictions it would determine how he would respond to ten random events, some positive, some negative. In six of those events, he would have an aroused or irritated response and, to the other four, he would have no response at all. However,

for someone who felt an innate sense of trust as characterized by feelings of understanding, tolerance, patience, and forgiveness and whose only addiction was to affection, his response to these same events would be quite different. For six of the ten, he would have no response, that is no unnecessary arousal or irritation, and for four of them he would respond with pleasure and affection.

Some men give me very peculiar looks when I give them the information that trust is one of the great pleasures of being alive. Obviously, blind trust in everyone could render us all as victims, but the obdurate determination of men with Type A behavior to see everyone with a cynical eye renders it impossible for him to surrender to the tranquility of feeling safe. Because he has little ability to recognize when he is in the presence of people who are trustworthy and safe for him means that he is never off duty. Fundamentally, he doesn't realize how graceful, how pleasant, how satisfying, life can be when his Type A behavior is entirely absent. He has looked upon his Type A behavior as such a universal benefit it is difficult for him to imagine a life without its intrusion. But life without Type A behavior is remarkably peaceful. To feel trust, to be conscious of it, is to feel relaxed.

BELIEVING YOU POSSESS THE ABILITY TO BRING AND OFFER HEALING TO THOSE YOU LOVE

In the following section, I will discuss men with Type A behavior and the danger that hatred can infuse itself into their lives. As will be said, it is not difficult for a man under the spell of Type A behavior to fall victim to the temptation to hate something or someone. This is not to say that these are hateful men, any more than it is an insinuation that they wish to be harmful to others. Quite the contrary is true.

In fact, as has been stated previously, as a group these are good hearted men who wish well for their friends and families. There is no one more stalwart when the challenges of the Survival World are present or more durable, directed, and hardworking when the Practical World needs attending to. He experiences frustration in carrying out his goals in relationships where the Emotional World is a possibility. It is not because he does not care. It is often

because he does not know *how* to care. Since he lacks good models for how to perform adequately in the Emotional World, he borrows skills from the Survival World and the Practical World. Unfortunately, these skills are not adequate to the Emotional World.

John Gottman observed that there are always two things occurring in all relationships: solvable problems and perpetual issues. These two components present no difficulty if they are accurately identified and responded to appropriately. If something is a solvable problem, then it is appropriate to find a solution. If there is a loose board on the front porch, it can be repaired. However, if something is a perpetual issue, it cannot be “fixed,” but requires seeking out an adequate coping strategy. Aging and change are perpetual issues. The quirks in the personalities of those we love are perpetual issues. The quirks in our personalities can be perpetual issues for our loved ones and even for us. Frustration in relationships occurs when a perpetual issue is misidentified as a solvable problem. When that occurs, a great deal of energy is misspent attempting to fix what cannot be fixed in a measurable way.

Frustration for the man with Type A behavior occurs in relationships when he employs being controlling, being critical, being angry, and imposing his definition of perfection on others. Paradoxically, he is doing his best to show the love he genuinely holds for the people in his life. Remember, he is a victim in his own thinking wherein he has expectations of himself and others which can never be met. The bar is always rising. He applies these expectations to himself. When his expectations are not met, then it feels necessary to explain this failure.

This is usually done in the language of blame. Because he did not see himself as seeking the impossible, he judges incorrectly that the failure to bring about his concept of a solution lies either in himself or with someone else. It rarely occurs to him that what he was seeking was not actually attainable. If confronted about this, he will often respond by defending his attitudes, claiming that exaggerated expectations have been responsible for his own success and are necessary to promote the success of his spouse and offspring. He is actually trying to demonstrate love. After all, his wants are often benign:

for his child to earn top honors, for his spouse to lose ten pounds, for his son to have a top spot on his sports team, for his daughter to be popular, to get his teenager to stop using drugs, and so on.

The crux of the problem is in how he expresses his love. He actually doesn't express love so much as he tries to fix things. Fixing things is possible in the Practical World. men with Type A behavior love the energy that goes with fixing things, with obtaining a measurable result. They don't understand what it feels like to the other person he is trying to "fix." He doesn't understand the underlying message: "You are not quite loveable now, but you will be if you only change according to my wishes." He also does not see the repetitious nature of this process. Since he does not commonly look for the negative patterns that have dogged his life (such as his anger) he is focused only on his current complaint. He doesn't see that he has been giving "helpful suggestions" for years; that the list never ends. He believes his own recital that if the person only makes the current change, he will be happy with him or her.

In the beginning of teaching about Type A behavior, we quickly teach a lot of concepts and enable participants to identify their own behavior and that of others. Obviously, this is not information that most of them had before. One of the first instructions that we offer is to only apply this new material to themselves and not to the members of their intimate circle. We tell them it is our rule that they are not to diagnose anyone in their own family as having Type A behavior, especially their spouse! Of course, this is because these men have so often used new information against their partners by having a new excuse for being critical, all in the name of wanting to help these other people to "improve." If their spouse should ask directly if any of the material, they are learning applies to her, they are instructed to say, "It is none of my business."

I had been training with Dr. Friedman at the Institute for approximately six months. One evening while we were standing in the kitchen, my wife, who is also a counselor, said, "OK, let's get this over with. I know you must be bursting. Tell me, am I a Type A or not?" Already rehearsed, I said, "I have no idea. I am so busy trying to get a handle on my own Type A behavior and correct it that I have not had time to apply the material to you. I have not

really thought about it.” (And I had not. Just because it was rehearsed did not mean it was untrue.) There followed one of those moments in a marriage where there is a tectonic shift, but it is not overtly dramatic. My wife looked at me for a moment with what looked like utter disbelief on her face. Then her face relaxed ever so gradually. Was it possible that I was learning something new and not immediately imposing my new beliefs on her, so that she could “share the benefit?” After all, I had been “very generous” in the past with suggestions based on what was enthralling me in the moment about how she could “improve.”

Virginia Price would say over and over (which is a necessity in working with men with Type A behavior) that the greatest single thinking error possessed by almost all of them is that they greatly underestimate their value to their loved ones just because they exist. For an unmonitored man with Type A behavior, loving is fixing and bringing about change in his loved ones that he sees necessary for their well-being. It may feel tyrannical to those receiving the “fix,” but it is not actually intended as such. If he cannot fix the person, he will try to solve the situation.

He is so rooted in the Practical World that he strives to make all things work out well there in the belief that this will bring happiness to his home and to himself. Why else would he work a seventy-hour week when he already possesses adequate resources? He doesn't understand the difference, the vast difference, between fixing and healing. If he can't fix something, if he can't solve a situation, he feels himself a failure and will either lash out or redouble his efforts with grim determination.

This is such a remarkable belief change for him. He has not understood the healing he can bring to his home, his friends, or to himself by warming his heart. He has not understood the concept of healing. He has worked so constantly at trying to change others and himself by seeking perfection, that he is unacquainted with the power of *acceptance*. As discussed in Chapter Three, the word “Acceptance” is very loaded for the man with Type A behavior. In general, he dislikes this word, because to him it means settling for less or approving of a situation that is not agreeable to him. But it is through acceptance that the Type A man is able to love his entire being and

that of those he loves. It really doesn't mean approval. One of our participants, who drove many hours each weekend to visit his son at Folsom Prison, certainly did not approve of the armed robbery he had committed.

The Survival World most certainly demands a result. The Practical World is filled with events which can be measured, improved, fixed, or altered. The Emotional World is more spiritual in nature. It is very difficult to see discernible results and it is not a place where things are fixed. There are no projects that have a beginning or an end. It is process. It is a world which is either blossoming and expanding or slowly dying. It is a world in which healing can take place. And the most remarkable aspect to this healing is the Type A man's willingness to accept his inherent importance; to accept how remarkable it is in the life of another person for him to say, "I give myself to you. You are one of the people on this earth I love without condition, and I will do all in my power to live out that love in a way that does not harm you." That is more healing than millions of dollars, tons of gifts or thousands of awards.

The following is an excerpt of Dr. Gill's ongoing interview of Dr. Friedman:

Dr. Gill: I believe you have helped a lot of people come alive and you have helped them come to a point where they can love. You've brought people to the point where they can love(their) family members, people they work with, and people they share life within any way. In my experience a number of them have told me their spiritual life and their life in relation to God has become richer. (I believe) that you have made all of that possible and the Meyer Friedman Institute now makes that possible. I see that as an incredibly wonderful contribution you've made. I just hope you take some satisfaction in that.

Dr. Friedman: Yes, I take satisfaction. Lots of them have been made better, richer, not richer in money, but in general values. (There is) no question about it. A lot of people have learned to love more deeply, even if it is only for a dog. You've seen the

letters.***** That's love. (And) the letters (to the fathers from their children). To see those fathers, break into tears when they see what their children think of them.***** Now that is something. That is a wonderful thing.

Dr. Gill: And they are affected by what you have contributed through this program; through your research and through your life. They treat their children with love. Those children are going to spread that love into their children's lives, and it goes on and on. I mean, you've started something Mike (what Dr. Friedman's friends called him) that is endless.

Dr. Friedman: I hope it's endless.

Dr. Gill: I think it will be. You don't kill love.

Dr. Friedman: Uh, no, you can't kill it. (Reflecting) That's a good point. Now if all our people learned to love they wouldn't fight with time or with other people. **So AIAI, anger, irritation, aggravation, impatience, would disappear because Type A behavior cannot exist with love** (Italics and boldness added).

SUBSTITUTING FORGIVENESS FOR HATRED

As we have discussed, the concept of acceptance is very difficult for the typical man with Type A behavior because he confuses acceptance with approval. In a similar way, he has great difficulty with the idea of forgiveness, whether he ascribes it to religious belief or not. The great stumbling block to feeling

***** The letters Dr. Friedman is referring to were written to him at his request.

They are from participants who obtained dogs with Dr. Friedman's advice and encouragement. The letters describe in moving detail how much their lives were nourished and enriched by the love given to and received from their dogs.

***** During the CCPP (The Coronary/Cancer Prevention Project), the participants were all invited to ask one or more of their children to write them a

letter in which they were to tell their parent what they liked about him or her. If they had no children or their children were too young, they were encouraged to ask a friend to do the same. The result was very moving and deeply touching, hearing how important they were and how much their children (friends) love them. This helped in great measure to counter the common thinking error of underestimating their worth to people who love them just because they exist.

forgiveness in a man with Type A behavior is the gravitational pull toward hatred. This is one of the most sinister effects of Type A behavior.

The pull toward hatred is an outgrowth of the meanness which can extrude from unmonitored Type A behavior. Again, this does not represent any conscious desire on the part of the man with Type A behavior to be either mean or hateful. It is an outgrowth. Logically, it would be difficult to bathe one's brain in Free-Floating Hostility day after day, year after year, and not see the ultimate manifestation of that influence. If one smokes hundreds and thousands of cigarettes over years and years, the lungs become visible in an ex-ray in a manner that indicates damage to the lungs. And so, meanness morphed into hatred becomes the visible element of the damage to spirituality done by Type A behavior. It is not an exaggeration to say that hatred is spiritual cancer.

Compounding the difficulty is the way in which hatred is accepted in contemporary society. The former Senator from Wyoming, Alan Simpson, returned to Washington to serve on a special committee at the request of the President. When asked if the atmosphere in Washington in 2010 was actually different than the period in which he had served in the Senate, he adamantly stated that the atmosphere was far more toxic, saturated with unrelieved animosity. He said, "The problem is that no one in Washington forgives anyone else." He then went on to quote an old saying from AA, "If you do not forgive someone, it is like allowing him to live rent free in your head."

Dr. Friedman and Dianne Ulmer described the severity inflicted upon society by Type A behavior in the closing page of their book, *Treating Type A Behavior and Your Heart*:

"You are making haste, haste on decay," Robinson Jeffers warned us over a half century ago in his poem "Shine Perishing Republic." What would he say if he could see us now, even more frantically dashing, darting, and sprinting almost senselessly through life? Let us not fool ourselves, moreover, about this simple but truly terrible fact: If Type A individuals ever succeed in taking over our society completely, it will scarcely be worth living in! We have resisted this conclusion for a long

time, but it now seems to us unavoidable. *The lovelessness at the center of the Type A's spirit embitters all it touches*" (italics added) [2].

For many men with Type A behavior, the strength and severity of their hatreds is believed to reveal a kind of character strength. It is actually the triumph of that sort of pride which is paradoxical to true self-esteem. Unhealthy pride is always based on being able to look down on others and feel superiority. As has been stated, men with Type A behavior often need to feel superior in order to feel equal. There is no more feeling evocative of superiority than the feeling of hatred. The hatred may be intimately directed toward a known individual or toward ethnic groups, nationalities, genders, a political party, or an entire religious group. It is cancer. As one man said, "Holding that feeling toward someone else is like drinking poison in the hopes that the other person will die."

Dr. Friedman continually taught, "Sweetness is not a weakness." A person is not showing character strength through a display of hatred or prejudice. Lawrence Sterne wrote, "Only the brave know how to forgive.... A coward never forgives, it is not in his nature" [25]. Dr. Friedman reminds us, "A man never rids himself of hate by eliminating his object of hate." Just as men with Type A behavior are adept at justifying a specific anger, so they convince themselves that their hatreds are item specific instead of a diagnostic indication of a severe affliction. In this way, they do not see how hatred has silently, stealthily infused itself into his thinking. In the Star Wars Trilogy, Yoda said, "Fear leads to anger; anger leads to hate; and hate leads to the dark side." Even fictional characters can be teachers.

Forgiveness does not mean that what was done or is being done is somehow alright. Forgiveness is not the same as condoning. It doesn't say it was alright to harm my child, burn my house, cut me off in traffic, spread malicious gossip about me, or bring me a cold cup of coffee. It doesn't forestall me from taking appropriate action if that is necessary. It does mean I can let go of what burns inside of me so that I am not taking poison in hopes of someone else dying. The Greek root of the word, "to forgive" means "to let go of." "I forgive you," means "I am empowered to let go of what is eating me up inside." Rather

than being a position of powerlessness, it is a remarkably powerful stance. It is not passivity. It is strength enacted.

If this warning about the danger of hatred seems overblown, watch closely when a man with Type A behavior is reviewing a minor slight or insult done to him. Watch the intensity in the eyes and the level of anger or disgust on the face. Listen to the voice. Be aware that he is not discussing some heartrending harm that has befallen him, but the poor choice by an umpire, the thoughtless driving of another person, or a minor error by a waiter who brought a wedge of lemon in his coke rather than the lime he had ordered. Think about how difficult it would be for him in that moment to say, "I completely forgive that person for their minor error. Perhaps that person was having a bad day, an illness, a pressing debt, or their dog had just died." There is no mercy in the Type A state. Introducing mercy through conscious forgiveness is one of the most healing strategies that we offer.

It is not enough to just shrug (certain shoulder movements are a sign of hostility) or to mutter in resignation. Resignation often masks a simmering resentment. Resignation is not acceptance. And resignation is most certainly not forgiveness. Forgiveness is conscious, it is stated. Most of the time, it is not stated to the person who has caused the harm. It would be more than absurd to imagine trying to chase down the driver who cut us off to tell him or her that you forgive them.

On the other hand, one of our participants told the story (before being in a Type A group) of feeling so irritated at a driver who had cut him off that he followed him off the freeway and forced him to pull over! That was followed by an argument culminating in our participant hitting the other driver. It cost him \$25,000 in the lawsuit that followed. In the most practical of considerations, it would have been better if he had been able at the time of the infraction to have said, "I forgive you," and gone on his way.

The goal, perhaps unobtainable, is to eliminate Free-Floating Hostility from our lives. But the direction this goal gives to our lives leads us further and further from the temptation to indulge in hate. In this direction, we find a protection from the spiritual and relational damage that hate can cause. It

seems very strange to the man with Type A behavior to utter the words, “I forgive you,” when he has in his hands unimpeachable data that his feeling of hatred is warranted. He may not believe the words he is uttering, but with practice he will. In doing this exercise, he will experience a new kind of freedom. He will have the freedom to choose his response to situations and his behavior, which he does not have when in the grips of Type A behavior.

To paraphrase Emerson, “A minute spent in hatred is sixty seconds lost to the ability to love”***** [26].

GRATITUDE AND OPTIMISM

There is an old saying, “No thankfulness, no happiness.” Like lots of old sayings, there is great wisdom in this one. There is an element in Type A thinking that causes a man to believe that certain gifts only exist in the future. Furthermore, he begins to believe that certain things that actually exist in a spiritual range can only have reality because of observable, measurable, and concrete results. In general, he does not think of gratitude and optimism to be durable states of mind. He tends more to see them as a result of a future outcome. “I’ll be grateful when certain things happen, when I can perceive specific goals attained.” Or, in regard to optimism, he might unconsciously think, “I’ll be optimistic when my team or political party have won!” Both of these attitudes reveal a belief that these two great virtues are the result of reality being cooperative, as opposed to believing that these are cognitive skills to be mastered.

As in other spiritual areas, Type A behavior and thinking mitigate against gratitude and optimism. Type A men have a great fear of anything that might inspire what they consider complacency. They are imbued with the belief that they have arrived at the favorable aspects of their lives only through constant struggle, striving, and vigilance. Anything that would remove them from this furtive stance is repellent to them. For some men with Type A behavior, the concept of being grateful in the present moment or to look upon life with a sense of optimism carries with it a fear that it would remove some of his

***** Emerson’s original words, “For every minute you are angry, you lose sixty

seconds of happiness” [26].

competitive edge. Thankfully, this is not true, but this represents a major belief change for him. He is more like “Yon Cassius with his lean and hungry look,” and believes this is necessary for his success.

John Buchan spoke of the quality of optimism in *Pilgrim’s Way*:

“I admit an undercurrent of optimism, which, it has been said, is in good times a luxury but in bad times a necessity. With me such cheerfulness, as I prefer to call it, is not a creed to adopt or reject, but a habit of mind, a temperamental bias, a pre-condition of perception and thought” [27].

Buchan captures another vital element in describing the disposition of his mind and that is cheerfulness. Type A behavior is the antithesis to cheerfulness. It is just not possible to be truly cheerful in a state that is driving impatiently toward the future, keenly competitive and hostile toward any interruption in its forward flow. What men with Type A behavior call optimism is their belief in a given moment that they have attained ascendancy over the future; that they are in a state of control, or that the odds are heavily in their favor of an outcome which is positive to their goals. This might be a strategy, but it is not optimism.

In the Type A world, optimism is the belief that the future is going to conform to my wishes. In the real-world, optimism is a cheerful state of mind that is able to remind itself of troubles and hardships faced in the past and overcome. It is the expression not of control of the world, but of confidence in the capacity to face difficulties if they come. It is the ultimate expression of, “I will handle it,” if indeed that is the necessity. But this attitude, which Dr. Liebgold calls “stated efficaciousness,” is nothing more than memory applied to life [28]. It is the ability to remember that one has dealt with what life has actually dealt him. He might say, “Well, I handled it, but I didn’t do it *very well*.” Well, adverbs don’t count. Only verbs count. This is another area where the man with Type A behavior is crippled by his perfectionism and his unrealistic expectations. Because he rarely meets his expectations no matter how successful he is, his successes and accomplishments afford him very little

comfort. He has always applied adverbs to his verbs, which undercuts what should be a well-earned confidence.

Unrealistic expectations also damage his ability to be grateful for all the good in his life. He is more obsessed with what he does not have than he is mindful of what blessings exist in his life today. Again, he has an innate fear of gratefulness.⁺⁺⁺⁺⁺ It might render him zealous to achieve more and more in the hope of someday feeling grateful, and by definition, content. He has not realized that without gratefulness and optimism there is not an experience of contentment regardless of his real-life circumstances. But he has never thought of contentment as a skill. He has always believed it was a result. He certainly has not had the thought that the major building blocks of contentment are optimism and gratitude, but they are.

Both of these sunny states of mind have their anchor in the present moment. It is not possible to be grateful in the future and if my definition of optimism is a belief that the future, I hope for is the one that will appear, that is predicated on the impossible, control of the future. The key to being grateful is the ability to want what one has, both positive and negative. No one gets to live a perfect life designed to his wants and specifications, but that is actually good. It would take no skill to be thankful if that only occurred because every aspect of life was to my liking. Likewise, it is not optimism to feel a sense of assurance that all my plans will be borne out.

Optimism and gratitude are skills, not results. They are states of mind. They turn me toward what I do have as opposed to preoccupation with what I do not. They remind me of the skills I do possess and the ones I trust I will learn when the occasion demands rather than the skills or capacities I lack. It is not Pollyanna. They are rooted in the knowledge of what is essential in order to have a rewarding life in the midst of a world we cannot control. It is faith certain, rather than a certainty in my ability to control what I cannot. It is wisdom. It is the doorway to happiness.

⁺⁺⁺⁺⁺ We are not thankful because we are happy. We are happy because we are

thankful.” Fr. Matt Stanley

SUFFERING AND JOY

There is a mantra that is taught continually in the Type A program: Inconvenience is not suffering and when suffering is actually present, that does not represent failure. This is so very important because men with Type A behavior will respond to everyday disappointments or inconveniences with an emotional intensity that would indicate a tragedy has taken place. On the other hand, when suffering comes to the life of a man with Type A behavior thru death, environmental catastrophe, or illness, he often feels as if he has somehow failed. Of course, according to his expectations, he has. He has failed to keep suffering away from his door, be it affecting him or someone he loves.

This difficulty in his life reflects a lack of reflection on the nature of suffering and the nature of joy: for the most part, they are both out of our control. There is a great difference between being thoughtful and prudent in the way one lives life and believing that life can be controlled if one is smart enough, fast enough, and puts out sufficient energy. Part of the reason why a man with Type A behavior will become so upset over even a minor inconvenience is that this event reminds him of how powerless he actually is in the larger scope of the universe. He will often feel personally offended even though he is perhaps among hundreds experiencing the same flight delay or traffic jam. It creates for him the dreaded feeling of helplessness and his response to that is often an attack of AIAI (anger, irritation, aggravation, and impatience). This attack is his best attempt at regaining a sense of power and control where he actually has none.

Helplessness is a very big problem for the man with Type A behavior. He tries to power over the small events where he was helpless, often retelling a trivial event while getting fully agitated while doing so. What looks like wasted energy to an outside observer is actually his attempt to imprint upon himself a deeper determination not to let this happen to him again, not to be “so stupid.” It is tragic that he brings so much suffering upon himself where none need exist, were it not for those expectations that have no connection to actual reality.

This situation is compounded when suffering actually arrives at his doorstep. Tragedy happens, whether expected or unexpected. And just because something is expected, such as the death of a very elderly loved one, it does not mean that the cruel thorn of suffering has been removed. People will speak of “getting ready” for someone’s death as if this were a project that could be followed, boxes checked off, and a painless passage would ensue. As many will attest, this is a foolishness of the highest order, to think we can map out our emotional response to an event in advance and dictate what it will be.

Suffering is also a remarkable quandary because he has tried to be Superman and that attempt has included not ever wanting to be vulnerable or “weak.” Not understanding that there are people in his life who love him and long for opportunities to express that love to him, he will not allow himself to turn to them and receive this gift. One of the requirements of being Superman is a certain aloofness and aloneness.

For the man seeking to change his Type A behaviors, suffering also grants him an opportunity not recognized before. Instead of being full of shame and feelings of failure that he has failed to prevent suffering from taking place, he now can recognize his commonality with other people. It allows him to surrender the burden of feeling superior to others and to ask for the solace that can *only* come from other human beings. Men with Type A behavior look for indications of how they are different from other human beings as bulwarks for their self-esteem: “I’m glad I’m not fat like that,” “Look at that big ass,” “Did you see how that idiot is driving,” or “What a jerk.” That is, “I am a good person, a person with self-esteem, because I am *different* from the contemptible facets, I see in the people around me. It is my *dissimilarity* which elevates me above someone and therefore confirms that superiority which is so vital to my sense of identity.

When he begins to see the ubiquity of suffering in his own life (as well as the joy), he begins to be able to see himself in other people. He begins to live in a room of mirrors where he is able to see himself reflected back, both his noble qualities and his not-so-noble qualities. His thoughts of, “What an idiot,” are replaced by, “That must be what I look like when upset,” “That must be how I sound,” or “That must be what it is like to be around me when I am upset.”

Without seeing the suffering in his own life and the behaviors that manifest from it, he cannot recognize that many of the behaviors which irk him in other people have their origin in their own suffering, their own insecurity, their own lack of having a better way to deal with reality.

To his surprise, his habit of condemning what he has sneered at in others is replaced by an acceptance of their humanity. He no longer feels enraged at their inability to reflect back to him a perfect world. He sees himself in them. He feels grateful that certain afflictions are his to bear. He feels understanding where, before, he only felt impatience. He understands that suffering exists and that most people are doing their best to cope with it. This is a remarkable change from his barely concealed belief that most people were in their less than favorable situation because they were somehow “stupid.” Of course, in the old formula, evidence of their “stupidity” was proof of his “smartness.”

Most men with Type A behavior have not spent much time in their lives working out what could be called a philosophy of suffering and joy. It is not actually that difficult to work out if one accepts this premise: “They both exist and are largely outside of my control.” Years spent in trying to be bulletproof cannot keep the wolf of suffering from my door, nor can all of my efforts create joy if I do not recognize the distinction between happiness and joy. If I spend a certain amount of money, I am almost assured of receiving a meal which tastes very good and will be pleasing in many ways. I may also have an argument with my wife during the dinner which removes all aspects of happiness, much less joy.

C. S. Lewis puts it well:

“I call it Joy, which is here a technical term and must be sharply distinguished both from Happiness and from Pleasure. Joy (in my sense) had indeed one characteristic, and one only, in common with them; the fact that anyone who has experienced it will want it again. Apart from that, and considered only in its quality, it might almost equally well be called a particular kind of unhappiness or grief. But then it is a kind we want. I doubt whether anyone who has tasted it

would ever, if both were in his power, exchange it for all the pleasures in the world. But then Joy is never in our power and pleasure often is.”

The “particular kind of unhappiness or grief” that Lewis speaks of is not a type of sadness. What he is referring to is the presence of a certain quality of vulnerability, of emotionality, of being touched in a particular way by life. If one is deeply invested in life, its people, and its happenings, he will be touched. On the other hand, if he considers any show of vulnerability to be a “weakness,” a “flaw” in his manhood, he will remove himself from life. He will view it from the outer edges. He will want to be part of it but with the guarantee of not being too deeply affected by it. He will feel shame at being affected rather than thankful that he is fully human, engaged, and experiencing the very same emotions that people have felt through all the ages.

For the men with Type A behavior who is willing to give up the shield from life provided by Type A behavior, he will be glad to claim with Macneile Dixon:

“Let us take, then as our foundation the proposition “I suffer, therefore I am.” And let us add to it the converse and equally true statement, “I am; therefore, I suffer.” The privilege, if it be a privilege, of existence is ours, and we have paid the price required. We have discharged our debts. We have not had something for nothing. We have free minds and can look around us with a smile. Nothing can any longer intimidate us.”

Well, there will always be things which will intimidate us. There are events in life that are truly intimidating and worthy of fear. The man with Type A behavior has been intimidated by the possibility of feeling emotions because he has so often seen the existence of certain emotions as a sign that he has failed. Unconsciously, he has sought not to feel. The Type A behavior state is primarily one absent of feelings, unless one counts exaggerated responses to everyday events as being feelings. Modifying Type A behavior means being able to respond to life from the heart. It means being able to grieve with the grieving and rejoice with the joyful. It means being inside of life and not

outside, working on some oversized expectation of a future that never arrives in the present moment. It is the ability to live in the present.*****

DR. GILL'S BENEDICTION

Dr. Jim Gill was a remarkable human being. He was the only person in the United States who was both a Jesuit Priest and a board-certified psychiatrist. He was the founder and editor of the quarterly magazine, *Human Development*. He traveled annually more than a quarter of a million miles teaching and putting on workshops. §§§§§§§§§§ During Dr. Friedman's first large study, *The Recurrent Coronary Prevention Project (RCPP)*, Dr. Gill flew to California every two weeks to run eight of the treatment groups from his base at Harvard University. He did this over the four-year history of the study.

Dr. Friedman would often recognize Dr. Gill's contribution to the success of this study by saying that Dr. Gill was the main reason that it succeeded. Dr. Gill also had a remarkable impact on Dr. Friedman's spiritual life, helping him arrive at a place where he acknowledged the power of love and the importance of the numinous in human life.***** He dedicated his second book on Type A behavior to Dr. Gill with the following entry:

“We dedicate this book to James J. Gill, a devout Jesuit priest and a distinguished physician. We do so in appreciation of his making *love* (italics added) a more meaningful spiritual power both to the counselors and to the participants he advised in the Recurrent Coronary Prevention Project.”

***** Dr. Michael Matze once commented: “Type A men long for a past that never was.” To this I would add, “And they strive for a future that will never be.” Life is an accumulation of what we experience in the present.

§§§§§§§§§§ Dr. Gill would often accumulate more than a quarter of a million miles a year on United Airlines alone. He told me he was in his hotel room in Paris one

evening when he got a call from United asking him if he was busy that evening. When he said he was free they sent a limousine to his hotel and took him out to dinner.

***** Over dinner one evening, Dr. Friedman told me, “You know, Jim Gill prays for me every day.” He told me this with a mixture of wonder, gratitude, and astonishment.

Dr. Gill had a large hand in writing the curriculum for Dr. Friedman's second large study on Type A behavior, *The Coronary, Cancer Prevention Project (CCPP)*. All of the group leaders were encouraged to invite everyone in their groups to end each session by joining hands with someone reading what Dr. Friedman called, "Dr. Gill's Benediction."

"We are here because we realize we need more help than we can give ourselves. We need each other. So, may all our efforts together be of benefit to each one and may friendship and love bring enrichment to our lives and all those whose lives are in our care. We acknowledge this gratefully. Amen."

That a once hard-bitten scientist and skeptic of all things spiritual and numinous would one day include such a passage in his teaching materials in a scientific research program speaks volumes about his spiritual growth and the importance of such growth for all who seek to overcome this daunting disability. It would be fair to say that "Cannon Ball" had become "Soft Ball," but had lost none of his power, capability, or dynamism in the process. He had learned that sweetness is not weakness.

Lest any man with Type A behavior reading this believes that the foregoing is an encouragement to be more "religious," remember the words of Annie LaMotte, "Religion is for people who are afraid of going to hell; spirituality is for people who have been there." Whether they know it or not, Type A men have been there because Type A behavior is always an expression of a certain kind of misery, not happiness or peace. To find peace, one must search and strive for it, but it will not be found solely in the material world.

CHAPTER SIXTEEN

THE TWO KINDS OF TIME

(ORDINARY AND EXTRAORDINARY)

“The fundamental sickness of the Type A subject consists of his peculiar failure to perceive, or perhaps worse, to accept the simple fact that a man’s time can be exhausted by his activities. As a consequence, he never ceases trying to ‘stuff’ more and more events in his constantly shrinking reserves of time. It is the Type A man’s ceaseless striving, his everlasting struggle with time, that we believe so very frequently leads to his early demise from coronary heart disease.”

Meyer Friedman and Ray Rosenman

“Why not enjoy this?”

James J. Gill

Just understanding the concept of Type A behavior will not change the behavior. During Dr. Friedman’s first large research project, *The Recurrent Coronary Prevention Project*, every participant (over 900) was periodically interviewed. Out of this interview it was possible to derive a score which measured the increase or decrease of Time Urgency and Free-Floating Hostility. During the four years of the research program, those participants who received regular counseling in Type A groups showed a marked decline in their Type A scores. This was the goal. And this decline was paired with a marked decrease in the incidences of heart attacks.

