Free Online Resources

The free online resources that accompany *The Resilience Workbook* are also important and useful tools. They are organized as follows:

Resilience Basics

1. **The MIND Diet** is a promising Mediterranean-style diet that appears to strengthen the brain.
2. The **Log Sheet for Resilience Strategies** can be reproduced to record your progress.
3. The **Blank Daily Thought Record** can be reproduced and used for practice of cognitive restructuring.

Happiness

4. The **Optimism Questionnaire** raises awareness of your thinking style and suggests a range of optimistic thoughts to choose.
5. The **Sociability Checkup** identifies the many dimensions of social intelligence.
6. **Social Intelligence** presents many principles and skills for improving interpersonal relationships.
7. **Money Attitudes and Management** usually affect happiness more than wealth.
8. **Religion and Spirituality** are strongly related in the research to resilience and happiness.
9. **The Forgiveness Letter** is a blank template related to chapter 20 of this book.
10. **Meditation** is linked to many benefits, including happiness. This section covers additional methods.

Looking Ahead: Preparing Emotionally for Difficult Times

11. **Preparing Emotionally for Crisis** introduces the powerful principle of emotional inoculation.
12. **Preparing for Post-Crisis Stress Symptoms** keeps us from being caught by surprise following distressing situations.
13. **Resilient Suffering** explores perspectives that help us navigate painful times.
14. **Emotional Inoculation for Emergency Responders** covers considerations that are especially useful for high-risk groups (such as military, police, and firefighters) and those who support them.

Additional Resilience Reflections

Notes

Online References

1

MIND (Mediterranean-DASH Intervention for Neurodegenerative Delay) Diet

Following the MIND diet can strengthen the brain. According to research published in *Alzheimer's and Dementia: The Journal of the Alzheimer's Association* (Morris et al. 2015), strictly following this diet reduced the risk of Alzheimer's by 53 percent in 4½ years. This diet combines elements of the Mediterranean diet and the heart-healthy dietary approaches to stop hypertension (DASH) and is generally consistent with the *2015–2020 Dietary Guidelines for Americans* (US Department of Health and Human Services and US Department of Agriculture 2015). The MIND diet directs you to eat:

- At least 1 serving of green leafy vegetables (spinach, kale, broccoli, and so forth) per day
- At least 1 serving of other vegetables per day
- At least 3 servings of whole grains per day
- At least 2 servings of berries each week
- At least 5 servings of nuts each week
- Extra-virgin olive oil as the primary fat
- At least 1 fish meal each week (not fried)
- 1 serving of beans roughly every other day
- At least 2 servings of poultry each week
- No more than 1 glass of wine per day

The MIND diet directs to limit yourself to:

- Less than 1 tablespoon of butter or stick margarine per day
- No more than 1 serving of cheese per week
- Less than 4 servings of red meat per week
- No more than 1 serving of fried food or fast food per week
- No more than 5 servings of sweets and pastries per week.

2

Log Sheet for Resilience Strategies

Keeping a log and recording progress can be motivating. A log can also remind you of what has worked for you or show how the effectiveness of different strategies compare. Use this worksheet to gauge the effectiveness of the various strategies that you learned in the printed workbook, rating them on a scale of 1 to 10 (1 being not effective and 10 highly effective).

Strategy practiced: _____

Date	Time of Day	Situation	Effectiveness	
			Physical	Emotional

Date	Time of Day	Situation	Effectiveness	
			Physical	Emotional

3

Blank Daily Thought Record

Use this simplified form for cognitive restructuring, as explained in chapter 6.

Adversity: _____

Consequences: _____

Thoughts	Distortions	Calmer Replacement Thoughts

4

Optimism Questionnaire

Optimistic thoughts promote active, healthy coping. This questionnaire will raise your awareness of the types of thoughts and actions you habitually choose and suggest constructive possibilities.

Optimistic thoughts: Think about a difficult time you experienced. Place a check beside any optimistic thoughts that went through your mind. When finished, go back and circle the number of a thought you think you might be able to choose for a difficult situation in the future.

____ 1. I'll improve upon my past.

____ 2. I find something to enjoy or appreciate each day, no matter what.

____ 3. I expect the future to be better (not perfect, but better).

____ 4. I am committed to making my life count.

____ 5. What I choose to do will make a difference.

____ 6. Though I might feel sad sometimes, I won't give up or give in to despair.

____ 7. I think about what's the best thing to do.

____ 8. I am committed to making my future more pleasant.

____ 9. There's a connection between what I do and what happens to me.

____ 10. What I do today will affect the ways things turn out in my life.

____ 11. I'll shake off the effects of setbacks and become wiser and stronger.

____ 12. I'll bounce back well.

_____ 13. Though I might fall short in some ways, I know I am still capable in other ways.

_____ 14. I enjoy challenges for the strengths they call forth in me. They're not stumbling blocks, but stepping-stones to growth.

_____ 15. I believe that things will generally improve.

_____ 16. When having a tough time, I notice my strengths as well as the things I'd like to improve.

_____ 17. I believe I will rise above any adversity and live well.

_____ 18. I can improve upon my bad habits.

_____ 19. I enjoy difficult challenges—I view them as a test of my skill level, not my worth as a person.

_____ 20. All in all, things will probably turn out well.

_____ 21. I generally see myself as capable.

_____ 22. I choose reachable goals and am confident that I'll achieve them.

_____ 23. I am inclined to think, *I can do this*.

_____ 24. I believe in myself.

_____ 25. I am equal to the task.

_____ 26. I generally think my efforts are effective.

_____ 27. I am open to new ways of thinking, new ideas, and new evidence.

_____ 28. I don't stew over things that are beyond my control.

_____ 29. There's no use crying over spilled milk; today's setbacks will be water under the bridge tomorrow.

_____ 30. In most situations, I can devise solutions and feel in control.

_____ 31. If I do my best, things will turn out as favorably as possible.

_____ 32. I remain hopeful and determined in difficult times.

_____ 33. Setbacks are temporary.

_____ 34. I'll learn and improve as long as I live.

_____ 35. Rather than blaming or condemning myself, I focus on what steps I can take.

_____ 36. Others: _____

Optimistic actions: Check the actions that generally apply to you. Then circle those that you could use in a difficult situation in the future.

_____ 1. I persevere as long as it is reasonable to do so; I generally don't give up when things get difficult.

_____ 2. I seek help from others when I need it.

_____ 3. Problems get me going—I either do something, or let go of the worry.

_____ 4. I arrange things so that a good solution will likely happen.

_____ 5. I set realistic and specific (not vague) goals for myself.

_____ 6. I initiate attempts to improve my performance.

_____ 7. When a problem presents itself, I usually come up with at least a couple of things to do about it.

_____ 8. I make a plan of action to solve problems and then follow the plan.

_____ 9. I work at having good friendships and other social relationships.

_____ 10. I actively solve problems when I can.

_____ 11. I accept situations that I can't change without undue upset.

_____ 12. I try to make small changes and improvements when big ones are impossible.

_____ 13. I work toward good outcomes and try to avoid bad ones.

_____ 14. I gain inspiration from wherever and whatever I can (for example, wholesome entertainment, worship, nature, literature).

Active coping style: Optimists tend to be active, rather than passive. Check the coping styles that generally apply to you. Then circle those that you'd wish to cultivate.

_____ 1. I take a breather (for example, a break, a vacation, recreation time, a warm drink, exercise, sleep, a medical exam, a nutritious meal, fresh air and sunlight) in order to perform better over the long haul.

_____ 2. I set realistic, specific goals (not vague "do your best" goals), then take steps to meet them.

_____ 3. I come up with several different solutions to a problem.

_____ 4. I'm prone to exert effort, rather than wanting to sit back and relax all the time, knowing that this

strengthens me in the long run and leads to emotional fitness,

keeps me emotionally conditioned, and

stretches me (when balanced with rest) so that I'll be more ready when the hour of need arrives.

_____ 5. I do my best to solve, rather than avoid, problems.

_____ 6. I don't stew over what's wrong but instead focus on what I *can* do.

_____ 7. I manage time so that time doesn't manage me.

_____ 8. I seek counsel when needed (for example, from friends, families, experts).

_____ 9. I am inclined to take rational action (that is, gather needed information, make a plan, take action, take small steps forward when I can't do it all at once, and seek help).

_____ 10. When people do things that upset me, I talk it over with them and perhaps negotiate, compromise, offer to bend, or accept them as they are.

_____ 11. I constructively acknowledge feelings—write about them in a journal, talk them out, think about them as I garden or do other relaxing tasks, and so forth.

_____ 12. I take responsibility for what I *can* control or improve (my thoughts, my feelings, my actions).

____ 13. I acknowledge external factors that play a role in my performance (fatigue, overload, task difficulty, situation), because there's a fine line between making excuses and acknowledging mitigating circumstances.

____ 14. I accept myself—self-regard is an active choice, not something that is automatic or inherited.

____ 15. I commit myself (my energies, talents, time, efforts) to worthwhile causes (that is, I stay invested and involved in worthwhile activities).

____ 16. I try to change the source of the problem or, if impossible, change myself. Changing the self is called secondary control, which mitigates depression. It can include

changing my point of view;

accepting what is;

learning lessons;

developing character;

accepting that God has a plan and a hand in this;

becoming more flexible, realizing I can survive when things don't go my way;

finding meaning, such as faith in God; and

recognizing that it is possible to experience pain while simultaneously feeling great hope and joy.

____ 17. I am flexible:

- If I see that I can't change the situation, then I accept it—being passive can sometimes be appropriate (for example, to live to fight another day).
- I am open to new ways of thinking, new ideas, new evidence, and new solutions.
- I try for small changes when large changes are not reasonable (for example, I ask myself, *What small victories are possible? What is it wise to accept?*).

____ 18. I seek to understand my feelings.

____ 19. I try to empathize with others, to understand their viewpoint and feelings.

_____ 20. I seek out other people for support or encouragement.

_____ 21. I try to figure out why things go wrong and adjust—not stewing but focusing on possible solutions.

_____ 22. I see the bright side.

_____ 23. I remember to play the "Well, at least…" game. "Well, at least I learned what's important in life. At least I know I can survive almost anything. At least I don't have to see that nutty boss anymore. At least…"

_____ 24. I use warm, accepting humor to help me cope and soften self-condemnation.

_____ 25. I persevere when it is reasonable to do so.

_____ 26. I work at being healthy.

_____ 27. I take precautions to safeguard my health (for example, optimists get checkups and don't engage in frivolous or unsafe sex).

_____ 28. I work at having good friendships and other social relationships.

_____ 29. I strive to be aware of shortcomings and improve upon them.

_____ 30. I help others out of concern for them.

_____ 31. I participate in hobbies.

_____ 32. I proactively anticipate and prevent bad outcomes.

_____ 33. I can shift gears, or change my thinking and focus, so that I don't stew over spilled milk.

Passive coping style: Pessimists tend to use this coping style. All of the following examples reflect denial of reality. Check those that generally apply to you, then circle the examples of passive coping you'd like to improve upon. For each circled example, list more-constructive actions.

_____ 1. I tend to avoid confronting my troubles to the extent that they don't get solved.

_____ 2. I isolate myself.

_____ 3. I tend to deny that troubles exist (for example, telling myself *I don't have a problem* or *It really doesn't bother me*).

_____ 4. I complain, brood, or blame self or others—which keeps things the same.

_____ 5. I allow myself to feel bad without doing anything constructive (for example, I think *That's awful!* or I feel guilt, despair, sadness, pessimism, or overwhelm, but don't do much about it.)

_____ 6. I give in to discouragement, apathy, helplessness, or passivity.

_____ 7. I daydream to escape my problems.

_____ 8. I often think about ways to make the situation better instead of acting.

_____ 9. I use drugs or other forms of sedation (for example, excessive eating, sleeping, shopping, sex, gambling) to escape.

_____ 10. I allow myself to be bored and never satisfied.

_____ 11. I am resigned to Murphy's Law (If something can go wrong it will).

_____ 12. I rationalize being passive.

_____ 13. I believe that nothing I do really makes a difference.

_____ 14. I stay housebound or in bed, I don't fix up my living quarters, or I expect others to do things for me.

_____ 15. I don't try to improve a bad relationship.

_____ 16. I give in to depression, anxiety, anger, hostility, pessimism, or worry.

_____ 17. I withdraw, avoid, give up, freeze, or do nothing.

_____ 18. I placate others, ignoring my own needs, because it's easier to give in than to take a stand.

_____ 19. I make excuses for my poor performance.

_____ 20. I take all the blame for my poor performances.

_____ 21. I am a fatalist. (I deny the cause-effect relationship—for example, "I'm going to die anyway, so I'll smoke.")

_____ 22. I don't exert myself for much of anything.

5
Sociability Checkup

Sociability is closely related to social intelligence and implies liking, connecting with, and getting on well with others. It suggests taking a more active stance than simply having social support. This is a useful checkup to help you gauge your people skills. The large number of items suggests why cultivating and maintaining successful interpersonal relationships can be so challenging. It also suggests the great potential for growth. Without judgment, see how you are doing. Remember that no one scores high on all of the items, and most won't do any of them all the time. Rate how well each item describes you on a scale from 1 to 5 (1 = strongly agree; 2 = disagree; 3 = mixed opinion; 4 = agree; and 5 = strongly agree), and circle the items you'd like to work on improving.

_____ 1. I form warm, satisfying relationships easily.

_____ 2. I make reaching out and connecting with others a priority.

_____ 3. I get along well with a wide range of people in a wide range of different situations.

_____ 4. I pay attention to what others are feeling by reading facial expressions and bodily cues.

_____ 5. I know what to do when others get upset.

_____ 6. I am regarded as friendly, caring, kind, considerate, respectful, and truthful.

_____ 7. I am good at building teamwork.

_____ 8. I inspire people in groups to work together, and I keep them moving in a desired direction.

_____ 9. I earnestly strive to see others' point of view.

_____ 10. I can often get others to see my viewpoint.

_____ 11. I build people up (through encouragement, support, and making them feel valued and accepted).

_____ 12. I help others feel better (for example, calmer, more joyful, energized).

_____ 13. I disagree or say no agreeably.

_____ 14. I usually resolve conflicts in a way that strengthens relationships.

_____ 15. I am comfortable with a wide range of emotions in other people.

_____ 16. I have developed a wide support network—family, friends, neighbors, coworkers, leaders, professionals, mentors, and members of a faith or social community.

_____ 17. I have at least one best friend—someone with whom I can share my honest feelings and who provides encouragement, advice, salve for wounds, companionship, uplift, an example of good coping, and so forth.

_____ 18. I know at least one person well—deeply, not superficially.

_____ 19. I tend not to isolate myself from others.

_____ 20. I engage people I'd like to know better and work myself into their hearts by positioning myself near them, showing warmth and interest (for example, by smiling, asking questions, or spending time with them), showing appreciation for their attention, responding to their interests, and lifting their spirits.

_____ 21. I form and keep mature relationships.

_____ 22. I choose my relationships wisely (for example, by avoiding those who are manipulative, controlling, or abusive).

_____ 23. I make people around me smile or laugh.

_____ 24. I am generally upbeat.

_____ 25. I don't smother people or make unreasonable demands.

_____ 26. I am loyal, steady, and committed in my relationships.

_____ 27. I understand my needs and find people who meet them.

_____ 28. I apologize when I am wrong.

_____ 29. I communicate my wants and disappointments without blowing up.

_____ 30. I nourish my relationships by actively planning together time (phone calls, talks, visits, dates, meals, recreation, birthdays, celebrations).

_____ 31. I respect the will of others. I sense when to give and when to receive, when to push and when to ease up.

_____ 32. I compliment often and criticize rarely.

_____ 33. I can be a sounding board, without offering unsolicited advice.

_____ 34. I am in tune to what other people are feeling and needing.

_____ 35. I help others in a variety of ways (for example, giving a ride to the library, listening, providing information or advice, giving a helping hand, providing material support) without expecting rewards.

_____ 36. I ask for and obtain the help I need.

_____ 37. I accept the faults of people I am close to and don't expect too much from them.

_____ 38. I listen closely to what people to whom I'm close are expressing—verbally and nonverbally.

_____ 39. I express affection verbally and nonverbally (for example, with smiles, touch, hugs).

_____ 40. I am reliable (by being honest, dependable, punctual, and faithful; by keeping confidences, controlling my temper, and avoiding unnecessary risks).

_____ 41. I like people of all ages and persuasions.

_____ 42. I think of all people as equals.

_____ 43. I actively try to create goodwill in every possible encounter.

_____ 44. I request what I need, rather than boss others around.

_____ 45. I let people know me—my thoughts, feelings, likes, dislikes, desires.

_____ 46. I join groups, such as family, teams, neighborhood, social, service, or religious.

_____ 47. I am polite.

_____ 48. I treat people, including family and other drivers, with respect.

_____ 49. I strive to eliminate habits that weaken my relationships.

_____ 50. I make people feel that I like them overall, despite their flaws.

_____ 51. I allow my mate privacy and independence without feeling jealous or insecure.

_____ 52. I do not focus conversations on myself too much but maintain an appropriate balance (some people disclose too little about themselves, and others too much).

_____ 53. I make my requests of others clear.

_____ 54. I treat others as I wish to be treated.

_____ 55. I fit well in varied groups and work well with others.

_____ 56. I engage in pleasant conversation with many people.

_____ 57. I deal effectively with group tensions and different personalities.

_____ 58. I frequently express affection and appreciation to others.

_____ 59. I ask others about their thoughts and feelings.

_____ 60. I give people my full presence when I'm with them (I'm not distracted by thoughts, electronics, looking around, and so forth).