After the treatment phase of the project ended after four years, Dr. Friedman noticed an uptick in the scores of the treatment participants. This was disturbing and unexpected. Even more disturbing was the concomitant increase in the occurrences of heart attacks among this population. The frequencies of heart attacks among the treatment participants had fallen

steadily during the four years of active treatment. Why had their scores and the rate of their coronary infarctions gone up?

In response, Dr. Friedman interviewed a number of the participants whose scores had gone back up. Fundamentally, he got the following response from them, "Well, we thought we had had the treatment and now Type A behavior was in our past and *we didn't have to think about it anymore.*" Unfortunately, that was highly flawed thinking on their part. Change, remarkable change, does come from this work, but it is never in our past, as in "That's done." The correction of our behavior never just happens. It is always the result of deliberate thinking and behaving until the new behavior becomes habit for us, just as the old behavior was our habit. Then, when our monitors slip and the old behavior invades our lives once again, it does not "feel natural" and we remove it as quickly as possible. But the act of removing the old behavior is always conscious, never "Automatic."

ORDINARY TIME AND EXTRAORDINARY TIME

One of the areas where the man with Type A behavior needs to be most conscious regards his approach to time. In the main, the relationship that the typical man with Type A behavior has with time is quite odd, even "upside down." If one observes his behavior in frequent mundane settings, it would appear that he is engaged in a life and death struggle because of the ferocity and intensity of his energy, rather than just dealing with the everyday stuff of life. Then, in other situations, where something atypical to his daily life is taking place and one would be expecting him to be fully focused, he can be oddly detached. This is true whether the atypical event is very positive, as in the wedding of his daughter, or very negative, as in the death of a loved one. The reason for this is that he often misidentifies the type of time that is taking place in his life. While lots of people identify what type of time they are occupying quite naturally, it needs to be a conscious process for most men with Type A behavior, a conscious identification.

There are two types of time: Ordinary and Extraordinary. Ordinary time makes up the bulk of our lives. This is the time in our lives when we are pursuing those aspects of our lives when a great deal of repetition is involved.

This is time that is made up of routines- work, school, play, and daily duties. This time is not idyllic per se. It can be beset with a host of worrisome problems as well as full of fulfilling activities and moments. It is the balance of life. What sets it apart from Extraordinary Time is the fact that no one who is precious to us is, at the moment, either in harm's way or celebrating an extraordinary moment.

In Ordinary Time, there may be more credit card debt than is comfortable, but we are not facing financial Armageddon. The evening or weekend coming up may offer a whole host of satisfactions, but it is doubtful it will become a lasting memory of a treasured event. This is the nature of Ordinary Time. Most of what takes place in Ordinary Time cannot be held in memory simply because there is too much of it and it does not stand out in any extraordinary way.

But ask someone thirty years after their wedding about their memories. Both the positives and negatives from that event are present in current memory and vivid. That is one of the characteristics of Extraordinary Time. The things that are said and done while it is taking place go straight to memory. I remember one of my friends at the sister camp to the boy's camp where I worked. Her family was very well off and of great social status. On her sixteenth birthday, she and her other peers participated in a "coming out" event. As she told me about this grand party, she described the moment when all of the daughters were escorted by their fathers into the room. At a certain point, father and daughter would separate. As she and her father reached that point, he leaned over to her slightly and under his breath whispered in a warm conspiratorial way, "Kick it daughter." When she told that story, she beamed at his obvious love and pride. If I were to see her today, more than forty years later, could you doubt that she would have forgotten this episode with her now late father? No, I don't think so either.

I have a friend whose father died suddenly and unexpectedly while he was in college. This was an excruciating moment in his life. Taken out of school, he flew home and went thru the sad ritual of his father's funeral. When they had completed interring his father's remains in the family cemetery, he was walking away from the grave with his immediate family, when he heard

laughter behind him. Turning his head slightly he saw one of his cousins joking with another family member. In that moment of absolute anguish, this memory burned itself into his memory. Later in life, he came to realize that this cousin had no ill intent. Indeed, this cousin had lost his own father in WWII when he was very young. Going to the funerals of fathers was likely not a comfortable place for him to have been. My friend remembers this scene without bitterness. But because he was in the midst of Extraordinary Time, his memory receptors were fully open.

When men with Type A behavior respond to Extraordinary Time in a nonchalant manner, it is often at their expense and to those around them. Picture the bride who is about to go down the aisle on her father's arm, but he is a few minutes late because he was on his cell phone dealing with an "urgent" business situation or making a stock trade. Not only is the daughter left with a potentially bitter memory, but the father has missed an irreplaceable spiritual moment. It calls to mind a phrase which Virginia Price would frequently repeat:

"You can be important in many places, but where is it in this world that you are *irreplaceable*?"

As has been stated and restated so often throughout this book, men with Type A behavior seek to derive a sense of value by what they achieve or accumulate as opposed to understanding their inherent value to those who love them. To those people, they are irreplaceable. Their office, their school, their health department, their gardening service, their job with a trucking company, or their company over which they are an executive will all go to someone else after they die. There might be a plaque, a picture on the wall, or a tree named in their honor, but there won't be a hole which cannot be filled.

So many men with Type A behavior would be astonished at the tears shed by their loved ones over their graves. This thought, this image, most likely never came to their minds or their imaginations. Men with Type A behavior tend to think of their deaths as an Ordinary Time event; just read the will, pass out the cash, and move on with your lives. It is a rare man with Type A behavior who can envision the emotional upheaval and depth of loss which will be caused by

his death. In some cases, his Type A behavior has so influenced his thinking that he cannot even think in terms of people loving him.

If this has taken place, then the world he sees is a bitter place where there are no unconscious acts of charity, only exploitation and personal gain. Other men have difficulty understanding the trauma that would be inflicted on their loved ones by his death at all, but especially if it were brought on by a casual approach to his self-care against the begging and admonishments of his family. Type A behavior fosters a belief that there is no real interconnectedness between us: “When I die, I’m the only one really affected.” The spiritual damage discussed in Chapter Thirteen is only too evident.

RESPONDING TO EACH KIND OF TIME

There is a great advantage to labeling time correctly. It acts as a guide to our behavior and helps us to place things in perspective. Remember, Type A behavior really affects perspective and has been referred to in this book as, “An Illness of Perspective.” All Type A behavior is either an over-reaction to a mundane event or an act of denial in the face of a serious event.

ORDINARY TIME

There is no guarantee that Ordinary Time will be a happy time, even though it might be. It may well be a very difficult time, but the difficulty of the time is not a threat to the most precious elements of life. When the founder of Methodism, John Wesley, was returning to his village in England he was met by one of his neighbors on the outskirts of town. His neighbor gave him the grim news that his home and everything in it had burned to the ground. However, his family was safe and unhurt. Wesley’s response was, “Good, fewer of God’s possessions to care for.” With his family safe, he was able to put into perspective even this devastating loss. No one died. To be sure, he undoubtedly experienced a time of dejection and loss, but you can buy new books and furniture. Houses can be replaced.

There is an overriding obligation in Ordinary Time: To enjoy our lives. This does not mean to treat life in a frivolous or casual manner, nor does it imply

that one should always be looking for a party. It is not an invitation to be selfish, self-centered, or narcissistic. It does imply that we have a great deal of control over how we respond to life, and we can enhance our lives by including six very important components on a daily basis. These six components are necessary foundation blocks for enjoying life. They are, in no particular order, practicing being dependent on others, being consciously thankful, having some form of spiritual practice, practicing putting events in perspective, practicing acceptance, and giving and receiving affection.

Men with Type A behavior tend to look more for highs in life, future great events that will be proper repayment for living a life of endless drudgery. They tend to think of enjoyment as something that comes in concentrated doses, often with excess of some sort involved. The current day is something the typical Type A man is seeking just to get thru in order to get to that future. Asked if he would like to relive an ordinary day in his life, he might ask, "Why?" Usually he would have experienced so little satisfaction in his daily routines that he would have little motivation to repeat it. That is because the standard day in a life dominated by Type A behavior is so grey, so lacking in color. The pursuit of the future leaves very little room to be present in the moment and to reflect just on the gift of being alive. Comparing a less than stellar moment in time with his expectations of how his life should be often robs the Type A man of a sense of satisfaction in what otherwise is actually a rich and fruitful life.

Practicing being **dependent** is key for a Type A man and foreign to his habits. It means having friends, real friends. It means being happy to acknowledge that we are lost without the assistance of others. And this is not the grumpy confession that one needs others to do necessary tasks such as car or computer repair. We need the emotional support of other people. We depend upon it. We are glad for this dependence and are increasingly glad as life goes on. The phrase, "The sweetness of dependency" is not just a phrase on a T shirt. It is a reluctant confession at first, but it comes to be a joyful one. It is a mainstay of our lives; we are proud of it, and we see the utter futility of trying to live in any other way.

*The pursuit of the future leaves very little room to
be present in the moment and to reflect just on
the gift of being alive.*

Practicing being **thankful** is a powerful antidote to the cynicism that lurks just on the outer edge of all Type A men's lives. It is just not possible to be cynical and to be truly thankful for life and the lives of others. Men with Type A behavior must not only practice gratitude for what is in their grasp in this moment, but for all the contributions of those who have come before. It is imperative to use the actual words, "Thankful" and "Grateful" in daily conversation. Our brains believe what we say and if we express overriding gratitude for the goodness of life, our brains will begin to believe that this world is a pretty good place to be, despite whatever troubles is surely holds for each of us.

It is essential to maintain some sort of **spiritual practice**, something that is ritualized into a man's life that does not have to do directly with the left hemisphere of his brain. It is the left hemisphere which has to do with numbers, calculation, and other logical processes. The right hemisphere has to do with emotions and the less concrete processes of life. In a footnote, Dr. Friedman and Diane Ulmer wrote:

"Roger W. Sperry received a Nobel Prize in 1981 for his work demonstrating that the left hemisphere attempts to dominate the right; in Type A's this attempt is all too often successful."

Earlier they wrote:

"Despite the.... religious revivals that periodically sweep across the country, secularism steadily corrodes the spiritual fabric of modern society."

If a man as studiously non-religious as Dr. Friedman could stand back and observe a certain spiritual poverty in men with Type A behavior and in our culture due to the rise of secularism, it would be well for us to heed his concern. This has all been discussed in detail in Chapter Fourteen. Perhaps

there is a great need in the lives of even the most convinced secularist for some small opening to be left for the possibility of the miraculous.

A colleague shared her ire with me years ago about coming across a simple grace written on the paper place mat on Western Airlines. She actually bordered on outrage. Western Airlines has since been subsumed and those full meals on domestic flights are largely a thing of the past. I had been a patron of Western Airlines in those days. I had seen the grace. I thought it was rather nice.

It is important to practice placing events into **perspective**. The very fact that a man is having a Type A attack, an attack of AIAI, means that he has encountered an event which, though irritating, is not very important in the larger scheme of his life. As the Monitor develops, men with Type A behavior astound themselves by not responding with upset or hostility to a host of things which would have received a full-blown Type A attack from them before. This newfound peace of mind comes from purposefully placing events and the minor errors of others and of self in perspective. What is essential here is the active use of those three questions: *Will I remember this event five years from now? Is this worth my peace of mind? Is this worth my life?* It is only thru learning perspective that a man can respond correctly to the necessary demands of Ordinary and Extraordinary Time.

The word, “**Acceptance**” appears throughout this book. The major characteristic of Ordinary Time is that nothing truly extraordinary, either good or bad, is taking place. Ordinary Time is full of, well, the ordinary. The highs are not particularly high, and the lows are not especially devastating. It is full of good things and bad things but most of them will not make it into the pot of things remembered five years from now. It is the perfect time to practice acceptance.

This flies in the face of typical Type A responses which are characterized by overreaction to forgettable circumstances. Ordinary Time is the only time in which to hone the skill of acceptance because so much does happen in life that is not to our liking or fails to live up to our hopes. But if we learn to accept the traffic jam, the airline delay, the slow service in the bank, or a host

of other ordinary inconveniences, we strengthen this mental muscle. Then, we can find ourselves in the unusual position of looking for the opportunities to enjoy our time while in our predicament rather than indulge our penchant for declaring such small blips on our screen as some sort of catastrophe. If we are able to do that, we can employ Dr. Gill's wonderful words, "Why not enjoy this?" Why not indeed: this is the majority of your life.

The sixth and final thing for us to practice during Ordinary Time is the giving and receiving of **affection**. Affection, as has been often stated, is the real key in this work. The goal of this book is to "Aspire to Kindness." There is not kindness without an abundance of affection, both given and received. Affection and its influence are the main vehicle of transformation. Nothing is the exact opposite of Type A behavior so much as genuine affection.

Type A men have so many ways to deny people of their affection and to deny to themselves the affection others feel for them. There is such a difference between being "nice" and speaking from the heart of affection. "Nice" and all of its equivalents is most often in the service of being in control; of trying to make other peoples' behavior and responses predictable. Affection is largely unconditional. Making the shift from nice to affectionate represents a profound shift in belief systems.

The heart (or lack of heart) for Type A behavior is seeking to have control over what cannot be controlled. When a person is able to switch into an "affection economy", he is placing his trust in his ability to be an influence. The ability to be affectionate and to trust in the power of that affection to be healing in everyone's life is not diminished by age or disability. For the man who has learned this, he realizes his capacity to influence through the gift of his affection actually increases with time. This is a blessing without limits and makes it possible to enjoy Ordinary Time in many of its forms.

EXTRAORDINARY TIME

Extraordinary time constitutes those moments in life that will often live on in the memory for a very long time, perhaps for all of an individual's life. Extraordinary Time comes in two forms: good and bad. The best example of

“bad” Extraordinary Time is the death or severe medical crisis of a loved one. For “good” Extraordinary Time, it is a wedding, a graduation, a birth of a long-awaited child, or a bar-mitzvah. What both of these have in common is that Extraordinary Time requires recognition as such and the suspension of the regular patterns of Ordinary Time.

EXTRAORDINARY TIME- GOOD

The main key to this type of time is being able to recognize it and consciously separate it from Ordinary Time. It is imperative to isolate this time and put impermeable boundaries around it so that the distractions of Ordinary time are truly suspended. This imperative stems from the nature of Good Extraordinary Time: it is a time of permanent memory creation. Happiness in life is bolstered in great part by the existence of happy memories and this type of time can be a “factory” of such memories.

Without this awareness and preparation, it is very easy for the typical man with Type A behavior to live through these moments in life with little or no awareness of the impact of his behavior. With no operating Monitor, he might very well carry on a bitter political conversation with the other guests at his daughter’s wedding table. He might not weigh his ability to ruin an otherwise joyful occasion by insisting on being visibly irritable toward his former spouse. His Time Urgency might allow him not to notice the different pacing of an important event, looking impatiently at his watch during a graduation ceremony. Rather than being saturated in the moment and marveling in the wonder of it all, he might be feeling angry that his schedule has been interrupted and that he is being put upon. In other words, without repair to his Type A behavior he may very well visit the blight from his own life upon people he loves, even in moments that should by definition be among the most joyful and enjoyable.

Learning to protect Good Extraordinary Time is a subtle but profound gift the healing Type A man can give to himself and to his loved ones. Imagine the relief a son or daughter will feel when they are approaching a special moment in their lives, and they know they have nothing to fear by way of unwanted intrusion from their father’s impatience or insistence on finding something for

his irritation to focus upon. Legion is the number of stories that can be told about special events being destroyed by the ill temper and selfish perfectionism of a Type A parent. Events which rightfully should be enshrined in the golden glow of a seamless and happy memory are forever marred by the unmonitored behavior of someone who had little or no awareness of the lasting impact of his behavior.

Type A behavior truly is a curse. It steals so much of what is good in life. It wounds so many opportunities to feel loved, to feel satisfaction, to feel enjoyment.

Good Extraordinary Time is one of life's great rewards for being alive and being integrated into the lives of other people. They are times of demarcation, being set apart from everyday activities and offer up an opportunity to enjoy life in all of its imperfect goodness. This is also true when the man with Type A behavior himself is on the receiving end of Good Extraordinary Time. So often, an unchanged Type A man will insist on there being no special recognition of momentous times in his life. He might insist on no birthday parties or that one gives him any gifts at holiday time. He might resist his spouse's attempts to make a particular evening special, complaining that the dinner is too costly, or he can't see well because of the candlelight.

Type A behavior truly is a curse. It steals so much of what is good in life. It wounds so many opportunities to feel loved, to feel satisfaction, to feel enjoyment. It so conditions its victims to be focused on the future and the perfect that it robs the person the ability to accept and to enjoy the present to the fullest. This is why it is so necessary and so potent to be able to label time and to be able to identify and quarantine Good Extraordinary Time. As trite as it might sound, this is a very good time to say, "This is as good as it gets," and mean it. It's most often true.

When a man with Type A behavior is able to evince real joy in an event or a moment, it is contagious and gives permission to those around him to share in the experience. Good Extraordinary Time events are just that. They are the

really good moments of life, often appearing after years of hard work, or they are spontaneous unanticipated moments. It's good to keep a real or metaphorical bottle of champagne in the refrigerator! In either case, the recovering Type A man needs to be able to speak to himself internally with clarity and say, "We are now in Good Extraordinary Time and all else needs to be set aside. Everything else (barring the appearance of the Survival World) can wait until the inevitable return of Ordinary Time." One of the absolute truths about Extraordinary Time, good or bad, is that it is temporary. It may be brief or present for an extended period of time, but it does pass. You cannot stay at a wake or a wedding for eternity.

EXTRAORDINARY TIME- BAD:

These are the times in life that are very difficult and often full of suffering. There are actually two types of Bad Extraordinary Time: Acute and Chronic. Perhaps it is clearer to say that frequently there are two stages to this form of time, with the acute phase taking place first and often followed by a chronic phase.

Just as it is imperative to respond to Good Extraordinary Time when it is present, so it is with Bad Extraordinary Time. Conscious recognition is required. We have no control over what "comes in," over what life presents to us. Often someone will say with the unexpected appearance of Bad Extraordinary time, "This just came at the worst possible moment." Well, of course it did. We don't get to dictate life. Our duty is to respond to the realities of life, not rail against them. "Time nor tide wait on any man." When suffering thrusts itself upon our lives, we must make it a guest in our homes. Do we have any other choice? Type A men tend to deny the presence of this sort of time and redouble their efforts in the sphere of Ordinary Time. Dr. Friedman and Diane Ulmer recount a very sad story about a man whose daughter is undergoing brain surgery for a second time. What is being described is certainly a death sentence for this young woman, yet the father's entire focus seems to be on the fact that the current surgery is being done for half price because the first one was not successful. They go on to state, "It's as if he has forgotten that this was once his beloved daughter, the center of his life."

Men with Type A behavior had such difficulty with suffering. Consciously or unconsciously they believe that to suffer is to have failed at life. Their expectations are so wildly out of balance that they cannot see what is obvious to anyone who looks about: suffering comes to all of us. In ancient Egypt they had a saying, "At the end of each day, even the pharaoh with all of his palaces is one day older." They also resist the recognition of suffering for fear it might require of them to receive empathy or kindness from others. Men with Type A behavior make great givers of a certain type, but very handicapped receivers. One way to never have to receive is to never address the need for it.

When Bad Extraordinary Time appears, it is necessary to be able to put aside the pursuits of Ordinary Time. Those pursuits will still be there. They aren't going anywhere. But one must do more than just put one thing aside. He must take up something else. Nature truly does not allow for a vacuum. He must call in all that he has amassed in his "bank account" which he has accumulated in Ordinary Time from his practice of **being dependent, spiritual, grateful, accepting, putting things in perspective, and giving and receiving affection**. It is a needful time in life. None of us is Superman. We need other people, or our lives will be blighted. It is a time to depend on the kindness of others. It is a time to recognize that our lives might be unique, but we do not stand outside of history, or the experiences shared by all humans through all ages. It is a time to call in our "chits."

Because it is Extraordinary Time, there is the opportunity for extraordinary gifts to come to us. But if we do not allow ourselves to recognize the nature of the Extraordinary Time that has come upon us, it is also not possible for us to receive the very extraordinary gifts that might be present. It is during Extraordinary Time that many people discover just how much goodness exists in the human family. For many men with Type A behavior, it is a time which challenges their cynical views of life and other people. It is often a time when someone cold or hard is touched by the kindness of others. And, of course, Bad Extraordinary Time is also a time when it is possible for us to show our own kindness when it is taking place in the lives of others.

Frequently Acute Bad Extraordinary Time is followed by a chronic phase. This can be the phase of life after the funeral and the rush of attention from many sectors. This is the time after the diagnosis of serious illness morphs into the process of dealing with the ongoing consequences. This is the time when someone is terminal, but death is by no means imminent, perhaps even months or years off. This is the time when someone is going to be hospital bound for a long time, but it is not possible to stay at the person's bed side twenty-four seven.

By necessity, life in this chronic stage must return to some form of normal. Jobs must be resumed, children have to be cared for, and educated and social life needs to continue. From lots of outward appearances, life returns to normal. It is important to engage with the six elements of enjoying life even though life might feel a misery. In this stage, there is still a consciousness which must reign. It is important in the midst of normal looking life for the person to be able to state to themselves, "This is still Extraordinary Time at some level in my life."

The importance of this lies in the fact that Extraordinary Time in any of its forms demands an extra amount of energy. Even in its best form it is somewhat exhausting. A Type A man hews so habitually to the Superman state and expectations that he must actively keep in his mind that there is a background "noise" in his life which is consuming his energy. He needs to adjust his expectations. It is not unlike adding an extra ten pounds to an otherwise full pack. The effect is not dramatic, but it makes a difference in a long hike. He must admit to himself that there is something in life which is weighing him down and to make exceptions in his expectations so as not to court exhaustion.

LABELLING TIME CORRECTLY

The theme of this chapter has been the correct labeling of time and the ability to do so consciously. It is a necessary skill to acquire because men with Type A behavior frequently respond to time incorrectly in a habitual manner. This habit can be corrected but only through an understanding of the two kinds of time. It is, yet again, the acquisition of a new kind of obedience; in this case,

being willing to be obedient to the demands of the kind of time we find ourselves in. Without this obedience, men with Type A behavior lose the joy of Extraordinary Time Good. They often flummox themselves into believing that the events of Ordinary Time must be met with unnecessary energy and urgency, thus creating stress where none need be present. And they miss the cues when Extraordinary Time Bad appears, often sloughing aside a period in which they could receive nourishment for their souls and solace for their suffering.

This does not need to be the case.

CHAPTER SEVENTEEN

SLOWLY, SLOWLY, SLOWLY

(ANYTHING WHICH SLOWS ME DOWN IN ORDINARY TIME IS GOOD!)

"Time is my friend."

Meyer Friedman

"Patience is the act of enjoying waiting."

Virginia Price

"Above all, they were not in a hurry. They made fewer speeches, and lived more meditatively and more at leisure, with companionship rather than motion for their solace. They had far fewer facilities than we have for the frittering away of thought, time, and life" [4].

Winston Churchill

"We are all on our way to the grave, so why spend time in the passing lane!"

Curtis Golden

"The way you drive is more important than whether you arrive,' Gandhi would say."

Scott Ostler

When I was a young man, I worked as a counselor at a summer camp for boys in the mountains of eastern Virginia. It would be hard to imagine a more bucolic slow-moving world than that countryside in the early 1960's. Interestingly, I can trace back to that place and time the beginnings of my own Type A behavior. Because I was a very fine counselor, I received a promotion one summer. I was relieved of half of my teaching duties so I could spend half of each day planning for all the evening activities. This lit a candle in me I didn't even know I had. I threw myself into my new responsibilities with a

religious zeal. I was not only going to produce good evening activities, but they would surpass any that had taken place in the camp in its previous thirty-five-year history. (In order to be equal to those who had come before me I had to be superior.)

Now the truth is, I put on some very good entertainments on many of those evenings. I still laugh with one of my counselor friends from those days about some of the funny things that happened. He even initiated his grandchildren into the type of Indian Bonfire we used to hold, imitating how the fire was lit by a flaming torch sliding down a wire into the pyre. But I was a young man fueled by my own fire of over-expectations. I had nothing to guide me but my imagination about how to be adequate in this position. One day as I was running helter-skelter from one end of this slow-moving Eden to the other, I heard my name being called over the PA system to please come up to the office.

I arrived, out of breath, to find the director of the camp sitting comfortably in an Adirondack chair on the front porch of the recreation hall surveying the broad sweep of the camp below him. He was a high school football coach during the school year and running the camp for him was not much more difficult than lifting his little finger. He invited me to sit. Looking at me in my sweated state, he said calmly, "Johnny, I've been watching you for the last half hour. If you don't learn how to slow down, you are going to have a heart attack someday. Take it easy. You are doing a good job. Slow down." I remember saying, "Thanks, Don, I will."

I think I managed to walk somewhat slowly until I was out of his vision behind Blue Ridge Cabin and then I took off like a shot. I had a lot of stuff to accomplish. As I was wired at that time, terrified I would not do a good enough job (and nothing I did was ever good enough for my expectations), Don might just as well have told me to speak Chinese. It's not that I disagreed with him; I just had no way to carry it out given the state of my position insecurity. The only thing that relieved that anxiety was going as fast as I could and doing everything, no matter how trivial, perfectly.

*The cure for Time Urgency,
and there really is a cure,
is to learn to move through life slowly.*

In this way, Time Urgency is born. There is no conscious decision to go fast. Going fast is discovered and it satisfies a whole host of insecurities. It doesn't create a more fruitful person. It gives the person who has no working definition for being fruitful a methodology for allaying anxiety. Of course, the greatest anxiety is imagining that someone will say you are not doing a good enough job. The anxiety is allayed, to the extent it can be, by the assurance given by the presence of exhaustion that you have done everything humanly possible to have been sufficient. Compliments and assurances don't help because they are always for what has been done in the past, even if the past was yesterday's performance. What matters is what is coming up. This is why men with Type A behavior are robbed of the security they so richly deserve because they have no way to feel assured by their past performance. The burn is to get to the future in order to feel the momentary reassurance that comes from a job completed with no ensuing calamity. What is reassuring to the Type A man in the moment is not the quality of his good performance, it is the lack of any immediate sense of disaster.

The cure for Time Urgency, and there really is a cure, is to learn to move through life slowly. This does not mean to move inefficiently or to be slovenly or uncaring. It is a skill to be learned. None other than Coach John Wooten said, "Be quick, but don't hurry." men with Type A behavior confuse Time Urgency with being fruitful, more efficient. Being busy doing what is not central to one's life is not being fruitful. It fills up time, but little else can be said for it.

One of the characteristics of Ordinary Time is that no one's life is at stake. My life was not at stake, or even my job, as I rushed from pillar to post. No, that was Ordinary Time. But it was Ordinary Time absent any feeling of security. When the sense of security is absent, the man with Type A behavior will often try to create it by being in motion, whether motion makes sense or not. It is actually why a man will drive around forever without asking for directions. As

long as he is driving, moving, he is not admitting to someone he is vulnerable in that moment. This drives lots of people crazy, but it works for him.

Learning to slow down is another of those conscious changes that occur through constant practice and active consciousness. One does not become slowed down because he can see it makes sense and there is no real reason for all of his hurrying. *He learns to slow down by doing it.* It also helps a great deal when he finds that no disaster befalls because of his slower pace. As Dr. Friedman often said, "If you want to be different, act different." Below are five of the major areas for a man with Type A behavior to concentrate on and to change.

DRIVING

It might very well be that how we drive a car reflects a great deal about how we "drive" through life. Imagine that you have been attending a group for the modification of Type A behavior for a few weeks. In session four, your group leader instructed you about how to drive a car in the manner of a Type B and instructed you to do likewise. You were to cease driving your car like a typical Type A person. This brought a host of groans mixed with some nervous laughter from those in the room with many commenting on the impossibility of such a venture. In general, this instruction created a genuine sense of disbelief accompanied by a lot of head shaking. It did not get any better when the specifics of the instruction were given.

You are told specifically to drive in the slower lanes on the freeway and specifically to stay out of the fast lane, or "struggle lane" as your group leader called it. You are not to tail gate anyone in a show of annoyance or impatience nor could you jump from lane to lane in an attempt to gain a speed advantage. If someone cuts you off or commit other acts seen as not courteous to you, you are not to show any signs of irritation such as giving the person one finger salute or swearing under your breath. You are to use your horn in an emergency situation only. No longer can it be used to inform others of your impatience or discontent. The horn is to no longer be used as an instrument of advertising your criticisms to the world!

You are to drive at or around the speed limit both on the freeway and on side streets. There is no fetish in the instructions about driving exactly within the speed limit. The goal of the driving drills is to eliminate all signs of Time Urgency and Free-Floating Hostility from your driving behavior, not obey a set of arbitrary rules designed to control how you drive. You are to give up other “clever” little tricks that Type A drivers employ to telegraph their discontent or antipathy toward other drivers. You are to no longer suddenly brake when you judge that someone is following too closely on your tail. You are not to tail gate someone in the fast lane for a period of time trying to get them to move to an inside lane so you can pass. Nor are you to suddenly pass the person you have been tailgating by veering into the right to pass them and just as quickly cutting back to the left in front of them before speeding on down the freeway.

You are not to jump through yellow stop lights for which you could and should have slowed and stopped for. Here again, this is not a ridiculous rule. Sometimes we are well into motion when a yellow light shows, and it is prudent and proper to flow on thru the intersection. What we are talking about are those multiple instances when a driver with Type A behaviors will see a light turn yellow while well away from the intersection and he will accelerate his car dramatically to “jump” thru the light as it is turning red or has already turned red, but he has “timed” it correctly so he knows no one will be entering the intersection. When this rule is announced, everyone nods their head in recognition of the distinction.

You are not to get upset in traffic jams or by other unexpected traffic delays. You are not to beat on your steering wheel, nor curse the people who built the freeways too small or curse yourself for being stupid enough to have gotten caught. You are to remind yourself that hundreds of other people are also being inconvenienced and lots of them are having a very different and much more peaceful response than you are. You are to remember that inconvenience is not suffering and that the chances of remembering this particular delay in five years is next to zero; unless, of course, you were to ram the car in front of you! And, finally, you are to remind yourself that anything, *anything* that slows you down in Ordinary Time is good for you! How can that

be? Because it gives you the opportunity to practice the new skills you have been learning. Most importantly, it gives you a new way to soothe yourself. Odd as it appears, the Type A man has “soothed” himself by being frantic, impatient, in-a-hurry, rushed, and irritated. This actually can’t be repeated too often.

The announcement of these rules is often followed by honest expressions of dispute. Doesn’t the leader understand that the far-right lane of the freeway is very dangerous because of traffic merging on and off of the freeway? Doesn’t the leader know how dangerous it is in the slower lane because of the frequency of people tailgating? Does the leader not understand their time pressure? Does he or she want us to be the source of irritation to other Type A’s by frustrating them with our slow driving? There rises up a predictable and strong defense of Type A behavior and Type A style of driving in particular. The chorus states that it is important to drive in a Type A manner in order to be safe, smart, and efficient! The belief in the efficacy or Type A behavior is very deep.

So how are these remarkable (and probably impossible) changes to driving to be facilitated? How are these “rules” going to be “enforced?” At this point, the group leader plays an audio tape with three brief segments. The first segment is an excerpt of an interview that Dr. Friedman conducted with a man in his late fifties who had suffered a coronary and was under medical care for his heart disease. It is a very argumentative conversation on the part of the cardiac victim because he is resisting Dr. Friedman’s advice to alter his rampant Type A behavior. It begins with him saying, “Doctor, let me tell you how I drive a car,” with Dr. Friedman saying, “I’d love to hear it.” He goes on to describe in a harsh and grating voice the various ways he feels irritated while driving and the ways in which he tries to anticipate which lane to be in so he will “never get held up.”

The following is a transcript of Dr. Friedman talking to an acquaintance of his (they were both in the same social club) about his Type A behavior. In this section, he is allowing this gentleman to describe the manner in which he

drives a car. This excerpt was dreadfully familiar to all of the participants in the CCPP (The Coronary/Cancer Prevention Project). At any time, there was an infraction of the driving rules, this tape would be played as part of the “punishment” for the violation. What cannot be conveyed in the written report of this conversation is the grating quality of this man’s voice as he is clearly combative and interruptive in talking with Dr. Friedman. Another fact that gives moment to the tape is that the man being interviewed had already had a coronary and subsequently died from his second coronary. At the time of this conversation, he was being very obedient to his doctors’ orders concerning diet and exercise. A full hearing of the entire interview which lasted about forty minutes reveal multiple attempts by Dr. Friedman to get this man to consider his marked Type A behavior as a mortal threat. It is not an exaggeration to say that Dr. Friedman almost pleaded with him to alter his thinking and at least consider joining a Type A group. He would have none of it.

Dr. Friedman: I don’t think I’d like to be near you in the old days before you got the private plane, and a plane (you were waiting on) was late; or something happened to delay you. I think there was going to be a little trouble as far as you were concerned.

Attorney: Sure! I’m still that way!

Dr. Friedman: You are?

Attorney: Doctor, let me (tell you). Here’s a little one, absolutely irrelevant.

Dr. Friedman: No, it isn’t (little).

Attorney: Here’s a little one, absolutely irrelevant. But, let me explain to you how I drive a car!

Dr. Friedman: Yes, I’d love to hear it.

Attorney: When I drive a car down California Street or down Pine Street or anywhere else, or on the Bay Bridge; it is a constant, it is a constant strategy to never be in the lane that is (going to be) bottled up. I won’t get arrested for driving in a dangerous style, but it is a constant, it is a constant (stutters) strategy battle on my part.

Dr. Friedman: You almost said, “Struggle.”

Attorney: (Speaking over Dr. Friedman) Never to, never to.... I know that the right lane.... I'll never be in the right lane where the right turn is permitted. I'll be in the right turn land where the left turn is permitted, where that other lane is going to get slowed down. Or, if I see a truck somewhere, I'll be out of his lane before I'm anyway near that truck! So, I don't have to slow down. Lots of times I'm not even going anywhere (important) and lots of times I just have to sit and wait for my appointment when I get there.

Dr. Friedman: (trying to speak) Now suppose we started....

Attorney: (Interrupting) Strategically not being.....and that is nonsensical, but I've done this.

Dr. Friedman: (Still trying to insert another thought) Ah, but suppose we asked you to drill and do exactly the opposite. To drill....

Attorney: (Interrupting) That would be sort of an interesting challenge. That is one I'd go with because that is just fiddling with my own attitudes....

Dr. Friedman: (Trying to instruct) Yes, but if we took away that (behavior of hurried driving) we could take away noradrenaline (which is) what we consider the real killer.

Attorney: (Plowing ahead) And when my driver (of the company limousine) makes a bad decision and gets in the wrong lane, I have a very difficult time biting my tongue, so I don't say, "You stupid!" And he doesn't have this sense of urgency that I have at all. I have a very difficult time making myself not saying, "Stupid, you could tell that the next corner (there was) going to be a right turn and this lane would stop. And you stopped!"

Dr. Friedman: (Trying to find an insertion point) Yes....

Attorney: (More fervently) "And if you were smart, you would be in the other lane and you would be going!"

Dr. Friedman: (Patiently) Now the behavior psychologists.....

Attorney: But that's why I'm the General Counselor and he's the driver!

Dr. Friedman: (More forcefully) Maybe, no way. There are people on the Supreme Court that have the same slow-going temperament as (your) chauffeur. You know that.....

Attorney: (Interrupting) Well, I don't know that!

Playing this tape in one of my groups, one of my participants (who belonged to the same social club as Dr. Friedman) recognized this man's voice. He expressed his sadness that this man had passed away, saying, "He was one of the nicest men you could ever know." This is such a common requiem for a Type A man. He certainly doesn't sound "nice" on the excerpt of tape, but his Type A behavior was aroused on the tape. He was "fighting back," defending his "principles" from Dr. Friedman's advice. Of course, the irony is that Dr. Friedman was only trying to save his life. And he really did try. Listening to this tape you can hear Dr. Friedman almost begging this man to enter a group and allow for the treatment of his behavior. As said before, the General Counsel would have none of it.

While describing his driving habits, it is remarkable to notice that he virtually never lets Dr. Friedman speak, interrupting him when he does try. At any point where Dr. Friedman is able to interject advice, he vociferously disagrees with him. What is even more startling about the interview is that most of this man's irritation is directed toward his chauffeur because he is sedate and unhurried in his driving. Toward the end of this bit, the cardiac patient sums up the ultimate defense for Type A behavior by stating the mistaken belief, "But that is why he's a driver and I'm a General Counsel (for a very large corporation)!"

In certain ways, the tape feels humorous because this gentleman presents such a hardheaded caricature of an individual with Type A behaviors. What is not funny is the fact that this man passed away from another heart attack within a year of this interview. If you could hear the entire interview, as I have, you would hear Dr. Friedman almost pleading with this man to consider the danger he was in by not altering his angry hard-driving behavior. He would have none of it. He was being treated by another cardiologist and he was being very obedient to all of the diet and exercise protocols he had been given. He "won" the conversation with Dr. Friedman, turning him and his information away at every turn. It is very possible he did not have to die at such an early age.

The next two excerpts on the audio tape are very different. The second is an interview with another very successful gentleman who is describing how he doesn't become upset while driving even when someone is showing hostility toward him. He is a Type B. He even emphasizes that he doesn't have much trouble in traffic because, "Well, you have to remember Mike (Dr. Friedman's nickname) that my company supplies me with a driver, so I don't have to worry about traffic." The irony is not lost on the group that the previous person claimed that the reason for his hostility was the careful driving behavior of his chauffeur!

The third excerpt is a few bars of a piece of music being played by George Winston, beautiful and calm. As the George Winston piece is slowly turned down, the group is reminded that this atmosphere of peace is the goal of the driving drill. These men are being encouraged to turn their automobiles into havens from the outside world where they can relax and feel calm, not an extension of their battle with life.

Next, your group counselor pulls out a set of dice and a small board on which to roll them. You are told that at the next meeting everyone will be invited to report on his driving behavior. If you have committed any driving "infractions" by engaging in either time urgent or hostile behavior, you will be required to roll the dice. From the number appearing on the dice, you will then count around the room until the final number falls either on yourself or one of your group mates. That person will be required to pay a five-dollar fine on your behalf. (The amount of five dollars is completely ambiguous and the fine could be adjusted up or down. It is symbolic, not punitive.)

With this instruction, there often ensues another groan (and often laughter) with another legitimate challenge. "If I am the one who has committed the infraction, it's not fair that someone else should pay my fine. I should pay it since it was my responsibility." This point is acknowledged, but the leader points out that this is symbolic. The typical man with Type A behavior is so good at cleaning up his own mess that he often does not recognize the damage his behavior does to those around him. In the extreme of this thought is the belief that if he dies of a heart attack because of his behavior,

he is really the only one who is harmed! Again, he just can't see the impact of his behavior or how important he is to certain people.

Someone else having to pay the fine is far more uncomfortable for a man with Type A behavior who would find it much easier to just toss in his five bucks and admit his error. When he sees that his behavior has done "harm" to someone else, the modification value is increased exponentially. He has viewed harming himself as not such a big deal and has been able to convince himself that it didn't affect others.

During the early weeks, it is common for lots of people to have to roll the dice. Of course, part of the exercise is to report on the exact nature of the infraction. This is usually greeted with a lot of humor and not a little recognition of their own behavior. Sometimes the drama is heightened when the number falls on the same person more than once and that person has to pay repeated five-dollar fines. There is often a mild feeling of anguish in the room accompanied by abject apologies. This is not a bad thing. For lots of these men, it is the first time they have apologized for their Type A behavior and seen the harm it can do to others.

Another groan (this one good natured) ensues when the group leader announces that if there is even one infraction then it will be necessary to play the "Driver Tape" with it three excerpts. Obviously in the early weeks, it gets played a lot. But this is good. With each listening to the section of the Type A driver, it becomes more and more real that this argumentative and "feisty" man was a tragic figure. I spoke with one of Dr. Friedman's friends who had known the man on the tape, and he said that this man was one of the nicest and most thoughtful men he had known. On the tape he sounds more like a cornered animal fighting off an attack. In reality, his affliction was so entrenched that he would not, could not, listen to the advice of one of the world's leading and best-known cardiologists.

What surprises every group who performs this exercise is how quickly their driving behaviors change. Very rarely, someone will become so upset with this drill and with the "injustice" of it that he will leave the group. Fortunately, that is the rare exception. In changing his driving behavior, the man with Type

A behavior gains a confidence that he never possessed before that he can actually change what has seemed to him to be his “natural” behavior and was therefore unalterable. It begins to introduce in a real way the concept of choice in regard to behavior. This will be discussed at length in the next chapter.

There is a second important discovery and an unexpected gift. His car is transformed from being a visible extension of his struggle with time and with the world and becomes a haven. It is a place where he can control his input. He can listen to books or comforting music. He can turn off his phone and be disconnected from the world, even if only for a few minutes. He can become accustomed to going “slowly” and yet discover that he arrives at his destinations on time and much more focused and rested. He can use his car as a place to make the transition from the demands of the practical world to being available for contact in the emotional world. It is quite a transformation. The best part is that it gives the confidence that the transformation of his highly ingrained behavior can take place.

WALKING

If how we drive is a reflection of how we do our lives, it may very well be that how we walk reflects accurately what pushes us from the inside. The fallacy of Time Urgency being somehow more efficient is nowhere more apparent than when one is walking. It is a very big earth, and it is not possible to cover much of it through the activity of walking. But to watch a Type A man walking, head down, expression grim, and looking for gaps in human traffic, you would think he was engaged in an activity that could deliver measurable gain. You would see someone who believed that if he could shave seconds off covering a hundred feet by the rapidity of his pace, he would have accomplished something worthwhile. In actuality, all he accomplished was completing the act of going from one spot to another with no option of seeing the world about him or enjoying the walk. He has managed to spoil what could otherwise have been a few pleasurable moments and he has reinforced his belief in Time Urgency.

The goal is always the thing with men with Type A behavior. They never question any action that seems to carry them to the next goal more quickly. The result is that he hurtles past people and life with no regard for the moments he might be losing to enjoyment. So much of his imagined enjoyment is in the future *when* he has arrived at his destination. It is so difficult for him to enjoy the journey. And, of course, the journey he is missing is not just this one day or during this one event; it is his whole life. He believes so implicitly in the power of the rapid. To walk rapidly throughout life is to miss many of the charms of everyday living and to become estranged from a meditative lifestyle.

Fortunately, it is easy to notice when we are walking rapidly for no discernible reason. It is easy to pick up the signs we are engaged in a forced march. The difficulty is in being able to genuinely reassure ourselves that we will still be able to adequately dispense with the demands of life if we slow our pace. As in other aspects of changing Type A behavior, there is a belief change that must ensue. We have walked fast, too quickly because we believed, really believed it was useful. It seemed a small price to pay to give up on the dubious satisfactions of walking more slowly. We weren't really trying to be irritating by being so hurried (and hurrying the pace of others); we were just trying to be efficient.

To walk rapidly throughout life is to miss many of the charms of everyday living and to become estranged from a meditative lifestyle.

It is not enough to just consciously slow the pace of our walking. That is a necessary first step and very important. But the moment we are not conscious we will return to the familiarity of our rut and race ahead unthinkingly. Something must anchor us to the new behavior that creates such satisfaction that we will want to continue in our new way and will cause us to feel loss when we revert. The anchoring element is cheerfulness.

It is very important for the man with Type A behavior to learn to smile much more. If you look at the faces of older men with Type A behavior some have

lost entirely their ability to smile. One of the most effective ways to reinvigorate one's smile is to do so while walking. There is no real cheerfulness without smiling. Rather than rocketing down the street in what looks like a foot race with others, slow the pace and look about. See if you can catch the eye of someone approaching and smile. Often this will be met by no expression by the other person, but not always. There will be moments of unexpected gladness. There will be a spontaneous moment of shared cheerfulness. You might even lift up the heart of someone who is downhearted. As a beleaguered desk clerk said to me as my family was checking into Yosemite Lodge, "I needed that smile. Thanks!"

Dr. Friedman was visually impaired in the last decades of his life. He had macular degeneration. His field of vision was severely limited. One day, I arrived late to a Thursday staff meeting at the Institute. While waiting for the attendant to park my car, I saw Dr. Friedman walking down the street toward the building where our meetings were held. He was treading slowly carrying his cane lightly. Now, at this point, he was past eighty-five and had circulation issues in his legs so walking fast was no longer an option for him. But it was not the slowness of his pace which caught my eye, but his smile. He had no way of knowing he was being observed. He couldn't have seen Elvis Presley had he been ten feet away, much less someone who was observing him from a car. His head had a gentle bounce, and he was clearly recalling some very pleasant memory as he walked. He was cheerful.

One of the most worthwhile goals of this work is to create a "durable cheerfulness." Virginia Price would say, "When things are funny, it is good to have a sense of humor. And, when they are not, it is essential." It may seem to be an odd pairing, walking and cheerfulness, but it's not the first odd thing to be said in this book. There is a great difference between walking in a driven manner and walking in a contemplative manner. The Type A lifestyle is the antithesis of being contemplative. Contemplative walking paired with smiling while recalling the rich moments of life cements into place this durable cheerfulness. This is a cheerfulness and kindness that can then emerge in the trying moments of life. It is not so difficult to be cheerful when there is no adversity and all your anticipations are being met, though many men with

Type A behavior manage to be grumpy and impatient even in those conditions.

If this seems a bit farfetched, the idea of walking slowly and concurrently practicing cheerfulness by smiling, consider the words of Shakespeare, “Assume the virtue, even if you have it not, for use can almost change the stamp of nature.” In this work, we “pretend” to be a Type B, learning all the ways in which Type B’s respond to the challenges of life in a way that is counter intuitive to a person with Type A behavior. And we not only imitate any Type B individual, but one who is happy, optimistic, and warm. We become what we practice.

EATING

It is true that not all men with Type A behavior eat rapidly, but most do. As one spouse said, “When I watch my husband eat, I feel embarrassed by the thought that other people must think I don’t feed him enough. He always eats as if he hasn’t had anything in a month and must be starving. He inhales the food.” Dr. Friedman was interviewing a divorced man who had had his first coronary at the age of thirty-nine. During the course of the interview, he asked him, “Do you take time to sit down and eat your meals in a leisurely manner?” He said, “Dr. Friedman, I don’t sit down. I take my food from the microwave and eat it standing in front of my mantle.” Unfortunately, this very young man succumbed to a second coronary in his early forties.

Time Urgency is Time Urgency. When there is necessity of surveillance, it is not Time Urgency to be alert. After all, Gideon (in the Book of Judges) chose his crack troops by witnessing how they paused to drink water while on a drill. Those who knelt down and took their eyes off of the surrounding landscape were disqualified, while those who continued to look about and drank from their hands which they had dipped in the water were chosen on the basis of their alacrity. Now, most of us most of the time are not being chosen for Gideon’s army, though you would not know it watching the typical man with Type A behavior eat. It is good to be hyper alert and scanning the environment when there is danger. Most meals are not eaten in this atmosphere.

The manner in which the time urgent person eats reveals again the fallacy of Type A thinking. It truly seems to the person with Type A behaviors that there is advantage to eating in this manner. He rarely questions the presumed virtue in any sort of hurry. Being in a hurry takes us out of the present moment. It signals the brain that there is some sort of risk on the horizon and therefore the need to be anticipatory toward what might happen.

All Type A behavior takes us out of the current moment. Instead of a meal being a comforting oasis in an otherwise busy life, it becomes an extension of the struggle with time that is at the heart of Type A behavior. It does not have to be this way. Learning to eat more slowly has many advantages, the greatest being the opportunity to be in the present, relieved momentarily of what might be a very busy hectic life. It is another place to be actively conscious of one's behavior and to change it. This is true if one is eating alone or with company.

I asked Dr. Friedman if it was Type A behavior on my part since I enjoyed eating breakfast while also reading the morning paper. He replied, "I hope not!" Well, it's not if what one reads while eating is not an extension of their acquisitive life. We cannot always be with others when we eat, but our reading material should be something that takes us away from the Practical World and allows us the leisure of a break.

When we are with others, the subsiding pace of our eating allows for more enjoyment and for increased gratitude. It allows us to restore grace to our conversational style, as will be talked about in the following section. It permits us to reflect upon who prepared the food and to compliment that person if present. If it is a special occasion, we now have the habit of punctuating the event with our full attention and presence, giving the limelight to whoever might be the deserving person.

As in other areas of this transformation, learning to eat more slowly is a skill. It is a significant accomplishment because it means that an irksome or even unsafe habit has been altered. There is actually a remote safety issue connected to eating rapidly. There is now good science relating to compulsive eating to overeating and to obesity. Rapid eating moves the center of

satisfaction from the feeling of satiety to the sensation of swallowing. This is why so many people who eat too rapidly also can be observed taking large bites of their food. The large amount being swallowed heightens the sensation and is more pleasing to the person; though maybe less than entrancing for those around him. Time urgent eaters also tend to want to talk with their mouths overly full making it much easier for them to choke.

Being able to master a slower rate of eating adds an element of peacefulness to life. The meal, like the automobile, becomes a respite from the world, as opposed to an extension of a harried life in the pursuit of practical and necessary things. After all, it was Carl Jung who said, "It may very well be that the first half of life needs to be concentrated on obtaining those things necessary for life; but it may also be that the second half of life needs to be concerned with becoming cultured." Few things can add to the culture of a person's life than a meal eaten meditatively. The time of the meal need not be long. Life is very busy. But the skill of attentiveness to the rapidity of chewing and the amount of food being put into the mouth can be practiced during a fifteen-minute lunch break or a two-hour feast with friends and family. It is a skill. And it is a skill which, once acquired, allows for greater attention to be directed toward talking and listening.

TALKING

Men with Type A behavior must learn how to talk more slowly, much-much more slowly, and less. Since we are beings who do the bulk of our communicating with one another through the action of talking, it might seem strange that this is one of the most difficult aspects of Type A behavior to monitor. But it is. We become so accustomed to our own voice, its pace, tone, and volume that it becomes quite difficult to pause and wonder about the impact our voice is having on those around us. Certainly, if we speak too faintly for people to hear, we will often receive verbal and non-verbal feedback informing us of the need to speak more loudly.

Very few of us have the experience of someone wincing in obvious discomfort at the loudness of our voices. Occasionally, someone might say to us, "Could you speak more slowly?" But this is usually taken to be contextual, not a

comment on our usual way of talking. Or someone might respond, “Oh, I have been told before that I talk too fast. That’s just the way I am.” This is not the way we are. Talking rapidly may be a very ingrained habit, but it is just that: a habit. As it turns out, it is a very durable habit, but it most certainly can be changed. Remember Dr. Friedman’s delight in learning that the slowness of his speech had irritated me during our first interview. This was proof positive for him that he had indeed significantly slowed the pace of his speech.

A great deal of the problem with speech for the man with Type A behavior is connected to the large amount of time he spends in the Practical World. In that world, the rapidity of his speech and the commanding tone of his voice may be considered assets. He may find himself surrounded by men and women who are also competing almost mindlessly so that his interruptive and rude verbal behaviors are the norm. After all, if one is playing soccer, it is expected that you are trying to kick the ball out of the other person’s possession. In many settings, it does not seem strange that someone is trying to “take possession” of the conversation.

These habits of communication are great handicaps in conversations which are meant to be cordial or even intimate. The goal of these conversations is sharing, understanding, and mutuality. It is difficult to meet that standard when one is looking for every opportunity to “take the ball away,” by interrupting, badgering, volume, or being disputatious. In those conversations, there is actually no “ball.” The real victim in being bound to these communication habits is curiosity. We will talk about the value of curiosity and inquisitiveness in the next section on *Listening Slowly*.

Just as the leg bone is connected to thigh bone and the thigh bone to the hip bone, so are all elements of Type A behavior connected. To change through conscious effort your Type A behavior in one area, will empower you in another area, so changing your rapid, sometimes overwhelming speech patterns to a slower pace will help you in the other areas described in this chapter.

Not surprisingly, many men with Type A behavior are reluctant to admit that they indulge in these speaking habits, even if they have been pointed out by

their spouse on many occasions. As in other areas of Type A behavior, he prefers to defend his behavior citing the reasons for it in the specific moment than to reflect on the truth of the feedback and consider if it is also true of him in other aspects of his life. If he is able to use this feedback to reflect, he will not have too much difficulty in seeing not only the speed with which he has spoken, but also his other tendency of being overly dominant in conversations by talking too loudly, too much and with too much “conviction.” This reflection will enable him to see the pattern of his interruption, even in the most trivial conversations.

He can change all of these. It is possible to monitor all the aspects of speaking. He won't lose any of his previous abilities to be a bully in a conversation. If need be, he will still be able to be as rude as the next person. But he will begin to have choice. He will not be the victim of his own compulsive behavior. As he practices eliminating these qualities from his speaking, he will begin to monitor one of the most difficult aspects of Type A behavior to alter: voice tone. Voice tone and facial expression are the gold standard in monitoring because they are so subtle and difficult to bring into awareness. They are also often instantaneous and present for only mini seconds.

It is also very easy to disregard their significance. But, for the man who is learning to hear the hard edge in his voice, the commanding tone during what should be a gentle conversation and is able to change it to meet the demands of the moment rather than the demands of his ego, this is a man who is changing in a very remarkable way. This is a man who is on the path toward becoming an effective listener.

LISTENING SLOWLY

The concept of “listening slowly” may seem strange. It is easy to comprehend how one drives, walks, eats, or talks quickly or slowly. Those are external actions that can be observed and even measured. But what does it mean to listen “slowly,” or “quickly?” Using one of Dr. Freidman's favorite words, men with Type A behavior tend to “polyphase;” that is doing more than one activity at once. Nowhere is this more prevalent for a man with Type A behavior than

when he appears to be listening someone, while his mind is a million miles away. Friedman and Ulmer note:

“Perhaps the most common form of polyphasic activity indulged in by the Type A is his habit of “doubling up” a conversation—thinking about or doing something else while ostensibly listening to another person. This activity particularly tempts the Type A when the conversation is by telephone..... One of our friends complains that he invariably found speaking to his publisher in New York City upsetting. “I can always hear him crinkling up other telephone memos or turning the pages of something while we are supposedly communicating. I wouldn’t mind if I heard him doing this when I was speaking, but hell, he shuffles that paper even when *he’s* talking to *me!*” [2]

Many years before learning this material, I was talking with one of my patients on an extended phone call. At a moment in the call, she said, “I don’t feel like I have your total attention. It feels like you are doing your checkbook or something.” While assuring her I was not, I very quietly put aside my checkbook! To understand that one has been and is afflicted with Type A behavior is to recognize that one is and has been an impaired listener. During an initial interview with a candidate for a Type A treatment group, Nancy Fleishmann, the Institute’s lead interviewer, asked a very rapid talking, agitated, and interruptive man, “Do you ever find yourself doing something extra when you are listening to someone?” To which he replied (very quickly), “Yes, yes, I always do that. I listen with my answer running.”

It is important to understand that our brains can operate at a pace that is eight times as fast as the most rapid talker is able to speak. It is another reason why men with Type A behavior so often speak at such velocity: they are trying their best to speak as rapidly as their brains are operating. This is impossible, but a lot of men give it a mighty effort. This fact also helps to explain why so many men are impaired listeners who have Type A behavior. They want the person speaking to speak more rapidly in order to match the pace of their brains. If the Type A is listening to another Type A, they share the same disability and will compete with each other seeing who can finish the sentence more quickly. In that setting, neither will have any consciousness of

how rude it is to interrupt in order to finish the other person's sentence; or, in many cases to interrupt in order to introduce an entirely new topic which is of more interest to the interrupter.

Even more challenging for a man with Type A behavior is a situation when he is in conversation with someone with Type B behavior, because that person will be slow talking. This will frequently cause a man with Type A behavior to feel an intense sense of impatience and even irritation. He will have an internal experience, probably unspoken, of, "Come on, come on, get on to the point. I don't have all day." In this situation, a man with Type A behavior will find it near impossible not to interrupt and he will feel as if he is doing a "service" to the conversation by "getting it up to speed." But speed is one of the major items for a Type A to remove from his repertoire of behaviors. Some will argue that this always emphasizing speed helps them to be ever keen and empowered to react quickly to the environment if necessary. This is nonsense.

Our brains are naturally wired to react instantaneously to any messages from our surroundings that there is threat. That is why we can drive in a relaxed and leisurely manner. When another car leaps in front of us unexpectedly, our foot will be on the brake in less than an instant. The speed of that reaction will have had nothing to do with our previous state of mind in the moment before. And so it is with listening. There are very few instances in our lives when we might be hearing information upon which someone's life hinges or when there are only a few seconds to impart vital material. Most human intercourse operates outside the demands of such communication.

But to watch a Type A man in a conversation is to observe someone who appears to be under enormous time restraints, even in a casual social situation. There is certainly an argument to be made in justifying communication that is efficient and goal directed in the Practical World. After all, not that much work gets done around the water cooler. In those situations, it might be good to jump ahead to a conclusion that will move an agenda more quickly and efficiently. There is no need for "efficiency" in social discourse. The goal of this intercourse is *engagement*. Any notion of

“winning” a conversation in this setting is a misplaced sense of competitiveness which might be appropriate to a sporting venue.

The aim of social engagement is connection. The aim of conversation when the Emotional World is present is understanding, mutuality, and intimacy. A time urgent style of listening in these settings is a crippling handicap. The goal is to learn to listen slowly, to listen with interest and with curiosity. Someone who is listening slowly is demonstrating his ability to be engaged in the present moment. He cares about what the person is saying. He is displaying curiosity. Time Urgency destroys the ability to be curious and it hampers the ability to absorb what someone else is saying. Time Urgency is about Time Urgency, not the content of the conversation.

In altering this pattern, the Type A man must tune his monitor very finely to a number of his habits discussed in Chapter Eight. In particular, he must be aware of his ferocious desire to interrupt in order to hurry things along or to change the subject altogether. He needs to monitor the rapidity of his head nodding, so he knows if that physical indicator is showing genuine interest and encouragement for the other person to continue, or if it is saying, “Hurry, faster.” He has to be aware when his own brain has left the conversation by jumping ahead to what seems to be an obvious conclusion. He needs to listen to his own utterances so that he is not saying phrases like, “Yes, yes,” which again is not showing interest but actually saying, “Hurry.”

Chief among the skills in listening slowly is nourishing a true curiosity about other people and their thoughts, experiences, and beliefs. During one of our many long (and slow) dinners, I once commented to Dr. Friedman that even though I was the trained psychologist, I regularly observed him asking better and more penetrating questions of other people. Acknowledging my admiration, he commented, “I’m really interested in people. I am fascinated by the lives of others.” He was. I knew this from the questions he asked and the interest he demonstrated in listening to their answers. He possessed true curiosity, as opposed to what could be called, “Competitive curiosity;” that is, curiosity that only posits questions in order to challenge the answer.

True curiosity and slow listening are absolute necessities in the Emotional World, where one needs to listen to learn about the other person and where speaking needs to be an act of sharing. To paraphrase an old saying, “Curiosity is what allowed the cat to thrive in the Emotional World.” Slow listening is what allows us to be captivated by the lives and experiences of other people. Like a well written book, the lives of other people permit us to live vicariously thru the experiences of other people and so expand our lives.

CLEANING UP OUR LANGUAGE

There are words and key phrases that men with Type A behavior use in an offhand and casual way which actually have a great impact on behavior. These phrases have impact because our brains tend to listen to what we say and are programmed by these messages. Many of these “innocent” phrases have a major impact on conditioning our brains that we must act quickly in order to be sufficient, to be pleasing, or to make a success of ourselves. Here are some of the worst offenders:

I’ll just be a second (or a moment).

This won’t take but a minute (rewriting the constitution!)

I just need a quick break.

I’ll be right back.

Do you mind if I get a quick cup of coffee?

I’ll run to my car and get it.

I need a quick bathroom break.

I just need a second.

Can you hold for just a moment?

I’ll be there in two minutes (in estimating a ten-minute journey).

Can I tell you a quick story?

Lots of other common phrases such as these are completely antithetical to

living a slow life. These are such habitual phrases, so under the radar, that the person doesn't even hear the words or have any recognition of their possible impact. But they do have impact. They create a sense of urgency where none is necessary. And these words are a cheat. A person can tell me they are going to get a "quick" cup of tea from my waiting room, but my hot water pot dispenses water at a very Type B rate of speed. And a "quick" pee: don't even talk to me about it. I am over sixty years of age. Men over fifty don't have quick pees anymore no matter what they tell their brains or their bladders.

The whole issue of imposing speed falls under the category of self-imposed expectations when slowness is just as efficient and more life enhancing. It is pernicious. There are entire realms of enjoyment and life enhancement unavailable to the man with Type A behavior until he discovers the twin joys of the present moment and slowness. An unmonitored Type A man would consider the previous sentence to be preposterous, but it's not the first time in this book he has had that experience. This is a very different world than the one he is used to racing through.

In a poem entitled, *Life*, my great uncle, Andrew Price wrote in the 1920's:

I know I gaze with raptured eye,
On scenes that once I idled by.

That is our goal: "to idle by." Remember, there is almost nothing we do that cannot be done more slowly! Doing major portions of our lives more slowly is the goal. The really odd thing is you will get more done in your life; at least you'll get more of the important things done. You'll probably give up a lot of the fluff that you were chasing only for the sake of your ego.

THE CONSCIOUS CHANGE OF OUR LANGUAGE

Just as it is imperative to catch ourselves saying all of the "hurry up" phrases in the previous section, so it is helpful to our change to say things on purpose that redirect our energies away from Time Urgency. The goal is to eliminate all habitual phrases which program us to needlessly hurry. Remember the man who met Dr. Friedman by chance at the Institute and began to speak in a very rapid manner to him. Dr. Friedman put his hand on the man's arm as a

gentle restraint and said, “What’s your hurry?” This was a small act of “deprogramming” him.

Our brains are listening, so we want to program them to be receptive to a slow-paced lifestyle. Dr. Friedman had a few stock phrases which he used often. When faced with someone who was behaving in a time urgent way to please him because that person perceived that he was in a hurry, he would say, “Time is my friend.” Time is my friend. This is a remarkable statement. Type A’s treat time as an enemy, whether they ever have that thought or not. Most men with Type A behavior would never say such a thing in their entire lives. It wouldn’t occur to them. But most of them don’t understand their struggle with time, their desire to wrest more from time than is possible. For the most part, they have viewed anything which seemed to be an aid to them in moving faster as a good thing.

The truly terrible thing that Time Urgency does to our lives, is to destroy our ability to enjoy the moment and be cheerful. There is only strain in lunging ceaselessly toward the future. It doesn’t actually get us to that future any more quickly and the ingrained habits of Time Urgency make it impossible for us to be present when we get there.

The concept of Daily Drills will be introduced in Chapter Eighteen. The drills have to do with acting and behaving like a Type B. Doing something, even a very small something, on a daily basis is an effective way to change behavior over time. Anytime a man with Type A behavior consciously changes his old behavior and adapts a different, more Type B behavior, we call this a drill. Life is very generous in giving us lots of opportunities to practice new ways of responding to fractious and inconvenient events.

In the spirit of this consciousness regarding change, here are some phrases to use in situations where irritation or impatience may have been your immediate response:

Please take your time.

There is no need to rush.

I have plenty of time.

I am in no hurry.

I have all the time in the world.

I so appreciate the good job you are doing.