6

Social Intelligence

Social intelligence promotes high-quality relationships. Good relationships promote happiness, which in turn promotes resilience. Below I summarize many of the key principles and skills of social intelligence.

What Are Socially Intelligent People Like?

Socially intelligent people generally:

- Get along harmoniously with a wide range of people in many different situations
- Are likable
- Form strong and warm relationships
- Work well with others, build teamwork, and handle conflict well
- Read emotions, facial expressions, and other body cues and know how to respond (for example, disarming aggression)
- Are caring, kind, and respectful and seek the good of others
- Lift others' spirits—encourage them, build them up, put them in a good mood (making them feel more joy, calmer, energized, valued)
- Appropriately state their preferences and say no to undesired pressure (that is, use refusal skills)
- Summon needed help effectively
- Motivate and persuade others effectively
- Solve problems in relationships

The General Guidelines of Social Intelligence

These guidelines tend to promote social intelligence.

Be likable. Convey to others that you regard them as intelligent and worthwhile. This is an attitude of the heart and is often projected without words. Be genuine, hardworking, reliable, trustworthy, helpful, interested, playful, and conscientious. Dishonesty, arrogance, and manipulative behavior do not wear well.

Create good moods in others by being calm, cheerful, positive, and enthusiastic. Putting yourself in a good mood helps you to respond better to others' needs and makes it more likely that others will listen to you.

When confronting negative feelings in self or others be fully present and sincere. Sometimes we get the best relief from unpleasant feelings by experiencing them fully and without fear.[1]

Have something to offer. Everyone uniquely contributes to relationships just by being fully present. Be aware of your strengths (for example, the ability to use humor, to organize, and to listen and affirm), and use them in relationships. Cultivate your passions and hobbies so that you have something to share. You might also become expert in areas that are important to people who matter to you, such as bosses or loved ones. Offer your expertise with good-natured humility.

Have good hygiene and appearance. Within reason, look and smell as pleasant as possible.

Be approachable. In the mirror, practice removing grimaces or angry expressions. Look into the eyes of others with a cheerful countenance and smiling eyes. Each morning, you might start out the day reciting, "May I be welcoming and friendly. May I be helpful." Speak in a friendly, pleasant tone of voice, avoiding unpleasant hand gestures or harsh tones.

Be appreciative. Genuinely thank people for their contributions.

Show interest. When people approach you, appear welcoming. Signal your willingness to talk by initiating conversation. Any question will do. It needn't be witty or clever, just sincere.

Be real. It can be endearing to hear people we respect be honest about faults and struggles, or to acknowledge that they don't know an answer but are open to discussing and learning. In the *Likeability Factor*, Tim Sanders (2005) encourages people to write a personal history. Describe your challenges, milestones, best and worst times, and good luck; what you've learned; what you are looking for and hoping for; and how you are evolving. This exercise reminds us who we really are and that we each have much valuable and interesting experience to share.

The Basic Principles of Effective Communication

Communication entails both what we say verbally and nonverbally. Here are some general principles of effective communication.

Listen more than you speak. Or, as Stephen R. Covey writes, "Seek first to understand, then to be understood" (1990, 235). Most people rate themselves as good listeners, when in fact the practice of listening with the intention to understand—without interrupting—is a rare skill that changes the fundamental dynamics of relationships.

Create an open, safe environment that is free of censure and criticism. In thriving relationships, compliments and positive emotional experiences outnumber criticisms by at least five to one. When it is necessary, criticism focuses on how one can improve (for example, "I'd like to see you do this…") rather than name-calling or character attacks. The skillful listener puts his or her ego on the shelf, regards criticism as potentially useful feedback, and explores criticism for ways to improve the relationship.

Clearly communicate expectations. For example, "I'd like you to complete this by tomorrow night and to let me know when you have. Will you do that?"

Follow up group meetings with personal interviews. Whether in work or home settings, frequent one-on-one interviews let an individual know he matters. It is an opportunity to listen, check for understanding, and head off many problems before they occur.

Praise strengths and accomplishments. This usually motivates people more than harsh criticism.

Empathy

Empathy is a critically important aspect of social intelligence that merits special attention. *Empathy* is the ability to sense or attune to another's emotions and thoughts in a caring way. (In contrast, a sociopath can read and manipulate another's emotions but feel no compassion.) It is more than simply being able to label another's feelings. It is understanding what is going on inside—experiencing those feelings with the other person, seeing that person's viewpoint—and being able to respond from the heart. When other people have empathy, we feel understood, that they are feeling what we feel—compassionately and without judgment.

Empathy is vital to building consensus, resolving conflict, and creating harmony in relationships. Those with empathy read peoples' wants and needs and are therefore in touch with what might build relationships. They are attuned to threats and can thus anticipate how to respond. People with

empathy are more popular, better adjusted, more resistant to stress, and more successful in relationships of all kinds—from friendships to marriage to leadership roles. Conversely, aggressive and antisocial people lack empathy, behaving without regard for others' feelings, and leaders without empathy create resentment.

The brain is wired for empathy. Mirror neurons fire when we are in the presence of someone who is feeling. That is, if we are attuned to the other person, the same areas of our brain will become activated. Thus, smiling and laughter are contagious. So are negative emotions. Mirror neurons prepare us for movement and physiological changes. Thus, when we see a smile, we tend to feel more cheerful and smile as well.[2] Attuning to another's pain moves us to help.

How to Build Empathy

Neuroplasticity allows empathy to grow. Here are a number of useful exercises to develop empathy.

Five-minute emotional-attunement exercise: First, read another person's emotions. With warmth, acceptance, and curiosity, primarily watch the person's mouth and eyes for the seven basic emotions: sadness, anger, fear, disgust, interest, surprise, and happiness. Also pay attention to bodily cues (for example, posture, gestures, tension) and voice tone. Take your time to tune in. Notice changes in emotions. Be fully present, with no intention of changing the person's emotions or viewpoint. Notice how that person's feelings make you feel emotionally and physically. Then try to feel what the other person is feeling.[3]

Next, try to understand what that person wants, needs, and might be thinking. For example, for an angry person, you might ask yourself, *Why is he behaving that way? Has he had a bad day? What are his needs right now? Does he need understanding, a nap, appreciation, relaxation, a sense of accomplishment, or happiness? Is he thinking that he is being treated unfairly, or that he is a failure?*

Do this exercise frequently.

Happiness drill: Ask someone to identify two or three of her happiest memories and then describe them to you. Feel and envision those memories along with the person.

Understanding drill: Notice when another person is upset. Study this person's face, posture, gestures, and tone of voice to try to understand what is going on inside. Say something like, "Are you upset?" If the answer is yes, say, "I'm trying to understand your feelings better. Would you please tell me what you are feeling?" (Simply naming emotions has been found to calm the amygdala.) Then, "Would you help me understand what is making you feel that way?" Your goal is to accurately understand the other person's feelings and thoughts. You could try a similar drill for positive emotions ("You seem happy. What's made you feel that way?"). Empathetic accuracy is characteristic of successful people in a wide range of fields.

Have a partner identify an event that elicited fairly strong emotions, and then, without your partner explaining the event, try to reexperience the emotions: Try to resonate with the person's nonverbal cues: match the person's facial expressions, posture, gestures, and so forth. Notice how that feels. When you are ready, say, "I think you are feeling _____ because of _____." Then, for your understanding, have the partner describe the event fully, explaining what she was feeling and why.

Put the ego on the shelf: Rather than trying to persuade someone to see your point of view during a disagreement, try to see his point of view, and say, "I see what you mean. You're feeling _____ because of _____. Is that right?" Then say, "That makes sense. I can see why you would feel that way."

Watch: Notice a person who is in a very difficult situation (for example, living in poverty, grieving the death of a loved one, going through a divorce, living with an abusive spouse, dealing with chronic illness). Imagine how you would feel in that situation.

Compassion meditation: Empathy requires compassion, a feeling for the suffering of others. Try this meditation to cultivate this feeling:

1. Think of people you've loved the best. Take a moment to remember and experience that love in your heart.

2. Remember a time when someone treated you with compassion and affection. Visualize that person near you. Breathe in and receive that compassion and affection. Breathe out and let those feelings rest in your body. Create the intent to feel happy as you say to yourself, "May I be happy. May I be free of suffering." (Everyone wishes to be happy and free of suffering. Compassion and happiness help us endure suffering.)

3. Visualize someone who is suffering acutely—either physically or emotionally—from an unfortunate situation. See him as having the same capacity as you to experience joy and pain, desiring to be happy and to not suffer.

4. Generate compassionate and affectionate feelings for that person.

5. Breathing in, see yourself taking upon yourself that person's feelings of suffering. Breathing out, see your compassion and affection flow toward the suffering person. Think, *May you be happy and free of suffering.*

Socially Intelligent Leadership

Leaders come in all shapes and sizes: military commanders, bosses, parents, teachers, coaches. Even the lowest-ranking members of units lead by example. Although there are rare exceptions to the rule, the most effective leaders typically have high social intelligence. Research has shown that:

- Workers are more productive when they like, rather than fear, their bosses. Workers tend to like managers who make them feel positively. They are also more productive and satisfied with their job when managers pay attention and show concern.
- The most effective managers are caring and warm and verbalize their thoughts and feelings.
- Emphasizing workers' strengths and what they are doing right improves performance substantially, whereas emphasizing weaknesses substantially degrades performance.

What Socially Intelligent Leaders Can Do

In *Leadership Is an Art*, Max DePree defines leadership as "liberating people to do what is required of them in the most effective and humane way possible" (1989, xx). Effective leaders, he states, enable people to realize their full potential, bringing out and polishing their gifts and respecting the varying gifts of individuals. Although there is no perfect leader, we can approach the ideal by striving for the following suggestions.

Become credible. Learn your craft so well that others will respect what you say and follow you. The experience of Joshua Chamberlain is instructive. Chamberlain turned down a prestigious commission in the Union Army during the Civil War in order to first learn the trade of leading soldiers. His disciplined preparation later earned his troops' respect and enabled him to creatively lead them at Gettysburg, in the pivotal part of the pivotal battle of the war, with spectacular results.

Live with integrity. Most people expect excellent character of leaders. Without this there is no respect, and only reluctant obedience. DePree (1989) notes that good leaders develop, defend, and exemplify civility, values, and good manners.

Promote cohesion within the team, group, or unit. Especially in high-risk groups, social support—call it camaraderie, friendship, unit cohesion, or esprit—protects and uplifts people. Workers who say they have a best friend at work are happier and more productive. Yet many adults don't actively

seek friendships among coworkers. So, wise leaders help to foster bonding by training as teams, keeping units serving together over time,[4] and organizing socials and other recreational events. Before hiring new employees, try to ensure that they will mesh socially with others.

Communicate expectations clearly and calmly. Teach and encourage the importance of friendship and the values that cultivate it, such as loyalty, dependability, teamwork, and courtesy. Understand the complexities of your mission so well that you can explain what workers are to do plainly and simply. Try to let them know in advance what is required of them and why (this helps people anticipate and makes them feel more secure). Let them know your priorities, so that they are less likely to feel overwhelmed. As much as possible, communicate why their work matters. If workers see that leaders find great satisfaction and meaning from their work, they will be more motivated to follow.

Consider your role as a servant-leader. The most effective leadership usually occurs in the service of others—helping others to succeed and develop as individuals, team players, and future leaders. Servant-leaders ensure that people have needed resources. They remove barriers to success when the followers can't do this themselves, and they provide opportunities for those they lead to develop their strengths. Consider Michelangelo, who would study a block of granite and try to see a form within it. He viewed his role as removing the superfluous marble and letting that form emerge. Similarly, effective leaders remove barriers and liberate the inner strengths of their followers. Leaders often say that the altruistic approach—taking pleasure in helping others grow and succeed—is deeply satisfying.

Lead with respect, not fear. The most successful coach in men's sports history was basketball coach John Wooden. He did not lead through fear; rather, he taught that a pat on the back (a word, a smile, a nod) is a great motivator. Psychologists have long studied Wooden's methods. Although he was a taskmaster, he never demeaned his players. Consequently, they were prepared physically, mentally, and emotionally to give their best. As with athletes, respected workers feel more secure and function better under extreme pressure.

Respect is a heartfelt attitude that is communicated without words. Leaders who show respect honor the unique value, strengths, and potential of all people. Respectful leaders consider themselves as equally worthwhile—no better than their followers in terms of worth as people. They consider the input of others, even if their ultimate decision differs with a follower's opinion. As DePree observes, "Having a say differs from having a vote" (1989, 25). Respectful leaders know that losing one's temper and using intimidation tend to degrade performance.

Respectful Leadership

At West Point, plebes had to memorize the following passage, written by Major General John M. Schofield. I considered it the best leadership lesson we learned, one that really applies to all types of leadership:

> The discipline which makes the soldiers of a free country reliable in battle is not to be gained by harsh or tyrannical treatment. On the contrary, such treatment is far more likely to destroy than to make an army. It is possible to impart instruction and to give commands in such a manner and such a tone of voice as to inspire in the soldier no feeling but an intense desire to obey, while the opposite manner and tone of voice cannot fail to excite strong resentment and a desire to disobey. The one mode or the other of dealing with subordinates springs from a corresponding spirit in the breast of the commander. He who feels the respect which is due to others cannot fail to inspire in them regard for himself, while he who feels, and hence manifests, disrespect toward others, especially his inferiors, cannot fail to inspire hatred against himself. (Schofield 1998, 258)

Focus on people's strengths and accomplishments. Most leaders tend to focus on improving weakness, even though emphasizing strengths and accomplishments garners far better results. From time to time, ask people what they consider to be their strengths. You might have to prompt them by mentioning those you have noticed. Publicly acknowledge what has gone right (praise reinforces strengths and motivates people to build on them). Most workers want to hear "good job" or "thanks." As much as possible, adjust tasks to the individual's strengths. When weaknesses need to be addressed, train methodically and patiently. You might encourage your people to take web tests that identify individual strengths (http://www.gallupstrengthscenter.com is one such site; see others under the positive psychology section of the recommended resources in the book). Encourage them to use these strengths and attribute successes to them. Doing so tends to improve productivity and self-confidence.

Make people feel secure. We perform better when we have a secure base. Bosses can help people feel more secure by:

- Paying attention to them as individuals on a daily basis. Ask about how their work is going and if they have the resources they need to succeed. Ask about their families and interests. Pay attention especially to those who seem isolated.

- Challenging, but not overwhelming them. Give them freedom to experiment and sometimes fail.

- Being with them in the trenches. Sharing your people's discomfort lets them know that you are concerned and are available as a resource. Recall Rick Rescorla. During the Vietnam War, his platoon respected him not only for his tactical competence, but also for his social

competence. When they were surrounded and greatly outnumbered, he calmed his men with encouragement, banter, or songs. He brought those same strengths to his job as vice president for security at Morgan Stanley Dean Witter at the World Trade Center. Through his thoughtful planning and training, he instilled in employees the idea that they could function well during a terrorist attack. During 9/11, they did. Calmly following his leadership, nearly 2,700 employees made it safely out of the building before it collapsed. He was one of seven who did not make it out. He was still "in the trenches," trying to ensure that all his people were safe. When people feel secure—knowing that they are led by concerned, involved, reasonable leaders—then the organization's socials and other recreational events will matter.

- Discussing what went well and how this was accomplished. Then discuss what we'll together improve through training and practice.
- Normalizing psychological symptoms resulting from great distress and encouraging treatment so that workers can be more happy and productive. Reassure them that suffering will abate, things will get better, others have gone through this, too, and they are not alone.

Empower individuals. Instill in your people the idea that skill and effort bring success. Your people are not powerless; their fate is not determined by outside forces.

Stay generally upbeat. Leaders set the emotional tone of a group. So nourish your own happiness daily. Keep the emotional climate friendly and fun, remembering that happy workers are more productive.[5] Happiness is contagious. Researchers have observed a ripple effect: a happy boss leads to happier workers, leading to happier families, friends, and neighbors. The attributes of empathy, humor, humility, calm, being encouraging, being fully present, and being appreciative have been universally associated with good leaders. Bad bosses are associated with being angry (loss of temper), self-centered, distrusting, arrogant, detached, overdemanding, and overcritical (Goleman 2006).

Maintain self-control. Keep an even keel. Don't get too high or too low. Getting too high can set one up for disappointment; getting too low can be depressing and sap motivation. Most achievements require steady, sustained effort. Don't get discouraged if you did your best to prepare and execute but fell short. Instill this attitude in your followers, as well.

Keep groups on task. When groups lose focus, you might try saying the following (Chaffee 1998):

- That's an interesting idea. Perhaps you can explain how it relates to the issue at hand.
- In the interest of time, let's refocus on our task, which is…

- Since we have to bring this to a close, are there any final comments that introduce points we haven't already considered?

To deal with problem members, you might say:

- Your criticism might be right—can you suggest a better idea?
- That's a good idea. I'm putting you in charge of implementing that idea.

Leadership Drills

Here are a couple of ways to improve your leadership skills:

- Catch workers doing something well, and let them know you appreciate their contributions.
- Listen fully to someone you are leading, without judgment or attachment to a preconceived outcome. Let the person know that even negative feedback, given respectfully, is okay.

Basic Interpersonal Skills

A new line of research on shyness, led by Bernardo Carducci,[6] has shed much light on interpersonal skills that are generally useful for people. Carducci directs the Shyness Research Institute at Indiana University Southeast. It turns out that nearly half of all people are shy, meaning they are uncomfortable and lack confidence around others. Many shy people have low self-esteem and fear rejection. To compensate, some affect an air of superiority, perhaps distrusting others. Shy people have learned certain thoughts and behaviors that maintain their discomfort. Typical thought distortions include:

- Unfavorable comparison (*Javier is the life of the party. He's so interesting and funny. I'm just a wallflower.*)
- Mind reading (*People are always watching and judging me negatively.*)
- Overgeneralizing (*No one wants to talk to me.*)
- Shoulds, musts, and oughts (*Everything I say should be fascinating or witty and come out perfectly. I must not be awkward. I ought to be socially graceful, quickly and without effort.*)
- Catastrophizing (*It's awful to stumble socially. I'm not capable of having a genuine relationship. I can't handle rejection. It's awful.*): The renowned psychologist Albert Ellis overcame his

shyness in approaching young women by approaching hundreds of them. Eventually he realized he could stand rejection, and in the process he got quite adept at meeting new people. Ellis called forcing yourself to face what seems "unbearable" shame-attacking behavior.

- Fortune telling (*I know this person won't like me.*)
- All-or-none thinking (*If everyone doesn't like me, I'm a loser. Either I'll be the center of attention or a flop; fascinating or a loser.*): This kind of thinking typically leads to shyness behaviors, such as avoidance (for example, relying on alcohol in social settings instead of social skills; staying away from people and social situations) and self-focus (shy people concentrate on controlling their own self-talk. For example, they'll think *I'm good enough, they'll like me*, rather than focusing on the conversation).

Shy people generally do fine once they are in a secure relationship. They just use ineffective strategies to initiate new ones, such as forced extroversion that comes across as unnatural, and expecting others to draw them out, which cedes control to others.

The good news is that shyness can largely be overcome, and doing so tends to improve the mood of introverts. Social confidence comes from learning and practicing social skills—much like practice helps people develop athletic skills. Social competence improves with face-to-face contact. Drawn mainly from Carducci (2000), the following strategies can be generally useful when engaging with others socially.

Prepare in advance.

- Check your self-talk now, not during conversations. Tell yourself, *If I'm friendly and willing to talk, some people will probably like me. If they don't, will that really kill me?*
- Keep expectations realistic: I don't have to be a superstar, just genuine. I don't need fireworks with every encounter, but I can reasonably anticipate some pleasant experiences.
- Stay up to date on current events so as to have something to talk about.
- In the mirror, practice looking friendly—smiling, having a cheerful expression, and having relaxed and friendly body language. Don't look neutral, disinterested, or hostile. Don't hunch over or lower your head, rather stand tall. Think about a time you felt secure inside and outside, and then bring that feeling forward.
- Mentally rehearse beforehand what you will do and say. Plan ahead for uncomfortable silences, thinking of questions to ask and things to say.

Arrive early at events. Allow yourself time to feel comfortable in the new setting and to meet people gradually.

Don't worry about saying just the right thing. It's better to be warm and sincere. Just ask a question, any question, to signal your willingness to be friendly and talk. If asked a question, try to give a little extra information to facilitate the conversation. For example, if asked where you live, you might say, "On Maple Street, just near that great Italian restaurant."

Shift the focus from yourself to others. Accept your shortcomings and self-consciousness. You're not great at small talk? That's okay. Normalize your body's arousal as a signal that you "want to do well and your body is ready to help" (Casriel 2007, 73). Then actively pay attention to the others' feelings and the conversation. Concentrate on listening, putting them at ease, and making them feel interesting.

Practice being sociable in small day-to-day exchanges. Give friendly greetings. Help others out. When you buy something from the store, focus on the salesperson and express thanks for his or her assistance.

Invest in your social life. Become a student of sociability, observing interactions so you can improve. Mix and mingle more. Accept invitations. Actively plan gatherings in your home and outings with people you'd like to know better. Surround yourself with others. Invite others along to lunch or other things you normally do.

Expect others to respond positively when you approach them. If they don't, that's okay.

Make a social recon. Before jumping into a conversation, observe others and actively listen. Watch people's expressions to gauge their interest. See if they want to be left alone or are receptive.

Enter the conversation gracefully during a lull. Comment on something related to the conversation without calling attention to yourself (be interested, not necessarily interesting). Fit into the conversation by asking a deft question or offering a summary ("So you're thinking…"). Elaborate on what someone else said ("That's an interesting point. I also heard…").

Handle failure matter-of-factly. Rebuffs happen to everyone, even the popular. Don't pessimistically assume the causes are personal (*I'm not likable; I can't make friends*), permanent, and pervasive. Rather, think to yourself, *Maybe he's in a bad mood, shy, or needing privacy, We're not compatible, My skills need polishing,* or *I'll keep persevering—maybe I'll get a different response next time or from others.*

Rebound from rebuffs. If someone declines an invitation, you might ask, "Well, can we reschedule for next week instead?" Or you might invite the other person to a less consequential date, to which getting a yes is more likely. If success is unlikely, move on to another person or group.

It's okay to end conversations politely. Examples include, "It's been nice visiting," or "Good meeting you." Reminding yourself of this truth can be useful when you feel like someone is latching on to you or when you wish to meet others in the room.

Be comfortable with differences of opinion in conversations. You have a right to have an opinion, and it's okay if people disagree. Make sure they've heard you. Practice expressing yourself clearly (this takes practice and time). Think of lively exchanges as a way to sharpen your thinking and that of others.

Regulate emotions. As a general rule, concentrate on upbeat topics. Likable people restrain expressions of depression, anxiety, and anger in social settings, and they don't dwell on downers. Turn off bitterness, rancor, complaints, and criticism. Instead, focus on topics that are beautiful, interesting, and amusing, such as good movies and books, what people are doing well, funny stories, and being playful. Be humble, kind, and forgiving when it would be easy to be harshly critical.

7
Money Attitudes and Management

Our attitudes toward wealth and the way we manage it can affect our happiness. Recall that increasing happiness tends to increase resilience.

What has the research shown regarding the relationship between money (wealth) and happiness? An intriguing question is whether or not money can buy happiness. The answer is complex. When people live in miserable economic conditions, then the ability to afford basic necessities becomes important. However, even people living in poverty can be reasonably happy when they have other aspects of psychological wealth, such as supportive families and communities and religious celebrations (Diener and Biswas-Diener 2008).

Once people attain reasonably comfortable living conditions, the relationship between happiness and wealth is murkier. Wealth can confer opportunities to spend time with family, make satisfying charitable contributions, and reduce financial worries. However, in America happiness has not increased in recent decades despite huge increases in purchasing power (Brooks 2008). The pursuit of wealth can actually work against happiness if:

- In pursuing monetary wealth we lose sight of what brings greater psychological wealth, such as love, altruism, and leisure time. Materialists, those whose primary goal is accumulating wealth and possessions, are actually less happy and less satisfied with their standard of living, even if they are wealthy (e.g., see Sirgy 1998). Children of wealthy parents might see them less often and feel pressure to achieve a similar lifestyle, even if they find a career that pays less to be more satisfying.

- Our desires for material goods constantly exceeds our income. As materialists become wealthier, there is a tendency to assume that even more wealth will bring greater happiness. Desires escalate such that people making $50,000 assume that $100,000 would make them happier. When they make $100,000, they then assume they need $200,000 to be happy. Thus, we can feel poor at any level of income if we constantly assume we don't have enough. It is a strain to constantly pursue more and more.

While attaining financial security is a worthwhile goal, it appears that our attitudes toward money and the way we manage it are more important than the amount we have. The following guidelines summarize how happy people think about and manage money.

Spend money on memories. Lasting happy memories are more likely to come from a vacation, concert, trip, or meal, rather than from material objects such as jewelry or clothes.

Spend money to make others happy. As mentioned in chapter 15, altruism increases happiness. So spending some of our wealth on gifts, making memories for others, or charity tends to increase our happiness.

Budget wisely. Happy people tend to write out a budget and live within their means (Bemel, Brown, and Chisschillie 2016). They also tend to pay bills as they come in, have wills, and purchase insurance (life, disability, and so forth). Peace of mind comes from having a sense of control over our resources, not necessarily the amount of wealth we possess. So it is wise to have a budget and to review it several times a year.

Save for emergencies. Keeping money in reserve has been linked to greater happiness (Bemel, Brown and Chischillie 2016), perhaps because doing so promotes a feeling of security.

Avoid debt as much as possible. Interest on loans accrues constantly, even when we sleep and vacation. Living within our means creates a sense of security, while debt creates worry. Credit card debt is associated with less happiness (Brown, Talyor, and Price 2005; Corso et al. 2008). Avoid using credit cards for luxuries or extravagant purchases, and only use them when you have sufficient cash to cover the purchase. Beyond a modest home, a car, or needed education, try to avoid debt.

When you think about money, try not to compare yourself to other people. Wealth does not change one's intrinsic worth. View your salary not as a status symbol, but as an affirmation of your contributions and meaningful efforts. Materialists set unrealistically high standards based on social comparisons with others, who appear to be making more without working harder. They equate their worth as a person to wealth, and they base their happiness on their standard of living rather than other domains of life. They also tend to overspend, believing happiness comes from consuming. Finally, materialists watch more television, which itself is related to drops in mood (Sirgy 1998).

Live simply and be content with what you have. Know when enough is enough. It is not so much material affluence, but having time to enjoy life and do what is meaningful, that is associated with happiness. The story, perhaps apocryphal, is told of a Harvard MBA who tried to convince a contented Mexican villager to push himself in order to expand his fishing enterprise over a twenty-year period so that he could retire and enjoy the good life. The fisherman asked the MBA what the good

life was. Upon hearing the explanation, the modest fisherman explained that he already had it—time with his beloved family, time for a nap, time for a stroll along the shore, and time to enjoy life.

"Rat race" is the name given to overworked people suffering from time poverty as they pursue more material wealth. You might be thinking, *I hear you, but just a little more would make me happier.* Recall that those who earn "just a little more" tend to escalate their expectations for wealth. And happiness decreases as the gap between what one has and expects to have increases. So it is wise to find contentment in things that do not cost much. As much as you can, release your attachment to material objects, which is a major source of unhappiness. If you tell yourself, *I must have that car, that house, that property in order to be happy*, you probably won't be happier for long when you get them. If you don't get them, of course, you'll make yourself unhappy. Instead, you might think, *It would be nice to have those things, but I can still enjoy life with fewer possessions*. Henry David Thoreau, in March of 1845, moved for two years to Walden Pond. He made a cabin, planted a garden, and existed with no clock. He spent his time writing, studying nature, visiting the local community, and enjoying conversation with invited guests. Of his friend, Ralph Waldo Emerson (1862) said, "[Thoreau] knew how to be poor without the least bit of squalor or inelegance…He chose to be rich by making his wants few, and supplying them himself." Happiness prefers adequate, but does not require perfect, conditions.

Recognize money's limitations. Although wealth confers certain advantages and freedoms, it can isolate the wealthy, building walls—literally and figuratively. To acquire and manage possessions also requires time, depriving us of time to reflect and enjoy the simpler pleasures of life. In addition, pursuing wealth can increase tension and anger, perhaps because of the sacrifices we make to acquire and maintain it. Acquiring wealth does not reduce worries overall, just the type of things we worry about. So ask yourself what you really need to be happy. A happy home, relationships, inner harmony, a meaningful cause, and engagement in satisfying employment are linked to happiness more than material wealth (Brooks 2008).

Recognize when shopping is meeting emotional needs, such as the need for power or the need to take care of yourself. Material pleasures might temporarily cover up pain, but they don't heal it. Don't count on finding peace at the shopping mall.

Make wise and reasonable efforts to earn a good income. However, don't fall in love with money. Attachment to anything, including money, can lead to great unhappiness.

Be happy at work. Happiness does not necessarily equate to pay. Happy people enjoy their work more, finding satisfaction in investing their strengths, helping others, accomplishing tasks, and becoming friends with coworkers. Recall that firefighters, clergy, and special educators—among the lower-paying occupations—were the happiest at work and in life overall (Smith 2007).

A Story of Simplicity

Although he is now educated and materially comfortable, Enrique R. Falabella (2007) writes nostalgically of his earlier years in Guatemala:

> Riches were not a part of my childhood. We were a family of five: my father and four siblings. My mother had passed away when I was five years old. My father's meager income was used to buy our food; the purchase of clothing was put off as long as possible.
>
> One day, somewhat bothered, I came up to my father and said, "Daddy, why don't you buy me some shoes? Look at these; they're worn out, and you can see my big toe through the hole in the shoe."
>
> "We'll fix that up," he replied and, with some black polish, gave a shine to my shoes. Later on he told me, "Son, it's fixed up."
>
> "No," I answered, "you can still see my big toe."
>
> "That can also be fixed," he told me. He again took the polish and put some on my toe, and before long it shined like my shoes. So it was early on in life I learned that happiness does not depend on money.

Reflections on Money

Take a moment to ponder these reflections on money.

How much money does it take to be happy? A little bit more than he's got. —John D. Rockefeller

A thatched roof once covered free men; under marble and gold dwells slavery. —Seneca

Many wealthy people are little more than janitors of their possessions. —Frank Lloyd Wright

Don't pursue circumstances and take your eye off happiness. —Jennifer Michael Hecht

One ought to be able to be equally happy sleeping in palace one night and hut the next. —Marcus Aurelius

Do not spoil what you have by desiring what you have not; but remember that what you now have was once among the things only hoped for. —Epicurus

The essence of philosophy is that a man should so live that his happiness shall depend as little as possible on external things. —Epictetus

If it makes you happy, why are you so miserable? —Paraphrasing Sheryl Crow's 1996 hit "If It Makes You Happy."

There are two ways to get enough. One is to continue to accumulate more and more. The other is to desire less. —G. K. Chesterton

We live in a society today where the middle class has more luxury than kings or queens did during most of human history. There is always something in our lives that we can appreciate. —Jacob Teitelbaum

A man will never grow rich until he is willing to be poor without feeling deprived. —Puritan adage

I think that a person who is attached to riches, who lives with the worry of riches, is actually very poor. —Mother Teresa

Too many people spend money they haven't earned, to buy things they don't want, to impress people they don't like. —Will Rogers

I lost a lot when I got money. I lost a lot more when I got fame. As time went on, I needed [my friends] more and more. Other than my family and God, they are all I got that matters. The rest can go away in a minute. —Mariano Rivera

Happiness comes from relationships, not money, and relationships are based on trust, not money. —Anonymous

Reflections on Simplicity

Happy is the person who is content with life's simple pleasures, as these reflections suggest.

Simplicity is the ultimate sophistication. —Leonardo da Vinci

Simplicity, simplicity, simplicity! I say let your affairs be as two or three, and not a hundred or a thousand; instead of a million count half a dozen. —Henry David Thoreau

I would not give a fig for the simplicity on this side of complexity, but I would give my life for the simplicity on the other side of complexity. —Supreme Court Justice Oliver Wendell Holmes

To be a poor, content, and happy person is better than being one who is rich, worried, and afflicted with greed.
The simpler the life, the happier the life.
Our lives are wasted in our attempts to attain things. —Chin Kung

The beggar, who suns himself by the side of the highway, possesses that security which kings are fighting for. —Adam Smith

To be content with what we possess is the greatest and most secure of riches.
—Marcus Tullius Cicero

He is richest who is content with the least; for content is the wealth of nature. —Socrates

The secret of contentment is knowing how to enjoy what you have, and to be able to lose all desire for things beyond your reach. —Lin Yutang

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Activities: Money, Contentment, and Financial Security

The following activities may help you find contentment with your wealth as well as suggest ways to be financially secure.

Consider what you really need to be happy. Is it shelter, some food, relationships, good books, time, sleep? How much money does it take to meet these needs? Might considering this question make a rewarding journal entry?

Make a list of simple pleasures that you have enjoyed in the past, or could enjoy now. Try to list especially those pleasures that cost little or nothing. I once asked a diplomat's son, who had traveled the world over, what his favorite pleasure was. I thought he might say a night at the opera or travel. Instead, he said, "Sitting on the stoop, reading the newspaper in the sunshine."

Consider what might bring you greater financial peace. You might:

- Write out a budget, listing your income and your expenses. Determine what is left to spend. Try to minimize unnecessary expenses (such as frequently eating out) or purchasing what you could make yourself (such as lunch). If possible, budget some money for savings, making others happy, and creating a happy memory.
- Make a will.
- Buy needed insurance (such as life, disability, home).
- Make a plan to get out of debt. If you have multiple debts, pay off the smallest first. Pay back more than the minimum payment due each month in order to reduce interest payments. When that debt is paid off, apply that payment to the next biggest debt. Continue in that way until you are out of debt.

Decide like a "satisficer," not a maximizer. Barry Schwartz (2004) writes that "satisficers" look for something that is good enough. When they find something that meets that standard, they are satisfied. They assume that there is little difference in happiness among good options and don't waste time looking for perfection. Maximizers, by contrast, seek the very best from every decision and assume they won't be happy unless they find the best. When they make a decision, they second-guess themselves, thinking they could still find something better, so they don't enjoy their decisions. Though maximizers tend to earn more, they tend to be less happy, less satisfied with their jobs, and more worried about social status. Satisficers are driven less by fear and social comparisons, and they have learned the art of being content.