Please don't hurry on my account.

I am in no rush at all.

It is difficult to emphasize strongly enough how important it is for us to speak the above phrases often and especially in harried circumstances. These phrases not only bring relief to us, but they can be a healing balm to the other occupants of our planet. The most important reason, though, for using these and similar phrases is that our brains listen to what we tell it. If we tell our brains everything is going to hell in a hand basket because we will be a few minutes late for a meeting or some such, our brains believe it! On the other hand, if we are continually reassuring ourselves and others by putting events into perspective, our brains will believe everything is fundamentally sound. In this way, we are continually informing our brains that we are dealing with Ordinary Time with its inevitable inconveniences and not in Bad Extraordinary Time and the Survival World. By using these phrases, we calm our brains and those around us.

When you are confronted by someone who has kept you waiting on hold or has been tardy in bringing you a service, and is being apologetic (or not), here are some phrases to use:

No, no, I appreciate your good service.

Thank you for taking care of me.

I don't mind waiting at all. I've had a pleasant time.

I can see it is terribly busy in here.

These are very powerful things to say to people and often unexpected. People who serve the public encounter hostile people with Type A behaviors on a daily basis. It is easy to recognize some of their own behavior that has been shaped by these encounters. Often, they will anticipate the customer's Time Urgency and will say proactive statements like, "I'll be right with you," or "I'm almost done here" to assure an insecure Type A that they are moving as fast as possible. It's an odd reassurance, as if shaving seconds off of the wait time for checking out groceries could actually alter the arc of our lives. The more we slow down, the more we are able to smile and remember that the other human beings we are dealing with have feelings.

CHAPTER EIGHTEEN

SWIMMING PAST THE "HOOKS" OF LIFE

(TURNING IN OUR VELCRO FOR TEFLON)

"The acorn becomes an oak by means of automatic growth; no commitment is necessary. The kitten similarly becomes a cat on the basis of instinct. NATURE and BEING are identical in creatures like them. But a man or woman becomes fully human only by his or her choices and his or her commitment to them. People attain worth and dignity by the multitude of decisions they make from day by day. These decisions require courage" [29].

Rollo May

"If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility" [30].

Henry Wadsworth Longfellow

As has been stated, one of the major goals of this work is to eliminate Free-Floating Hostility from our lives. This goal does not stem from some perverse perfectionism or a pinched morality wishing to deprive people of experiences just to be depriving them. This goal originates in the documented belief that peoples' lives are more enjoyable the more they are free of this voluntary, but destructive, habit. The process of ridding one's life of this unwelcome guest may never prove to be one hundred percent; indeed, that is probably an impossible outcome short of being comatose. But Free-Floating Hostility is a great stressor on the body and the immune system, and there is great benefit to our health and longevity derived from reducing the amount of stress in our lives; not to mention the relief to our loved ones.

Consider this observation from an article entitled, *Thirty-Six Beliefs that Foster Longevity*:

“Pacific Salmon give another interesting example of the effect of stress. They swim and leap upstream in a frenzied pilgrimage to their spawning grounds to mate. Within a few weeks of mating, they die with bulging adrenal glands, stomach ulcers, kidney lesions, and a collapsed immune system. When a salmon’s adrenal glands are removed shortly after mating, however; the salmon lives for another twelve months instead of two weeks.

The human parallels are obvious. Living a “Type A” lifestyle causes faster aging. The goal is not to live a stress-free life, but to have enough stress to make life interesting and challenging yet not so much as to tax your mind and body’s health.

As has been emphasized throughout this book, there is a vast difference between the emotion of anger, with its attendant vulnerability and potential emotional availability, and an attack of AIAI which always manifests itself as hostility. Hostility creates an aggressive and adversarial state whereas anger can be reported with the invitation toward deeper emotional understanding and reconciliation. One driver shouting at another driver while using an obscene gesture is not an action that is invitational to any sort of reconciling behavior.

The goal of this book is to facilitate a far-reaching lifestyle change and this change cannot come about if we possess no means by which to winnow away at our Free-Floating Hostility. It ruins our lives, stresses our neighbors, and needlessly increases our stress to the point of self-destruction. It is possible to form new habits. It is possible to radically change our response to situations or events that previously would have elicited our hostility. This seems hard to believe, but it is true. A man with Type A behavior is like a piece of Velcro as he moves through life. There are things that just seem to “stick” to him; the long line at the bank, the traffic jam, the late waiter, and the ordinary, incidental, not-to-be-remembered-in-five-years events which draw instantaneous ire from him. Ask him why he got so upset and he will tell you; in long and drawn-out detail he will tell you. He may convince you that it was not only a rational, but necessary response to the situation. He will make a virtue of it. He will be completely wrong.

It is important to believe what was stated in the last paragraph. No "Type A man" changes his behavior until he believes there is something wrong with it, either for himself or others, or both. He will not change it or strive to change it as long as he believes it has an inherent usefulness. After all, why give up a virtuous and worthwhile tool? It is important for him to believe that this "automatic" response can be changed and that it is to his interest to change it. He must believe that there is no enhancing function in his being hostile in situations that could be handled much more effectively by using an alternate behavior. And, of course, he must believe that there actually is an alternate behavior, because, for the life of him, he can't imagine what it might be. To him he is always responding "naturally."

When I was a single student in school at the Louisville Presbyterian Theological Seminary in Kentucky, I lived in the men's dormitory. I was popular (President of the student body) but considered a bit of a crank and not a little eccentric by my dorm mates. I had such a sensitivity to noise that I moved to the largely unpopulated third floor during my middle year. To say I was at war with some of my dorm mates might seem a little hyperbolic but perhaps not to those individuals who were reprimanded by me.

One evening, I was coming back to my room accompanied by one of my close friends. As I arrived at my door, I became aware of some loud music being played on the second floor below. Gritting my teeth, I began to head for the steps. Seeing the expression on my face, Nick said, "John, let me handle this." I was only too glad. I went with him to the second landing, and we went to a room full of students, sitting, talking, and playing some pretty loud music. It was midnight. Nick stepped into the room with a big smile on his face, arms open with the palms of his hands up in a gesture of gentle pleading. In an equally friendly voice, he said, "Guys, guys," and nodded toward the speakers on the wall. In a very friendly manner, they all chimed in with apologies and turned down the music. Everybody was happy.

This was a moment of revelation for me. It didn't mean I then knew how to employ Nick's skill in defusing a situation like this, but I had seen there was another way. His behavior was astonishing to me. Had it been me who made the intervention, they would have turned down the music, but with none of

the good feelings that Nick engendered with his good natured, non-hostile request. My request would have been through clenched teeth and the scene would have been just one more time when I would have been imposing my will on others rather than enlisting their cooperation.

Nor would I have been helped that much at that time by these words of Benjamin Franklin:

“I made it a rule to forbear all direct contradiction to the sentiments of others, and all positive assertion of my own. I even forbade myself the use of every word or expression that imported a fixed opinion, like “certainly or undoubtedly,” and instead used “I conceive, I apprehend, I imagine” or “so it appears to me at present.” When another asserted something that I thought an error, *I denied myself the pleasure of contradicting him abruptly*, and in answering I began by observing that in certain cases his opinion would be right, but in the present case there appeared, or seemed to me some difference. I soon found the advantage of this change in manner. The modest way in which I proposed my opinions procured them a readier reception. And this mode became at length so easy that for perhaps fifty years, no one has heard a dogmatic expression escape me..... *As for disputatious persons, they get victory sometimes, but they never get goodwill, which would be of more use to them*” (italics added) [31].

I would not have been much helped by these words of wisdom, not because I would not have agreed, because I would have. I just did not have the skill to not be disputatious when aroused. Besides, I didn't see myself as disputatious by choice. Actually, I hated being this way when it happened because I wished above all else to be liked by everyone at that time in my life. But, telling me to be cheerful in the face of such a challenge would have been as useless as my camp director, Don Nance telling me to “slow down.” I did not have the skills to do either nor did I possess the belief that it was possible to alter my behavior in the face of certain stressors. I thought my behavior was “instinctual;” at least for me, if not for Nick.

UNDERSTANDING THE "HOOKS" OF LIFE

It is very helpful to think metaphorically of our Free-Floating Hostility as a hungry fish. This hungry fish has a vital daily task which is to swim from one side of its home pond to the other without incident. Unfortunately, this fish is very hungry and the water it must swim through is full of delicious morsels of food, floating suspended in the water in plain sight. There is only one problem with all of these delicious morsels: each contains a fishhook. Therefore, if our intrepid fish is tempted and bites down on a piece of this bait it most surely will be "hooked;" literally. Of course, once hooked it will be engaged in a ferocious struggle. Therefore, it is imperative to its health, if not its life, to be able to recognize those morsels which contain the hooks.

Having identified a hook, it is hard to imagine a fish would then choose to bite it. It only bites it because it has not learned how to recognize hooks. That is how we are. We don't recognize that something is not actually important enough for us to engage with it. We only see something that attracts our "hungry fish" and we let it bite. Once that "fish" has bitten we are again engaged in struggle. If we bite on a lot of hooks every day, then our lives are filled with continual struggle with other people and with our environment. It's no wonder Type A behavior can lead to heart disease and other health problems.

A group of my colleagues at the Meyer Friedman Institute once had a totally non-scientific conversation concerning the question: "In an urban area such as San Francisco, how many hooks can one expect to drop in front of him on a typical day?" When I pose this question to an audience, it is interesting to hear people speculate about the number of hooks they encounter on a given day. The estimates have ranged from five to five hundred! My friends and colleagues arrived at the arbitrary number of thirty-five as their best guess as an average number of hooks that each of us have to deal with every day. As you will see this hypothetical number is a very useful tool for us in helping us not have attacks of AIAI.

Following this discussion, they posed three questions which need to be asked and answered in order to recognize hooks and avoid them. If we can see

something as a hook, we can decide not to bite it. We then can choose another behavior than the one which so habitually overtakes us. This is a skill of the first magnitude for a man with Type A behavior.

Question number one: What is behavior modification? A one-word answer:

_____.

This is an interesting question, and one might wonder what it has to do with the subject at hand. But it is important to remember the standard formula for behavior theory which looks like this:

Environment (stimulus)----- (creates) behavior.

This is the traditional view of behaviorist theory. Remember Pavlov's dog. Pavlov would ring a bell every time he gave his dog a treat. Each time his dog received a treat he would salivate, which Pavlov measured scientifically. Then he began to ring the bell even when not giving the treat and the dog would salivate. This formula certainly makes sense to the man with Type A behavior who is driving down the freeway and someone cuts him off. He feels immediate arousal and has the sensation that the event caused him to have those feelings. Unwittingly, men with Type A behavior are big supporters of this behaviorist theory. "I wouldn't have been upset if so and so had not done such and such. "

The "environment" can be people or events and the "behavior" can be either feelings or actions. In its purist form, this formula suggests that our behavior, feelings, and actions, are dictated by outside forces. This certainly seems true in lots of situations. We hear a gunshot, and we are on the ground before we are aware of thinking. We encounter a putrid smell and wrinkle our noses. There are certainly normal (as in, expected) reactions to certain stimuli.

However, there is another reality that is not readily apparent. In the previous chapter, we talked about the need to greatly alter certain habits, top among them the way we drive an automobile. We described how that modification was accomplished (and almost everyone significantly altered the way they drove) with rolling the dice and giving out fines to people who were not responsible for the infraction of the driving rules. In answering this question,

we point out to everyone who has modified their driving habits how differently they respond to old stimuli. Every week, we would get reports of new behavior along with new thoughts and changed feelings. "I didn't get angry at the fellow on my tailpipe. I felt sorry for him to be so rushed." "A woman cut me off as she sped past me, and I slowed down and let her go on her way."

A few years ago, one of our participants told a remarkable story. He collected vintage MG's and had just had his favorite model completely restored including removing all the dents and a new paint job. He had left group early in the previous meeting in order to meet some obligations. He was waiting in traffic for a light to turn when the rather large truck in front of him began to suddenly back up. He had no place to go, and he watched as the truck crumpled the pristine hood of his car. The truck driver emerged apologizing profusely in a very agitated state of mind. He hadn't seen the little car and was backing up to make a left turn so he could get to the hospital more quickly to see his ailing mother. Our participant said, "Can you imagine? He had crumpled my hood, but I ended up taking care of him because *he* was so distraught. I told him to go on to the hospital and he could call me later." The truck driver asked him in disbelief, "Is that alright with you?" Our guy, said, "Look, it's just some sheet metal. It can all be fixed. It's more important for you to get to your mom."

I asked him if this was possibly a different response than he would have had in years previous to being in the group. He said, "Let me tell you a story. I had just been promoted to the local district attorney's office and had just gotten my new cards. I was waiting at a stop light when a local bus made a turn that was too wide, and it scraped my car. The bus stopped and the driver emerged professing how sorry he was to have made the error. I pulled my new card out of my pocket, stuck it in his face and yelled, 'Sorry is not good enough asshole!' Yeah, I think my behavior is a little different today!"

So, through their own experiences, these men can see that their behavior in certain situations is very different from what it had been before. While they could not control the environment, the dream of all "Type A men", they could

respond differently to it and perhaps even influence it. So, the diagram changes slightly but significantly in this manner

Environment-----Behavior

Much to their disbelief these men found out that there were a variety of ways to respond to a particular event as opposed to only one set way. The one-word answer to the question, “**What is behavior modification?**” turns out to be, “**Choices.**” In many situations, we can choose what our behavior, our thoughts, and our feelings will be in response to our environment and what it presents. This is a very important concept and sets the stage for the second question.

Question number two: What is hostility?

This is the same question which was raised and answered in Chapter Six in a section by the same title. The answer is: **Hostility is a _____ response to a _____ and _____ event.** Particularly in the setting of a lecture, we would get lots of volunteer responses and would get lots of good answers, but rarely the “correct” answer. “Hostility is an angry response to an unforgivable and irritating event.” “It’s a hot response to a stupid and thoughtless event.” “It’s an automatic response to an unkind and provoking event.” These are all good guesses and have a grain of truth to in them, but they do not describe the essence of hostility.

From the earlier reading, we know the answer is: “Hostility is a **quick** response to a **small** and **unexpected** event.” These are the key words: **quick, small, and unexpected.** We give an example at this point to demonstrate a situation that would not arouse our hostility and one that would. We ask our participants to imagine that they have just received an urgent message that their most beloved relative in the world is dying of a rare disease. The only way for this person to attain a cure is for our participant to fly to the opposite coast in the next twenty-four hours in order that a direct blood transfusion can take place. Oh, and can you bring along \$25,000 so the procedure can be done? Most people upon hearing this hypothetical story imagine themselves gladly and heroically rallying all of the necessary resources to save this imaginary relative.

Then we ask them to imagine that on the day after returning from this significant and selfless adventure the person involved walks out onto the front porch. In his absence, someone has hung a flowerpot in a not too convenient or smart place, and he hits his head on walking out the door. We suggest that it might not be too pleasant to be around him for the next few minutes.

The teaching is obvious. When the situation is truly important, perhaps even life and death, people do not tend to act with irritation. They tend to rise to the occasion. But let that flowerpot hit you in the head (without doing any real damage) and there could easily follow a period of time dominated by the energy of Free-Floating Hostility. Hostility thrives when very little is at stake. It rarely shows up when the Survival World is present, and someone is in mortal danger. That is why we emphasize the word, "**small.**"

Then we focus on the word, "**unexpected.**" At this point, we refer back to the scientifically questionable number of thirty-five hooks a day. The number is not important. The fact that hooks are to be **expected** is of the utmost importance. It is the experience that a phenomenon has happened which feels unexpected even though reason would tell you otherwise. Anyone who lives in the Bay Area of San Francisco knows that traffic jams can happen anytime. But for the hurried man with Type A behavior, they can feel like a bitter surprise..... everyday! But, at least conceptually, there is now recognition that an undetermined number of hooks are waiting for us each and every day and theoretically this removes them from the category of the unexpected. This is important.

Lastly, we turn to the issue of the response being "**quick.**" Hostility responses are not considered, planned or thought-out responses. Most often the hostility response is taking place before the person is completely aware. This raises an important concern. If the person is to eliminate hostility responses from his life, he needs to find a way to respond with a new behavior more quickly than the older familiar response. How can he do that? What can do that? This brings us to question three.

Question number three: What do we do about them (the hooks)?

To this question, we say, "Here is the answer," and draw a picture on the board of a light bulb which has just been turned on. Inside of this newly illuminated bulb, we write the words, "It's a hook!"

Before explaining any further, we take the participants through the following imaginary experience. You are late for a party to which you are taking the wine for the appetizer course. You are late because your spouse has not finished dressing. Finally, you leave. Rather than having a leisurely experience buying wine at your favorite store you stop at the local supermarket. Your spouse waits in the car while you rush in to make the purchase. They have completely rearranged the store. You finally find someone who works at the store who speaks enough English to tell you where the wine section is.

Grabbing two bottles you go directly to the express checkout line.

Remembering a recent add by this store claiming to keep their lines under three persons per checkout counter you notice there are eight people in line. The other lines are filled with people who have overflowing baskets. As you look down from the sign stating no checks and no more than ten items, you see an elderly, apparently half blind man writing a check. Then you see a cart with at least fifteen items. Other people in the line are beginning to openly complain about the lousy service. Finally, you arrive at the checkout stand and hold out your two bottles of wine only to have the attendant be interrupted by a fellow checker who walks up to her, and they have an animated conversation about a rock band show they will attend in a few days. Your checker has more metal hanging off of her than the Battleship Missouri. She makes no apology. She has no manners at all except bad ones. Finally, you arrive at the car carrying your wine, open the door and your spouse says to you, "What the hell took you so long!"

If this story has been told correctly, there are a number of participants who are prepared to write a letter to Safeway or Kroger and do even worse things to the checker. Men with Type A behavior may have a difficult time imagining or reliving a pleasant scene vividly, but not a negative scene. In other words, if this has been done in a convincing way, most of the listeners with Type A behaviors will be "hooked." Their hostility will have been hooked even though the scene is a complete fantasy.

Now the instructor returns to the board and points to the light bulb and the words, "It's a hook!" and begins to retell the story. Your spouse is late. "It's a hook!" You can't go to your favorite store. "It's a hook!" They rearranged the store. "It's a hook!" No one speaks English. "It's a hook!" The line is too long. "It's a hook!" The man is writing a check. "It's a hook!" That man has too many items. "It's a hook!" And so, the story goes. "It's a hook!" "It's a hook!" "It's a hook!" You go to the car and your spouse says, "What the hell took you so long?" And since you are not quivering with rage, you are able to say in a humorous manner, "You would not believe it if I told you. Let's go to the party."

The image of the light bulb coming on is crucial because of the speed with which a person is overcome by their hostility. The goal here is not to curtail the feeling of hostility (even though that is better than harboring it), but to not have the feeling at all. Speed is an issue. It is imperative to get something in before the response takes place. At this time, we know of nothing which is faster than the speed of light, hence the light bulb coming on. The realization of what is occurring can take place faster than our old hostility reflex. This works.

Recognition of hooks becomes its own reward. There can be excitement in discovery. And since we can theoretically expect thirty-five a day, they are no longer unexpected. In addition, we know that we only become hostile when the situation is not dire, but only made so by the machinations of our imagination, so all of these mini episodes are small in the context of our entire lives. Unless we shoot the clerk, we are not going to remember these particular irritants in five years. In actuality, by the time we get to the party it may have already become a hilarious story with which to entertain our hosts.

Finally, the crucial issue in being able to think the words, "It's a hook!" gives us recognition and recognition gives us **choice**, going back to the first question, "**What is behavior modification?**" The answer to that question was "**choices.**" We can choose our behavior. In the moment when someone says that phrase, he has a choice of how to respond where he felt none before. He can see a situation in a new perspective, how infinitely small it is in comparison to his whole life. It can also help with the extirpation of his Type A

behavior to able to say, “Wow, I just got hooked,” because that phrase allows him the choice to continue with his habitual behavior or to switch. It is about an empowerment that the person has not been able to access.

Nick had that empowerment in that trivial situation. I did not. He was able to respond to that incident as just one of many that needed to be managed. I responded to it as a personal insult that had to be met and overcome. It is fascinating that such a simple concept and such a simple phrase can be so empowering toward changed behavior. But it can. In most instances, when a person is given a clear choice between a kind of serenity, an evenness of temperament, and needless struggle, he will go with the first choice, especially if he understands he exercises more power by occupying the first choice. As Dr. Friedman said over and over, “Sweetness is not weakness.”

THE MOST FORMIDABLE HOOKS

The Infamous Five “I’s”

Here are five major sources of hooks which all begin with the letter “I.” These hooks offer a special challenge because they naturally elicit a response of some variation because they are arousing for lots of people. The “Five I’s” are: Injury, Insult, Injustice, Interruption, and Incompetence. The defining characteristic of all five of these is that they cause people to involuntarily respond with an energy that can easily be turned into hostility. They have added potency because it is not difficult for people to “explain” or “defend” their reasons for being hostile in the face of them. They are very seductive for someone afflicted with Free-Floating Hostility. It is so “dangerous” for a man with Type A behaviors to have than a “justified” anger, because it becomes very difficult for him to monitor his Free-Floating Hostility since the reasons for his anger have “legitimacy.” The items below may elicit an initial angry response from a lot of people but will not necessarily beget hostility. Most “Type A’s” will not only have that angry or startled response but will move on to hostility. Therefore, it is of utmost importance for them to be keenly aware of these particular hooks.

Injury: There are certain kinds of injury which provoke a response: being struck physically, damage to a cherished item, having something stolen, or having harm befall a person you love. The sense of invasion or loss is real. The response of anger is real and often appropriate, even unavoidable. What makes this a hook is the ease with which it can justify hostility when some other response would be more effective.

Insult: It is a terrible thing when someone makes an intentional and offensive remark about another person's ethnicity, religion, economic status, or sexual orientation. There is no place in polite society for any sort of scurrilous remarks. What is difficult for the man with Type A behaviors is how often he sees insult where none is intended: the person who whips past him on the freeway, the person who is driving too slowly in front of him and slowing him down, or again, that poor waiter who just isn't bringing the order quickly enough. Four of the most important words for a Type A man to learn are, "**It is not personal.**" Because of his insecurity, he creates a world inside his head that should be somehow responsive to him and therefore be reassuring to him of just how important he is. That is why he takes so many things personally. They are not. This is important because he can feel insulted by so many extraneous things, even how heavy someone is or how someone dresses.

Injustice: There are breath taking injustices in this world, have been historically and, unfortunately, will be in the future. It is not uncommon for a man with Type A behaviors to be preoccupied with injustice. He is often a jury of one. His eye is particularly drawn to those injustices which appear to affect him personally or the causes (often political or religious) with which he identifies. He has a keen eye for even minor acts of unfairness. If someone has jumped a line or gone far ahead in traffic only to enter a turning lane in which others have been waiting patiently, this will draw his ire. He will also want to administer justice like crowding ahead so that renegade driver can't enter his lane. He has no end of ways to "teach a lesson" to someone else. Recall Dr. Friedman's remark, "Who made you the world's sheriff?"

Interruption: There is almost a perverse poetic justice in this hook. A typical man with Type A behaviors, who is a master of not listening and interrupting,

will take great umbrage when someone else interrupts him. As one wit said, "Please stop talking while I'm interrupting!" It is not just verbal interruptions which are difficult for him, but any which prohibit whatever is his forward progress at the moment. Because he feels impelled to race to the future, he has a natural resentment toward anything which hinders that movement, be it a red light or someone breaking into his long recitation. Rather than such interruptions acting as a reminder to him of the chaotic nature of life, he often feels enraged at being frustrated.

Incompetence: For many years we taught the concept of the four "I's." However, one of my group members kept reporting that the greatest hook in life for him was the incompetence of other people, especially those working with or for him. This gentleman is in possession of some very rich gifts including his intellectual capacity, his energy level, his ability to concentrate for long periods, and his ability to be organized. His Free-Floating anger in the face of people not so gifted, talented, or as driven expressed his belief that they would become like him if he just showed them enough frustration (in phone calls and letters) and indignation. It didn't win him any converts, but it gained him a number of enemies and more than one person who quaked upon seeing him enter the room. Happy to say, this is a source of great humor to him (and the group) today. He did reveal to us just how ubiquitous this hook is for men with Type A behaviors.+++++++

+++++++ It is interesting to note how often a man with Type A behaviors will compare other people to himself unfairly. The unfairness arises from his tendency to compare others to a unique gift he possesses. When demonstrating this in class, I will draw a picture of a normal curve on the board showing the standard deviations from the norm. I will point to the third standard deviation (which represents a minuscule portion of any population) and tell the men that

they take something they have at that level of rareness and compare others to it. Remember, Type A men are driven to feel superior in order just to feel equal. If he has a stunning IQ, he might be contemptuous of those with less, as opposed to thankful he is so blessed. Men with Type A behaviors are more likely to forge their self-esteem strategies around issues of unfavorable comparison rather than gratitude for their good luck.

CHAPTER NINETEEN

CHANGING OUR LIVES

(DRILL, BABY, DRILL)

“Almost a century ago William James stressed the necessity of conscious and repetitious drills by means of which new beneficial habits can be formed and old injurious ones eliminated. This process is necessary because our brain is deeply conservative, with a predisposition to process our thoughts, opinions, and even our motor activities via already well-used neurogenic pathways, some of them established many decades ago.... Those participants who had the willpower to drill regularly, almost always succeeded in modifying their

Type A behavior; those who lacked willpower did not succeed. It is as simple and tragic as that!”

Meyer Friedman and Diane Ulmer

“Assume the virtue even if you have it not for use can almost change the stamp of nature” [32].

William Shakespeare

“Setbacks are always a sign of progress” [28].

Howard Liebgold

“To be different, act different.”

Meyer Friedman

INCREMENTS OF INTENTIONALITY

Dr. Friedman always said that changing your Type A behavior would be the hardest thing you ever did. I knew him very well. He never, and I mean

never, used hyperbole. He was such a well-trained scientist that he just did not exaggerate. When he emphasized the difficulty of changing our behavior he was not being discouraging; more pragmatic and realistic. He repeated it because of our very human tendency to revert back to our previous habit paths.

Virginia Price had a humorous story about her first meeting with Dr. Friedman. She had read his first book and was very enthusiastic to meet him. In that meeting, she very excitedly (read, “agitated”) explained to him how much she wanted to work with him. She made this statement after having been talking to him for over an hour. His comment to her was, “Well, you can’t work with us if you are going to behave like that.” When she told me this story, which by this time had become funny, she reported how offended she had felt with Dr. Friedman’s comment. But he wasn’t trying to be rude to her or put her down. He was simply stating the evident truth, “You cannot behave with totally unmonitored Type A behavior and do the work of helping others change theirs.”

All of us who worked for the Institute had to work very hard to eliminate, as much as possible, our own Type A behavior. The task was not to somehow become perfect, but we had to demonstrate an awareness of our own behavior and the ability to correct it. Indeed, Dr. Friedman always said the only persons who could work effectively with Type A’s seeking to modify their behavior were Type A’s who had modified their own. Actually, it is difficult for a man with Type B behaviors to understand in the first place why someone would act in such an odd and off-putting way and why he would defend it so strenuously. Besides, a Type A seeking behavior relief needs to feel what he called, “a little Type A sizzle” in the teacher.

As has been stated many times already^{*****}, Type A behavior can only be changed by conscious intent. All the knowledge in the world about it will not

***** The purpose of repeating themes so frequently throughout the book is not meant to bore the reader or to insult his intelligence. This pattern emanates from our experience in teaching Type A men how to change their behavior and

knowledge of one of their common characteristics. In writing about the qualities needed in a leader of Type A groups, Dr. Friedman listed one of those as a patient willingness to repeat the same material over and over. This is not

change it. Dr. Friedman frequently said, "If you want to be different, act different."§§§§§§§§§§ After developing a Monitor, the most effective tool for bringing about change in our behavior, is by what we call "Drills." Drills are very simple. They are small behaviors which we do on a daily basis consciously and intentionally. It is intentionality connected to a change in behavior which modifies and eventually eliminates Type A behavior. What makes the drills interesting and effective is that they are behaviors which are exactly opposite to normal Type A behavior.

What changes Type A behavior is two things: 1. the recognition that it is there coupled with a determination to change it, and 2. a knowledge of the behaviors and an ability to monitor them. Because the man with Type A behaviors lives in a world very much shaped by his affliction, he thinks of change as being a very dynamic and rapid process. Of course, there are many changes than can be both of these things; but not the process of changing Type A behavior. Most men with Type A behaviors, in most settings, would be happy to change their behavior if it involved only an intense change experience; and they never had to think about it again! After all, it is quite easy to learn the basic information about Type A behavior in a very short time. It's certainly not that hard to understand the concepts, if more difficult to see its nuances as expressed in our own behavior.

because these men are stupid, quite the opposite. It is because their brains are like Teflon when it comes to information which does not have to do with the furthering of their vocational ambitions. No matter how much they might be interested in the material being presented in a Type A class, most of it does not "stick." Therefore, it is important to repeat and repeat.

§§§§§§§§§§ I had made up a number of stickers printed with various helpful slogans on them so that participants could put them in convenient places as reminders of certain important truths. One day, I showed them to Dr. Friedman. When he saw the phrase, "To be different, act different," he pointed out, rather

critically, that it was bad grammar since "different" is not an adverb. But I had heard him say it that way and somehow that phrase has more punch to it than, "To be different, act differently." I suppose a good compromise might be, "To be different, act in a different manner," but not so much. One of the great lessons concerning behavior change comes out of Alcoholics Anonymous. They have lots of short, simple, and pithy sayings which their members can recall and apply to their lives. Quitting Type A behavior is not all that different from quitting addictive drinking. They are both amazingly durable habits and they both require the help and support of other similarly afflicted human beings to bring about lasting change.

What effectively changes Type A behavior over time is what we call, “Increments of Intentionality.” We don’t change our behavior overnight and we don’t change it because we understand it. We don’t change it because we understand where it came from. We change it intentionally and incrementally. We change it by doing small things in a different way over and over. We call this, “Doing Drills.” Below are sets of drills for each month of the year. They are designed so that you can start with any month and follow on from there. In each set of drills, there are specific assignments for each day of the week to be repeated on that day every week for a month.

The drill sheets for each month also include aphorisms to read each day. The purpose of these aphorisms is to stimulate the imaginative and meditative portion of the brain; that is the right hemisphere. Men with Type A behaviors overuse the left hemisphere of their brains, and this interferes with the ability to relax, reflect, and remember.

One of the most noticeable characteristics of the drills is how non-dramatic they are. None of them say, “Today is a new day. Change everything about yourself today!” No, these invitations are much more mundane than that: “Walk slowly, notice trees and flowers, smile at someone, employ a soft and caring voice, confide in a friend, or listen with interest to someone else, etc.” These are not earth shaking and no one is likely to notice you’re doing these subtle things. They will not attract the admiration of others or make you the center of attention. But do the drills every day and you will change. Persistence is the key.

One of the things we talk about and laugh about in our groups are all the setbacks we experience in this process. It doesn’t seem to matter how many years one has been about this process; it seems the “Type A monster” can slip up on us, take us completely unawares and before we know it, we sound as if we have never learned any of this material. However, for the man who has built a Monitor and has been practicing new behaviors, it does not take long to catch himself in his old behavior and change it. Old behavior can catch us off guard, but it does not have to persist as it did in the old days. Here is a piece of wisdom from my friend Dr. Howard Liebgold who spends his life in

the ambitious pursuit of helping people effectively manage their anxiety: “All setbacks are a sign of progress” [28].