8

Religion and Spirituality

Karl Marx called religion "the opiate of the masses." Freud called it "obsessional neurosis" that leads to guilt and repressed sexuality. Were their assumptions correct? Not according to the research. Since the 1980s there have been thousands of studies on religion and health. The vast majority document religion's positive effects related to happiness and resilience. (For reviews, see Brooks 2008; Koenig, King, and Carson 2012; and Larson and Larson 1994.) Religious people are on average:

- Happier and more optimistic
- More resilient and mentally healthier (experiencing better cognitive function; fewer manifestations of depression, anxiety, stress, and worry; better ability to recover from depression; less disturbance from hardships, such as bereavement, illness, unemployment, and divorce; greater recovery and growth after trauma; more positive emotions; greater meaning and purpose and self-esteem)
- More altruistic (religious people are more giving of their time and money to both religious and nonreligious causes)
- Medically healthier (they live longer and have lower blood pressure, fewer strokes, and better immunity and heart function)
- More satisfied with marriage and sex and less likely to divorce
- Less likely to use drugs or tobacco, commit crimes, commit suicide, fear death, or be troubled by chronic guilt
- More likely to forgive themselves and others and be tolerant of others
- Better educated and have higher incomes

In addition, spiritually based therapies for post-traumatic stress disorder (PTSD) often effectively address wounds of the soul that conventional therapies may not. These therapies can help with feelings of anger, abandonment, isolation, shame, and guilt and address negative images of God, appreciation of the body, and sexuality.

Religion or Spirituality?

Spirituality is the search for the sacred (Pargament 1999); depending on the individual, this might be cultivating a relationship with God, a transcendent or universal power, nature, others, or ultimate truth. For most it means striving to draw closer to God, others, and the highest values of humankind.

"Religion" comes from the Latin *religio*, meaning "to bind together," and suggests our attempts to connect to the sacred goals mentioned above. *A religion* refers to one's beliefs and practices and is typically, but not always, practiced in a faith community.

In the scientific literature, religion is usually measured by (Brooks 2008)

involvement or practice (for example, attending worship services, praying or studying sacred writings at home, living ethically and charitably) and

beliefs (for example, belief in an afterlife is associated with greater happiness).

In the research, it is not affiliation or denomination (whether one calls oneself Methodist, Jew, or Catholic) that predicts benefits of religion, but the degree to which people actually live their religion and find comfort in their beliefs. Especially predictive of benefits are attendance (for example, those who attend worship services weekly are far happier than those who attend rarely or not at all) and religious certainty (for instance, faith in God and the truth of one's beliefs, such as life after death; Brooks 2008).

Wholesome religion supports spirituality. Resilient people often cite religious faith as important to their survival. For example, forty of forty-one WWII combat vets I interviewed believed in God and felt that their faith helped them survive the stress of combat (Schiraldi 2007). In recent years, nearly nine in ten Anericans say they believe in God or a universal spirit, (Newport 2016) and about two-thirds of Americans consider religion important in their daily lives (Crabtree 2010).

A study of veterans with severe PTSD by Currier, Holland, and Drescher (2015) is instructive. The veterans with higher adaptive spirituality prior to starting PTSD treatment responded better to treatment. "Adaptive spirituality" was defined as

private spiritual practice, such as regular prayer and meditation;

involvement in a church or other formal religious group;

having daily spiritual experiences, such as feeling God's presence or love, finding comfort in one's religion or spirituality, and feeling thankful for one's blessings;

forgiving self and others and feeling forgiveness from God (or a higher power); and

using positive religious coping, meaning looking to God for strength and collaborating with God to solve problems.

Why Is Religion Beneficial?

Religious beliefs and practice can benefit people in many ways.

Nurture spiritual support: The importance of children feeling attached (or bonded) to loving parents has been well documented. Feeling securely attached to God—feeling God's love, presence, and support—is to many the deepest form of attachment. In one study (Peacock and Poloma 1999), feeling near to God was the strongest predictor of happiness across all age ranges. Resilient survivors often mention how their beliefs helped them to endure crises—knowing that a loving and good God is watching over all and that they can hope and trust in ultimate meaning, goodness, and the resolution of suffering. Others relate how they asked for and received the strength needed to change difficult circumstances or endure what could not be changed. Spiritual intimacy might replace the feelings of being disconnected and groundless and might explain why religion protects teens from drugs, premarital sex, and participation in gangs.

Nearly all of the world's religions have the following healing themes in common:

- Love and compassion (for example, infinite divine love for individuals despite their imperfections)
- Eternal worth of individuals
- Redemption, reconciliation, and forgiveness (answers to guilt)
- Hope (which is broader and deeper than optimism)
- Inner peace through excellence of character (for example, religious dialogue can encourage people to, in advance, confront difficult moral issues and settle on a stance that is most likely to result in peace of conscience)
- Meaning, purpose, and growth

- Solace in trials, shared burdens (for example, believing that God is in control and you don't have to do it all yourself)
- Perseverance, strength to endure (believing that God doesn't give trials that individuals can't handle)

Perhaps these themes can be collectively expressed by the word "shalom," which suggests harmony and oneness with God and others, wholeness of self, and fulfilling individual functioning as God intended (see Ellison and Smith 1991).

Promote social support: Religious communities can provide companionship, emotional support during crises, a needed helping hand, and healing rituals, such as funerals and memorial services. Such communities encourage beliefs and practices associated with happiness (such as belief in an afterlife, ethical behavior, altruism, gratitude, nonmaterialism, and care of the body). Conversely, they can support people in the avoidance of beliefs and lifestyle choices associated with unhappiness, such as drug use, premarital sex, and extramarital sex (Brooks 2008).

Put us in touch with moral beauty: "Moral beauty" includes love, goodness, and kindness. For example, viewing the documentary of Mother Teresa (Petrie et al. 1986) giving selfless service to the poor lifted the mood and immune functioning of even cynical viewers. (Mother Teresa was both religious and spiritual; McClelland and Kirshnit 1988.)

Strengthen younger generations: Those who are raised with religious beliefs and attend church when they are young are happier in adulthood, even if they are not religious as adults. Perhaps religious practice promotes homes marked by greater stability and unity, a moral foundation, and a sense of community (Diener and Biswas-Diener 2008).

When Is Religion Not Beneficial?

Religion correlates with unhappiness only when one has an unhappy image of God. Several studies found that those who regarded God as kind and caring were happier than those who regarded God as punitive, unresponsive, and unloving (for example, see Wiegand and Weiss 2006). In the veterans study conducted by Currier, Holland, and Drescher (2015), negative religious coping, indicative of spiritual struggles, predicted worse treatment outcomes. This coping style described veterans who felt punished and abandoned by God or a higher power and who disengaged from God.

Spiritual ambivalence or confusion can also be unsettling. For example, holding beliefs but not living by them can undermine spiritual security. Agnostics are less happy than atheists, who are less happy than believers (Brooks 2008).

Activity: Pathways to Beneficial Spirituality

In Western cultures, it is easy to invest many hours in work, sports, or hobbies but fewer in cultivating spirituality. Perhaps we expect, as some do with happiness, that spirituality will flourish without effort. You might recall what has fed you spiritually in the past and call again upon these resources. Some of the suggestions below might also be beneficial.

Seek professional help for mental illness. Mental illness, especially PTSD, can numb spiritual feelings. So it is good to get help for the healing process. You might consider a therapist who shares, or at least is respectful of, your spiritual views. A *Newsweek* poll found that 72 percent of Americans would welcome a conversation about faith or spirituality with their doctor (Kalb 2003).

To strengthen beliefs, actively participate in religious practices for intrinsic reasons. That is, practice what is dictated by your deepest inner beliefs, not external rewards, such as better social standing or success in business. An intrinsic orientation has been linked to greater happiness. Those who frequently participate religiously with full commitment benefit more than those who participate less frequently or with weaker commitment (see the review in Pargament, Desai, and McConnell 2006).

Consider giving up dysfunctional ideas. These are linked to mental distress (see also chapter 6 of *The Resilience Workbook*). Below are a few dysfunctional ideas, with their counterarguments:

- *If God really loved me, God wouldn't let me suffer like this. I'm abandoned and punished. God doesn't care.* Job, Peter, and Jesus, to name a few, suffered greatly. Does that mean they were not loved? Suffering is not necessarily an indication of divine disfavor, just as comfort does not necessarily indicate divine favor. Suffering is part of life; it can ultimately deepen compassion, be a means for growth, and stimulate our most meaningful work in a way that comfort will not. Think, for example, of Candace Lightner, whose daughter was killed by a drunk driver. She went on to found Mothers Against Drunk Driving, an organization that has helped many people.

- *God should ensure that only good happens. God shouldn't let this happen.* This kind of thinking can keep us stuck in anger and blame. In an imperfect world where people have free choice, bad things sometimes happen—sometimes through the fault of others, sometimes through our own fault, and sometimes randomly. An alternative thought might consider that the ultimate purpose in adversity might not be immediately obvious. Sometimes our responses to adversity create the meaning for it.

- *God won't forgive me for that*. Where is that written? Bouncing back from mistakes and starting anew is one important form of spiritual resilience. Everyone has the right to try again.

- *It is selfish to take care of myself.* If you are not spiritually nourished, you won't be of much good to anyone, including yourself. Dedicate time to spiritual growth, much as you would set aside time to eat or exercise.

- *I must forget my troubling past*. This isn't possible. Instead, you can bring it to God, the master healer. It is then possible to remember the past, but without feeling the same emotional distress.

- *Religion and being good will protect me from adversity*. These won't always protect you, but they might provide the inner peace and strength needed to meet adversity without hatred or bitterness.[7]

- *My lifestyle choices or mistakes make me bad to the core*. Mistakes make us human, not worthless or irretrievable. There is a difference between guilt (I *made* a mistake) and shame (I *am* a mistake—bad to the core and unlovable). Guilt can lead to a useful resetting of our course in life. Shame is not useful. Let it go.

Pray regularly. You might try meditative prayer—focusing on maintaining a relationship with God, feeling God's presence, or inviting God into your life. Those who do so are happier than those whose main focus in prayer is petitioning (Poloma and Gallup Jr. 1991). Try sitting quietly, letting go of thoughts, and simply being aware of divine presence. You might use imagery, such as resting beside still waters or feeling a divine embrace. When petitioning, don't expect prayer to fix everything. In addition to asking for desired outcomes, we might simply ask more frequently for the strength to endure life's challenges.

Seek comfort in sacred writings. One WWII survivor of the abhorrent Japanese prison camps told me (Schiraldi 2007) that a scripture he'd learned as a youth got him through the experience: "Casting all your care upon him, for he careth for you" (1 Peter 5:7). Another recalled that Jesus, who himself felt abandoned for a time, gave this solace: "Remember, I am with you always, to the end" (Matthew 28:20). You might record such writings in a place where you can retrieve them during distressing times.

Connect with a faith community. Find one that helps fill needs for security, attachment, understanding, and affirmation of basic worth. A place of worship can often prompt the relaxation response—a physical state that is opposite to stress. Members of faith communities are sometimes

called "holders of hope" (Day et al. 2005, 126). You might seek the support of clergy or members of the congregation to meet life's challenges.

Trauma involves loss, such as the loss of innocence, dreams, safety, opportunities, or relationships. Faith communities can help with the grieving and reconciliation process. Be aware, however, that some congregants might not relate to trauma survivors, who might feel rejected by the community or abandoned by God. This is to be expected until those congregants experience trauma themselves or are taught how to understand it. Don't take this personally. Also, be wary of those who judge unkindly, such as assuming that pain is necessarily a result of sin or weak faith. Don't let imperfect individuals interfere with you meeting your spiritual needs.

Find comfort in rituals. For example, the Jewish chaplain at American University, Rabbi Ken Cohen, commemorated the anniversary of 9/11 with blasts of the shofar (an ancient musical instrument made from a ram's horn): One sustained blast signified "I am whole"; three short blasts, "I am broken"; staccato blasts, "I am utterly disconsolate"; and finally, very long, sustained blasts, "I am whole again" (Day et al. 2005). Or consider the minister, also a Vietnam veteran, who describes the cathartic ritual of visiting the Vietnam Memorial:

> Hope can creep up on you slowly when you've stopped expecting it. For me the most powerful example of this is the Vietnam Veterans Memorial in Washington, D.C., which most Vietnam veterans call "the Wall." As you walk on the pathway by the memorial, at first the Wall is hardly noticeable. Then as you continue to walk, the top is up to your ankles, then your knees, then your neck—and then like the war itself, you're in over your head. When I visit the Wall, I feel swallowed at this point. When you've walked far enough, the Wall towers over you. It's inescapable, it's overwhelming, you are totally immersed in it. If you let yourself, you can feel the despair of feeling swallowed up by something much bigger than you, and it feels as if there's no way out. There is nothing to do but to keep on walking, and as you do, eventually the path rises, and it's not so overwhelming, you can see out above it once again, and then it is only knee height, then ankle height—no longer overpowering but still present. At some point along the way, you can feel hope again.
>
> Visiting the Wall and letting yourself be overcome by it is an experience of despair, and hope, of death, and resurrection, of being lost and then being found again, of dying and being reborn. (Day et al. 2005, 126)

For many, the simple act of regular worship is a ritual that deepens spirituality.

Don't be surprised if faith initially weakens after trauma. Spiritual growth is not simple, nor is it necessarily linear. Although adversity can deepen one's faith, about 30 percent of people experience

a weakening of faith after trauma. Initially one might feel numb, angry, or spiritually adrift. With time—especially if one turns to God for support, worships, seeks forgiveness for errors, and engages in other positive religious practices—guilt and distress tend to abate, while spirituality can grow (Day et al. 2005). Ironically, the greatest spiritual growth often follows the greatest spiritual difficulty after trauma, as old, simplistic assumptions are shattered and give way to better ones, and as the relationship with deity deepens (Pargament, Desai, and McConnell 2006). For example, of his five and a half years as a POW in North Vietnam, John McCain writes:

> Faith in myself was important, and remains important to my self-esteem. But I discovered in prison that faith in myself alone, separate from other, more important allegiances, was ultimately no match for the cruelty that human beings could devise when they were entirely unencumbered by respect for the God-given dignity of man…
>
> To guard against such despair [that God has forsaken you], in our most dire moments, POWs would make supreme efforts to grasp our faith tightly, to profess it alone, in the dark, and hasten its revival. Once I was thrown into another cell after a long and difficult interrogation. I discovered scratched into one of the cell's walls the creed "I believe in God, the Father Almighty." There, standing witness to God's presence in a remote, concealed place, recalled to my faith by a stronger, better man, I felt God's love and care more vividly than I would have felt it had I been safe among a pious congregation in the most magnificent cathedral. (McCain and Salter 1999, 253–254)

Elvia, a former nun, came to America from Colombia, knowing no English. Two years after her husband died, her son, her special gift and inspiration, was murdered in a random shooting at a convenience store. Because of political connections, the murderer went unpunished. For years Elvia suffered, asking, "Why did this happen? Where was God? Why did the murderer go free?" Eventually, after four years, her faith reawakened: "Murder taught me to surrender to Him. Otherwise I go insane or seek revenge. God saved my life." Elvia now works in an intensive care unit in a large city, helping people with grief. She writes, "I have a sure belief in God's grace. I hug people and tell my story. They say, 'If you can make it, so can I.'"

Try spiritual imagery. For example, you might try this at the end of the day: Relax, breathe in, and acknowledge your concerns. Breathe out and give your concerns over to God to keep for the night, feeling as a child might feel being tucked in bed by a loving parent (Day et al. 2005). Alternatively, locate your pain in your body. (Remember, we feel emotions in our body.) Give it a shape and color. Now push the pain away, and see the pain forming a barrier, such as a large boulder—with a size, shape, and different color. Now see yourself walking around that barrier and being greeted by an

infinitely loving being, who gives you a loving embrace and utters consoling words. Experience that embrace.

A Story of Spirituality in Suffering

Air Force captain Larry Chesley spent nearly seven years in the Hanoi Hilton, a facetious name given to the squalid building in which American prisoners of war were held during the Vietnam War. Much of the time was spent in solitary confinement. He described their special Sunday practice (reprinted with permission):

> We made love of God and our country the paramount theme and an anchor to our souls throughout those years. Each Sunday we would pass the signal [knocking] around, then each man would kneel in his separate room, offer a prayer, and recite the Twenty-third Psalm or the Lord's Prayer. Then we would pledge allegiance to the flag...
>
> We were all aware of the words of Jesus, "Where two or three are gathered together in my name, there am I in the midst of them"... Separating walls were insignificant...[because] we were together in spirit... I learned that God never deserts us if we put our trust in him and try to do his will. (Chesley 1973, 21, 58)

Reflections on Spirituality

Before moving on, please consider these reflections on spirituality.

Our creator is the same and never changes despite the names given Him by people here and in all parts of the world. Even if we gave Him no name at all, He would still be there within us, waiting to give us good on this earth. —George Washington Carver

Science and technology cannot replace the age-old spiritual values that have been largely responsible for the true progress of world civilization as we know it today. —Dalai Lama

We [too often] regard God as an airman regards his parachute; it's there for emergencies but he hopes he'll never have to use it.