All setbacks are a sign of progress. This is especially important for a man with Type A behaviors with his overblown expectations (including how quickly and effectively he should be able to change his Type A behavior) and his drive toward perfectionism. It is not possible to have a setback unless there has been progress. You cannot slip back a step on the mountain unless you have started up. Men with Type A behavior turn their Free-Floating Hostility upon themselves mercilessly anytime they perceive they have erred: “You idiot,” “You stupid,” “How could you have been so dumb,” “Oh, for God’s sake,” “Way to go you jerk,” and so on. This is not helpful for them.

Changing Type A behavior is a very courageous and worthwhile goal. It is an admirable ambition rooted in a desire to improve and be a better person. As said over and over, it is difficult. It is difficult and the person seeking to change his behavior has to learn a tolerance for setbacks. Without this tolerance he will either declare himself cured and no longer needs to attend to his behavior, or he will just quit by dropping the whole thing. Either way, he quits. It’s important not to quit. It’s important to keep believing that he can change, is changing and that his frustrations and setbacks are actually encouraging signs that he is engaged. If you are not really engaged and committed to a pursuit, you won’t experience any setbacks. I have experienced zero setbacks in learning Chinese, but then I have never even tried! I not only have zero setbacks; I have zero knowledge of Chinese. So, it is.

Here are the drills for each month. These are drawn, with significant modification, from the teaching materials that were used by the Meyer Friedman Institute during the execution of the Coronary/Cancer Prevention Project. These represent the very embodiment of “Increments of Intentionality.” Any one of these drills done on any one day will make no difference in a person’s life, but done daily with determination, they change our lives by changing the way we think. All Type A behavior comes from Type A thoughts! We become almost a carbon copy of a Type B by consciously doing intentionally what a Type B does automatically. In doing so we alter our

behavior, which alters our thoughts, and our changed thoughts undergird our new behavior. The drill cards begin on the next page.

DRILL CARDS

JANUARY DRILLS

MONDAY (TU) Eat more slowly during each meal.

TUESDAY (FFH) Forgive a trivial error, either your own or someone else's, that would normally rile you up and cause irritation.

WEDNESDAY (TU) Be mindful to eliminate knee jiggling and finger tapping.

THURSDAY (FFH) Just before you are about to say something critical of someone, resist the urge.

FRIDAY (M/R) Be on the lookout for the beautiful, manmade or from the natural world. Stop. Admire. Enjoy.

SATURDAY (EW) Ask a family member (or friend), "What were the thorns" and "roses" of your day?" (Don't try to "fix" the thorns.)

SUNDAY (EW) Recall two to three people for whom you are irreplaceable.

****TU**-Time Urgency, **FFH**-Free Floating Hostility,

M/R-Memory/Reflection, **EW**-Emotional World

CHANGING ATTACKS OF AIAI TO ASAS

The immediate feelings of:

ANGER, IRRITATION, AGGRAVATION, AND IMPATIENCE

Being replaced by the state of ASAS:

ACCEPTANCE of the trivial errors of self/others

SELF ESTEEM is confidence in my resiliency

The acceptance of **AFFECTION** is life saving

SERENITY is the skill to soothe myself.

JANUARY APHORISMS

"Life is mostly froth and bubble, /Two things stand like stone, / Kindness in another's trouble, / Courage in your own." Adam Lindsay Gordon

"Common sense and a sense of humor are the same thing(s) moving at different speeds." William James

"No man can justly censure another because no man truly knows another." Sir Thomas Browne

"The sorrow which has no vent in tears may make other organs weep." Henry Maudsley

Wisdom from Meyer Friedman

"Even if you free yourself for no more than a day from slavery to your hostility, there is a chance that your experience of the beautiful and the joyful could so illumine your life that you would be liberated for good."

Wisdom from Gina Price

"We have no control over what comes in from the world; we have a great deal of control over how we respond (emotionally and behaviorally) to what comes in."

AT LEAST ONCE THIS MONTH: Tell someone, in person or by email, that his/her love has touched your life.

All Month: PRACTICE TYPE B ACCEPTANCE OF TRIVIAL EVENTS

The process of transforming Type A Behavior is simply the creation of choice in place of our ancient and instant AIAI reactions.

FEBRUARY DRILLS

MONDAY (TU) Seek a long line and choose it. (Bank, grocery store).

TUESDAY (FFH) Purposely say, "Maybe I'm wrong," several times in your conversations.

WEDNESDAY (TU) Linger at the table once the meal is over.

THURSDAY (FFH) Eliminate all profanity from your speech today.

FRIDAY (M/R) Remember and contemplate your past achievements.

SATURDAY (EW) Find a way to tell someone in your inner circle, "I believe in you and I am proud of you."

SUNDAY (EW) Reflect on, "Who will love me for the rest of their lives?"

****TU**-Time Urgency, **FFH**-Free Floating Hostility,

M/R-Memory/Reflection, **EW**-Emotional World

CHANGING ATTACKS OF AIAI TO ASAS

The immediate feelings of:

ANGER, IRRITATION, AGGRAVATION, AND IMPATIENCE

Being replaced by the state of **ASAS**:

ACCEPTANCE of the trivial errors of self/others

SELF ESTEEM is confidence in my resiliency

The acceptance of **AFFECTION** is life saving

SERENITY is the skill to soothe myself.

FEBRUARY APHORISMS

"As for disputatious persons, they get victory sometimes, but they never get goodwill, which would be more use to them." Benjamin Franklin

"He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper." Edmund Burke

"The art of being wise is the art of knowing what to overlook." William James

"The majority of men are subjective towards themselves and objective towards all others; terribly objective sometimes—but the real task is to be objective towards oneself and subjective towards all others." Soren Kierkegaard

Wisdom from Meyer Friedman

"...realistically aware of their intrinsic shortcomings they (type B's) feel no pointless shame."

Wisdom from Gina Price:

"Type A's are willing to wreck today with the expectation that it will be fine later."

AT LEAST ONCE THIS MONTH: Impose on a friend by asking for time just for you with him or her.

All month: BE A WARM AND ACCEPTING TYPE B TO ALL WHOM YOU MEET

The process of transforming Type A Behavior is simply the creation of choice in place of our ancient and instant AIAI reactions.

MARCH DRILLS

MONDAY (TU) Find a long line and stand in it. Look about you and wonder about the lives of the other people in line.

TUESDAY (FFH) Remember Dr. Friedman's words today, "sweetness is not a weakness," and let them be your guide when you are tempted to feel irritated.

WEDNESDAY (TU) Avoid driving in the fast lane or crowding someone's bumper in front of you.

THURSDAY (FFH) Leave a larger than normal tip in a restaurant or cab today, especially if the service has been less than of a superior nature!

FRIDAY (M/R) Pause and look at the plants and trees about you. They all have names.

SATURDAY (EW) Let someone know with words how important he or she is to you.

SUNDAY (EW) Remember there are people in the world who are comforted by your presence. Be a comfort to someone.

****TU**-Time Urgency, **FFH**-Free Floating Hostility,

M/R-Memory/Reflection, **EW**-Emotional World

CHANGING ATTACKS OF AIAI TO ASAS

The immediate feelings of:

ANGER, IRRITATION, AGGRAVATION, AND IMPATIENCE

Being replaced by the state of **ASAS**:

ACCEPTANCE of the trivial errors of self/others

SELF ESTEEM is confidence in my resiliency

The acceptance of **AFFECTION** is life saving

SERENITY is the skill to soothe myself.

MARCH APHORISMS

"Common sense is wisdom applied to conduct." William James

"Life is full of beginnings." St. Teresa of Avila

"It is not happiness that makes us grateful, but gratefulness that makes us happy." Fr. Matthew Stanley

"If you break your neck, if you have nothing to eat, if your house is on fire, then you've got a problem.

Everything else is an inconvenience. Life is inconvenient. Life is lumpy. A lump in the oatmeal, a lump in the throat and a lump in the breast are not the same kind of lump. One needs to learn the difference." Robert Fulgrum

Wisdom from Meyer Friedman

"It is because of the essential incompatibility of hostility and love that so many Type A's find it very difficult to receive or give love gracefully."

Wisdom from Gina Price

"Perfection is not the goal, progress is. If we don't relapse, we don't learn how to recover from a relapse."

AT LEAST ONCE THIS MONTH: Send flowers or buy a small gift for someone for no special reason.

All month: LOOK FOR TYPE B INDIVIDUALS

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APRIL DRILLS

MONDAY (TU) Slow down and stop for yellow lights rather than dash through at the last moment.
TUESDAY (FFH) At the end of your workday, remind yourself how much you love the people in your life and how much they depend on you emotionally. Be prepared to be affectionate when you arrive home.
WEDNESDAY (TU) At least once say to someone, "Please don't hurry. I have all the time in the world."
THURSDAY (FFH) Silently forgive someone for a small infraction during this day.
FRIDAY (M/R) Recall the face and voice of a nurturing person from your past. Enjoy.
SATURDAY (EW) Tell someone that he or she greatly adds to your life and is a source of gratitude for you.
SUNDAY (EW) Be mindful of how good it feels to be in the presence of someone who loves you. Remember, you have the same effect on those you love.

**TU-Time Urgency, FFH-Free Floating Hostility,
 M/R-Memory/Reflection, EW-Emotional World

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APRIL APHORISMS

"Nothing is good nor ill but thinking makes it so." William Shakespeare
 "If you can't forgive a person, it's like letting them live in your head rent-free." Former Senator Alan Simpson
 "We may be in the universe as dogs and cats are in our libraries seeing the books and hearing the conversation; but having no inkling of the meaning of it all." William James
 "Persons appear to us according to the light we throw upon them from our own minds." Laura Ingalls Wilder

Wisdom from Meyer Friedman

"Common sense often appears fantastic to those who have lost their own."

Wisdom from Gina Price

"When you are listening to the voice in your head, if it is not being compassionate, don't believe it."

AT LEAST ONCE THIS MONTH: Invite a friend to lunch or dinner and make that person's interests the center of your attention.

All month: THINK OF ALL THE PEOPLE WHO BENEFIT FROM YOU BEING MORE TYPE B

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MAY DRILLS

MONDAY (TU) Drive a slower, more scenic route to a destination.

TUESDAY (FFH) Surprise someone today with your flexibility.

WEDNESDAY (TU) Listen to at least one person without interrupting or hurrying his/her speaking.

THURSDAY (FFH) Speak to a number of people with a warm inflection in your voice.

FRIDAY (M/R) Recall the first time you ever fell in love. Spend a few minutes there.

SATURDAY (EW) Tell someone in your family or inner circle, "you are very important to me, and I depend on your presence in my life."

SUNDAY (EW) Contemplate Jim Gill's words, "The title, 'World's warmest and most accepting person,' is still up for grabs."

****TU**-Time Urgency, **FFH**-Free Floating Hostility,

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MAY APHORISMS

"I see you've mastered the art of staying so busy that you can avoid all enjoyment of life." James J. Gill, S.J.

"For every minute you are angry you lose 60 seconds of happiness." Ralph W. Emerson

"Three grand essentials to happiness in this life are something to do, something to love, and something to hope for." Joseph Addison

"People who are brutally honest enjoy the brutality more than the honesty." Fr. George Aranha

Wisdom from Meyer Friedman

"Most 'so-called' idealists are frustrated and angry little gods who have taken upon themselves to draw up their own 'rules' for life's living and get angry when other people pay no attention."

Wisdom from Gina Price

"What are you putting off as you are waiting for things (life) to settle down? "

AND ONCE THIS MONTH: Either put a new roll of toilet tissue on the "wrong way" or change an existing role from the "right way" to the "wrong way."

All month: WHEN IN DOUBT, PRETEND YOU ARE

A TYPE B

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JUNE DRILLS

MONDAY (TU) Resist all urges to walk quickly while going about your daily activities.

TUESDAY (FFH) Make restitution for a past slight or injury to someone.

WEDNESDAY (TU) Eat slowly.

THURSDAY (FFH) Let something pass today that ordinarily would have irritated or distracted you.

FRIDAY (M/R) Recall one of the most beautiful places on earth you have personally seen. Let yourself "be there" for a few moments.

SATURDAY (EW) Reflect on your own passing. Who will put a picture of you on his or her wall as a source of solace and warmth?

SUNDAY (EW) As you listen to someone today, do your best to practice empathy with what is being said whether it seems important to you or not.

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JUNE APHORISMS

"Nothing is more dangerous than an idea when it's the only one you have." Emile Chartier

"Through others, we become ourselves." Lev Vygotsky

"We shall begin in exploration, and the end of all our exploring will be to return to the place where we started and know it for the first time." T.S. Elliot

"One is happy as a result of one's own efforts once one knows the necessary ingredients of happiness: simple tastes, a certain degree of courage, self-denial to a point, love of work, and above all, a clear conscience." George Sand

Wisdom from Meyer Friedman

"Regarding hostility: The issue is recognition, whether it is an expressive male or an unexpressive female. If it is recognized it can be released. This is the only way."

Wisdom from Gina Price

"We are our primary caretaker and everyone else is secondary. The amount of resentment we feel is related to how we do or don't take care of ourselves."

AND ONCE THIS MONTH: Tell someone you care for outside your immediate family just how much he or she means to you.

All month: ASK THE QUESTION, "HOW WOULD A TYPE B HANDLE THIS?"

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JULY DRILLS

MONDAY (TU) Walk, talk and eat more slowly.

TUESDAY (FFH) Using your Monitor, notice how frequently hostile thoughts will whisk across your brain. Catch them and change them.

WEDNESDAY(TU) Listen in real time and do not allow yourself to jump ahead to finish someone else's sentence or to move the subject along.

THURSDAY (FFH) To anyone who slights you today, silently say to yourself, "I forgive you."

FRIDAY (M/R) As you go through your day, remember the voice of someone in your past who admired you.

SATURDAY (EW) Speak with conscious tenderness to someone you love. Soften your voice as if soothing someone who is injured.

SUNDAY (EW) Use the words, "I love you" with someone today, especially if this is not ordinary behavior for you.

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JULY APHORISMS

"I'm still a type A, but as I am now, I'm a type A tortoise." Meyer Friedman, when asked by Robert Sapolsky if he had become a Type B.

"Count no day lost in which you waited your turn, took only your share and sought advantage over no one."

Robert Brault

"Confronted by outstanding merit in another, there is no way of saving one's ego except by love." Johann Goethe

"He who would live in peace and ease must not speak all he knows nor judge all he sees."

Benjamin Franklin

Wisdom from Meyer Friedman

"A collector of things worth having gets his real satisfaction by counting his things. A possessor of things worth being receives his satisfaction by noting the maturation of his sensibilities."

Wisdom from Gina Price

"What blesses one blesses all."

AND ONCE THIS MONTH: Ask a good friend to recommend a favorite book to you. Procure it and read it.

All month: REMEMBER THE MOST NATURAL TYPE B "LENS" IS THAT OF ADMIRATION

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AUGUST DRILLS

MONDAY (TU) Drive slowly, at or near the speed limit. Take note that you arrive just as efficiently at your destination.

TUESDAY (FFH) Smile at work associates and strangers on the street as you pass by them.

WEDNESDAY (TU) Stand in a long line and recall how often in your life you have felt impatient.

THURSDAY (FFH) Look in a mirror and study your face. Are the crinkles going up from smiling or down from frowning?

FRIDAY (M/R) Practice smiling as you recall two to three happy events.

SATURDAY (EW) Take care not to be dominant in conversation and remember your goal is to be connected to the ones you love.

SUNDAY (EW) Do your best to be fully present to someone and think of yourself as a gift to this person.

****TU**-Time Urgency, **FFH**-Free Floating Hostility,

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AUGUST APHORISMS

"Don't cry over anything that can't cry over you." Fr. Tom Madden

"The bonds of affection are as real as the sympathies between electrons and protons." MacNeile Dixon

"Everything is a blessing or a blessing in disguise." Fr. Bernie Bush, SJ

"The great thing about getting older is that you don't lose all the other ages you've been." Madeleine L'Engle

Wisdom from Meyer Friedman

"Your task (in looking at a painting) is to appreciate, not appraise (it). Once more be advised that before you declare such paintings boring, you should ask again about who's boring whom."

Wisdom from Gina Price

"As type A's we are over-socialized to what we believe is successful behavior, but rarely ask if this is what we want to be doing."

AND ONCE THIS MONTH: Plan a future vacation involving loved ones; or some other future pleasurable event.

All month: RECALL THAT A TYPE B PERSON CAN SEE HIS/HER OWN ABSUDITY AND LAUGH

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SEPTEMBER DRILLS

MONDAY: (TU) Be very mindful not to speed up anyone's speech as they talk to you.

TUESDAY: (FFH) Use the phrase, "Maybe I was mistaken," at least once today.

WEDNESDAY: (TU) Do nothing in your driving that would seem to be hurrying someone else. Make no exhortations under your breath for anyone to hurry up, including yourself.

THURSDAY: (FFH) Notice when free floating hostility emerges (even slightly) and then correct it with an apology (especially if the person you apologize to is you).

FRIDAY: (M/R) Consciously indulge in daydreaming. Let your imagination roam about.

SATURDAY: (EW) Be very kind to yourself by being forgiving, understanding, and accepting.

SUNDAY: (EW) Practice smiling and softening your face while looking in a mirror.

****TU**-Time Urgency, **FFH**-Free Floating Hostility,

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SEPTEMBER APHORISMS

"Religion is for people who are afraid of going to hell. Spirituality is for people who have been there." Annie Lamott

"The foundation of all mental illness is the unwillingness to experience legitimate suffering." Carl Jung

"If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility." Henry Wadsworth Longfellow

"Hubris is quenched by the justice of the gods." Herodotus

Wisdom from Meyer Friedman

"You can provide a stimulus to your spirit by thinking over beauty you have seen or experienced in the past. If you find that your memory is empty of such things, this should prove to you that you have already wasted too much of your life on trash events and numbers."

Wisdom from Gina Price

"Is how you are living your life right now having any damaging effects on your life?"

AND ONCE THIS MONTH: Enjoy a day while remembering Susan Ertz's words: "Millions long for immortality who do not know what to do with themselves on a rainy Sunday afternoon."

All month: PRETEND YOU ARE A TYPE B

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OCTOBER DRILLS

MONDAY (TU) During the day ask yourself kindly, "What's your hurry?" and then slow down; whether in thinking or performing.

TUESDAY (FFH) Apply the three rules of communication: Do I have something important to say? Is this the right time to say it? Does the other person want to hear it?

WEDNESDAY (TU) Eat more slowly. Linger at the table.

THURSDAY (FFH) Make this an expletives-free day. Soften your voice.

FRIDAY (M/R) Look at your home as if a stranger and take note of all the interesting items it contains, especially those that contain beauty.

SATURDAY (EW) Ask a friend or family member of his activities and listen without interrupting.

SUNDAY (EW) Protect your loved ones by making no critical remarks, whether they be about the news, politics, someone's behavior or your pet peeve.

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OCTOBER APHORISMS

"Columbus, who, by using subjective assumptions, a false hypothesis, and a route abandoned by modern navigation, nevertheless discovered America." Carl Jung

"Did the Almighty, holding in His right-hand truth, and in His left search for truth, deign to offer me the one I might prefer—in all humility but without hesitation, I should request—search for truth." Lessing

"Money is human happiness in the abstract: he, then, who is no longer of capable of enjoying human happiness in the concrete devotes his heart entirely to money." Arthur Schopenhauer

"What we hope ever to do with ease, we must learn first to do with diligence." Samuel Johnson

Wisdom from Meyer Friedman

"Charm is (much) more powerful than hostility."

Wisdom from Gina Price

"The Golden Rule of marriage is this: Do unto your spouse the way she wants you to do unto her!"

AND ONCE THIS MONTH: Seek out and reconnect with a dear friend who has fallen away due to neglect or an over-busy schedule.

All month: REMEMBER TYPE B INDIVIDUALS TEND TO PUT CURRENT EVENTS INTO PERSPECTIVE

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NOVEMBER DRILLS

MONDAY (TU) Drive in the slow lane of the freeway, allowing other cars to pass you.

TUESDAY (FFH) As you are about to be irritated with someone, imagine that this person lost their dog today and is a close friend.

WEDNESDAY (TU) Linger after a meal today.

THURSDAY (FFH) Make amends especially if the infraction is very small: I blew it; I'm sorry; I hope you can forgive me.

FRIDAY (M/R) Take time to look at a beautiful piece of art and imagine what the artist was trying to communicate.

SATURDAY (EW) Say to someone, "Thank you for being part of my life. I can't imagine my life without you."

SUNDAY (EW) Consider how few people hold your unconditional love. Tell one of them about this love.

****TU**-Time Urgency, **FFH**-Free Floating Hostility,

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NOVEMBER APHORISMS

"Flatter me, and I may not believe you. Criticize me, and I may not like you. Ignore me, and I may not forgive you. Encourage me, and I will not forget you." William Arthur Ward

"You know you've created God in your own image when you are sure he hates all the same people you do." Naomi Watts

"Envy is ignorance and imitation are suicide." Ralph Waldo Emerson

"There are three things in life that are important: 1) The first is kindness, 2) the second is kindness, and 3) the third is kindness." William James

Wisdom from Meyer Friedman

"The issue is not becoming successful that creates type A behavior but maintaining that level of success."

Wisdom from Gina Price

"You can be important in many places in life, but where is it that you are irreplaceable?"

AND ONCE THIS MONTH: Buy a small, thoughtful gift for your spouse or other family member.

All month: BELIEVE THAT TO BEHAVE LIKE A TYPE B MEANS YOU GET TO KEEP YOUR PRE-FRONTAL CORTEX IN STRESS SITUATIONS

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DECEMBER DRILLS

MONDAY (TU) Eat each meal slowly, swallowing one bite before taking another.

TUESDAY (FFH) Note to yourself signs of hostility that you can see on the faces of people you encounter.

WEDNESDAY (TU) For each red light you encounter, be thankful that your pell-mell rush through life has been interrupted and breathe.

THURSDAY (FFH) Purposely say, "Maybe I'm wrong," several times in your conversations.

FRIDAY (M/R) Practice smiling as you remember two to three happy events of the past.

SATURDAY (EW) Invite a friend or family member to take a leisurely walk with you.

SUNDAY (EW) Compliment a friend or family member about something you admire in him or her.

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DECEMBER APHORISMS

"It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps, with perfect sweetness the independence of solitude." Ralph Waldo Emerson

"God gave us memory so we can have roses in the winter." Percy B. Shelley

"If only I may grow firmer, simpler, quieter, warmer." Dag Hammarskjöld

"A society grows great when old men plant trees whose shade they shall never sit in." Greek Proverb

Wisdom from Meyer Friedman

"If you took all the knowledge accumulated by psychology and psychiatry in the last 100 years and distilled it into a fifteen-minute speech, you would have the Beatitudes (The Sermon on the Mount)."

Wisdom from Gina Price

"The most common trait of type A men is their lack of awareness of their importance to their families."

AND ONCE THIS MONTH: Find a picture of yourself as a young person. Look at it with affection and admiration.

All month: DON'T JUST PRETEND TO BE A TYPE B, PRETEND TO BE A REALLY WARM ONE

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SPECIAL HOLIDAY TRIGGERS AND DRILLS*

Good Drills for the Holidays

For each day, choose one drill. Live it.
Look at your present and proposed future activities. Consider if they augment or detract from the meaning this holiday has for you.
Accept it all as it is and let it be enough.
Let the only pressure on you be the pressure to keep yourself quietly separated from the materialistic demands of the season.
Laugh at the lines and use them as opportunities to restore calmness.
Stay sensitive throughout the day to the pressure to do more and more.
Enjoy the rituals.
Reflect on how you are going to bring out in your life the meaning this holiday season has for you.
Remind yourself: enough is enough.
Ask yourself the questions during the day, "How much is enough?" and "What matters?"
Declare a day "off" and rest and reflect.
Live out the meaning of love for you from your highest sense of good.
Have fun.

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POSSIBLE HOLIDAY TRIGGERS OF TYPE A BEHAVIOR

Pressure to do more and more.
 Desire to have everything be just right.
 Desire to make everyone happy.
 Interacting with extended family or grown children who are returning for the holidays.
 Bittersweet memories from yesteryear, including childhood.
 Heavier traffic congestion.
 Long lines.
 Travel derangements.
 Extra drinking
 Feeling envy of others
 Feeling lonely
 Feeling overwhelmed
 Bombarded by traditions not your own
 Too many activities
 The temptation to be cynical
 Competition for parking spaces

REMEMBER

All the above triggers are "HOOKS!"
 If you can say the phrase, "THAT IS A HOOK!" inside your mind with the image of a "LIGHTBULB!" coming on, that immediately gives you a choice of how to behave: to choose ASAS or AIAI

MAKE THIS A SEASON OF ASAS

The process of transforming Type A Behavior is simply the creation of choice in place of our ancient and instant AIAI reactions. John McNeel

*With recognition for the work of Virginia Price, Ph.D.
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SUSTAINING YOUR MONITOR

THE FORMULA FOR SAYING "NO"

- 1. Express Appreciation.
- 2. Say "no" without any explanation.
- 3. Give affirmation and encouragement.

THE FORMULA FOR WHEN TO SPEAK

- 1. Do I have something important to say?
- 2. Is this the time to say it?
- 3. Does the other person want to hear it?

**THE THREE MAJOR CAUSES OF ANGER
IN THE TYPE A HOME**

- 1. Sense of loss of control.
- 2. The attitude: "My way is the right way."
- 3. The belief that the home should be efficient (Like work).

SEEK ALWAYS TO DO THESE THINGS SLOWLY IN ORDINARY TIME

- 1. Walk. 2. Talk. 3. Eat. 4. Drive. 5. Listen.

THE FORMULA FOR MAKING AMENDS

- 1. I blew it.
- 2. I'm sorry you felt harmed-no excuses.
- 3. I hope you can forgive me.

PLACING AN EVENT IN PERSPECTIVE

- 1. Will I remember it five years from now?
- 2. Is it worth my peace of mind or the atmosphere of affection in my home?
- 3. Is it worth my life?

HOOKS TO WATCH FOR: FIVE I's

Insult, Injury, Injustice, Interruption & Incompetence-they aren't personal.

INVEST IN THE LIVING: THE THREE P's

People, Pets, and Plants-plus the Planet.

THE FORMULA FOR HOSTILITY

Hostility is a QUICK reaction to a SMALL and UNEXPECTED event.

CHANGING AIAI TO ASAS

From Attacks of AIAI

ANGER

IRRITATION

AGGRAVATION

IMPATIENCE

To being able to choose ASAS

ACCEPT the trivial errors of self and others.

SELF ESTEEM as resilient confidence.

The acceptance of **AFFECTION**.

SERENITY is an ability to soothe oneself.

ASK YOURSELF EVERYDAY

What matters? How much is enough?

ASK YOURSELF FREQUENTLY

What is or should be the essence of my life?

PRETEND YOU ARE A TYPE B**REMEMBER**

We are not in control of what comes in, but we have a lot of control over our response to what happens. V. Price

Time is my friend. M. Friedman

Hostility always harms, never heals. Love always heals, never harms. J. McNeel

Do unto your spouse the way she wants you to do unto her. V. Price

Sweetness is not a weakness and charm is more powerful than hostility. M. Friedman

Best definition: "Patience is the act of enjoying waiting." V. Price

The things worth being are more important than the things worth having. M. Friedman

More never-never-never leads to enough.
J. Ortberg

For every minute you are angry you lose 60 seconds of happiness. R. W. Emerson

The process of transforming Type A Behavior is simply the creation of choice where there was once only our instant AIAI responses. J. McNeel

You can be important in many places, but where is it you are irreplaceable? V. Price

God gave us memory so we can have roses in the winter. P. B. Shelly

The art of being wise is the art of knowing what to overlook. W. James

He who would live in peace and ease must not speak all he knows or judge all he sees. B. Franklin

Things don't matter. People do. Anon.

We are here because we realize we all need more help than we can give ourselves. We need each other. So, may all our efforts together be of benefit to each one and may friendship and love bring enrichment to our lives and to all whose lives are in our care. We acknowledge this gratefully. Amen. J. Gill, S

TURNING DAILY FRUSTRATIONS INTO HELPFUL DAILY DRILLS

It said at the beginning of Chapter 16 that anything which slows us down in Ordinary Time is good for us. In the same manner, we can also say that anything which frustrates us gives us a golden opportunity to practice a new behavior, a new way to respond to an old dilemma. In this light, frustrations are converted from valid reasons for outrage (AIAI) to opportunities to practice and strengthen new behaviors. Virginia Price used to teach the phrase, “Good, this gives me the opportunity to do something on someone else’s terms for a change.” Of course, this phrase implies that we have been more eager to have events be on our terms. Well, we have.

Put another way, our formula, “We are not to be upset by anything we won’t remember in five years,” means that all those trivial irritations are opportunities to practice patience (the act of enjoying waiting), humor, kindness (the whole point of this book), cheerfulness, and perspective. If change really is made up of Increments of Intentionality, then nothing could be better for us than to choose to place ourselves in situations where we will experience a certain amount of frustration. Dr. Gill always taught that Type A behavior erupted directly from thwarted plans and desires.

That eruption has historically been so rapid, so automatic, and so violent (in terms of our chemical response) that there was no place for a restraining voice which could remind us that there is a better way to handle the situation. There has been no voice (until now hopefully) which said, “It’s good the waiter is late, it’s good the waitress brought me diet instead of the regular cola I ordered, it’s good to be in this traffic jam, it’s good that this light is so long, or it’s good that I missed that flight, etc.” Obviously, if any of those or other things cause us measurable harm in the Practical World, they are not good in that sense. It’s “Oh, good,” because I can practice in this moment responding in a different way. I get to choose. The event doesn’t get to choose for me.

Frustrating events (It’s a Hook!) allow us to practice. Without surviving, overcoming, and conquering frustrating events with our cheerfulness and good humor, we don’t learn how to do it. We are left back where we began when we were waiting for the world to abide by all our wishes. We don’t have to like it that the team or political party we oppose is triumphant over our

own, but it doesn't have to mean we are to be disenfranchised of our optimism or enjoyment of life. Remember my encounter in Diane Remillard's office on my first occasion at the Institute upon hearing that Dr. Friedman would be late: "He (Dr. Friedman) likes to take the bus. It is the slowest way to get around town."

Consciously choosing to place ourselves in the path of frustration, turning the slow driver in front of us into a drill, empowers the development of what is called a "Durable Cheerfulness." It is good here to repeat Dr. Price's admonition, "When things are funny, it is good to have a sense of humor. When they are not funny, it is a necessity." There is not much comfort to a cheerfulness which can vanish in an instant when confronted with a trivial (anything not remembered in five years) event. It is very difficult to aspire to kindness without also aspiring to humor and cheerfulness. The sort of kindness and cheerfulness that have meaning in life is when they are the unexpected responses. It is in those situations, when a shop clerk or a spouse expects a hostile or time urgent retort, that the opposite is proffered. Those are the responses that heal. That unexpected response is the point of the drills. That unexpected response means we are in possession of ourselves and can choose our responses as opposed to be in the possession of the situation.

If, "we are what we eat," then we become what we drill.

THE PROCESS OF CHANGE

It cannot be overemphasized how vital the drills are to the changing of Type A behavior. These "Increments of Intentionality" capture the nature of the change process. This is not a complicated psychotherapy with its emphasis on uncovering unconscious forces or finding primary causes. It is a process which depends very little on archeological probing into a person's past. Over time, a leader of a Type A group will become very acquainted with a person's history and the landscape of their past. But this is not seen as the principal engine of change. At least this is not the beginning of the process. This process begins by identifying all the behaviors and the immediate modification of them.