But God will look to every soul like its first love because He is its first love. Your place in heaven will seem to be made for you and you alone, because you were made for it—made for it stitch by stitch as a glove is made for a hand. —C. S. Lewis

Life in Ravensbruck [concentration camp] took place on two separate levels, mutually impossible. One, the observable, external life, grew every day more horrible. The other, the life we lived with God, grew daily better, truth upon truth, glory upon glory. —Corrie Ten Boom

All I have seen teaches me to trust the creator for all I have not seen. —Ralph Waldo Emerson

The deepest consolation comes from one's relationship to the divine... I don't pray to invoke blessings, but to know God's will, and have the strength to carry it out. —Arthur Ashe

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports… Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. —George Washington

When asked by a pastor if the Lord was on the Union's side, Abraham Lincoln said, "I am not concerned about that, for I know that the Lord is always *on the side of the* right. *But it is my constant anxiety and prayer that I and the nation should be on the* Lord's *side.*

Science without religion is lame, religion without science is blind. —Albert Einstein

With all your science, can you tell me how it is that light comes into the soul?
—Henry David Thoreau

Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth. —Saint Teresa of Avila

9

Forgiveness Letter

Use this form below to begin the process of forgiving others. You might wish to reproduce this form and use it for every person and offense that still troubles you. Remember that creating the intent to forgive starts the process. Don't be surprised if negative feelings resurface. That is normal. Forgiving is a process. This is a beginning step. Forgiveness might creep up unawares at some future time.

Dear _____,

You hurt me when you _____.

I felt _____ because _____.

I still feel _____.

Perhaps at the time you were feeling (or struggling with) _____

_____.

I wish you instead had _____.

To the best of my ability, I now release my negative feelings toward you and free you and me to live fully again.

Signed,

10

Meditation

Meditation may be thought of as experiencing our true happy nature. It is not surprising, then, that adding meditation to happiness training boosts happiness while reducing anxiety and depression (Smith, Compton, and West 1995). In fact, meditating has been found to confer many other beneficial effects, ranging from improved cognitive abilities to improved medical health and greater heart rate variability (which is related to heart coherence). There are thousands of meditation methods, including the mindfulness approach introduced in chapter 7. However, a method is not meditation, but only a vehicle to experiencing our true happy nature. In this section we'll explore two additional methods of meditating that can be very effective: smile meditation and true happy nature meditation. You might wish to review chapter 7 for the basic underlying principles.

How Does Meditation Aid Resilience Building?

Research results don't always explain the whys. However, we can make reasonable hypotheses based on the research. We know that meditation causes parts of the brain associated with happiness and resilience to become more active. At the same time, meditation reduces excessive stress arousal while calming distressing emotions.

Activity: Smile Meditation

When we smile, even if it's somewhat contrived or forced, areas of the brain associated with happiness light up. If we smile with good cheer, when the eyes twinkle and the creases around the eyes increase, the benefits are even greater. The smile meditation has been practiced for thousands of years because it is so effective at lifting the mood and calming the body. It only takes about a minute or two. You might try this simple meditation whenever you feel emotional or physical distress or pain.

1. **Sit in the meditator's posture.** Place your feet flat on the floor with hands resting comfortably in your lap. The spine is comfortably erect. You might think of yourself as the majestic mountain on a beautiful sunny day. Settle in your breath for a few moments.

2. **Think about what it will be like to make a little half smile in a moment.**

3. **Allow your face to smile.** Any smile will do, but a heartfelt smile of enjoyment—with crow's-feet and a raising of the corners of the eyes is particularly good. It might help to think of a pleasant person, thought, or event.

4. **Feel a pleasant sense of enjoyment growing inside.** Feel that pleasant feeling, a feeling of happiness, cover and bathe your eyes, then spread to your forehead, and then to all the parts of your face.

5. **Allow that pleasant feeling of happiness to spread over the top of your head.** Allow it to flow down the back of your head and through your throat and neck.

6. **Notice that feeling of happiness slowly spread.** It goes down your shoulders and into your arms, hands, and fingers.

7. **Notice that feeling of happiness slowly flow down your spine and fill your heart and lungs and abdominal region.** And then it flows down your legs and into your feet.

Activity: True Happy Nature Meditation

Recall from chapter 7 that our true nature—who we are at the core—is happy. In meditation, all we need to do is get beneath the ordinary mind that camouflages and pulls us away from our true happy nature—and causes much suffering. Fredrickson (2009) describes meditation as finding yourself again, which is a useful way to think of it.

This form of meditation was taught by Sri Swami Satchidananda, who dedicated his life to teaching people to be happy (*ananda* means "happiness"). He taught that happiness comes from being useful to others and experiencing our true happy nature. This meditation, which can harmonize with nearly all philosophical or spiritual persuasions, focuses on the latter.

Preparations

This meditation uses three kinds of breathing and mantras (calming words or phrases). The only purpose of the breathing and mantras is to settle the mind so you can meditate (experience your

true happy nature). First, I'll describe the three kinds of breathing. Practice all three until you can do them without looking at the instructions.

Abdominal breathing: As you learned in chapter 3, this breathing is, as it were, filling the abdomen on the in-breath and deflating it on the out-breath. It is gentle, rhythmic, and smooth. As you breathe normally, keep your awareness on the breath inside. Let your breathing be a signal to release external attachments and to go within—settling in your true happy nature. As agitated water settles, it becomes very clear. Allow your breathing to settle your mind.

Bellows breathing: Many who are traumatized, anxious, or depressed carry negative emotions in their solar plexus, a mass of nerve cells in the upper abdomen. Bellows breathing helps to release negative emotions and physical wastes, as well.[8] Presumably it also expels toxins. To perform this type of breathing, snap the abdominal muscles—quickly pulling or contracting them inward. This causes air to be expelled from the lungs with an audible sound. When you then allow those muscles to fully relax, the lungs naturally fill with air. After the lungs fully inflate, again snap the abdominal muscles inward. Then relax to inhale. Repeating this process will prepare you to relax and rest in the wisdom mind.

Alternate nostril breathing: The brain follows an ultradian rhythm, whereby dominance shifts every ninety minutes between the right and left hemispheres. Whichever nostril is open tells you which hemisphere is dominant, or more active (if the right nostril is open, the left hemisphere is dominant). Alternating nostril breathing is thought to balance the left (logical, linear, externally focused) and right (intuitive, creative, internally focused) hemispheres. Here's how you breathe in this manner:

1. Extend the thumb and the ring and little fingers of the right hand. Curl the index and middle fingers and rest them in the palm of the hand. Place the thumb against the right side of your nose and the ring and little fingers against the left side of your nose.

2. Close the right nostril by pressing your thumb against the right side of your nose. Breathe in through the left nostril.

3. Close the left nostril with your ring and little fingers, and open the right nostril. Exhale and then inhale through the right nostril.

4. Close the right nostril, then exhale and inhale through the left nostril.

5. Repeat this cycle of exhaling and inhaling through alternate nostrils.

A *mantra* is a word or phrase that is chanted. A mantra has a curious calming effect that is not based so much on what the words mean as on the change in the body and mind that occurs by repeating it. Focusing on a mantra sweeps the mind of negative thoughts and emotions and helps us to settle into the wisdom mind. In my experience, most people in the West quickly adapt to using the three mantras below. If you prefer, you can replace these with other words, such as "love" or "one."

Om (rhymes with "home," reminding us to come home from the swirling thoughts and outer distractions to our true happy nature): This mantra denotes peace, oneness within, and oneness with all that is without. Some describe the word as the basic, divine vibration—the sound of God humming or awaking, the primary vibration in the universe heard in the wind, waves, or an electrical transformer (or anything else with power). Chanting the "mmmmm" portion of this mantra creates a pleasant vibration in the forehead region, the area of the prefrontal cortex.

- *Hari om* (hah-dee om): This combination of sounds brings awareness from the stomach to the thyroid to the top of the head with each successive syllable. This chant helps to ground us in the body and wisdom mind.

- *Shanti om* (shahn-tee om): *Shanti* signifies inner peace. The phrase tends to release tension and suggests lightness.

Practice these mantras until you can chant them comfortably and naturally. See what happens when you vary the pitch of different syllables, the words within a phrase, or the entire phrase.

Some points about meditation are worth emphasizing. Remember that there are thousands of methods for meditating—or for experiencing our true happy nature. The breathing and mantras are simply invitations to release attachments and rest in the wisdom mind. The true happy nature is drama-less. Don't expect fireworks when you meditate. It is more likely that your experience will be quiet, pleasant, and subtle. The instructions for the true happy nature meditation follow. This adaptation takes about thirty minutes. It is practiced once or twice daily. (It is not uncommon for seasoned meditators to start the day with an early morning meditation lasting seventy-five minutes because it is so refreshing. However, you'll probably want to start with a more realistic goal of about thirty minute sessions.) Try this meditation for about a week to see if you'd like to continue it. The times for each step are merely suggestions.

Directions

1. **Sit quietly in the meditator's posture,** like a dignified and steadfast mountain. Relax the muscles of your body. Adopt a light and friendly, almost playful, attitude. Imagine that you have just returned

from working in the yard. Pleasantly tired, you have nothing left to do or worry about, so you sink into a soft chair. When you are ready, gently close your eyes. Use your abdominal breathing as a signal to settle your mind. Just as agitated water becomes clear as it settles, let your mind settle and clear. Breathe abdominally for about five minutes. Release striving and grasping, and be content to simply be—resting in your wisdom mind.

2. **Chant for a few minutes.** Repeat "om" aloud for about a minute, pausing to allow your mind to settle between repetitions of the word. Repeat this process with hari om and shanti om. (Or, if you prefer, alternate mantras, such as "love," "one," or other words that are comfortable to you.)

3. **Do bellows breathing for about a minute.** Follow this with a minute of abdominal breathing. Repeat this sequence.

4. **Do about three minutes of alternate nostril breathing.**

5. **Chant for about a minute,** using any combination of om, hari om, and shanti om. Let the chants settle your mind more.

6. **Silently meditate.** For about fifteen minutes, release, rest, and relax into your true happy nature. Should thoughts intrude, just greet them cordially and let them pass through awareness as you return your focus to resting in your true happy nature. (Note: Before moving on to step 7, I like to do a smile meditation, letting happiness spread from the face, to the forehead, and to all other parts of the body in sequence. This adds but a few additional minutes.)

7. **End with**

a minute of chanting, using any combination of om, hari om, and shanti om; and

a minute of intentional chants:

- May I be happy and free of suffering.
- May I be whole.
- May all people be happy and free of suffering.
- May all people be whole.
- May we all be content.

Activity: Everyday Mindfulness

You might consider everyday mindfulness as experiencing our true happy nature in everyday moments. Practice a smile meditation. Then choose an everyday activity and experience it mindfully—that is, fully experience the activity without getting caught up in judging, criticizing, or overthinking. Simply bring kind awareness, full presence, and acceptance to each moment. If you notice yourself being distracted by a thought, just escort your awareness back to the activity. For example, you might mindfully:

- Wake up
- Savor a meal (when eating, just eat—notice aromas, textures, tastes, the experience of chewing and swallowing)
- Wash, shower, or bathe
- Speak with someone (without thinking of what you'll say next or how you'll change the other person)
- Answer the phone
- Hug someone
- Cook
- Wash dishes
- Give a baby a bath
- Watch kids sleep
- Notice weather or seasons
- Notice inner weather (what's going on inside emotionally) without judgment

11

Preparing Emotionally for Crisis

Optimism teaches us to hope for the best and prepare emotionally for the worst. Isn't it curious that we sometimes shield ourselves and those we care about from real-life challenges? This can do us a disservice, in that failing to consider the bad things that can happen leaves us unprepared for the future. So, how do we prepare emotionally for future adversity?

We can learn an important lesson from respected emergency service providers, such as our military, police, and firefighters. They are typically superbly trained tactically and technically. However, they can be completely unprepared *emotionally* for what they will see and feel. For example, a firefighter was well prepared to rescue people. However, his training did not prepare him for the emotional distress of finding so many children killed by a tornado in a school cafeteria. Similarly, we can all be caught off guard by what we have not prepared for emotionally. You *can* prepare for the emotional aftermath of difficult times that you're likely to face. So prepared, you will face future adversities with greater confidence and effectiveness.

Please note that although this section draws examples from emergency responders, the principles apply to all of us, especially as the world becomes more violent. Emergency responders and those who support them will find more useful information on inoculating themselves against killing, being wounded, and moral injury in accessory item 13.

Anticipating Future Adversities

In a study conducted by Dr. Melanie Greenberg and colleagues (Greenberg, Wortman, and Stone 1996), it was found that having participants write about major upheaval they had never experienced—such as death or the life-threatening illness of a loved one, family violence, serious injury, sexual trauma, or the divorce of parents—was as effective in improving health as writing about trauma that had actually happened. When we anticipate the worst-case scenario, we allow ourselves the opportunity to prepare emotionally. The very effective activity that follows relies on the principle of emotional inoculation. When we inject a weakened germ into our body, our body builds

immunity to that germ—in other words, it is inoculated. Likewise, when we gradually expose ourselves to an emotional upheaval without being overwhelmed by it, we develop emotional immunity to the future stressor.

Activity: Emotional Inoculation

This activity ties together emotions, sensations, thoughts, and behaviors. It spurs people to consider (1) what they will likely encounter, (2) where they stand in terms of present coping ability, and (3) the options they have for coping, including those they have not yet considered. It also helps people to mentally rehearse for troubling future events. You can do this activity alone, but it can work better with a partner because both partners discuss their responses to the questions, generating new insights.

To begin, identify an emotionally stressful event. Anyone can be pushed to the breaking point. Think of the most upsetting event that you could possibly face. Perhaps the event is similar to one you have already experienced or one that others you know have experienced. The event could involve death, serious injury, mistreatment or abandonment, family violence, criminal assault, personal fallibility, or another type of suffering. Partners then share their ideas and select one event they'd like to consider together.

Next, respond individually in writing to the following six items:

1. **Describe the objective *facts* of the event.** For example, after a long standoff, police officers rushed a man who was holding a child at knifepoint. They shot and killed the perpetrator but soon realized that an errant bullet had killed the child.

2. **What feelings and physical sensations attend this event?** Take your time to describe these in detail.

3. **Given your present thinking, how would you likely respond to this event?** Fully describe your behaviors and coping attempts during and after the event. Then explain in detail the *thoughts* that underlie your feelings, sensations, and behaviors—before, during, and after the event.

4. **How would most people respond to this event?** Describe thoughts, feelings, sensations, and behaviors before, during, and after the event.

5. **What would you consider an ideal response to this event?** Discuss thoughts, feelings, sensations, and behaviors before, during, and after the event.

6. **How would you feel if your response was less than ideal?** Typically, real-life situations are complex, and our actions will often be less than ideal.

Finally, process what you have written. Exchange your written responses with each other and read them. Then discuss your observations about what the other person has written and what you learned from your partner's writings and from your own.

Especially when done with a partner, this activity can be very effective for at least four reasons.

1. **The events are personally relevant.** Thus, your personal involvement is greater.

2. **You explore a wide range of coping options.** For example, one police officer commented that his partner opened his eyes to coping ideas he'd never have thought about. Sergeant Sergio Falzi of the Calgary Police Service related the following story to me (personal communication, July 22, 2009). A man called 911 and stated that he'd just killed his wife. Upon arriving at the apartment, police officers saw a lone male covered in blood and holding a knife in a threatening manner. The officers commanded him to drop the knife. When he refused, the senior officer discharged Taser probes. Only one probe hit the man and had no effect. While the officer was reloading a second cartridge the man raised the knife and walked toward the officers. The second officer shot and killed him. Afterward, the senior officer became upset, believing he had been a coward for not drawing his sidearm immediately. The officer that was forced to use his sidearm complimented the first officer for his calm composure during the incident, and for thinking to use the Taser before transitioning to lethal force. He told the senior officer that trying nonlethal force first had been the braver act.

3. **You begin the process of dealing with emotional pain and fallibility.** This could save an individual's life—physically and emotionally. One police officer who completed this strategy said, "I gained an appreciation and compassion to realize that even strong colleagues are still uncertain of their coping ability. Yet I realize we can mature to reach our capacity. We practice shooting to get better. Why should we assume we're automatically good at emotions?"

4. **You develop teamwork on an emotional level.** Trust grows as partners realize that fallible people can persevere and conscientiously work to improve their coping abilities.

Activity: Anticipation Hierarchy

This activity is another way to inoculate yourself emotionally. Develop a hierarchy of difficult future events you are likely to encounter—that is, make a list such that events are listed from least distressing to most distressing. For example, finding victims alive in a collapsed building might be less distressing to a rescue worker, while finding dead children might be most distressing. For each event use

emotional success (mastery) imagery—that is, see yourself keeping your emotions in check, thinking adaptively, and performing well; or

emotional rebounding (coping) imagery—that is, see yourself getting very distressed during an event, and then see yourself calming down by modifying your thoughts, controlling your breathing, normalizing and accepting all emotions (recall mindfulness)—and then performing well.

12

Preparing for Post-Crisis Stress Symptoms

Most people remain remarkably resilient in crisis situations. However, no one is invincible. You can be realistically confident in your coping ability, and expect to cope well with stress, but anyone's resilience can be worn down by overwhelming or cumulative stress. Resilient survivors understand this and take time to take care of themselves, hopefully before they reach the breaking point.