Dr. Paul Bracke described the change process with the following diagram:

A New Philosophy Emerges

Attitudes Change

Change Behavior

Identify Type A behavior

These are the steps leading to permanent behavior change. The first step in this process is the recognition of all the various Type A behaviors. This is unlike other processes of change. In those approaches, a great deal of attention is given to arriving at the person's personal goals for change and what the roadblocks are in their past to that change. In the process of changing Type A behavior, there is very little "archeology" of a person's past; nor do we ask a man with Type A behaviors what he wants to change because he usually wants to change other people to his specifications. Normally, he has little insight into the impact of his life as he lives it. Frequently, he sees little problem in how he lives and behaves.

He rarely has insight about his Type A behavior. So, we perform the task of being a talking mirror and hold up to him a reflection that is not especially flattering, even as we do this with a great deal of empathy. Having gotten his agreement to "sign on board" with the program, we immediately ask him to begin changing his behavior. The first assignment is usually to find a long line and stand in it or to drive in the slow lane on the freeway. This is amazingly hard for him to imagine, not near as hard to do. As he stays with the program of behavior change, his attitudes begin to change. We do not seek attitude change overtly or in the beginning, because that would involve an argument about right and wrong. No one ever talks a man with Type A behaviors out of his opinions. He argues really well.

To his surprise, he is able to change some long-term habits, even ones which he considered to be a "natural part of himself." When he sees success in changing his behavior, he is intrigued. When he sees that these changes do not lead to a decrease in either his success or the respect people show toward him, he is often astonished. This is the most potent force in changing his

attitudes toward himself, toward others and toward the world. He discovers these things for himself, and this causes some of his previous core beliefs to change. Over the course of time, he develops a new philosophy. If a new philosophy of life does not emerge, then he remains in a state of internal conflict and lives in danger that his Type A behavior could overtake his life once again and become again his defining characteristic. If he allows his philosophy of life to change, then he will seem to be a changed individual to people who have known him well. He will not be ashamed to be characterized by kindness and patience.

WHAT DOES A PERSON WITH TYPE B BEHAVIORS LOOK LIKE?

Since the entire point of this book is to eliminate Type A behavior from our lives, it is helpful to understand more clearly just what a person with Type B behaviors looks like. The most striking characteristic of any Type B person is the almost complete absence of any Type A behavior. These are not people who are internally responding like a person with Type A behaviors responds and then suppressing it; these are people who are not having the same response at all that a person with Type A behavior finds normal and predictable. In a section entitled, "You Possess Type B Behavior Patterns," Dr. Friedman listed the following five questions as a guide to self-assess if one is characterized by Type B behavior:

"If you are completely free of *all* the habits and exhibit none of the traits, we have listed that harass the severely afflicted Type A person.

If you never suffer from a sense of Time Urgency with its accompanying impatience.

If you harbor no Free-Floating Hostility, and you feel no need to display or discuss either your achievements or accomplishments unless such exposure is demanded by the situation.

If, when you play, you do so to find fun and relaxation, not to exhibit your superiority at any cost.

If you can relax without guilt, just as you can work without agitation."

For a lot of men with Type A behavior reading this list, the above feels like an impossible task; but it isn't. It is *impossible* for us to ever be a genuine Type B. Once you know how to ride a bicycle, it doesn't matter how many years you stay off a bike, you always know how to ride it. We have Type A behavior built into our neural pathways and those traces will never disappear completely. They can, however, be overridden and that is the function of the drills in this chapter.

We can become a working model of a Type B. "We fake it until we make it." We pretend to be Type B's and after a while it is hard to tell that we are not. It is more than gratifying to me when explaining this material when someone will ask me, "You're a Type A?" I tell them that once they know all the behavioral signs (Chapter Seven) they won't ask me that question again. It's not unlike my first interview with Dr. Friedman when I told him I had become irritated with him for speaking so slowly. That caused him no end of gratification as he mused, "Imagine an old Type A like me could have learned to speak slowly enough to irritate another Type A!"

When Dr. Friedman was asked by a colleague who was studying his material if he had become a Type B after so many years of modifying his behavior, he said, "No, I'm still very much a Type A, but today I'm a Type A turtle!" He became that "Type A turtle" because he had spent years modifying his behavior by conscious intent. And he had learned something that is not intuitive to any man with Type A Behavior: that Type B Behavior in no way inhibits the rise to Practical World success. He actively collected scores of examples of highly successful Type B men and he located them in large numbers in all of the high echelon occupations of our society. He continually taught this fact because he knew that so many Type A men cling instinctively to their flawed behavior patterns just because they have equated them with whatever their success might be. They needed constant reassurance that they could modify their behavior and still maintain their success and the respect of their peers.

I conducted a bi-weekly group in San Francisco for five years during the early nineties. This particular group was composed of highly successful men; lawyers, marketing experts, executives of fortune 500 companies. This was

also a group that had an extremely high average Type A score; the highest average score for any group I had worked with. By the end of our five years together, the average score in the group had fallen dramatically to below the level for Type B. This did not mean the men in this group had become Type B's and no longer possessed Type A behavior. It did mean that in most circumstances in life they now possessed the choice of how to behave and that they frequently chose to choose the Type B option when faced with frustrations. It was also interesting that, as a group, their average income had increased by a factor of twenty-five percent of that time. Now, this was a very small group and the report on their income was a non-scientific sampling, but, anecdotally, this is yet again another important image for a man with Type A behavior who seeks encouragement to change his behavior.

Dr. Friedman was always mindful of the vital role that self-esteem plays in the background of Type A behavior. Paradoxically, as one masters the drills and behaves more and more like a Type B, he will experience a grounding of his self-esteem in ways he never imagined. The two aspects become interactive and self-reinforcing: the more he behaves like a Type B, the more his self-esteem is enhanced and vice-versa, the more his self-esteem improves, the easier it is for him to handle difficult situations in an entirely different way. After all, victories and achievement are essential to healthy self-esteem. The man with Type A behavior is surprised that he gets as much, if not more, satisfaction in winning victories over his past behavior and its consequent enhancement of his self-esteem, as he once did by vanquishing an external competitor or accomplishing a notable act in the Practical World.

Reflecting on the high cost of low self-esteem and the innate advantage a man with Type B behavior possesses by his healthy self-esteem, Dr. Friedman and Diane Ulmer wrote:

“.....This absence of hostility chiefly stems from their high degree of self-esteem. They do not find it necessary, as do hostile Type A's to engage in a ceaseless struggle to bolster their own low self-esteem by finding fault with others.

Because of their high self-esteem, Type B's generally have no wish to take control of the *total* environment in which they find themselves. They can live in mixed circumstances, *because they have learned the art of knowing what to overlook.* (Italics added) For example, the errors or the belligerence of other motorists may make them cautious but rarely angry or irritated, just as they can accept with equanimity the occasional or even frequent trivial errors of subordinates. To them, life is a matter of proportion—*they practice the art of being wise by knowing what to disregard!*" (Italics added) [2]

CHAPTER TWENTY

FROM MISERY TO CONTENTMENT

(THE PILGRIMAGE TO TYPE B LIVING)

“Not that I complain of want; for I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want.”

St. Paul

“I see you’ve mastered the art of staying so busy that you can avoid all enjoyment of life.”

James J. Gill

“‘Negative Capacity’ is being capable of being in uncertainties, mysteries, doubts without any irritable reaching after facts and reason” [33].

John Keats

If you believe even half of what has been written in this book to this point, then you are beginning at least to be convinced that Type A behavior is less than a divine gift. It is, in short, an affliction. It does not represent the presence of a vital and buoyant self-esteem. Rather, it is the defining characteristic of an absence of one or, at least, one which does not have to be fed on a daily basis the passing triumphs of pride and superiority. It may have seemed strange at the beginning of this book to describe Type A behavior as representing a certain kind of misery, but perhaps now after so much information to the contrary, this concept may not seem so remote. That is what it is. It is a certain kind of misery which exists in the person’s life, no matter how grand or enviable his external or material situation.

Very often, this person has believed there will be deliverance from his misery once he has attained certain goals or arrived at enviable situations in the future. Of course, the really big problem for so many men afflicted with Type A behavior is that they have no awareness of their misery, or at least that they carry with them the seeds of their own unhappiness. They are always able to project that unhappiness beyond the boundaries of themselves and blame it on others. Being intelligent, they are good at this.

There is a spectrum of Type A behavior, some being far more afflicted than others. In some men, Type A behavior is more severe than in others^{*****}, but there is no such thing as a person who is a combination of Type A and Type B, much to the chagrin of Type A men who read Dr. Friedman's books and then self-anoint themselves as such. "Well, I can see I have a few of the characteristics of a Type A, but, in the main, I think I am much more Type B than Type A." They wish.

^{*****} The Institute used a standardized interview by which to determine if an individual was Type A or Type B. The interview was able to ascertain a score for a person's Time Urgency and for Free-Floating Hostility. The score was derived from the biographical answers a participant would give ("Yes, I feel impatient standing in line.") and from their behavioral responses during the interview (Whether there was emphatic nodding while the person was talking). Though the numbers don't have meaning out of context it was theoretically possible for someone to score as low as zero and as high as 440. In a sample of 1,500 participants, the lowest combined score was five and the highest was 317. Any combined score over 45 diagnosed the person as having significant Type A behavior. It is important to note that the chasm between Type A's and Type B's was

actually quite large. Typically, a Type B would have a total score of fifteen or less, while the typical Type A Score began in the low 100's. There were no diagnosed Type B's who scored in the low forty's or Type A's who scored in the high forties. There was great variation in Type A scores because they could range from the low 100's or even slightly below all the way up to the 317 mentioned above. Interestingly, a higher score was not predictive of a greater risk of mortality or of a heart attack. The risk factor was in having Type A behavior, not "how much." In a similar non-intuitive finding, protection from heart disease did not derive from ascertaining a particular low score, but only from the proof (ascertained by repeated interviews) that the total score was dropping.

There is an expected and predictable outcome after years of Type A behavior. Fortunately, not all people who possess Type A behavior die of a heart attack. This is a good thing. We would have to step over the bodies on the street. As Dr. Friedman said, "Where you find coronary heart disease, you will find Type A behavior and where you find Type A behavior you will eventually find coronary heart disease." He didn't equivocate at all about that. But whether one has a heart attack or even diagnosable coronary heart disease, there are outcomes which are inevitable from unmodified, unmonitored Type A behavior. There will be damage to the personality and to intimate relationships. These are predictable outcomes. And there will be a diminishment in the person's ability to enjoy life and to feel satisfaction in the fruits of his life. Type A behavior takes a toll. It adds nothing of value to life.+++++++

TYPE A BEHAVIOR AS A KIND OF LIVING MISERY

During the exciting years of my involvement with the CAPP (The Coronary/Cancer Prevention Project) I was given the responsibility for eight of our ninety-eight west coast treatment groups. We conducted these groups for a period of five years (after which we followed their progress for an additional five years). During this time, there was periodic testing of the members to see how they were doing in their quest to reduce their Type A

+++++++ This is not to say that it never had some sort of value, if you can think of value as having had some sort of expediency at some point in the person's life. There are many things which we as humans do that have expediency during some developmental period. The child who decides to fade into the woodwork and be invisible in an alcoholic and abusive home is making a valid and even wise decision. Twenty years later, this is not a desirable way to operate in the world of grown people. There are all sorts of things that people do in the expediency of the moment that make sense for that moment or period of their lives, but do not represent a good strategy for the rest of their lives. All sorts of things that

may be harmful to a person in the long run (drugs, alcohol abuse, cigarettes, over-eating, starving) may have been an effective coping strategy for a variety of reasons. Whenever you see a behavior, you do not understand because it seems to be so harmful to the person demonstrating it, look for the theme of comfort. But just because something proved to be genuinely comforting at some stage of our life does not mean it is a good plan to use it all of our lives, especially when the future negative consequences are so clear. And the future negative consequences of Type A behavior are clear, as are the current negative consequences.

behavior. In the groups I conducted two things were apparent. Some of my participants were significantly changing their Type A behavior and others were not, even though they faithfully attended group with the same regularity as those who were changing. In supervision sessions, Dr. Friedman would caution us from his own experience that some of our participants were intractable, "There are ten or twenty percent that you will not get to." However, all of my colleagues also had the experience of some individuals dramatically altering their behavior after years of "dormancy;" so we never gave up hope on anyone.

So, the question arose continually, how to help those participants who seemed stuck, but willing to change, at least as demonstrated by their faithful attendance in the groups. It seemed to me that a great number of them had no good example for how to respond in a Type B manner except for the behavior of the leader of their group or their comrades who were changing. I thought it might be helpful for these "non-performers" if they had a more concrete model to study, especially if it could give guidance in specific areas. So, I plotted a model of change that had three stages: Misery, Struggle, and Contentment. I applied this model to twenty-four areas of life including friendship, approach to parenting, the ease with which one can confess an error, obedience to the Monitor, the concept of strength, a person's relationship with time and others. *****

***** During the fourth year of our five-year curriculum, I showed my charts to Dr. Friedman, and he expressed great interest. He asked my permission to use the material as the basis of our fifth-year curriculum. Greatly complimented, I agreed and, a few months later, using eleven of my original twenty-four categories, he presented the new curriculum to the faculty of the CAPP (The Coronary/Cancer Prevention Project) and cited my work as the basis for it in doing so. A few years later in 1996, Dr. Friedman published his last book on the subject of Type A behavior entitled, *Type A behavior: Its Diagnosis and Treatment*. In this book he included the curriculum from the fifth

year in total. When I received my copy from him, I opened it with some sense of expectation, because I knew he had planned to place this material in the book. I had hoped to be cited in the text that the curriculum had been drawn from my original work; not from any wish for fame, but because this was the only opportunity, I would have to be mentioned in one of his books! My name wasn't there. Shortly after this mild disappointment, he and I were preparing to go out to dinner. I had come to his office as was our routine and he was putting on his coat when he turned to me and said, "I think I committed an oversight. Didn't the material in the fifth-year

One of the most glaring realities in working with men with Type A behavior is that they do not see or intuit the extent of their own Type A behavior. Furthermore, most of them don't have a sense of struggle with it. They have plenty of sense of struggle in life, but they experience that being with the world, with time, and with other people. It is the rare Type A man who can confess, "I have a great struggle which takes place primarily within myself." It just doesn't seem that way to him. Therefore, he has not been that upset with his own behavior, even if it is criticized by others (his spouse, children, or friends). Just as he did not see his behavior as a brightly illuminated sign screaming out his insecurity, he has not seen it as a harbinger of his own misery. But that is what it is.

In the same way, when he becomes convinced his behavior is a problem for himself as well as others, he begins to be aware that the struggle which he feels so often in life is not with his surroundings or the people in them so much as it is truly with himself. He is in a battle to try against all odds to fulfill the unrealistic expectations he has placed on his life. And while it may have been outside influences that caused him to place these expectations on himself in the first place, they are his today and no amount of hostility at either past or present sources will relieve him of his daily struggle.

So, the first step in this process is in the recognition of the presence of Type A behavior and accepting that it creates a kind of misery in his life. It is a miserable state of affairs to be in constant struggle, like that salmon trying to beat its way up the stream. However, realizing that one is in a struggle does not immediately lift that from his shoulders. It just brings him into a workable relationship with reality. Owning one's own misery is quite a step and not a small one.

This brings the second step which is being able to feel the struggle going on inside the person. Often this is not a pleasant experience. It is easier to live in a state of blame than a state of responsibility. Fritz Perls, the founder of Gestalt Therapy, would speak of the phenomena he called, "Organismic

curriculum come originally from your work?" "It did," I replied. "I should have recognized you in the book. We have been

using the material for so long that I forgot," he said. "You just did," I answered happily, and we went to dinner.

Disgust.” He used this phrase to describe the internal experience a person who has on realizing his own part in his own life dilemma. It is that moment in time when I not only realize that my external battles actually represent a battle which is within me, but that I actually perpetuate that conflict because it confirms some early or archaic belief. It is often far easier to rage at one’s spouse or the traffic than to peer inward and see the seeds of my own misery are within me.

But this is a necessary step in order to move me from warring with outside forces and to begin to understand that the war is internal, and the spark of that conflict is the result of my expectations of both me and others. Dr. Gill would often speak of our inability to change another person, but that we have a great deal of control of the “lens” thru which we see that other person. I listen to fifty, sixty, even seventy-year-old men complaining about some lack of achievement in their children and the struggle they experience with them, trying to correct their lives. Spoken, or unspoken, they attribute to these “wayward” children the reason they are not yet content in their lives. Very few have the insight to say, “I suppose the way I look at my adult children actually facilitates and reinforces my chronic feelings of inadequacy and discontent.” Such a statement would mean the blossoming of a kind of wisdom that would say, “The discontent is inside me. The feelings of failure are inside me. The feelings of inadequacy are in me, not with the perceived shortcomings of the world or those in my world.”

That a parent can feel genuine remorse for past parental failings or feel an empathic sadness for a grown child who is struggling or failing in key areas of life goes without saying. But remember, Type A behavior is always about not feeling emotions or being able to describe them in a vulnerable or accessible manner. The struggle with others around issues the person cannot truly control is always about externalizing inner emotions. On the freeway, in that traffic jam or in that conversation with that fifty-year old son who just can’t get his accounts right, the struggle is always internal, not with the focus of the external attention. There are lots of people who can stand in long lines without seething or hear of a cancelled flight without verbally assaulting an airline representative. The struggle is *internal*.

Once it begins to seem plausible that the struggle is within as opposed to without (and this is no easy task), then meaningful behavior change becomes possible. As with so many things in this book, there is a great paradox involved with this step. The man with Type A behavior has not been controlling or demanding out of any conscious desire to be ornery. Indeed, he has wanted to FIX THINGS, to MAKE THINGS BETTER, to bring about a BETTER ORDER to the world. Unfortunately, he has not seen the misery this pursuit has brought him or those close to him and he has not understood that a tranquil serenity has not awaited him at the end of these struggles, just more sense of struggle. As Dr. Friedman said, "If one has seasoned his life with gall, it will be difficult for him to accept sweetness."

The paradox occurs when he begins to feel an unaccustomed contentment with life as he accepts his own state of internal struggle, but concurrently his ability to do something about that. He has always seen the future (which he has valiantly strived to bring about as quickly as possible) as the resting place for all his contentment as opposed to it being something that can be felt in the present. We can't bring an imagined future into being, but we can change our behavior and our perception of a current event in such a way as to have an entirely different experience of what is going on. It turns out you can't put out a future fire, but you can quench a current one.

The consciousness of the conflict being internal is essential, because if it is inside of us, we can change that. This is an area where we do have power. I may not be able to get my fifty-year old son to pay his taxes and learn better bookkeeping, but I can change my thoughts when a thoughtless driver slows me down and causes me to miss a green light I could have made. I can respond to events in a different manner with a different set of thoughts. And in doing so, I can feel contentment in situations where I thought it was impossible.

Contentment in that moment does not become a far-off thing in a perfectly formed and scripted future, but something I can have in this current, very imperfect, moment. As one person said, "If you want to have a happy life, you have to have happy days." I begin to anticipate days which hold the promise of contentment, great and small, instead of a certain dread as I rise from my

pallet in the morning. I can't know all my day holds, but over time I feel a greater and greater confidence that I can predict my responses to most situations, even vexing ones, especially if they fall into the category of being trivial (anything I won't remember in five years).

The less frequently I have attacks of AIAI (Anger, Irritation, Aggravation, and Impatience), the more room I make in my life for contentment. And when I do have such attacks (they never completely go away), I am able to use my Monitor to shorten their duration and to recognize that the paramount issue is regaining my serenity, not changing what can't be changed—the guy who so rudely cut me off is already hundreds of yards down the road. What am I going to do, chase him down, and give him the finger? Most fires go out more quickly if one does not throw gasoline on them. Besides, the event is over. I'm safe and I don't actually need to change my natural increase in adrenaline from being startled into an orgy of adrenaline. I can go back to my life. I can even say a prayer for the unhappy sod who is driving in such a crazy and dangerous manner and be glad that this is no longer a picture of me.

It would be nice, I suppose, if one could just jump straight from Misery to Contentment, but that is not how it works. If all roads once led to Rome, then the road to transformation (from a life marked by Misery to one characterized by Contentment) travels through the consciousness that it is our internal conflicts which rob us of being content, not some external object. Contentment largely comes from how we look at life and our sense of empowerment over our own responses. Just ask any really happy ninety-five-year-old.

The following section describes the migratory process from Misery to Contentment. For a lot of men reading this book, it will need to be an article of faith that they are living in a state of Misery when their Type A behavior is unmonitored. This has not been his sense at all. Oh, he may allow as how he is not happy at all in certain ways, but something outside of himself will be the focus of his discontent. He has not had the thought that the way he thinks, behaves, and experiences the world have been and are the seeds of his distress. He blames others. It is not possible to take corrective action with the Misery we bear inside of ourselves unless we can recognize it and own it.

and be in control of it. I control my life. My life would be fine if people were just more cooperative. Other people should watch and emulate me. They should listen to me when I am giving them “helpful” correctives. I think if I even wanted to stand outside my life and look at it, I would be happy with what I would see. I like my sense of defiance.

Recognizing the struggle is internal: What is being taught to me is very different from a replication of my own internal critic. I have thought all feedback about my behavior was a putdown and a negative judgment. When I look at my life from the outside, I can see I do possess both Time Urgency and Free-Floating Hostility. I listen selectively to my Monitor, but it is hard not to try to bargain with it and justify some of my Type A behavior. It is not going to be easy to rid myself of my Type A behavior. I need to have a strong Monitor and lots of help. Turns out I can’t do this by myself.

Living a life of Contentment: I can’t believe I’m saying this. I enjoy being obedient to my Monitor. But I don’t feel as if I am being preached at or bossed around. I have the sense that my Monitor is a wise and faithful friend who wants to protect me from needless harm. The presence of my Monitor is a great relief to those who love me. It insists that I protect them as well as myself from my Type A behavior. It allows me to live in reality rather than in the fantasy I had constructed for my life. I didn’t know it was possible to feel this much relief. I have a friend.

My Relationship with Social Interactions

When enmeshed with Misery: I am far more dominant in conversations than I realize (unless I am very aware of it and proud of it). My voice is louder, more commanding, harsher, and hostile than I am aware. I interrupt as part of an unconscious habit. Social communication is just an extension of my lust for competition. I “win” conversations. Sometimes I am the only one who gets to talk. I am an impaired listener who easily feels impatient and irritated with what others are saying. I want to talk about what I want to talk about. I’m not much interested in what other people want to share, but I sure like to hear myself talk.

Recognizing the struggle is internal: Beginning to understand the depth of my competitive spirit and how difficult it is for me to not hog the spotlight. Since I usually think I am good at whatever I think I am good at, it is a bit of a shock to see what a poor listener I have been. I don't dominate conversations because I have the most fascinating things in the room to say, but because I'm always afraid of not being important. It is doubly hard for me if there is another "fascinating" Type A individual in the room. I'm beginning to listen with interest. It's hard. I really want to interrupt. I'm also letting people give me feedback.

Living a life of Contentment: I listen to people. Their lives are fascinating. I'm interested in them. I can feel my old impulse, but it is not hard to contain. I can talk. I still love to talk, but I also listen to myself. I listen to my voice tone and the speed of my conversation. I don't feel irritated when interrupted! I'm truly curious about other people and what has transpired in their lives. I'm pleasant and I shy away from being argumentative about the trivia of life. I like the impact I have on people. They feel my interest and appreciate my manner.

My Relationship with My Sense of Myself

When enmeshed with Misery: Feeling "wired" a lot of the time feels very natural to me. It does not seem strange to me that I am fiercely fast with my responses. I often feel myself in a state of struggle. Struggle is really familiar. I feel a great sense of demand and lots of expectations: of myself and of others. I need to be perfect. Everything is important and deserves my attention. I feel irritated that so much falls on my shoulders. Of course, I get irritated and even worse. Wouldn't you? I'm not being "Type A." I'm just doing what I have to do to cope. Stop being so critical of me! (Type A behavior seems like part of me.) I've *always* been this way.

Recognizing the struggle is internal: Oh, I have a long way to go. A lot of what I have thought was "me" is learned behavior. It has seemed so natural to struggle, but I see now that I learned to do that. I notice how critical I am of everyone, everything, and of me. I thought that was constructive. I have the "What's wrong eye." I have been trying so hard to change myself into my fantasy of who I should be. I have not liked myself and I have not taken

comfort in my natural gifts. I have been too busy “correcting” what I thought were my weaknesses, including getting older. I may have looked confident, but I have lived in constant fear of being exposed. Did I really admit that?

Living a life of Contentment: This is strange. I know what it is like to feel peaceful. I am amazed at how many things I took for granted (if I noticed them at all) that I now feel thankful for. Life is fundamentally good. It has solvable problems which I can solve and perpetual issues which I can handle without an attack of AIAI! Holy Cow! I feel trust in myself and others. I feel confident, not that I am in control, but that I will be able to handle what comes up. I can even ask for help without feeling shame. Actually, I feel very little shame and I’m not afraid I’ll be shown out as a phony. I love my friends. Rewards of growing older compensate for lost youth.

*My Relationship with the Models***** for my Life*

When enmeshed with Misery: Consciously, unconsciously I look to those people who seem to be the embodiment of Superman. My eye is drawn almost exclusively to those with very strong and evident Type A features. I only see the strength, the benefit, the advantage of such behavior. I envy them a great deal because they seem to have an unshakeable confidence and a command of life. I don’t see the pain in their lives, their possible loneliness, or the crushing insecurity they might possess. They seem to have absolute clarity. They are not afraid or insecure in my eyes. I want to be just like them so I can also be completely strong with no weakness. If I know them personally, I yearn for their recognition and respect. Type B’s do not catch my eye as role models.

Recognizing the struggle is internal: With some sadness, I begin to realize that there is no “perfect” person out there who will be a blueprint for me. No one is a “god.”***** Everyone has “feet of clay.” It is important to have

***** St. Augustine, “We imitate whom we adore.”

***** One of the most awful and crushing events that could happen for a group leader was for someone in a group

to die. In Dr. Friedman’s first large study, The Recurrent Coronary Prevention Program, this was not an uncommon experience. After all, this study was composed of 600 treatment subjects who had all had at least one myocardial

role models, but they have to be integrated into my life; not me into their lives. I get to pick and choose what aspects of my role models I will internalize. With some chagrin I begin to notice many of the admirable qualities of Type B individuals. I begin to notice they not “at war” with someone or some group in their lives. I begin to recognize how many of the negative aspects of my models I have taken in and how controlling I have learned to be. I recognize they may have had success but lacked contentment.

Living a life of Contentment: It’s strange. My most important models now are not people who seem to have conquered the world, but those who have accepted themselves. They are content in life not because they have attained great power, success, or control, but often the opposite. They have come to know themselves. They might be very successful, but the maturation of their character has been more important. In this process, they do not try to appear as if they have solved all of life’s problems. Indeed, they have a humility which comes from an awareness of their own suffering and shortcomings as well as their blessings and strengths. They are sweet and capable of empathy. If I know them personally, I feel safe in their presence.

My Relationship with My Natural Capacities

When enmeshed with Misery: I don’t demand too much of myself other than always trying to be 125% more than I was before. If I am not continually exhausted, I am not working hard enough. My capacities exist in comparison to everyone else. I constantly compete with people who have greater capacities than I possess. My life is about pushing myself. I especially try to be good in areas where I do not have natural gifts. I want what other people appear to have. I want to have their gifts as well as my own. My life is about

infarction. With no statins, stints, or bypass surgery available this was a very at-risk population. Understandably the group leader of such an individual would feel a great sense of failure and personal responsibility. On more than one occasion, Dr. Friedman (who had witnessed the premature death of hundreds of patients) would pull that

counselor aside and gently say to him or her, “Remember, you are not God.” It was deeply comforting because many counselors felt that if Dr. Friedman had been the leader of that group the death would not have occurred. Really, Dr. Friedman was saying to the bereaved counselor, “You are not God, and neither am I!”

getting more and being more, even if I am damaging, even wearing out my natural gifts. I'm a lousy conservationist.

Recognizing the struggle is internal: I am beginning to question all my rationalizations for being exhausted and overworked. Also, I am considering the idea that being driven and rushed is not really a badge of honor. Maybe it's a badge of stupidity! The phrase "More never, never, never, never leads to enough" is beginning to sink in. I see how much I have sought "false pride" and how little it has produced in the way of real happiness. Life is about discovering the gifts I was born with, rather than creating in myself the gifts I thought I should have. I can't strive to have other peoples' gifts without putting my own in peril.

Living a life of Contentment: From this vantage point, it is easy to see that people with unmonitored Type A behavior always attempt to live beyond their "natural means," and feel chronically discontent no matter how blessed. The most startling thing about my life now is that I not only have a good sense of my strengths, but I also know and appreciate my weaknesses. Everybody has them! For the most part, I live within my capacities with some margin left over. The idea of driving myself to exhaustion, except in a true emergency, seems foreign to me.

My Relationship with Love

When enmeshed with Misery: If I were able to stand outside my life as a neutral observer, I would be struck by one dominant fact: I spend much more time with people I hardly care about than I do with the people I love. Oddly, I do this because I believe I am showing love by expending all my energies outside the circle of my love. Words of love are difficult for me. I don't like sounding weak or needy. I have an acute fear of "spoiling" those in my inner circle if I am too sweet or warm. My world is dominated by the conditional and it feels foreign for me to give unconditional love. The idea of me giving love to me is not even on the table.*****

***** One day I was reviewing with one of our participants the "Five Jewels in the Crown of the Emotional World"

(Chapter Twelve). Those are: Affection, Trust, Reassurance, Forgiveness, and Availability. In discussing affection, he said

Recognizing the struggle is internal: Dr. Freidman’s words, “That love which expresses itself in behavior only and not with words is not worth very much” are beginning to make sense. I have sought blood from a turnip. I believed if I got enough respect, admiration, attention, and appreciation that would take the place of my own need for love. I taught the same thing to the people I do love. They had to earn it from me with their behavior and the only behavior that was good enough probably wasn’t in their natural capacities. I’ve made my home more of a correction school than a warm haven from the outside world. I haven’t told my closest friends how much I love them. Am I ashamed to show love?

Living a life of Contentment: I have a new “affliction.” It’s called “Free-Floating Affection.” It is not only easy for me to say words of love, but I also like it. I like letting people know just how warmly I feel about them and how important they are to my life. I feel preoccupied with love and with thinking about the people I love. I see people in my inner circle so differently. I also see the enrichment that my warmth brings to their lives; how much it helps them in their endeavors and how much courage it gives them to face their lives. And I feel their love of me. §§§§§§§§§§§§§§§§§§§§ I’ve gone from being a scold to an ally; even toward myself. That’s good. I never actually intended to be a scold.

quite accurately, “I don’t believe I have a problem with this one. I give a lot of affection to my wife, family, and friends.” I agreed with him that this was true. “However,” I said, “how about the issue of you showing affection to you?” He looked back at me and said, not unkindly, “You asshole.” I know; what a concept.

§§§§§§§§§§§§§§§§§§§§ During the ten-year course of the CCPP (The Cancer/Coronary Prevention Project) the Institute would screen each of the 3,000 participants (1,500 treatment, 1,500 control) to measure their Type A behavior. Obviously, we were anticipating that the Type A scores of the people in treatment would decline, indicating that they were engaging in less Type A behavior. The interview measured Type A behavior on two scales: Hostility and Time Urgency. Shortly after

the first three-year screening, Dr. Friedman was acting as the visiting leader of a group. He had reviewed the new scores of all the participants. One of the men in the group had scored rather high on the Hostility scale in his initial interview. In the recent interview, his score had gone to zero, a remarkable change. Dr. Friedman asked him if anyone had taken note of his change in behavior and commented on it, a not unusual occurrence in the lives of our participants. He pondered a moment and replied, “No, I can’t think of anyone who has said anything about my behavior, but I will tell you something I have noticed over these past three years.” “What is that?” asked Dr. Friedman. “I’ve noticed over these last three years that my wife has become much nicer—but I don’t think she has changed at all.”