After encountering extreme challenges, it's normal to experience stress symptoms, including:

- Persistent feelings of sadness, anger, guilt, pressure, anxiety, or being out of control
- Cynicism or distrust
- Sleep problems
- Difficulty concentrating or remembering
- Exhaustion
- Arousal (for example, racing or pounding heart, rapid breathing, elevated blood pressure)
- Breathing difficulties
- Headaches or bodily pain (often accompanied by chronic muscle tension)
- Overuse of drugs and alcohol
- Agitation, inability to relax
- Troubling dreams or memories, trying to forget
- Diarrhea, constipation, nausea, or indigestion
- Loss of confidence or self-esteem (feeling broken, shattered, defeated, or different)

- Pulling away from loved ones, emotional numbing, escalating conflict, or other disruptions in relationships
- More serious stress symptoms, such as dissociation, panic attacks, sexual intimacy problems, self-injury, or post-traumatic stress disorder (PTSD)

Surprisingly, these symptoms might even occur alongside some of the beneficial results of surviving crises, such as greater sense of purpose, appreciation of life, and confidence. Pay attention to stress symptoms, calmly and without judgment. When they become excessive, view them as a warning sign and be prepared with an action plan to take care of yourself. In the following sections I offer suggestions for coping with stress symptoms that are likely to arise following crises that threaten to overwhelm your coping abilities.

How to Prepare for Post-Crisis Stress Symptoms

The following guidelines can be very helpful for preparing for post-crisis stress symptoms.

Don't be surprised by symptoms. Immediately following a crisis, such as a hurricane, a terrorist attack, or sexual assault, people understandably experience strong emotions. Initially survivors might cope fairly well. Weeks or months later, however, disturbing memories might intrude, and people may become disheartened, realizing that the symptoms are persisting and that recovery might take some time. Emotional disturbance is particularly common when a crisis involves death or injury (particularly personal injury), grotesque scenes, humans intentionally harming others, or any kind of sexual trauma. Sometimes those who seem the strongest are at greatest risk for emotional problems because they don't allow themselves to be vulnerable or to take the time needed to recover.

Remember to use your basic countermeasures. Especially during times of excessive distress, remember to get sufficient sleep, exercise, and nutrition, and keep your life in balance. Remember to use all the skills for regulating arousal, managing distressing emotions, and growing happiness. Take time off to recharge your emotional batteries.

Learn to distinguish guilt from shame. *Guilt* is feeling bad about a specific behavior—either acting wrongly or failing to act rightly. *Shame* is feeling bad as a person, believing you're worthless to the core. Guilt is healthy insofar as it motivates constructive change. Then it is best to release it. Shame is not healthy. Crisis survivors might feel guilty for:

- Being glad that they survived and relieved that it was someone else who didn't
- Believing they are undeserving to live (for example, "Why did Joe die when he was such a better person than me?")

- Performing below their ability or training level (due to fatigue, uncertainty, confusion, fear, and so forth)
- Believing they can prevent all injury or loss of life in a crisis
- Being unable to control their symptoms

For one's emotional survival, shame must be replaced by guilt, and guilt must be realistic. The best responses to guilt are compassion, forgiveness, and determination to live well. Veterans Administration counselor Raymond Scurfield (1994) explains that veterans often carry unrealistic guilt. He cites an example of a Vietnam War veteran who, tired and resting from unloading supplies from his truck, watched a silhouetted enemy sniper—whom he assumed was an American—approach an American sentry and shoot him. The veteran assigned nearly 100 percent of the blame for the sentry's death to himself. Through skillful questioning, Scurfield helped the vet to see that many others shared responsibility: the sentry himself, the sentry's buddy, the skilled sniper, the sentry's leaders, the politicians who placed the sentry in the field with insufficient support, and so forth. The veteran was then able to deal with the realistically lowered percentage of personal blame.

What can you do with the realistic guilt that remains? You can confront and process it with compassion and forgiveness. For example, veterans counselor Ed Tick brings guilt-laden soldiers back to Vietnam, where former enemies welcome their new friends (who share a common history) with forgiveness and kindness. War wounds and war stories are shared and respected. Former enemies part as newfound brothers. This reconciliation goes a long way toward healing. Other soldiers return to former war zones and build hospitals and schools, replacing old symbols of destruction with new symbols of healing. Still others access religious rites for penance to release guilt. Over time, survivors might come to realize how truly difficult it is to make cool decisions under conditions of uncertainty, fear, fatigue, and pressure. They learn to forgive themselves, accepting that humans are fallible but never worthless or incapable of growth. They permit themselves to start anew and go on, knowing that their fallen comrades would want this for them.

Anticipate relationship challenges. Those who develop PTSD following a crisis are more likely to experience parenting and marital problems and divorce. It might be more difficult to trust and be intimate. If you have PTSD symptoms, consult a skilled mental health professional for evaluation and treatment. Expect to need extra practice and help with couples and family skills. As SEALs expect to always be learning, it is wise to always be improving social skills—finding needed help when necessary. Stay away from drugs, which greatly increase the likelihood of violence.

Prepare for panic. Following traumatic exposure, people often experience a panic attack, during which it feels as if they are going crazy or dying. The more they tense up, the worse they feel. A panic attack is simply an extreme stress response. It is more likely to occur when one is immobilized

(such as when freezing in place, being held down, or driving a car—when the normal energy of stress is not being expended). A panic attack usually runs its course in ten minutes. Instead of fighting it, the resilient survivor learns to bend like a reed blowing in the wind, relaxing and allowing the panic attack to run its natural course.

Prepare for dissociation. When one is overwhelmed by a traumatic event, especially following a panic attack, dissociation can occur. This particularly troubling symptom can increase the likelihood of developing PTSD. When dissociating, survivors might "drift away" mentally from distressing memories or feelings and thus not be able to function in the present moment. They might feel disoriented—that they or their surroundings are unreal. Their body might become numb or stiff. Or survivors might experience haunting memories that intrude into awareness against their will. Fortunately, there are many strategies that can help the survivor cope with dissociation. All of the skills to optimize brain health that we explored in chapter 2 of the book might lessen dissociative symptoms; these skills particularly strengthen the hippocampus, which helps to store memories properly and to mute the amygdala. Also, use the skills to regulate arousal; manage strong, distressing emotions; and cultivate happiness. Don't forget yoga and tai chi, which help to regulate arousal. If you are still troubled by traumatic memories, a skilled trauma therapist can help you to process or settle the troubling memory using strategies described in *The Post-Traumatic Stress Disorder Sourcebook* (Schiraldi 2016). Here is a sampling of skills covered in detail in the sourcebook:

- Preplan and practice stress inoculation statements for *before* the crisis ("This could be rough, but I'll focus on my job."), for *during* the crisis ("Fear is normal. Relax, take deep breaths, and focus on what you need to do."), and for *after* the crisis ("All in all, I did pretty well."; "It's okay to feel distressed; I'll mindfully walk it off or sit with the emotions.").

- Should dissociative symptoms occur, accept them without judging or fighting them:

    - Think, *Dissociation is just the mind trying to protect me from pain. Thanks. Nevertheless, I'll bring awareness back to the task at hand.*

    - Ground yourself. This brings the fragmented, drifting mind back to the present. You can ground yourself in the body by mindfully noticing clenched muscles and reminding yourself that this is normal. You can ground yourself with low and slow breathing. You might rub something (such as fabric, your elbow, a tool, or a weapon), wiggle your toes, or press your feet down (movement helps to expend stress). Also, try mindfully walking off adrenaline or doing progressive muscle relaxation. You can also ground yourself in your surroundings: describe five objects that you see around you in detail. Then describe five sounds you hear. Then physically handle five objects and describe what you feel.

    - Talk to someone you trust. Putting words to the experience helps to integrate traumatic memories.
    - If additional help is needed, try eye movements or thought field therapy (see chapter 5 of *The Resilience Workbook*).

- After the critical incident is over, if possible, allow yourself time to decompress and calm down to restore psychological order.
- If traumatic memories intrude, ground yourself further (Baranowsky, Gentry, and Schultz 2005):
    - *In symbols of the present.* Look at recent photographs, birthday cards, newspapers, or your driver's license. These can remind you that the crisis has passed.
    - *Verbally.* Tell yourself any of the following: "This is a memory from the past talking—old stuff. It will pass." "My feelings are understandable. They come and go." "I'm safe now." "That was then. This is now. Today is _____. The time is _____." "I'm here now." "This is the same me—before, during, and after the trauma."
    - *In your posture.* When you dissociate, you might notice that you slouch, your facial expression shifts, and you feel emotions such as fear, sadness, anger, and vulnerability. Exaggerate that posture, that facial expression, and those emotions for a few moments. Now stand with a strong, confident posture and facial expression. Alternate back and forth between the negative and confident stances. Notice contrasts in your feelings and sensations. Notice that you are in control.
    - *In your journal.* You can also record the facts and feelings in your journal to defuse and integrate traumatic memories.

Activity: Know Thyself

Remember that confidence grows when we feel prepared. Make a list of the post-crisis stress symptoms you have experienced or could experience. Write down the actions you could take to manage these symptoms, when or if they occur.

13
Resilient Suffering

Buddha taught that life is suffering. Everyone suffers. Some people are destroyed by suffering. Resilient people seem better at riding out suffering with equanimity—they've become more comfortable with discomfort. They tend to become stronger as a result of their suffering. In the following sections we'll explore a key aspect of resilience that is rarely discussed: our stance toward suffering.

Resilient people take the long view of suffering and have a way of getting through suffering intact. A WWII survivor of the bestial Japanese concentration camps said that he wouldn't choose to go through that experience and wouldn't want to again, but he also wouldn't trade it for a million dollars (Schiraldi 2007). What can we learn from resilient survivors that will prepare us for future suffering?

Resilient people don't get stuck on the following, which tend to make us feel powerless, hopeless, and bitter:

- Blaming
- Asking why (Why me? Why do I have to suffer?)
- Dwelling on how the suffering could have been avoided (I should have known better.)
- Whining, complaining, or denying their pain

Those who have learned to suffer in a resilient way tend to:

- **Put the why questions to rest.** The answer to why we suffer is fairly straightforward. Suffering happens because we live in an imperfect world with imperfect people who have free choice. Thus, sometimes we suffer as a result of our own shortcomings or blunders. Sometimes we suffer as a result of others' imperfections. And sometimes bad things happen to good people randomly. In such a world, we often don't get what we value, such as love, comfort, success, fairness, or respect, and that hurts. That's the "why" of suffering. Often,

getting stuck on why questions is a way to deny or not accept what has happened. Resilient people accept that suffering happens, and they turn from asking why to asking more fruitful questions: What will I do to cope with this and heal? How will I make the most of this?

- **Accept the pain and allow for time and effort to heal.** Self-compassion, as described in chapter 8, can help.
- **Maintain hope.** Suffering is impermanent, not an end point. It is like leaves that fall from a tree with the changing season. Old leaves fall off, but new ones grow. The new leaves signify hope; the tree is still intact. Even intense suffering can be mixed with moments of enjoyment, as mindfulness teaches. A young man whose right side was paralyzed by a brain tumor said, "Sometimes I get down, but not too much. There are things I cannot do, but there are many things I can do. I also see my suffering as having an end." As is the case with this young man, many people find that religious faith can nurture hope in the ultimate resolution of suffering.
- **See amidst suffering the possibilities for growth and joy.** Sometimes suffering reveals strengths, such as when we discover a capacity to care for others or come to realize what matters most to us. Sometimes suffering brings survivors' pride from having done their best and realizing what they can endure and recover from. Perhaps your confidence has grown as you've learned that if you can survive that, you can survive anything. Perhaps your suffering has made you more authentic. In asking, "For what purpose did I survive?" you might discover a new life direction. Sometimes suffering also reveals personal weaknesses. These can eventually be turned into strengths as you commit to learn and grow from your experience.

Triumph Over Suffering: Three Stories

At the University of Maryland, Elizabeth Meejung Lee was a sophomore business major dreaming of financial success in the corporate world. That all changed when her ex-boyfriend shot her and then committed suicide. The doctor thought she wouldn't make it, but following multiple surgeries, she did—although she lost her eyesight and sense of smell. After a year of recovery, she returned to school. Deciding that helping people was more important than financial security (which no longer seemed important), she changed her major to sociology. Said Elizabeth, "I can honestly say I am happier now. I am closer to God, my family and my friends. I've gained a lot more than I've lost" (Rector 2007, 1). Those close to her describe her as a person of faith, strong, optimistic, positive, cheerful, sweet, patient, and willing to learn.

Harvard Medical School's Ronald Kessler studied more than eight hundred residents of three Gulf states following Hurricane Katrina. The prevalence of mental illness nearly doubled following Katrina, but there was no rise in suicidal thinking. Survivors said they felt closer to loved ones and their community, and more religious; they found greater purpose and meaning as they mobilized inner resources to fight the lingering problems. The hurricane even

changed the way some people saw themselves. For example, one survivor remarked that he never would have thought that he would do something like jump in the water and save a kid (Hitti 2006).

Mark Lemke is an Iowa truck driver. His son, an accomplished athlete and his best friend, died in a motorcycle accident. Reading about this, Tony Dungy, coach of the Indianapolis Colts, called him to offer condolences. Dungy's son had recently committed suicide. They developed a friendship and talked often, even amidst the pressures of the Super Bowl season. They commiserated about how hard it was to think about their sons. Dungy gently reminded Lemke that if they keep their faith they'd see their sons again. Dungy had quietly befriended many others who were similarly grieving (Reilly 2007).

Reflections on Suffering

Please take a moment to ponder these reflections on suffering.

In the depths of winter, I finally learned that within me there lay an invincible summer. —Albert Camus

When it's dark enough you can see the stars. —Ralph Waldo Emerson

Affliction comes to us all—not to make us sad, but sober; not to make us sorry, but wise; not to make us despondent, but by its darkness to refresh us, as the night refreshes the day; not to impoverish, but to enrich us. —Henry Ward Beecher

If there is no struggle, there is no progress. —Frederick Douglass

Prison life taught him how little one can get along with, and what extraordinary spiritual freedom and peace such simplification can bring. —Anne Morrow Lindbergh (said about a POW)

Problems call forth our courage and our wisdom; indeed, they create our courage and our wisdom. It is only because of problems that we grow mentally and spiritually. When we desire to encourage the growth of the human spirit, we challenge and encourage the human capacity to solve problems, just as in school we deliberately set problems for our children to solve. —M. Scott Peck

So it is more useful to watch a man in times of peril, and in adversity to discern what kind of man he is; for then, at last, words of truth are drawn from the depths of his heart, and the mask is torn off, reality remains. —Lucretius

There's a crack in everything; that's how the light gets in. —Leonard Cohen

We all leave childhood with wounds. In time, we may transform our liabilities into gifts. The faults that pockmark the psyche may become the source of a man or a woman's beauty. The injuries we have suffered invite us to assume the most human of all vocations—to heal ourselves and others. —Sam Keen

When heaven is about to confer a great responsibility on any man, it will exercise his mind with suffering, subject his sinews and bones to hard work, expose his body to hunger, put him to poverty, place obstacles in the paths of his deeds, so as to stimulate his mind, harden his nature, and improve wherever he is incompetent. —Meng-tzu (also known as Mencius)

He who learns must suffer.
Even in our sleep,
Pain which we cannot forget
Falls drop by drop upon the heart,
Until, in our own despair,
Against our will,
Comes wisdom,
Through the awful grace of God. —Aeschylus

Activity: Gratefully Process Troubling Memories

Processing troubling memories can help to neutralize them, as we learned in chapter 9. It can also be helpful to process difficult times from the viewpoint of gratitude. Adversity requires us to use and strengthen our coping strengths, such as persistence, determination, hope in the future, and compassion for others' pain, in a way the easy life might not. If we can view hardship as being beneficial in this way, we will not give in easily to bitterness or despair. Often growth is not obvious until well after hardship has been survived.

1. **Identify a difficult experience.** Perhaps you disappointed yourself, lost a loved one or an opportunity, or were hurt by another or treated unfairly.

2. **Ponder the positive consequences that have resulted from this bad experience.** What are some of the benefits that resulted from that bad experience?

- In what ways have you grown?
    - Have you committed or recommitted to cherished values, such as integrity? (For example, "Because I hurt someone, I realize that certain behaviors are no longer an option.")
    - Have you come to realize what's most important or what is still left that you cherish, such as loved ones or faith?
    - Have you become wiser, reordered your priorities, or gained insight?

- Have you committed to a cherished cause? (For example, many people who survive trauma become seasoned resources for others.)

- What did you actually do that was positive? (For example, "I froze initially, but then I performed quite well. Since then I have…")

- Did you discover inner strengths? (For example, survivor's pride is realizing that you survived adversity, are stronger than you thought, persist through difficulty, or have the capacity to help others experiencing difficulty.) How has this adversity better equipped you to face future challenges?

- What good has occurred since the experience? What opportunities have opened up?

- What opportunities still exist for a more satisfying life? How might you still change for the better?

3. **Describe in writing the event and what you found in it to be grateful for.** For example, a colleague who was in the Peace Corps was traveling on a bus in a third-world country with his only valuable possession, an expensive camera. He remembers regaining consciousness on the side of the road, having been poisoned by the lady sitting next to him on the bus. He related that he was actually grateful for the experience—first to be alive, and second to realize that he could still be happy even when stripped of his possessions.

Please note that by doing this activity you are not calling a bad event good, nor are you minimizing or ignoring pain. For some experiences, it might be premature to do this activity without first processing strong negative emotions, such as guilt, shame, anger, regret, and grief. However, this activity can broaden your perspective of negative situations in life, lessen preoccupation with negative thoughts and feelings, and bring greater healing to troubling memories (Dr. Philip Watkins, personal communication, February 23, 2009; Watkins et al. 2008).

Activity: Preparing for Suffering

Imagine yourself going through a difficult time in the future. See yourself using resources and skills you've discovered in *The Resilience Workbook* or developed through its many activities and suggestions. Perhaps you see yourself practicing self-compassion, committing to a purpose-driven life, helping those who need you, accessing spiritual resources, being grateful for what's left, or feeling the presence of a kind, encouraging being—real or imagined. Take your time as you mentally rehearse. See yourself surviving this difficult time in the best possible way.