My Relationship with My Sense of Personal Identity

When enmeshed with Misery: I define myself in a positive way by defining you in a negative way. I am good because you are bad, flawed. I live in a comparative world. I am better because others are lesser. I see what I am not. “I would never be an ass like that other driver, the slow waiter, the obese person, the sloppy dresser, the street person, or that parent being too negative or too permissive with his child.” I am “good” because I don’t identify with any of your negative qualities or infirmities. I am superior. I have righteous contempt. I am a Pharisee, thankful not to be like the common folk. However, I think I am a really nice person.

Recognizing the struggle is internal: I have worked so hard to be perfect at something, anything. I am so intolerant of anything I see as being “wrong” with me. I keep seeing the negative features of others. It is very hard to admire someone else without feeling envious or diminished. I am so afraid I will be exposed, that I am not as great as I try to seem to be. When I see a negative in someone else, I try very hard to believe I don’t possess the same trait. Other people might be surprised how often I feel like a failure while looking so confident. This has been a truly hard grind; to build my sense of self by not being the negatives I see in others.

Living a life of Contentment: How do you spell relief? I see myself in other people, both good and bad. The familiar phrase “There but for the grace of God go I” has real meaning. When I see someone misbehaving, I think, “That is how I look when I do that behavior.” When I hear a smug or angry or entitled voice, I reflect, “That is how I sound when I speak that way.” I see me. When I see someone, who is able to show love and be gracious, I say to myself, “I hope I am seen like that on occasion.” It’s not difficult to feel compassion for others since I see a reflection of myself. I am distinctly me and I am definitely human. I live in a world of mirrors.

My Relationship with Apology and Confession

When enmeshed with Misery: First of all, I do not need to confess anything, unless it can strategically move my career along. I see no reason to prostrate myself since I am right, and you are wrong. If you would just listen to me for

the next half hour, I will explain to you convincingly and precisely why I did exactly what I did. There are no errors in my behavior, just in your perception of my behavior. Okay, I may be wrong sometimes, but that pales in comparison to how often I am right. You might convince me to say, "I'm Sorry," but I will follow that with the key information that will inform you that I was justified in doing or saying what I did.

Recognizing the struggle is internal: It is so important for my self-esteem and my sense of myself to never be wrong that I go to crazy places to justify my actions. I'm afraid to really apologize. I'm afraid if I ever "admit" anything, it will open the floodgates and I will be swamped in a sea of criticism. I have felt this need to "fight" any criticism, especially from my family and loved ones. It has never really occurred to me that there are some people who want to help me see my blind spots because they care about me. The words, "Maybe I was wrong" stick in my throat. It is hard for me to trust that others might be more merciful to me than I have been to them or to myself.

Living a life of Contentment: My goodness, how life does change. I now place an emphasis on observing how I behave toward others in an effort to be kind to them. I am more interested in protecting them from me (especially from my Type A behavior) than I am in protecting myself from their "unfair" attitudes and criticisms of me. I have become a maven of making amends. ***** My speech is peppered with phrases like, "I apologize," "I am so sorry," "I think I should have said that differently," "I believe I might have hurt your feelings when....," and "My Monitor just alerted me that I may have sounded harsh when I said...." It is easy to say, "I think I was wrong."

My Relationship with Emotions and Feeling Vulnerable

When enmeshed with Misery: I equate vulnerability in any form as being a despicable demonstration of weakness. This doesn't mean I never feel vulnerable. I feel like a failure when I do, and I dislike this quality in myself very deeply. Emotions puzzle me a great deal. They should be under the control of my rational brain. I believe myself to be expressing emotions when

***** Reminder: Here is the three-step process for making amends: 1) "I blew it," 2) Say "I'm sorry" in some form

with no justifications, and 3) "I hope you can forgive me."

I am fuming or upset. I don't "feel" feelings. I get hostile instantaneously in response to my own emotions. Or I withdraw. If you are looking for a "soft" response, go somewhere else. Stop trying to get me to feel.

Superman⁺⁺⁺⁺⁺ is not vulnerable! Write that on the board a hundred times.

Recognizing the struggle is internal: This is so hard! I do feel lots more than I have allowed myself to understand. I do not know what to do with my feelings, but I am aware that they are present. I have never seen any value in feeling vulnerable. I have spent a lot of life and energy avoiding any feelings of vulnerability. I have been instantaneously irritable as a way not to feel my feelings, much less be able to identify them correctly. By reducing and slowing my attacks of AIAI, I see how I have avoided asking myself the question, "What am I feeling underneath my urge to respond instantly to any provocation?" Occasionally, I am able to answer the question.

Living a life of Contentment: There is an entire Emotional World inside of me and I am glad for that—mostly. I am achieving something I never dreamed of, which is to know how to be comfortable with being uncomfortable. Most of the time, I do not have to respond immediately and dramatically to the discomfort I feel with certain emotions. They are just emotions and, more than that, they are my emotions. No one ever died from feeling emotions. They are not dreaded manifestations of a failure to be Superman, but information about myself. Being understanding and accepting of my own emotions allows me to respond with kindness and curiosity to the emotions of others. I'm able to "connect."

+++++ It's hard to pick just one from such riches, but it is possible that my favorite *Far Side* Cartoon depicts an older couple sitting in their living room. The husband is potbellied and sitting in the background with a can of beer as he watches TV. His wife is in the foreground and is busy with some stitching. The

caption beneath the cartoon reads, "In their later years Mrs. Superman became somewhat disenchanted with her husband." Returning to the panel, you see that she is holding his vest with its "S" emblazoned on it. Following the "S" she is stitching in the letters, "T-U-P-I-D."

MY RELATIONSHIP WITH THE CONCEPT OF FRIENDSHIP

When enmeshed with Misery: It is very possible I think of myself as being a great friend. I never ask how I can be a good friend if I make no distinction between all of my very numerous acquaintances. I certainly don't make time for them unless we are engaged in the same mutually advantageous activity. I have no concept that emotional availability is the centerpiece of true friendship. "Friends" are people who provide me with access to privilege, advancement opportunities, or are a welcome addition to the size of my network. They are almost always event specific. And I have so many of them, it would be impossible to remember the names of their children much less their specific joys and sufferings.

Recognizing the struggle is internal: This is not very flattering. I have pursued people I call friends much more for self-centered purposes than for the motive of my spiritual enrichment and that of the other person. I haven't thought about it in spiritual terms. I have seen it as more a process of *quid pro quo* in the Practical World. I have allowed true friendships to languish or even die in the headlong pursuit of my next ambition. Unconsciously perhaps, I have used people. I have chosen people either out of proximity or because of what that person could offer me. I haven't asked myself if I am being motivated by feelings of affection or ambition. There is a vast difference between a friend and an acquaintance.

Living a life of Contentment:***** Friendship is a major source of happiness in my life. I still have lots of acquaintances and I enjoy them and all the activities I share with them. My friends live in a different realm in my life. I lavish time upon them and ask them for their time. I know their lives and they know mine. There is no pretense of being Superman with them. Most surely, they know my gifts and strengths, but they know my absurdities as well. We laugh. We enjoy time spent in one another's presence. They know that they are not part of the "pack." I live in part to offer them affection,

***** It was Cicero who wrote in *De Amicitia* (Friendship), "All that I can do is urge you to put friendship before all things human; for nothing is so conformable to

nature and nothing so adaptable to our fortunes whether they are favorable or adverse" [38].

spiritual sustenance, and encouragement. These are people who will “love me for the rest of their lives.” My picture will often hang in their home or office because it is a source of reassurance and happiness.

My Relationship with Hooks (Unexpected Events)*

When enmeshed with Misery: I know I can get extremely upset when small things go wrong. That’s because I try extremely hard not to have anything go wrong. And they don’t feel like “small” events. I run ragged. I expect the world to be fair. If I do the right thing, I expect the right response to my efforts. And my responses are out of my mouth before I’ve had time to think about them. At best, my quick responses are slightly irritable. At worst, they reveal my full-blown hostility. Why the hell do people and events have to be so unpredictable? Sometimes I feel as if I am surrounded by idiots and incompetents, or worse. Pay attention people!

Recognizing the struggle is internal: For a lot of my life, I have been able to present a very good argument for my attacks of Anger, Irritation, Aggravation, and Impatience (AIAI) as being caused by forces outside of myself. Talk about eating humble pie. Small and unexpected events don’t “cause” my hostility or impatience; they expose what I have inside of me. They “hook” it and it comes out. And all these events are not even “unexpected.” The feeling of surprise when I encounter the normal frustrations of everyday living is due to my own expectations. I have felt powerless to have any response to the unexpected except frustration. That is because I have believed it was more possible to change the world to conform to my wishes than it is to change my responses to the world as it is.

Living a life of Contentment: Amazingly, I live a large portion of my life from the belief: “You can’t control what comes in, but you have a lot of control over your response to what comes in.” I am able to recognize “hooks” and then decide on how to respond to them, instead of going off instantly. That is so different. I don’t experience other peoples’ incompetence or short comings as a personal rebuke of my beliefs or standards. I am astonished at my own sense of patience where once I would have been totally engaged or enraged. I

have Teflon where once I had Velcro.^{§§§§§§§§§§§§§§§§} I don't have any difficulty being deeply involved in what I believe to be important, but I get to choose.

My Relationship with Memory

When enmeshed with Misery: I remember crap and facts, especially negative facts. Well it's not like I can't remember other events in my life. I remember my wedding, the birth of my children, and my spouse's birthday. But I don't dwell on those things. Life is like cramming for an exam. I absorb information that will be helpful in my pursuits, most prominently in my career. I collect data that conforms to and supports my beliefs and prejudices. I am armed for verbal combat, and I am a worthy and tenacious opponent. I use my memory like a weapon. When I do relive a memory, it is a negative one. I can fully engage my AIAI by recalling a slight or injustice from decades ago.

Recognizing the struggle is internal: I did not understand that my pattern of being in pursuit of the future and being time urgent would compromise my memory, but it did. No one ever told me that if my brain is always fixed on the next event, then it is not possible to be in and savor the moment. I just felt in a hurry when so many splendid things were taking place in front of me. I'm astonished by other people when they display vivid memories of pleasures or struggles from their past. I didn't know it was important to revisit and relive my past. I've just been trying to get to that golden tomorrow. Even if I arrive there, I am in danger of being emotionally bankrupt without access to the treasure of my memory.

Living a life of Contentment: I no longer fear being bored! I no longer dread being alone with myself. I walk around with this fascinating "book" in my head. It is the story of my life. And it is an interactive story. I am astonished at how much of my memory I have regained. I am able to recall episodes of my life that I thought were lost to me. I don't just recall. I relive. Today, I attend to moments in the present, even "memorizing" them so that I can have them available for my long-term memory. In this way I will be able to recall and relive them as well. I still remember all the other stuff and I can use it in

^{§§§§§§§§§§§§§§§§} See Chapter Eighteen,
SWIMMING PAST THE HOOKS OF LIFE

(Turning in our Velcro for Teflon)

the Practical World. But now, I possess riches galore in my own internal Emotional World.

My Relationship with Parenting

When enmeshed with Misery: No matter how benign the situation appears the most powerful tools in my parenting box are control and criticism. It is very possible that this is not my intention. There is always just a bit of threat of the possible appearance of my extreme displeasure. Just as I am not present to my own life, I am not present to the lives of my children, even if my body is in attendance. I show parental love by “doing my duty.” Your job as my child is to meet the time schedule and expectations, I have set for you. There is a general absence of tenderness, but I might buy you great stuff. I may try to “fix” things (you), but I am not there emotionally.

Recognizing the struggle is internal: I don’t remember any parental figures conforming to my needs, so it is a novel idea that I need to conform to the needs and personalities of my children. I had prided myself on the idea of having no agenda for my children (unless I not only knew of my agenda, but I was also proud of it). Now I see what a narrow plank they had to walk or incur my disapproval. And now I understand how powerful that was in their lives. They could see how irritable I was and how critical. They never told me or were rebuffed when they tried. I thought I was being sufficient for them by being successful in the world and “bringing home the bread.”

Living a life of Contentment: My children can see right into my heart. And they knew the minute it changed from wishing to direct their lives to being curious about their lives. They may not have acknowledged it to themselves (or to me) for a while. They had been burned before. I feel humbled by how much they love me (even if estranged) and how much I love them (even if they are having great difficulty in life). My job as a parent is never over emotionally. I’m always their dad. I know my love of them and pride in who they are the air under their wings. I am a successful parent because I do my best to make our home a safe haven and a place where warm memories can (or have been) be created.

My Relationship with Contempt

When enmeshed with Misery: It is odd to have a close relationship with a known poison and to be protective of my relationship with it. It may not show externally, but I am deeply cynical. The world is populated with really stupid people. Some people are just simply awful and worthy of universal disgust. I automatically look for a focus of my contempt when I enter any new situation. I find what is “wrong” with the surroundings or people. I feel smug in my sense of superiority. When I talk or think to myself, it is what I say (or don’t say) after the word “but” that is more instructive of my true feelings than what I said before it. I feel bitter toward a lot of people, institutions, and past situations.

Recognizing the struggle is internal: Here is a very difficult insight: I have been compelled to feel superior to other people just so I might actually feel equal to them. It has been so easy for me to focus on outward manifestations of other people, as if their weight, ethnicity, color, accent, manner of dress, political beliefs, mental health profile, profession, nationality, gender, religion, or sexual orientation has given me adequate information to be able to judge them. How did I come to be so judgmental of other people? What gives me the right to be the world’s unabashed critic? Do I believe that being contemptuous is the same as having the skill of discernment? How would a person with good self-esteem look at other people? Would that person need to put other people down? The “What’s wrong eye” causes me a lot of misery, not to mention what it may have done to others.

Living a life of Contentment: My perspective on the world is very different. Obviously, there are some very nasty actors among the human family, but, on the whole, most folks are doing the best they can with what they have; and many do even better than that. A lot of people are very dedicated to improving themselves and the world we all live in. It is incredible the handicaps and roadblocks that some people have had to deal with and overcome. They are admirable. Turns out, the world is full of warm, affectionate, self-giving, dedicated, well-intentioned, and kind human beings. There is so much for me to learn from them and to be inspired by them. There are saints among us. I admire them.

My Relationship with Forgiveness

When enmeshed with Misery: I basically do not forgive. I might begrudgingly say, “That’s alright,” or “Forget about it,” but I don’t ever say, “I forgive you (or me).” And I will argue vehemently if necessary that there are situations, people, or past circumstances that I consider utterly unforgiveable. The reason for this is that I have a deep and abiding relationship with bitterness. Oh, I am excellent at rationalizing it, but the bottom line is that I have come to depend on my bitterness to define myself. Touch one of my “hot button” issues and you will have an intimate encounter with my bitterness. I appear so resolute in my angry harangues because I refuse to allow anyone to mellow my bitterness.

Recognizing the struggle is internal: If anyone had tried (and some have) to tell me about there being a bitter core inside of me, I would not have believed it. I did not see myself as someone who stubbornly clung to bitterness, but someone who is, or was, a victim. After all I’m a “nice” person. I also did not realize that I attached to certain beliefs, groups, or causes for the express purpose of always being focused on what one “unforgiveable” group was doing to the group to whom I was empathically attached. I also believed that to forgive was to say that injustice doesn’t matter. Of course, injustice matters. The issue here is not what goes on in the external world, but how I have rationalized things in order to maintain my bitterness.

Living a life of Contentment: It has been very difficult to get here, but I am glad I made the trip. I have not enjoyed confronting my bitterness or my sense of being a victim. It was really difficult to begin saying the words, “I forgive you.” I now understand that these words don’t mean that what other people choose to do is, or was, right or in any way justifiable, or that now they win, and I lose. It means I can let go of my bitterness. Anger is poison and forgiveness is the relief. Where once I only had this bitterness, I now have room for compassion. Where once I was inextricably tied to the past, I now have energy to apply to the future. I am free. I am also able to use these words toward myself and towards others and mean it.

My Relationship with Expectations and Acceptance

When enmeshed with Misery: It is not possible to fully understand me without understanding my relationship with expectations and my sense of repulsion at the concept of acceptance. I believe that expansive expectations have been a key element in my success and one of the major things that sets me apart from (as in superior to) other people. To be accepting of anything less than perfect would make me complicit with mediocrity and nefarious behavior and I abhor both. I am repulsed by the concept of acceptance because it seems to me, I would be approving of people and situations which are less than optimal. I'm never good enough; why should others be?

Recognizing the struggle is internal: I truly believed that my success in life was attached to my expectations, and it was healthy for me to always compare my accomplishments against those expectations. It always caused me to feel a sense of failure no matter how significant my achievement. I thought it would be detrimental to my forward motion in life to accept myself because that would mean I was not trying to "constantly improve." I have been afraid of acceptance because I believed it would have meant I could stop trying to change the world. It never occurred to me that I have whatever is my level of success because of my gifts, my intelligence, my ambition, and my perseverance. I've caused myself a lot of needless misery.

Living a life of Contentment: I am learning the skill of acceptance. It is a skill. It doesn't mean I approve of things not going right. It means I am able to accept what actually is reality. I am dealing with reality in my life, rather than my fantasy of what life should be. I spend far less time angry with myself or with others. I feel curious about how I will handle a setback, given my natural abilities, instead of being angry about being in the situation. I've accepted I can't be perfect, nor can others. I am much happier. This has not affected my ability to pursue my ambitions. It has helped me give up some which were never in my ability to accomplish. This is a source of tremendous relief.

My Relationship with Shame

When enmeshed with Misery: I feel surprised that there is any mention of shame. I don't feel shame. I don't feel as if I have done anything to be

ashamed of. Oh, I may have done some things I wish I hadn't done, but I never intended to do harm. Actually, I think of myself as a very good person, and you should too. I am constantly doing what I think is the right thing and often I go out of my way to do things I think are noble. Don't you see how hard I work? Do you think I get myself exhausted because I have a wish to be a bad person? Shame: indeed, you should feel proud of me. Take your criticism somewhere else.

Recognizing the struggle is internal: It is possible that I do carry some amount of shame within myself. This might be why I find any sort of criticism either excruciating or enraging; or both. I always thought of shame as a punishment someone else was trying to put on me to get me to act in a different way. I was showing my refusal to be manipulated in such a crass manner. It may be that I do feel shame about not meeting all of my expectations or what I feel are the expectations of others. Maybe that is why I will say such shaming things to myself when I am in error, "You idiot," "You worthless piece of crap," "You jerk," "You moron," or worse. Maybe I am defiant where others have no trouble being accepting because I'm ashamed of letting anyone see what is inside of me. It is strange to think that there might be tears inside me I have never let anyone see, including myself.

Living a life of Contentment: The shame I felt about myself lived just below the surface and the slightest stimulus could bring it up. That would put me in Superman overdrive. I had to overwhelm the feeling and fight it back down. I lived in fear. I was ashamed of not being perfect. It's so different now. I am able to extend acceptance to myself and I rarely feel that dark anger because I failed to live up to my impossible expectations. The opposite of being ashamed is feeling empathy, especially for my young self. I feel kindness, warmth, and love toward him, not blame or anger. I see him as being and having been the unique person he is. I accept him, all of him; especially the pieces I used to be ashamed of.

My Relationship with the Numinous

When enmeshed with Misery: Call me "Mr. Doctrinaire." I am sure of what I know. I know there is a God, and I can describe him to you as I understand

him to have been revealed. And my understanding of him is a good deal better than your understanding of him. And he is a “He” by the way. Or I absolutely know there is no God and any arguments to the contrary can be defeated by my superior logic. Have you even heard of science? I either wish I could avail you of the knowledge of how stupid you are to have such infantile beliefs, or I wish to convert you to my beliefs in my far superior divinity compared to any other. Either way, I may appear tolerant, but if you look a little under the cover you will find condescension. I am a bit more concerned with rules than what could be called spirituality. This is a way to divide people into categories. I like to talk with people who agree with me and argue aggressively (or just feel smug) with those who don’t.

Recognizing the struggle is internal: I have longed more for a world which is black or white than one that is permeated with gray. You only have to look at how much difficulty I have had in listening to and appreciating the beliefs (or non-beliefs) of other people. I marvel at how strenuously I will argue with someone about their perceptions of reality or deity. It is so difficult for me to disagree with someone’s notion of theology or mystery without also dismissing the person. I have wanted so much to be comforted by “feeling right” that I have been willing to make other persons or even entire groups of others wrong. I have either tried to impose my sense of the mysterious on others or have tried to prove there is no such thing, in which case, I have believed that if it can’t be measured it doesn’t exist.

Living a life of Contentment: There are places in which I feel a deep sense of belonging, love, and mystery. It does not feel like an onerous obligation to go to them. What is said and done in these settings is often reassuring and comforting. There are rituals and pieces of music that give me a great sense of peace. I do not find my thinking contracted but expanded. I like the feeling of the mystical, whether it is in a church, a mosque, a temple, or in a sublime setting having nothing to do with organized religion. I am friends with the transcendent. I feel more connected, not less, to humanity as a whole. I am fascinated by the enormity of what cannot be known. I find comfort in my beliefs. They are mine. I don’t need to push them onto anyone. They direct me and help me live. If there is a God, He (She) loves me.

My Relationship with Gratitude

When enmeshed with Misery: Here is a little-known truth: “You make your own luck.” Sermons about gratitude fall on deaf ears. I have what I have and am where I am because of my focus and my efforts. Oh, I know how to look gracious in saying, “Thank you” to an appropriate party and sound sincere. I am sincere. I thank people for their gifts or services to me. But gratefulness is not part of my inner dialog or my inmost conversations. I am preoccupied with ingratitude, not gratitude. I have a much easier time remembering and reliving old resentments than I do scenes of past gratitude. Resentment helps drive me. Put this on the front of my T-shirt, “There but for the grace of my hard work goes me!” Don’t talk to me about grace.

Recognizing the struggle is internal: I just love being able to see what an ass I have been. To listen to me, you would think I created the world all by myself. I certainly have not had the attitude of being grateful to previous generations, much less, current leaders or teachers. I’ve been blameful toward them for having made such a mess of things. Have I presumed I could have done it better? Have I ever really thought about all there is to be thankful for? I think there has always been a “When” in my thinking. I will be grateful “when.” I have not considered how important it is to be grateful now, in this present moment, before all is perfect, or all my dreams come true. I have often sounded like a spoiled brat.

Living a life of Contentment: I don’t just think thoughts of gratitude; I am often flooded with them. They fill my heart with a palpable sense of fullness. Even the moments in my life that seemed as if they were the worst (and probably were) have held hidden blessings which I could have never experienced without them. I’m not just thankful for the tangible and measurable things in my life, which I am, but also for having had the privilege to be alive. I am thankful to be alive. I am thankful for all those who have been and are on this journey with me and share their lives with me. I am thankful for all those who came before who made the good things possible. I have a place in my head where I can go and feel very happy. This is a present experience.

My Relationship with my Spouse/Partner

When enmeshed with Misery: I think I am a pretty damn good partner. I mean, I might make “mistakes” from time to time, but it is pretty understandable given the stress I’m under and what people expect of me. I know I do my best even though I don’t get credit for it nearly enough. I have a hard time understanding my spouse being upset with me, which happens a lot more than it should. I do not understand this and, frankly, it bugs me. I just want some peace. I resent having to explain myself so much. It should be clear. I’m sorry but she’s irrational. I try not to get so pissed, but it is not easy. I have a really good plan for the future. She should get on board. God, she makes me mad sometimes. *****

Recognizing the struggle is internal: I think I could have won an award for “Lack of Insight.” Where do I start? I’m beginning to get a sense of how difficult it has been to live with someone who was always trying to “improve” the other person. Did I think my anger was some sort of gift? Or was I able to think of myself as this “nice guy” while being so easily irritated. When did I not argue with any criticism or just withdraw? Did I ever think she might feel misunderstood or abandoned? Did I even ever really think about what she might feel? Did I actually care? The tools of the Practical World are a wonderful thing but not when wielded like weapons in the Emotional World. In my very best defense, I truly did not understand how little I knew about how to behave in the Emotional World.

***** Dr. Virginia Price used to refer to Nancy Fleischmann, R.N. as the “gold standard for the world” for how to conduct Type A Diagnostic interviews. This was a video-taped forty-five-minute structured interview. She conducted more than 10,000 of them. From this interview, it was possible to attain a numerical score for both Time Urgency and Free-Floating Hostility. The sum of these two scores was a person’s “Type A Score.” One day at the Institute, I encountered Nancy as she was coming down the hall just having completed one of these

interviews. She was chuckling to herself. I asked her to tell me what was so funny. She had just interviewed a man for the first time. She recounted that she had asked him the routine question, “Are you married?” He had replied, “Yeah, five times.” He paused for a moment and then said with utter conviction, “What’s wrong with women anyway!” She had waited for a moment to see if there would be any self-correcting comment and then realized he was done and ready to move on, seeing no irony what-so-ever in what he had just said.

Living a life of Contentment: I had thought (consciously or not) that one of the main tasks in this world for my spouse was to become my picture of her (or him). Having that conviction prevented me from seeing all the ways in which she gave to me, took care of me, and loved me. I feel I was blind. I never really considered how difficult it was to live with my anger and impatience. I thought she caused it and told her so. I see now. I love this person, and even more I understand how healing my love is for her. I may never be an expert in the Emotional World, but my spouse will tell you I am doing a much better job of protecting her from myself. I love creating a warm environment where we are all safe to live, love, and have our own personalities. This is a love centered relationship and home.

My Relationship with the Concept of Strength

When enmeshed with Misery: I am confrontational. You will know I am strong by how intensely I hew to a certain line and will not cross it. You might call me rigid. I call me principled. It is important to me to broadcast my concept of what it means to be strong. I work hard at being stereotypical. I'm not someone to be toyed with around certain issues. There are certain things you can argue with me for years about and I will not budge. I will tell proud stories of situations where I did not back down. I have unassailable prejudices. Basically, what I consider to be masculine is strong and feminine is weak. I like solvable problems and dislike uncertainty. If you are in control and in charge, then you are strong. I am stubborn. There are certain things I do not and will not accept.

Recognizing the struggle is internal: It has not been clear to me how much fear has dominated my life. This is particularly striking given the fact that I have tried to look as if I have no fear. I thought appearing one hundred percent confident was an expression of strength. I have been afraid to compromise thinking that would make me seem weak. When challenged I have gone straight to my anger, which has been my greatest tool in "proving" my strength. ^{*****} I have hated the feelings of insecurity and uncertainty

***** : Virginia Price used to teach that there were three major causes of anger/irritation in the household of a Type

A man. They are: (1) A sense of loss of control; (2) The attitude, "My way is the right (or only) way; and (3) The home

because of their associations with being weak. Without any particular knowledge of the brain, I have tried to live only from the left hemisphere of my brain, while denying any value at all to my right hemisphere. Well, don't they need to learn to work together and "compromise" if I am to be at ease in life?

Living a life of Contentment: I am strong, but not in the way I used to picture it. I am friends with both uncertainty and ambiguity. I don't have to program what I will be thinking five years from now. It might be quite different from how I think now. But that won't mean I am weak or vacillating or mealy mouthed. It actually means I am not afraid to grow, to learn, and to adapt. I do have core beliefs, but I don't feel threatened by those who do not share them. Who knows, they might be closer to the truth than I am. I am certainly no longer threatened by saying, "Maybe I was wrong," or "I agree with you." I love learning and discovery a lot more than maintaining a certain *status quo*.

My Relationship with Aging, Decline and Death

When enmeshed with Misery: First of all, I do not think about death all that much. When I do think about it, I try to stop thinking about it. The subject makes me feel the creeps. I will talk about it academically or clinically, but not in what would be considered a spiritual way. I've done my will. I've dictated where all of my assets go. "When you're gone, you're gone," and I don't want to be gone; non-existent. As for declining, I don't plan on doing that. I hate the idea of getting old. I feel nauseous at the idea of someone else taking care of me, so I think of that as little as possible. My motto is, "Better dead than fed and led."***** If that happens, then I am a great failure. I'm a special case so it won't happen to me.

should be efficient (in the same way a workplace needs to be efficient). The third one is difficult for some men to understand, because they will argue that homes do need a certain level of efficiency; that is, they need to meet the demands of the Practical World. That's true. However, that concept breaks down

when you consider that the number one "product" of the home is affection. The demands of creating affection can cause the home to be very "inefficient."
***** This is a line from Friedman and Ulmer's *Treating Type A Behavior and Your Heart*.

Recognizing the struggle is internal: I always knew at some level that I was a workaholic. I just didn't think it would gobble up my life like it has the lives of others. I don't know what I was thinking. I suppose I was not thinking. Having placed myself in the category of being "special," I deluded myself into thinking the rules of biology and nature did not apply to me. §§§§§§§§§§§§§§§§ I always looked upon the possibility of my death as more like a business transaction where my stuff gets transferred. I certainly have not considered the emotional and spiritual effects it might have on those who love me. I have not had thoughts that it might feel like a privilege to those who care for me in my years of decline. My value has always been in doing and doing vigorously; making, fixing, directing, and contributing. Might there be value in the manner in which I allow myself to age and approach death?

Living a life of Contentment: §§§§§§§§§§§§§§§§ It's odd. Since I live much more in the present now, I am not creating so many future scenarios for myself; not that my Type A future scenes ever focused much on my dying or being elderly anyway. I have this confidence that comes from having learned the skills of contentment and acceptance. I've learned to adapt. Strange to say I don't feel that death is an adversary. Actually, the reality of it helps me to know what and who are important. As for being gone, I won't be. I get to live on in my children, friends, and fellow pilgrims. Others certainly live on inside of me. There will certainly be losses, but life is always about change. I know my death will not be noticed by the world, but for certain people it will be a deeply spiritual process and moment. I will pass on more than tangible objects to them. I will pass on myself for I have given myself to them and not held back anything that is good.

§§§§§§§§§§§§§§§§ Tolstoy said that the greatest shock that ever comes to a man in his life is waking up one day and discovery that he has become very old.

§§§§§§§§§§§§§§§§ When one of our group leaders at the Institute had to withdraw from the program due to his retirement, he wrote Dr. Friedman a beautiful and grateful letter. In it he included this quote from a book entitled *Family*: "And then the

stories would fade, and our graves would go untended, and the graves of those who had tended ours would go untended, and we would move from the nearer regions of the dead who are remembered into the farther regions of the forgotten, and on past those, into a space as white and big as the sky replicated forever. And all that would remain would be the love bravely expressed, and the moment when you danced, and your heart danced with you."

CHAPTER TWENTY-ONE

THE TRIUMPH OF KINDNESS AND COMMON SENSE

(DID I REALLY BELIEVE I COULD CONTROL THE FUTURE, THE WORLD, OR MY FAMILY?)

“Dr. Friedman, is there anything you teach in your program besides common sense?” (Asked by someone who had just witnessed him conducting a group) “Not a God damn thing!”

Anonymous Observer

“Life is too complicated to get it right” [28].

Howard Liebgold, MD

“Common sense is only wisdom applied to conduct.”

William James

“Common sense frequently appears fantastic to those who have lost their own.”

Meyer Friedman

Here, in the ending chapter of this book, are the Seven Belief Changes necessary to alter Type A behavior. It is slightly ironic that they are presented here, because in our course materials these belief changes were introduced in the first or second session of group training. However, in the first of this work there is very little for this information to cling to. Now, looking back on the material that has been presented, the challenges made to many of your old beliefs, the recommendations which have been promoted, and the constant repetition of certain themes, it might be possible that these belief changes can be seen as the vital aids they are meant to be. They all fall under the category of “Common Sense.”

THE SEVEN BELIEF CHANGES

1. AIAI (Anger, Irritation, Aggravation, and Impatience) hinders, never helps a career. *(There is a good reason for this being the first belief change. It is almost wired into our DNA that we had to be this way to arrive at our success. It never occurred to us that we achieved our success in spite of our Type A behavior.)*

2. Type A behavior can be changed. *(No secret as to why this is the second belief change. Virginia Price said, "You can change any habit you decide to change." One must see what was said in the beginning of this book that there is one word which describes Type A behavior: "Habit." We were not born this way; we learned to be this way. Therefore, no matter how much we feel that this behavior is just who we are, that is not true. This behavior cannot only be changed; it can be banished to the outer edges of our existence so that it no longer characterizes us any longer.)*

3. Sweetness is not a weakness.⁺⁺⁺⁺⁺ *(The entire theme of this book is the encouragement to make kindness the center and hallmark of your life; no one can do without sweetness, felt and expressed in*

+++++ When I was little it was alright for my father to touch me. I remember sitting in his lap while he read me the funnies. I also remember him expressing his sadness as he carried me that soon I would be too big for him to carry. Indeed, when I reached the size where he could no longer pick me up, we ceased having physical contact. But he and I carried out a non-verbal, perhaps even unconscious pact. I never learned how to tie a necktie. When I would dress for church or other neck-tying occasions my father would tie it for me. However, he found it impossible to do this task while standing in front of me. So, we would arrange ourselves in front of the full-length hallway mirror so

he could reach over my shoulders in order to get the right angle. Often it wasn't quite right, so he would tie it again (he was a fastidious dresser). Sometimes while he was engaged in this task, I would lean back slightly and feel him against me. He never acknowledged this or resisted it. This endured through my senior year in high school. He never even hinted that it might be within my ability to learn to tie a tie on my own. In my first week of college, I learned how to tie a tie. I was mildly astonished when my eight-year-old son had no difficulty learning to tie his own tie after a couple of demonstrations, but then he did not lack for touch.

both word and touch.)

4. Insecurity and/or inadequate self-esteem cannot be ameliorated by the sole pursuit of material objects. *(This should be expanded a bit to include place, status, power, and recognition. Some men with Type A behavior are not that interested in material objects but pursue the same failed strategy in pursuit of more of something. This could be rephrased, "Insecurity and/or inadequate self-esteem cannot be ameliorated by the sole pursuit of more and more and more.")*
5. The trivial errors of others do not always require your preoccupation or correction. *(In his brilliant speech, "It All Goes Back in the Box," John Ortberg quizzes the audience by a show of hands if anyone in the room can be critical. Everyone raises his hand. Then, humorously he asked, "Is it possible that criticism is your spiritual gift?" To listen to some men with Type A behavior, one could think so, as he comments negatively about the overweight person, the street person, the other drivers on the freeway, or the idiocy of the state or federal government. The unmonitored Type A man has little or no grasp of how poisonous and useless this practice is. But then, he has always felt compelled to do it, not understanding that this was a major tool for raising his own self-esteem at the expense of others.)*
6. Things worth being excel those things worth having. *(If kindness has been the theme of this book, the emphasis on friendship is a close second. Few things in life offer the enhancement to the spirit or the benefit to self and others as friendship; conscious and acknowledged. It is of great worth to be a very good friend, lover, spouse, parent, and grown child. To learn to be good at giving and receiving affection is to acquire one of life's most cherished skills.)*
7. The means should justify the ends. *(There are many who may wish to argue with this concept. They might suggest that war is often about the opposite. Certainly, one of the most ironic statements to come out of the Viet Nam war was a quote from an officer reporting back to*

headquarters on the progress of a campaign to retake a village from suspected Viet Cong control. He famously said, "We had to destroy the village in order to save it!" Virginia Price observed, "Type A's are willing to wreck today with the expectation that it will be fine later." As the old saying goes, "No one on his death bed ever said he wished he had spent more time at the office." That is, no one ever said, "I wish I had used even more 'means' to reach 'ends' that have very little meaning for me at the end of my life or as I look back on my life."

THE FUSES AND THE BOMB

There has been no discussion in this book about exercise or diet. These are vital areas of life. The good news is that in twenty-first century America we are awash in books and data on these subjects. Dr. Friedman and his co-authors included sections in both books on these subjects. They did so gingerly and persuasively knowing that food habits are as difficult (or even more) to change as is Type A behavior itself. In all the years of my teaching this material, I have never heard a single participant spontaneously mention these sections in his books. It can give you some idea of the care that they took when Drs. Friedman and Rosenman entitled their section, "Dietary Advice that Can't Possibly Harm and Might Do You Quite a Bit of Good." Dr. Friedman and Diane Ulmer were being more persuasive than dictatorial in their section entitled, "You Must Eat Wisely."

It has not been the purpose of this book to engage these areas of human conduct. But there is an interesting story connected to the first large research conducted by Dr. Friedman and his colleagues, The Recurrent Coronary Prevention Project (RCPP). As has been earlier described, this study involved nine hundred individuals, almost all male, who had had a previous heart attack. Six hundred of these individuals were in a four-year treatment program and three hundred were controls. In the age before stints, statins, and coronary bypass surgery they were a very high-risk group. The people who are most vulnerable to a coronary occlusion are those who had a previous one.

In light of the reality of their situation, the treatment staff came up with common sense guidelines for this at-risk group of nine hundred individuals. The guidelines were taught to the controls as well as those in treatment. The goal of the guidelines was to discourage behaviors which could trigger a repeat heart attack and they were entitled: “The Fuses and the Bomb.”

The “Bomb” was pictured as an old-fashioned round grenade with a fuse sticking out of the top, except in this case there are seven “fuses” to the bomb. The “Bomb” consisted of three parts: (1) a previous heart attack; (2) the high probability of at least two coronary arteries being significantly blocked; and (3) what the leaders called, “coronary denial.” In some ways, the most dangerous portion of the bomb was this third element. When a person is experiencing a heart attack, he will often tell himself it is something else, like an upset stomach. This is terribly dangerous since it postpones, perhaps fatally, the seeking of appropriate treatment^{*****}. The goal was to not have the “bomb” go off, as in a repeat coronary infarction. The way in which to not have a real bomb go off is to not light the fuse. The presence of a bomb is not a danger in and of itself if it is left inert.

The list of fuses to avoid is a compendium on common sense. There are seven of them. They were taught to the controls as well as the treatment group,

***** Unfortunately, the results were never published on the program which caused me to come to work for The Meyer Friedman Institute, “The Cancer/Coronary Prevention Project (CCPP). This project sought to find out if both cancer and heart attacks could be precluded by treating Type A behavior. It involved 3,000 participants (again many more males than females) and provided five years of treatment to 1,500 of these participants, with the others serving as controls; all over forty-five years of age at the beginning of treatment and no diagnosed coronary artery disease. That does not mean there were not some significant findings. One of the most compelling statistics to come out of the research had to do with the survivability of both the controls and the treatment participants following a coronary

infarction. Five years into the program there had been recorded sixty-two heart attacks in this group of 3,000 individuals, slightly more attacks among the controls than the treatment group. What was significant is that there were only four deaths (two controls and two treatment) resulting from these coronary infarctions. This is startling because in the normal U.S. populations there is an average of twenty-seven deaths per sixty-two heart attacks. The difference was that both the controls and the treatment individuals had been repeatedly schooled to recognize all the symptoms of a heart attack and had been taught to call 911, so they called sooner rather than later. This interruption in their “coronary denial” was credited with saving so many lives.

because they were nothing more than a behavioral directive, not having to do with Type A behavior per se. All medical, dietary, and exercise data was shared equally to both groups so that the only variable was Type A behavior treatment. The participants described two experiences on being taught the fuses and the responses were highly indicative as to whether they would have a further coronary infarction. When told the list, a lot of the participants said, in effect, "Wow, my life just changed. I will be living with a different set of guidelines from now on." The other, more at-risk group said, also in effect, "That is interesting advice. I'll give it my consideration and decide which parts I might follow." Remember Dr. Friedman said, "Common sense seems fantastical to those who have lost their own!"

In reading the seven fuses, keep in mind that these were guidelines designed at a time when there was no corrective surgery for damaged and occluded arteries. Given your age and health, some (possibly most) of these guidelines will not accrue to you. That is not the point. The point is that they are an excellent lesson in common sense. When someone is pointing a gun at you and says, "Don't move," it is a really good idea not to move. For these men, at this time, these guidelines were the equivalent of "Don't move." §§§§§§§§§§§§§§§§

Do not vigorously exercise above an altitude of 6,000 feet, especially before any acclimatization.

Do not eat even one heavy fat meal.

Drink no caffeine and limit alcohol intake to two ounces per day.

Do not become physically or emotionally exhausted*****.

§§§§§§§§§§§§§§§§ You will notice that the admonition not to smoke is not on the list of fuses. That is because they would not allow any smokers into the program, since it was so deadly. As Dr. Friedman would say, when declining to treat someone who smoked, "Why should I treat you, since you are determined to die?"

***** Of all the fuses, this one was almost always violated among those reported by people describing their behavior or state of being before their succeeding heart attack. Consciously, mostly unconsciously, men with Type A behavior wear themselves out; literally.

Do not engage in extreme exercise.

Do not expose yourself for a long period to either extreme cold or hot conditions.

Do everything in your power to protect yourself from having even one extreme attack of AIAI (Anger, Irritation, Aggravation, and Impatience). That is, even one rage attack can kill you⁺⁺⁺⁺⁺.

Obviously, not everyone reading this book need adhere to these very stringent guidelines, any more than everyone should eat the same diet as someone who is allergic to gluten. But these were the fuses that could set off the bomb. If the fuses were not lit, there was little opportunity that the bomb would go off no matter how much of a “hair trigger” it had. This list is nothing more than common sense, which is easy to say. As a man with Type A behavior, you must be honest with yourself about your own resistance to common sense and its dictates. It is important for you to learn to be “ordered about” by common sense; and not be in that post infarction group who rubbed their chins and said, “Well, I’ll think about it.” If common sense does not run our lives, then our impulses and insecurities will. Which sounds like a better and safer deal to you?

TAKING THE CURE

I can pretty well tell if a man with Type A behavior is “taking the cure” by one indicator: if he can laugh good heartedly at himself. We laugh a lot in our groups because we have an abundance of good material. It is not the sort of humor which tears down or is at someone else’s expense. We laugh at our own foibles and absurdities. That is the true basis for humor.

Consider the words on the monument erected by the friends of General Marshall:

+++++ There were more than eighty coronary infarctions among the controls and the treatment group in the RCCP in which the individual survived his heart attack. Dr. Friedman interviewed each of these people. He was primarily curious to

discover how the person had behaved in the twenty-four hours previous to his attack. In ALL but two of the cases, he found that the afflicted person had “lit” at least two or more of the fuses.

Friend to truth,
 of soul sincere
In action faithfully,
 and in honor clear;
Who broke no promise,
 served no private ends,
Who gained no title
 and who lost no friends.

I despair over any prominent personality, be they politicians, radio talk-show hosts, imams, newscasters, local leaders, ministers, rabbis, priests, or movie stars, who can't laugh at himself or herself. I fear the angry sanctimonious more than anyone. I fear the person who cannot see the other person's point of view, or only wants to change it to his point of view. The person in question might actually be right in the content of his view, but I fear his spiritual bitterness. I fear the loss of a certain variety of kindness which vanishes in the presence of a fixed opinion. As Nietzsche said, "When a fixed idea makes its appearance, a great ass also makes its appearance." I fear inflexibility, especially when it is pandered as being strength. That brand of inflexibility has no ability to look in the mirror and find humor reflected back in the form of absurdity.

And yet, we must find the courage to dispute all those items in our lives we consider to be "absolute truth." It is the search for truth which must propel us. The search for common sense, which is found in the search for truth, will bring us face-to-face with the demise of some of our prejudices. Perhaps, no hopefully, something in this book has caused you to have a confrontation with some aspect of a long held and cherished belief. If there has even been one moment of, "Oh, I wish I had known that before," then this book is a success. The wish to have known something in a different way is an elegant confession that what I once held to be an unassailable truth now seems less certain to me. It is to embrace the gift of uncertainty and to understand the gift of curiosity. If I may quote Drs. Friedman and Rosenman one last time, they wrote:

“So, you must begin to search out distinguished “guests” who will aid you in your search for **the things worth being**. These “guests” are the greatest historians, philosophers, novelists, poets, social scientists, and statesmen of our Western society. And they are all to be found in the same place, in books..... And how your smoldering hostility may flame up when one of them (these “guests”) firmly demolishes one of your favorite prejudices! Here again your doggedness will undergo its most grueling Gethsemane. For, if you are like many hard-bitten Type A men **who have been accustomed for years to substitute deep feeling for actual knowledge about various subjects**, you may find that it requires a rare sort of courage to keep your bearings when one of your own long-held and equally long-loved opinions or beliefs is revealed as sheer nonsense.” (Boldness added)

Actually, it has taken courage to have read this far into this book. I do not say this in order to provide you with some cheap compliment, but to convey my admiration for your stamina and your desire. It is not possible to have considered all that is written here without having honestly had the thought that you were perhaps mistaken in some of your previous thinking and beliefs. I commend you for looking into this mirror because that is what it has been. I couldn't have written all these words had I not looked into the same mirror and seen myself there.

Please understand that I have been privileged to witness transformation in so many courageous people. This book should be dedicated to all of them because I would not have been inspired to write without them and their efforts to surmount their old prejudices and replace them with new beliefs and behaviors. It takes courage to learn to say, “I'm sorry,” or “Perhaps I was wrong.” It takes courage to look at correcting the “beam in my own eye” rather than being focused on the “moat in yours.” It takes a lot of courage to begin using the language of affection, with all of its inherent vulnerability; and even more courage to accept the affection, the unconditional affection, of loved ones. And it takes courage to see where we are truly important, in the lives of those loved ones.

So, I commend you. I congratulate you. I hope you will see this book as a resource to return to over and over. I hope you understand that merely reading this book will not suffice. We must return over and over again to the inspection of our behavior and its impact on our health and the well-being of all whom we love. It is not exaggeration to say that I have read Chapter Twelve in *Treating Type A Behavior and Your Heart* more than twenty times. That is the chapter entitled: Alleviating Your Free-Floating Hostility. I learn something new each and every time. There is wisdom in those pages, and I hope you have found some in these pages. Remember, as William James said, “Wisdom is nothing more than common sense applied to behavior.”

I commend you for having had the courage to at least contemplate the possibility that ego, pride, prejudice, absolute conviction, and insecurity have been the primary drivers of some of your behavior as opposed to common sense. I commend you for wishing to learn to be less argumentative and more attentive to those who wish to teach you about yourself; the honest witnesses in all our lives who are there and available to us if we will only learn to listen to them. I commend you for applying the material in this book to yourself, rather than immediately thinking how much your neighbor or spouse could benefit from reading it. I wish a special commendation to you if you have given this book to a loved one with the admonition, “If you read this book, you will understand a great deal more about me and the challenges I face in life.” And finally, I want to give my highest commendation to each of you who has read this book and said to your loved ones, “This is an instruction manual in how I wish to change my life. I am committed to these changes, and I ask you for your help and understanding, because I depend on you and your love.” That right there earns you the “Congressional Medal of Honor” in the Type A World!

ONE FINAL LESSON IN KINDNESS, WISDOM, AND COMMON SENSE

I hope it will not be distracting that I am choosing to quote some verbatim from a political figure, especially one who might be seen as a polarizing figure by some of a particular persuasion. On the other hand, this book is being written during a harsh and vexatious period in our political history. It is not difficult to see the poisonous influence Type A behaviors in general and Free-

Floating Hostility in particular have played in the noxious stew which plays out in newspapers and the national media on a daily basis. So, perhaps it is good for us to remember that those who are vilified by some are usually people doing the best they can with what they have; undoubtedly flawed, but often sincere. And at the end of the day we have more in common with them than we might expect. Dr. Friedman always admonished us when viewing some powerful figure with whom we disagreed and who invoked our hostility, "How would I feel or act if I were in this person's position, given the pressures he is under, his capacities, and his expectations?" This is a very good reflection to hold in one's mind.

The following is from the 1991 foreword to Dorothy Kerns Goodwin's 1976 book, *Lyndon Johnson, and the American Dream*:

"It is more than eighteen years since Lyndon Johnson died, and yet my last conversation with him, two days before his fatal heart attack, turns in my mind as if that formidable, frustrating, fascinating character were still alive. When the phone rang in my Cambridge apartment that raw January morning at 6 A.M., I knew before I answered it that it was he. He would often call before dawn, following a pattern set at the ranch when he would come into my room to wake me up so we could talk before the day's activities began. His voice on these occasions was soft, so soft it was sometimes hard to understand but on this morning the pain and sadness in his tone was so striking that I forced myself to comprehend every word.

"Listen," he began. "I've been reading Carl Sandburg's biography on Lincoln and no matter how great the book's supposed to be, I can't bring Lincoln to life. And if that's true for me, one President reading about another, then there's no chance the ordinary person in the future will ever remember me. No chance. **I'd have been better off looking for immortality through my wife and children and their children in turn instead of seeking all that love and affection from the American people.** They're just too fickle."

I tried at first to cajole him from his morose mood by teasing him that from this time forward I would promise to include a question on the Lyndon Johnson on every final exam I gave at Harvard so that at least for the length of my teaching career, the students at Harvard would never forget him. But he cut my banter short with an unusual abruptness. “You’re not listening. **I’m telling you something important. Get married. Have children. Spend time with them**” (boldness added) [34].

There is a very important thinking error which Johnson reveals when he speaks of “seeking all that love and affection from the American people.” It is possible to attain recognition and approval from such a large body of people, but not affection. Affection can only come from those who are in intimate contact with us and with whom we share that “chemical affinity” that Emerson speaks of. In the author’s postscript she writes,

“Gradually, and for almost the first time, Johnson now found himself amid events and men he could not master: Vietnam and the Kennedys, and later the press, Congress, and **even the public whose approval was all he could experience of love**” (boldness added) [34].

These are devastatingly sad lines. This was a man of great genius. He had climbed to the top of what some would say is the highest ladder in the world. But in the end, it is revealed that he had a false belief. He believed he could get blood from a turnip. He believed that recognition, approval, and adoration were equivalent to affection if he could only get them consistently and in large enough quantities. Shortly before he died, he had an epiphany. Looking back, he saw his error. He wanted Doris Goodwin to benefit from his insight, and by extension he offers it to us.

We cannot get blood from turnips any more than Johnson could. But we can thrive in a way he alludes to in the lines above. We can know we matter, and we can know who matters to us. We can know our lives are finite and we can use that to help us determine what is of lasting value to us. We can change our behavior and so change how we look upon life and all of its inhabitants. We can know and accept ourselves, our gifts, and our weaknesses. We can be

good friends and know we have the ability to be a source of reassurance. We can have good humor and we can muster the courage to view our lives through a different lens. Common sense, wisdom, and kindness are within our grasp. We need not live our lives without them. This is a great challenge and a great comfort.

Postscript

THANK YOU. NO, NO I MEAN THANK YOU. THANK YOU SO MUCH.

“Oh, you’re the man who runs the “heart group!” Thank you. No, no I mean thank you. Thank you so much. Thank you. Thank you. Thank you!”

The wife of one of our participants upon meeting her husband’s group leader

My father died suddenly and unexpectedly when I was just at the beginning of my freshman year of college. He was only fifty-seven, a workaholic who smoked two to three packs of Lucky Strikes a day. The most energetic thing he would do in a day was to light his cigarettes. No one ever talked about the benefits of exercise that I can remember. His doctor, who also smoked, would give my father instructions about his diet in an attempt to alleviate his arthritis, but that only led to dismissive laughter on my father’s part when he obeyed none of those medical admonitions. (He was not about to give up his country ham). That his death was unexpected by any of us only speaks to the degree of denial that was common in the hills of West Virginia where I grew up. He had destroyed his health over long years of neglect and that was plain to see by anyone except those of us who were close to him.

However, that might be, his death was a catastrophe for me as it is for any young person who loses a parent. It was actually only years later that I understood the full scope of just how terrible that event had been. But like any event rooted in Bad Extraordinary Time, the memory of that phone call, received on the pay phone in my college dormitory, is seared forever in my mind. Family members picked me up and drove me to Richmond, Virginia. I flew home that evening, the first time I had ever been on an airplane. (In the only way I then knew how to comfort myself, I chain-smoked all the way home.)

What followed this was a pattern of behavior on my part for many years that would have astonished my father, perhaps even bewildered him. I feel certain that he never created or entertained a mental image while he was alive of his youngest son someday in the future visiting his grave and weeping on each of those occasions. Yet that is exactly what took place every time I went there. He was not an unkind man. He was quiet and painfully shy, awkward, and introverted. He shared almost nothing of his internal world or any struggles or triumphs he had experienced in life. ***** He was so withdrawn that in some ways his death did not seem to alter life that much on the surface.

But he shared that most prevalent of all thinking errors common to Type A men: he vastly underestimated his importance to the people who loved him just because he existed. As was recounted earlier in this book, one of my colleagues, Ruth McClendon, at the Western Institute for Group and Family Therapy commented to me, "You know, John, your father had everything you needed. He just didn't know it. All he needed to have been a complete father for you was to have been emotionally available."

I remember her words almost forty years later because they were so prescient. I realized in the moment she said them that she was right. It was an astonishing, if simple, insight. I hadn't needed him to be famous, popular, or wealthy. I just needed him to be my father and be active in that role; active and interested in my life. Unfortunately for us both, he had little concept of how to be adequate in the Emotional World. \$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$ He worked mightily

***** Some years back my older brother was combing through courthouse records looking for data for his forthcoming book on the history of WV logging. To his astonishment, and bemusement, he came upon the arrest record of our father when he was a young man. The year was 1927 in the summer after he had graduated from college. He was apprehended and charged with running moonshine in his rural county. He was fined and released by the court with a stern admonition. When we knew our father, he was a figure of impeccable rectitude. It would have

been helpful, especially to his younger son, to have known of this act of youthful folly and others like it. It would have been helpful to know something of his migration in life from rudderless young man to the person we knew.

\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$ This does not mean he did not try to the best of his abilities. As a little boy, I remember being with him in Hillsboro, WV as we stood in front of the family home (where his physician father had delivered him and his four siblings in the front room). The house had an ample porch that extended around to right side of the house. My father pointed to the

to be adequate in the Practical World. In that, he succeeded and was notable, very notable, in his work life.

But that success cost him a lot more than his life. My father lost his personality, and he lost his intimacy with his wife. Because we lived in the context of our large extended family, I continually heard stories of my father as a young man, even as a young “gay blade.” There were stories of his humor and the high jinks which he enjoyed with his friends. There were allusions in his college yearbook to parties and unforgettable adventures. I did not know that man. The man I knew had two tracks. He worked and he could talk sports and politics (which were connected to his work at the state capitol).

After his death, my mother found a stash of his love letters to her when we were visiting “up home.” Before she threw them out, I had the opportunity to surreptitiously read a few of them. Here again, I could not recognize the young man in those letters. He was alive, hopeful, and verbally expressive of love. He was even poetic and romantic. Those qualities were nowhere in evidence by the time I arrived in his life.

He and my mother were both people who had been marked by the Great Depression. The trauma of that period removed a great deal of their sense of security. He rose very high in the state government, becoming the Assistant Director of the Department of Unemployment Security. It was not a Freudian slip that he ended up working in the area of Security. Actually, in doing so he made the lives of thousands of his fellow state citizens more secure and less likely to lose their homes in times of economic hardship. But the security he sought for the population never trickled down to our home.

I grew up knowing that our well-being depended on each election cycle, because if the opposing party were to come to power it was the cant in my home that my father would lose his job. There was never put forth the

side portion of the porch and told me that is where his father would take him to mete out punishment for misbehavior. His dad would have him place his hands against the side of the house while he would give a lashing to the bare back of his legs. It

was not a pleasant memory. The tone of his voice indicated he would never conscience doing the same to his children. My father never once struck me or my brother, much less make us lean against a wall for a lashing. My father did the best he could with what he had.

concept that he might be able to gain employment in some other profession or work in a similar function in another state. Therefore, he hunkered down and gave himself heart and soul to his work, in hopes he could secure his future. As it worked out, he had nothing to worry about. Even when the other party did eventually come to power, he was so valuable and talented in his craft that he never lost his job, even though it was an age of patronage.

Like so many men with Type A behavior, my father had very little appreciation for how very smart he was and how talented. Because he had no abiding confidence in his innate abilities, he had to produce continually to see their presence. Other than his work and the local triple A baseball team he had no sources of spiritual enrichment. His friendships, once so numerous as a young man, had dwindled to relationships of convenience and proximity. “Cronies” from our apartment building listened to the games with him on the front terrace. He had a group from the capitol who met every evening at a “beer joint.” I never met or knew the friends from work. There was no connection for them except work.

My father had two very interesting and good sons, a devoted wife, and a large extended family with a rich history extending back into the late 1700’s. He lived in a state which, though poor, was rich in beauty and recreational possibility. He had no lack of love for all of these, but his insecurity drove him down a path of loveless duty. The cigarettes most probably stayed his anxiety and possibly helped him with his depression as his health began to prematurely deteriorate. He accepted no outside help. He did not depend on his doctor so much as spar with him. He had abandoned the religious beliefs taught to him by his mother in his youth and never “darkened the doorstep of a church.”

When proof was published in the *New England Journal of Medicine* definitively linking cigarette smoking to lung cancer, one of my cousins asked him if that information had had any impact on him. He responded (in a rare expression of humor), “Yes, it made me so nervous that it caused me to smoke even more.” Everyone at the table laughed, not grasping the tragedy about to befall someone they truly loved so very much. My father did not lack for people who loved him. He, like so many men with Type A behavior, did not

know how to recognize it and take it in. His world had lost all quality of the unconditional and had become dominated by the gray and dull pursuit of numbers; that which could be created through effort. "Every man is an island," but some have ferry service to the other islands. Amidst the potential for emotional plenty, he became more remote.

Type A behavior is like a thief in the night. It robs us of many things. It robs us of the ability to express the kindness which was certainly in my father's love letters. It robs us of that second sight which can inform us of the people in life who truly have caring for us and thereby benefit from their kindness. When the conscious or unconscious aspiration in life is to secure a particular kind of security which does not exist in nature, then the thief appears because time must be prioritized to fit the needs of that pursuit. That thief appeared in my father's life and took him away from us both metaphorically and literally. This entire book is about keeping that thief away from your door.

THANK YOU. THANK YOU. THANK YOU!

A few years ago, I was with my family as we stood in line to the counter to order a pizza at one of our favorite "hole-in-the-wall" restaurants. At one point, I turned and saw standing behind us in line a participant in one of my groups at a large Silicon Valley corporation. Seeing me, he indicated he wanted me to meet his family. I went back and he introduced me around. It was his father's birthday and there were a number of people in his party. He introduced me as "someone he knew from work." When his wife politely and perfunctorily shook my hand, he realized she had not recognized my name. So, he emphasized to her that I was the guy who ran the group he attended in his workplace. Her affect immediately changed as she realized who I was. She grasped my hand very tightly, looking me directly and penetratingly in the eye and said, "Oh, you're the man who runs the 'heart group.' Thank you. No, no, I mean thank you. Thank you so much. Thank you. Thank you. Thank you!"

This was a pretty good moment for me. Her husband had changed his behavior dramatically in his years in the group. ***** All of us in the

***** : One of the most important changes he made involved his pattern at

work. Even though he was very good at his job, even gifted, he felt a gnawing

group had seen it. The change in his scores definitely supported it. He had reported all the ways in which he believed he had changed. But this moment was the clincher. When a spouse volunteers this sort of feedback in such a warm and appreciative manner, then we know the desired changes have not only taken place, but also now exist in a feedback loop which helps to sustain them.

As we were leaving the pizza joint, we walked past their table. Once again, she stopped me in order to emphasize her gratitude and to make sure I understood how significant the group had been in the life of her husband. For someone engaged in my line of work, it does not get any better than that.

We are always the father of our children. Thirty years after the death of my father, I was sitting with his youngest brother, my uncle Paul, in his tiny Manhattan apartment in New York City. My uncle told me he had found a letter from my father written to him in the 1950's and gave it to me. It was two pages long and written in my father's careful hand. Thirty years after his death, I found myself hoping I would be mentioned in his letter. My brother and his activities were, but there was no mention of me. It was an interesting and instructive longing. The longing for the validation of the father for his children is a lasting one. It wasn't that I was crushed in that moment. I

insecurity about his tenure. This caused him to come into his workplace regularly on Saturdays and even Sundays. Even though he was receiving no feedback that his work was in any way inadequate he felt compelled to put in that extra time. Needless to say, this extra time did not result in any extra pay. Listening to his plight, I shared with him the story of my father's work life. It had never occurred to me to share the story of my dad's work life or the irony of his death to any of my groups in the years before. But I told this participant because the way he was behaving so paralleled my father's behavior. My father was a state bureaucrat on a fixed salary. Nevertheless, because of his position he possessed a key to the state capitol. That made it possible for him to go to his

workplace every Saturday when we were not out of town. He went every Saturday without fail. He didn't need to. His insecurity drove him to this behavior, just as insecurity about his status at work drove this participant. The irony is that my father collapsed getting out of his car at the end of one of these Saturday workdays. A neighbor found him unconscious, and he was rushed to the hospital, where he died a few hours later. He went to work on a day he didn't need to work even though he was literally "sick unto death." Seeing my father reflected in this man, I told him this story with some feeling as you might expect. He never went back to his workplace on a weekend again, at least in Ordinary Time. This was over a decade ago. He is still employed by his company and held in high esteem.

wasn't. I just found inside of me this longing to be visible to him; to hear what he had to say about me; even all those years later. I was in my fifties. I was a father myself. I was successful and respected. Still, I wanted to hear a word from him. He would have been astonished. He just did not know how important he was to his children.

I hope by now you are not surprised or astonished at my longing to be once more in contact with my father's love; to feel it expressed. I hope you understand more deeply how important you are to those who love you. I hope you understand how important it is for you to feel their love and to feel love for them and for yourself. I hope you now believe that the best way to take physical care of your heart is to live from the warm portion of it and to protect it from the poisons of hate, discrimination, and anger over trivialities. I hope you have begun to ask, on a daily basis, the questions: "What matters?" and "How much is enough?" I hope these two questions help you put things into proper perspective and give you boundaries. I hope you laugh often and deeply, especially at your own absurdity.

If you are not already in love with the Numinous, I hope you are at least contemplating the possibility of a warm relationship with it. I hope you see your life as a Pilgrimage, not a destination, but an unimaginable voyage of constant discovery. I hope you have many days which are completely free of the poison of contempt. I hope you have the sure beginnings of a strong and loving Monitor; an internal best friend who looks after you. I hope you have felt the joy of kindness and wish to feel it again and again. I hope you feel truly grateful every day, every hour. I hope there is time in your life for the delicious feeling of slowness and that you now believe time really is your friend. I hope you are not appalled by or ashamed of any suffering life has brought you or will bring you, but know it connects you to the long lineage of humanity. I hope you believe that remarkable and unexpected blessings can come from what appear to be the darkest of circumstances. I hope you believe, if only tentatively, in the miraculous.

I hope you know all those who are your most kindred friends and you have told them explicitly of the special place they occupy in your life. I hope you agree with me that the pursuit of wisdom is more important than the pursuit

of success alone. I hope you realize that you will live on in the people who love you and that you can be a constant, loving, and encouraging presence in their lives; even when you are no longer here. I hope you are keen to become an expert in the Emotional World. I hope you have taken Dr. Price's words to heart: "You can be important in many places, but where is it you are irreplaceable?" I hope you know where you are irreplaceable, as opposed to only important. I hope you know who would want to be at your bedside as you are dying. I hope your life will be infinitely, or even a little richer for having read this book. I hope you know that if it is, then that is as good as it can possibly get for me.

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