14

Emotional Inoculation for Emergency Responders

The following material is meant especially for emergency responders, including military service members, firefighters, police, and security personnel, as well as the family members, peer supporters, trainers, and mental health professionals who support them. Please bear in mind, however, that as the world becomes more violent, these principles and skills will be needed by more and more of us.

Killing

In the course of their duties, certain high-risk professionals—such as military, law enforcement, and security personnel—are called upon to kill another human being. As the world becomes more violent, the likelihood of these individuals having to kill becomes greater. Researchers are finally acknowledging that killing is a strong predictor of post-traumatic stress disorder (PTSD), depression, violence, functional impairment, and alcohol use (for example, see Maguen et al. 2009). Curiously, soldiers might freely talk about losing a limb to a roadside bomb in Iraq but become eerily quiet when the discussion turns to killing.

We train combatants to kill. Tragically, we rarely prepare them for the emotional aftermath of killing. Thus, military leaders rarely mention the word "killing," instead using euphemisms such as "neutralizing" the enemy or "eliminating" the target. Army psychiatrist Lieutenant Colonel Elspeth Ritchie calls *killing* "the dead elephant in the living room that nobody wants to talks about" (Baum 2004, 47). By shielding combatants from the moral and psychological aspects of killing, we also prevent them from fully preparing emotionally.[9] We can't adequately prepare for what we avoid. As Army Ranger and former West Point psychology professor Lieutenant Colonel Dave Grossman, the acknowledged expert on killing, says, "Denial has no survival value" (Grossman 2009). Grossman explains that those who train to kill must reconcile with the reality of killing, *or suffer more afterward*. Elite fighters who kill, for example, experience lower rates of PTSD compared to reservists and police officers who kill. Perhaps the latter groups hope that they'll never have to kill another and are emotionally less prepared when they must do so. As the saying goes, hope is not a strategy. With

permission, I will summarize Grossman's main points on killing (Grossman 1996; Grossman and Christensen 2004; Grossman 2009).

Killing is traumatic. In all wars since World War I, there have been more psychiatric casualties than deaths from enemy fire. In 2009, mental health disorders caused more hospitalizations among US troops than any other reason (including injuries, battle wounds, or pregnancies), according to the Pentagon. The approximately 17,500 hospitalizations for mental health disorders far surpassed the 11,156 for injuries and battle wounds. Depression, anxiety, substance abuse, and adjustment problems such as PTSD cost the Pentagon 488 years of lost duty in 2009 (Zoroya 2010). Not just the military is affected. Cops are more likely to commit suicide than to be killed on duty. Killing is a major contributor to PTSD. As combatants are being better trained to overcome their natural reluctance to kill, PTSD rates are likely to increase if training methods don't change.

Most Americans find killing repugnant. They would rather befriend and build than harm others.[10] Even enemy soldiers are viewed as fellow warriors and humans. This is healthy. It is normal, then, to feel revulsion and guilt after killing. These feelings, however, can destroy one emotionally, unless one has thought through killing.

In the Judeo-Christian culture, people have been taught, "Thou shalt not kill" (Exodus 20:13). However, in nearly all Bible translations, the original Hebrew word ratzach is more correctly translated as "murder." Murder is the unlawful taking of life with malicious intent (such as for personal gain). Thus, it is not lawful killing that is prohibited, but murder. In fact, the Bible frequently mentions war, killing, and soldiering without condemnation. Ecclesiastes states that "To everything there is a season, and a time to every purpose under heaven: A time to be born, and a time to die… A time to kill, and a time to heal… A time of war, and a time of peace… He hath made every thing beautiful in his time" (3:1–8, 11). God favored honorable warriors who slayed many, such as Joshua, David (until he *murdered* Uriah), and Gideon. In the New Testament:

- Jesus taught, "Thou shalt do no *murder*" (Matthew 19:18, emphasis added).
- Jesus said, "He that hath no sword, let him sell his garment, and buy one" (Luke 22:36).
- Jesus said of the Roman centurion (a military leader of the Roman Empire), "I have not found so great faith" (Matthew 8:10).
- Cornelius, the devout Roman centurion, was the first non-Jewish Christian. Peter baptized him and never once condemned him for being a soldier (Acts 10).
- "[Those authorized to administer the law] beareth not the sword in vain" (Romans 13:4).

Honorable warriors commit and prepare to fight violence: to defend those who can't protect themselves, to defend the country against those who seek to destroy it, and to protect society's most cherished values. They are commissioned by their government to lawfully use even lethal force for these purposes. They commit to sacrificing their own lives and to use lethal force when needed.

The warrior who is prepared to legitimately use deadly force decisively and without hesitation—with assurance that his cause is just—can better live with killing afterward. If he has worked through in advance the moral, spiritual, and emotional aspects of killing, he is less likely to be traumatized afterward. Notice how the creed of the elite Navy SEALs reflects these considerations:

> In times of war or uncertainty…a special breed of warrior [stands] ready to answer our Nation's call... to serve his country, the American people, and protect their way of life…
>
> Always ready to defend those who are unable to defend themselves… I voluntarily accept the inherent hazards of my profession, placing the welfare and security of others before my own…
>
> If knocked down, I will get back up, every time…
>
> We train for war and fight to win. I stand ready to bring the full spectrum of combat power to bear in order to achieve my mission and the goals established by my country. The execution of my duties will be swift and violent when required yet guided by the very principles that I serve to defend.

Grossman's Five Stages of Killing

Preparing to kill for a just cause takes determination and effort. It begins with stopping avoidance and fully facing the issues involved. Lieutenant Colonel Grossman's stages of killing, adapted with permission, serve as a useful starting place (Grossman 1996; Grossman and Christensen 2004; Grossman 2009).

1. **Self-questioning:** The combatant asks, "Am I capable of killing? What if I freeze and let my buddies down?" Killing is often more frightening than the fear of being killed. Being a coward and letting one's buddies down is another big fear of combatants.

2. **The actual killing:** The warrior does what he is trained to do, often automatically and under the influence of a surge of adrenaline.

3. **Exhilaration:** The warrior has hit the target, executed his combat duties, and saved lives. He may feel euphoric, exhilarated, and relieved, knowing that he performed well and has survived. He might be in the state of denial—saying that he is fine while manifesting the one-thousand-yard stare.

4. **Aftereffects:** The magnitude of killing hits. One might feel like a destroyer who has committed the ultimate sin, the taking of life. Perhaps the act seems even worse as the combatant approaches the fallen enemy and finds pictures of family or hears the dying enemy cry out for his mother. At this stage, remorse is common. Perhaps the combatant feels guilty for feeling satisfaction. Here she must distinguish between satisfaction from doing her duty (which is healthy) and satisfaction from killing (which is not).

I once interviewed a hunter whose family needed the meat that he provided. He felt satisfaction in providing food for his family and justified in his acts, but he always felt queasy about taking the deer's life. A similar, albeit more intense, conflict is typical among warriors who kill. The surviving warrior may feel that innocence and joy have been lost and might ask, "Where do I stand before God?" Nausea, sleep disturbance, flashbacks, depression, anxiety, and dissociation (see item 11 in this appendix) are common. After killing, police officers often feel as if they are hovering above the scene of the killing or feel that the events are happening to someone else. Some physically shake when they realize they could have been killed. A third have distorted memories about the killing. Some feel bad for freezing in place, even though this is sometimes prudent, to prevent the premature killing of another, or understandable, such as when a perpetrator takes an officer by surprise and the officer is uncertain of what to do (Miller 2006).[11]

Negative aftereffects are minimized if the warrior has worked through killing beforehand, remembering thoughts and truths like these:

- Joy comes from preserving life and freedom, not killing.
- I'd choose not to kill, but the enemy (perpetrator) makes the decision as to whether or not I use deadly force.
- I'll do what the government trains me, equips me, authorizes and empowers me, and expects me to do.
- God won't reject me for lawfully killing when necessary. (Alvin York, the most decorated soldier in World War I, was a conscientious objector for religious reasons at the beginning of the war. After an officer explained to him, from a Biblical perspective, the need to use lawful killing to stop tyranny, York became a committed, courageous, and noble warrior.)
- A warrior deters evil and ultimately saves lives.
- I'm prepared to confront people who hurt others.
- The enemy intends to kill my friends and me and will do so if I don't take decisive action.

5. **Rationalizing and acceptance:** If one hasn't worked out killing beforehand, this might be a long process. As Grossman says, "Combat kills enough people. It's madness to let it destroy me mentally, too." Honorable warriors have sworn to fight evil. They are motivated by profound love. Cops who kill usually do so in the context of trying to protect others (Miller 2006). This stage is completed when the warrior realizes that sometimes the enemy (or criminal) needs to be killed for the good of society; force was justified and necessary. If the surviving warrior feels guilty that a comrade fell in battle, the warrior remembers that warriors accept that unavoidable risk; the fallen comrade would want his fellow warrior to go on and live joyfully. It is helpful if elders remind the warrior of these things, saying something like "You did the right thing. Welcome to the club." If a police officer's gun must be taken to satisfy administrative policy, this is best done in private and with dignity, so the officer does not feel needlessly shamed.

The Story of a Prepared Mother

Her son was soon to serve on a destroyer in the Gulf. He had volunteered to be part of a boarding party, which meant he might have to kill.

Before departing, he came home for three days of leave and seemed only to want to hang out at home. One day, just before leaving, he asked his mother if they could have some coffee. He said, "I'm trained to kill without a weapon. What if I have to kill?"

She said, "You have sound judgment... You wouldn't kill without a good reason. What would it feel like if you had to? You are my son, and I'll never desert you. This is what warriors are called to do. What are your options? Do you have buddies to cry with? Crisis intervention? There's even the option not to serve."

How fortunate for a son to have a mother who was willing to mindfully confront the emotional side of crises without judgment and with compassion.

Training Considerations

A hallmark of PTSD is avoidance. The opposite of avoidance is *acceptance*—which is fully facing reality. Prepared warriors learn to come to terms with the necessity of lawful killing. They learn to approach war with determination and confidence, not avoidance. Grossman's training considerations, adapted with permission (Grossman 1996; Grossman and Christensen 2004; Grossman 2009), can help.

Make targets as human as possible. This helps combatants adjust to the idea of pulling the trigger on another human being when required to do so.

Mentally rehearse killing the enemy. In today's violent world, the enemy might be children programmed to hate, or terrorists dressed as civilians. Visualize the scenario of the killing before, during, and after. Include details such as remembering the morality of the fight, picking a point to

aim at, seeing the mortally wounded enemy, walking off the adrenaline afterward, and remembering helpful thoughts. As uncomfortable as this may seem, it is better to mentally rehearse than to be caught unprepared and overwhelmed.

Expect to handle killing better with training and experience. Seasoned veterans have years of experience that helps them maintain grace under pressure and bounce back emotionally. It is normal to find killing repulsive, especially at first. Eventually, the warrior accepts killing as a necessary action that duty requires. With determination, experience, and training, an area that the warrior fears and avoids becomes an area of confidence.

The honorable warrior accepts the world in a balanced way. The warrior accepts that there is evil in the world. Without honorable warriors, evil would prevail. He knows that if he is prepared to do his duty, he will do so with little panic. He will function better—being less likely to be killed himself and more likely to support his buddies who depend on him.

Use modern technology to prepare. Police departments in New York and Denver have trained with rapid response software, which resulted in a 50 percent reduction in shootings but a doubling of hits on perpetrators. In other words, software training helps police officers make better judgments as to when lethal force is needed and how to apply it more effectively.

Reflections on Being a Warrior

Please consider these reflections on what it means to be a noble warrior.

The true goal we seek is far above and beyond the ugly field of battle. When we resort to force, as now we must, we are determined that this force shall be directed toward ultimate good as well as against immediate evil. We Americans are not destroyers—we are builders. —President Franklin D. Roosevelt (December 9, 1941, fireside chat)

Those who don't approach war with determination are those who are more likely to be debilitated by it. —Lieutenant Colonel Dave Grossman

I asked a World War II veteran why he fought. He said, "I was 18 years old. I knew the difference between right and wrong. I didn't want to live in a world where wrong prevailed…so I fought." — Steven E. Ambrose (remarks at the dedication of the National D-Day Museum, June 6, 2000)

The only thing necessary for the triumph of evil is for good men to do nothing. —Edmund Burke

Except for ending slavery, genocide, Fascism, Nazism, and Communism, war has never solved anything. —Anonymous

If there must be trouble, let it be in my day, that my child may have peace. —Thomas Paine

If you must kill, do so out of a sense of duty and justice, never with hatred. Hatred carries a heavy price. —Anonymous

On Being Wounded

Grossman explains that warriors can be trained to keep going without panicking, despite being wounded. The following has been adapted with permission (Grossman 1996; Grossman and Christensen 2004; Grossman 2009). Consider these examples of warriors persevering:

- Police officer Jennifer Folfer took seven bullets but kept firing, killing two perpetrators. She said that her training with plastic bullets taught her to keep firing and to survive. Often real-life situations are less stressful than rigorous training.
- LAPD officer Stacy Lim encountered carjackers as she came home one night. After being shot in the heart, she drew her gun and fired. Remaining conscious, she stumbled into her apartment, where her roommate called 911. Six months later, she was back on the job.
- A police officer put eight bullets into a perpetrator after being shot in the eye. When asked by investigators why he used so many bullets, he replied, "That's all I had."

Grossman gives the following guidelines for surviving gunshot wounds:

- **Take cover.** Get out of the line of fire, and shoot back. Mentally rehearse shooting back after being wounded.
- **Don't panic.** Knowing you are alive after being wounded is a good sign. It means you can still think and function. Think of the reasons why you want to survive. You can remain calm and focused because you are trained to do so.
- **Tap adrenaline.** One cop had shot a perpetrator five times before he stopped advancing. When he himself was wounded, the cop reasoned that he could still carry on. Tissue wounds might not hurt. Bones that are hit hurt, but the wounds are not life-threatening. Forty percent of one's blood can be lost without losing consciousness. Expect that your heart will race, your mouth will be dry, and your palms will be sweaty after being wounded. Yet you carry on.
- **Resolve that you will live.** Determination gets resilient copers through crises. Resolve that no one will take your life without a fight. You will probably live if you are stable enough to be transported.

- **Afterward, expect stress symptoms.** It is normal to experience anxiety, nightmares, and flashbacks. Remember the skills you've learned to reduce stress, such as calm breathing, thought field therapy, eye movements, and writing in your journal. If you feel guilt for surviving when your buddies didn't, remember that warriors die in war—it is the price warriors sometimes pay. Your buddies would want you to carry on and live a good life. The enemy wins if survival guilt takes out another honorable warrior.

War Zone Integrity

Abuse no one and nothing, for abuse turns the wise ones to fools and robs the spirit of its vision.
—Tecumseh

No man, deep down in the privacy of his own heart, has any considerable respect for himself.
—Mark Twain

Committing and witnessing atrocities have been found to predict PTSD, suicide, and guilt in combat vets upon returning home.[12] *Atrocities*—cruel, brutal, or evil behaviors—include:

- Unlawful violence, such as killing, torturing, or humiliating civilians or enemy combatants who have surrendered or been captured
- Stealing from civilians or the enemy
- Rape, which cheapens the perpetrator's sexuality and makes it more difficult to experience wholesome intimacy. Shay (2002) argues that even war zone promiscuity cheapens the sexual experience and makes it more difficult to experience love and wholesome intimacy afterward. Rape also typically traumatizes the victim for decades (PTSD, sexual disgust, fear of intimacy, and a range of physical symptoms, including pelvic pain, gastrointestinal disorders, and headaches, are common).

Atrocities, whether committed by Nazis or prison guards at Abu Ghraib, embolden the enemy. In addition, they haunt and corrupt the spirit of the perpetrator. Moral wounds are typically accompanied by shame, self-loathing, and loss of inner peace. Some returning vets incite brawls, demanding from others the respect they don't feel for themselves. Or they engage in a "frenzied search for calm" (Shay 2002, 39) through work, sex, or drugs. Numbness might alternate with anger, depression, and anxiety. Conversely, right actions strengthen one spiritually, resulting in self-respect, spiritual wholeness, and confidence.

Paths to Inner Peace and Self-Respect

The wise warrior will think through the moral aspects of the war zone in advance in order to prevent long-term scarring of the soul. It's important to remember the two pathways to inner peace and self-respect, detailed here.

Decide in advance to live morally—then do so. Determine what you will and won't do. Previously developed codes might aid this process. For example, in the Navy SEALs creed, a warrior pledges to "serve with honor on and off the battlefield… Uncompromising integrity is my standard. My character and honor are steadfast. My word is my bond… The execution of my duties will be…guided by the very principles that I serve to defend." Let your actions be guided by justice and duty, never hatred or vengeance. This will minimize regrets. Beware of gradual entrapment, or seduction by degrees, regarding your conduct. For example, the seemingly harmless belittling of enemies might eventually lead you to treat them inhumanely. Respect the enemy's humanity and intelligence, if not his cause.

The Warrior's Code of Honor

- I will always act in ways that bring honor to me, my comrades, and my cause.
- I will use lethal force when duty requires without hesitation—and only when duty requires.
- As much as humanly possible, I will show concern for innocent human life and the welfare of enemy combatants who are no longer a threat.
- I will speak the truth, knowing that lies in battle cost lives.
- I will distinguish between right and wrong, choosing the harder good over the easier wrong.
- I will be motivated by loyalty to my comrades, duty, and the justice of my cause, and not revenge.

When you err, have a system in place for righting wrongs. Humans will always be imperfect and will always make mistakes. The *U.S. Army Combat Stress Control Handbook* (Department of the Army 2003) states that good, even heroic, soldiers under extreme combat stress can commit misconduct stress behaviors. Try to live beyond reproach. If you slip, remember that no one is beyond redemption. Most world religions have a method for making peace with wrong actions: admit the wrong, make amends when possible, acknowledge mitigating circumstances, reconcile with your deity (for example, allowing God to take away the burden), resolve not to repeat the misconduct, and forgive yourself for being imperfect (releasing the desire to punish yourself and be burdened by regrets).

Reflections on War Zone Integrity

Please take a moment to consider these reflections and how they might relate to war zone integrity.

Great individuals make great teammates. —John Wooden

Every atrocity strengthens the enemy and potentially disables the service member who commits it.

A person of good character feels moral pain after doing something that caused another person suffering…even if entirely accidental or unavoidable. —Jonathan Shay

Do the right thing when you are out there. —Vietnam vet struggling with PTSD

The steady trigger finger kills a lot more enemy than the one that trembles with hatred. —Lieutenant Colonel Dave Grossman

A peace above all earthly dignities, a still and quiet conscience.

What stronger breastplate than a heart untainted! —Shakespeare

Somewhere, at this very moment, there is a Soldier in training…who is preparing for war and expects a leader of character… The American Army is a force for good—each of you will be a force for good. —Lieutenant General William B. Caldwell IV

We should neglect no honorable means of dividing and weakening our enemies. —Robert E. Lee

No one has the right to do wrong, not even if wrong has been done to them. —Viktor Frankl

Essay: On Being an Honorable Warrior

The following essay, based on the writings of Dr. Edward Tick (2005) and adapted here with permission,* captures many of the themes and challenges of trying to be an honorable warrior. Please read it, and then complete the activity at the end.

Dr. Edward Tick is a psychotherapist who has treated many war veterans. In his book *War and the Soul: Healing Our Nation's Veterans from Post-Traumatic Stress Disorder*, Dr. Tick asserts that PTSD is "best understood as an identity disorder and soul wound" (5)—with moral pain being a root cause of PTSD.

The soul (*psyche* in ancient Greek) is deeper than the intellect. The soul reasons and rises above instincts. It yearns and searches for meaning, ethics, beauty, love, harmony, and order. The soul dreams; it chooses between good and evil. War, however, can trigger uncivilized aspects of our nature—unkind and brutal instincts which may as yet be unrestrained. It can shatter our sense of goodness and innocence, and leave one feeling like someone different, someone separated from the soul.

Universal Warrior Themes

The members of nearly every generation and culture share recurring themes centered around war, warriors, and conflict—and their potential for good and bad. For example, the Greek pantheon had two war gods: Athena used war rationally and reluctantly in order to protect civilization, resulting in spiritual triumph. She did not delight in war's horrors. Ares, on the other hand, the god of slaughter, was bloodthirsty, undignified, and unrestrained.

Saint Augustine reasoned that war should only be used for good intentions, "securing peace, punishing evil-doers, and uplifting the good," and should never be motivated by "the passion for inflicting harm, the cruel thirst for vengeance, an unpacific and relentless spirit…or the lust of power" (39-40).

The Ideal Warrior

Most cultures depict honorable warriors as being on a spiritual journey, embodying the finest virtues of humankind, despite war's violence. Honorable warriors are servants of civilization, defending and protecting causes they consider dearer than self or personal gain.

Preparing for war is a rite of passage that can, as American psychologist and philosopher William James suggested, propel one constructively into adulthood by building toughness, maturity,

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* This essay is adapted with permission from Tick, E. 2005. *War and The Soul: Healing Our Nation's Veterans from Post-traumatic Stress Disorder*. Wheaton, IL: Quest Books, an imprint of the Theosophical Publishing House (http://www.questbooks.net).

discipline, tolerance for discomfort, and higher functioning. Among Native Americans, capable warriors earned respect and recognition, while those who didn't pass the test honorably felt alienated and unproven.

Having faced death, honorable warriors understand how fragile life and happiness are, and thus they strive to preserve peace. They avoid conflict unless their homeland and cherished values can be protected in no other way. They don't profane life or dishonor the dead but treat others with dignity and respect.

Honorable warriors direct their abilities actively, persistently, and bravely, with mind and body in harmony. They rise above the warrior's shadow traits—avoiding malice, cruelty, impulsivity, emotional unsteadiness, rage, and sadism, which can be unleashed in war. Thus, they do not kill with hatred or vengeance but only as duty requires. Dr. Tick notes that the North Vietnamese veterans suffered much lower rates of PTSD than American soldiers. Significantly, Ho Chi Minh told his people not to hate or blame American soldiers, but to only consider them as victims of their leaders' decisions. (The point here is only to show a different way to regard one's opponents.)

War Wounds and the Warrior's Soul

In order to go to battle with the whole heart, the warrior must believe the threat to be a real threat to homeland, loved ones, and/or most-cherished values—a threat that can only be resolved through armed conflict. False pretenses lead to moral wounding.

However, even in a war considered just, the warrior's soul can still be damaged. It has been said that no one in battle is truly sane. War requires one to be violent, perhaps even kill another person who, in another time or place, could have become a friend. Veterans commonly ask, "Am I good or bad? Did I murder? Will God forgive me?"

Even in wars with a cause considered suspect, warriors can feel respect for enemy soldiers slain in a fair fight and experience no guilt. However, randomly killing innocent civilians or committing atrocities (for example, torturing prisoners of war, raping, stealing, or destroying property) leads to regrets and deeper, lingering moral pain.

Also, witnessing the carnage of war can cause one to become numb or indifferent to the suffering of others, which is contrary to the ideals of the honorable warrior.

Rejecting the Warrior Identity

The reality of war's horrors can lead warriors to deny, disown, shun, or squash their warrior identity. The warrior might feel different after returning home from war, or separate from his or her soul. The soul might feel diminished, shattered, lifeless, or wounded. But rejecting the warrior identity also disconnects us from much of the warrior soul's power for good.

Reclaiming the Honorable Warrior

Veterans are not necessarily warriors just because they have been to war. To become an honorable warrior, one learns to bring war skills into present life in a mature way.

In peacetime, the honorable warrior uses acquired wisdom and vision to build and protect life, rather than to destroy it—dissuading people from using violence, unless it is absolutely necessary. Honorable warriors fearlessly keep sanity and kindness alive in their homeland.

As they did before the war, they stand for life, justice, and beauty. They cultivate character, kindness, compassion, honesty, decency, cooperation, and sensitivity to the suffering of individuals.

They accept and affirm conflict and war's hardships. Their souls become big enough and loving enough to contain these.

On the battlefield, they show restraint and resist dehumanization. That is, they do not mix the violence of war with hatred, cruelty, and impulsivity. They treat prisoners and the wounded humanely. After the war, they hold no grudges but are forgiving so that they can live in the present. In contrast, dishonorable warriors are insecure and still trying to prove themselves. They remain hardened to the suffering of others and thus prone to cruelty. They are unable to control their aggression and are hostile and impatient with imperfect or weak people.

After war, honorable warriors apply their skills in the service of humanity, perhaps becoming police officers, firefighters, or politicians. They see themselves as belonging to the human race, not a tribe. Thus, they might return to war-torn countries to rebuild schools or hospitals, or to provide medical supplies or assistance. They view former enemies as brothers and sisters who now share a common experience.

The mature warrior distinguishes murder (which is unauthorized, vengeful, hateful, or malicious homicide) from killing in battle. For example, in the Judeo-Christian tradition, waging war for power or personal gain is considered wrong, but fighting to preserve the survival of loved ones is not.

Conclusion

Moral wounds can worsen the wounds of PTSD and keep them festering. From the standpoint of prevention, therefore, it is wise for each potential combatant to

be clear on why you are fighting, and reconcile yourself to the necessity of the conflict and violence;

determine, in advance, to only do what you consider to be good behavior, and refrain from doing bad in order to minimize regrets that can plague your conscience; and,

after the war, use your warrior skills for the betterment of humankind.

Activity

As you consider the virtues of the honorable warrior, as described above, please list five behaviors you will do during war or combat, and five behaviors you will not do. Then list five ways you will use your warrior skills and wisdom in the service of humanity after returning home from war.

Additional Resilience Reflections

Here are additional resilience reflections to ponder. They might serve to reinforce many of the principles and skills that you have explored and practiced both in *The Resilience Workbook* and these online resources.

Calm Under Pressure

Nothing gives one person so much advantage over anther as to remain always cool and unruffled under all circumstances. —Thomas Jefferson

Men are disturbed not by things, but the views which they take of them. —Epictetus

Happiness

We all live with the objective of being happy; our lives are all different and yet the same. —Anne Frank

Success is not the key to happiness. Happiness is the key to success. If you love what you are doing, you will be successful. —Albert Schweitzer

Figure out what instrument your heart plays. —Jennifer Michael Hecht

True happiness comes from the things that cannot be taken away from you. All material things can be taken away…Happiness begins where selfishness ends. —John Wooden

[Thoreau] knew how to be poor without the least bit of squalor or inelegance. He chose to be rich by making his wants few, and supplying them himself. —Ralph Waldo Emerson

Gratitude

Be grateful to those who have hurt or harmed you, for they have reinforced your determination.
Be grateful to those who have deceived you, for they have deepened your insight.
Be grateful to those who have abandoned you, for they have taught you to be independent.
—Chin Kung (2006, 196)

Happiness is not about getting what you want, but about appreciating what you have.
—Gilda Radner

A grateful heart is a happy heart, and a grateful heart is a generous heart. —Chieko Okazaki

God gave us memories, so that we might have June roses in the December of our lives.
—James Barrie

[We] glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope. —Romans 5:3–4

When you arise in the morning give thanks for the food and for the joy of living. If you see no reason for giving thanks, the fault lies only in yourself. —Tecumseh, Shawnee Warrior

Self-Esteem

We need to see ourselves as basic miracles. —Virginia Satir

Each of us must work for his own improvement, and at the same time share general responsibility for all humanity. —Marie Curie.

Each individual person has been created to love and be loved. —Mother Teresa

Altruism

If you want others to be happy, practice compassion. If you want to be happy, practice compassion.
—Dalai Lama

If you can't feed a hundred people, then feed just one. —Mother Teresa

Kindness in words creates confidence. —Lao-tzu

Never get tired of doing little things for others. Sometimes, these little things occupy the biggest part of their hearts. —Unknown

Love is the ultimate and the highest goal to which man can aspire…The salvation of man is through love and in love. —Viktor E. Frankl

Kind words produce their own image in men's souls; and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used. —(Blaise Pascal)

Moral Strength

No man is free who is not master of himself. —Epictetus

Give me beauty in the inward soul; may the outward man and the inward man be as one. —Socrates

You can't play in the dirt and not get dirty. —Coach John Wooden (quoting his father)

I've never met a man with moral courage who wouldn't, when it was really necessary, face bodily danger. —WWII British general

If you tell the truth, you don't have to remember anything. —Mark Twain

Rather fail with honor than succeed by fraud. —Sophocles

It is better to suffer wickedness than commit it. —Socrates

They say the world has become too complex for simple answers. They are wrong. There are no easy answers, but there are simple answers. We must have the courage to do what we know is morally right. —Ronald Reagan

Morality is very important. There are lots of dirty cops. If you know what you are doing is right, then you can deal with the pressure. (A veteran of thirteen years as a cop and six working in undercover narcotics)

Being good can live with suffering. Feeling good cannot. —William J. O'Malley

The happy life is thought to be virtuous; a virtuous life requires exertion, and does not consist in amusement. —Aristotle

Nothing can bring you peace but the triumph of principles. —Ralph Waldo Emerson

No person can be truly at peace with himself if he does not live up to his moral capacity. —Norman Cousins

You can only sell your reputation one time. Once it's sold, it's sold. It is difficult for anyone to trust anything you say after that. —Arthur Brooks

Meaning and Purpose

One cannot live without meaning. —Albert Camus

Taste the joy that springs from labor. —Henry Wadsworth Longfellow

Social Intelligence

You got to love [your family] through the pain. If you can do that with your family, you can do that with [those you lead]. —General Norman Schwartzkopf

Am I not destroying my enemies when I make friends of them? —Abraham Lincoln

Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband. —1 Cor. 7:3

Flexibility

If digging the same hole deeper isn't striking oil, try digging elsewhere. —Anonymous

Plan the flight and fly the plan, but don't fall in love with the plan. Be open to a changing world and let go of the plan when necessary so that you can make a new plan. —Laurence Gonzales

Active Coping

If you are cold, get into the sun. —Betty Brown

You cannot escape the responsibility of tomorrow by evading it today. —Abraham Lincoln

Confidence

One important key to success is self-confidence. An important key to self-confidence is preparation. —Arthur Ashe

Fear ye not the reproach of men, neither be ye afraid of their revilings...who art thou, that thou shouldest be afraid of a man that shall die. —Isaiah 51:7, 12

Forgiveness

There is nobody who lives happily with anger. —Shantideva

Resentment is like taking poison and waiting for the other person to die. —Malachy McCourt

I do not hunch my back with yesterday. —Danny Thomas

I will permit no man to narrow and degrade my soul by making me hate him.
—Booker T. Washington

Racial hatred would have little effect on one who has set his mind to do good for his fellow men, black or white. —George Washington Carver

Notes

1. B. L. Fredrickson and M. F. Losada. "Positive Affect and the Complex Dynamics of Human Flourishing." The authors conclude that flourishing in business teams, marriage, and individual well-being is associated with a ratio of positive emotions to negative emotions that exceeds 2.9. Some genuine negative feelings are appropriate and useful (for example, to resolve conflict or work through grief), but it is best to avoid corrosive contempt, disgust, and global and enduring shame (time-limited guilt is useful). Genuine, but not feigned, positivity is useful. At a ratio of about 12 to 1, flourishing starts to deteriorate, perhaps because authentic negative feelings are avoided. But a ratio between approximately 3 and 12 to 1 is associated with innovation and flexibility.

2. D. Goleman, *Social Intelligence: The New Science of Human Relationships*. Goleman explains that the mind also mirrors the face. Thus, smiling tends to elicit happy emotions in the mind. (This fact is useful for the smile meditation; see chapter 26).

3. For practice in reading facial expressions, you might wish to take Paul Ekman's online training (http://www.PaulEkman.com). The training, which takes less than an hour, has encouraging preliminary data. Ekman identified the seven basic emotions and their related facial expressions.

4. A growing number of countries also have military units spend time together decompressing from combat before returning home.

5. Positive moods enhance left-brain functions, such as verbal activity.

6. B. Carducci, "Shyness: The New Solution." This section, mostly drawn from this source, summarizes Carducci's research and is adapted with his permission. Dr. Carducci has also written five excellent books on shyness and offers recommendations for understanding and responding successfully to shyness at http://www.ius.edu/shyness. Also, see H. E. Marano, "The Eight Habits of Highly Popular People."

7. Philosopher of religion John MacMurray writes, "The maxim of illusory religion runs: 'Fear not; trust in God and He will see that none of the things you fear will happen to you'; that of real religion, on the contrary, is 'Fear not: The things that you are afraid of are quite likely to happen to you, but they are nothing to be afraid of'" (1999, 171).

8. C. Pert, *Your Body Is Your Subconscious Mind*. Candace Pert, a respected neuroscience researcher and former chief of the section on brain biochemistry of the Clinical Neuroscience Branch of the National

Institute of Mental Health, notes that people in the developed world have more than ninety industrial chemicals in their bodies, and the body eliminates most of its wastes by breathing and through the skin.

9. Perhaps we erroneously assume that avoiding the problem is helping combatants. Some wish to spare them the moral burden of contemplating killing. Some leaders assume that soldiers would never fire on another human if they truly understood the emotional risks. This thinking denies combatants the chance to work through the moral dilemma of having to kill and to overcome the fear of killing when the cause is just. Most will do this repugnant duty if they are clear about the reasons. Many therapists don't want to upset combat veterans by encouraging them to talk about killing. It is curious that we generally don't use this thinking with regard to other traumas. We can't prepare for what we don't acknowledge.

10. D. Grossman and L. W. Christensen, *On Combat: The Psychology and Physiology of Deadly Conflict in War and in Peace*. However, as John Keegan, a graduate of the British Army Staff College, notes, once Americans commit to war, they go to battle in a workmanlike way.

11. L. Miller, "Officer-Involved Shooting: Reaction Patterns, Response Protocols, and Psychological Intervention Strategies." Miller adds that freezing might lead to regrets, such as "My buddy might still be alive if I'd shot sooner." Freezing happens in times of uncertainty. Combatants accept that freezing can occur and the inevitable risk to their lives. At the same time, they train to act as decisively as humanly possible. Wise leaders and comrades will allow the officer who has killed time to sort through the complexities and not encourage him to "get back to normal" too soon.

12. For example, in the National Vietnam Veterans' Readjustment Study, atrocities were more causal of PTSD than combat (MacNair 2002), and guilt appears to be linked to the development of PTSD (Marx et. Al. 2010). Sometimes people commit atrocities of their own volition, as in the case of a person going berserk and killing civilians or killing enemy prisoners to avoid the inconvenience of having to guard them. Sometimes atrocities result from following immoral orders. I think, for example, of US Army Lieutenant William Calley, who was convicted in the famous My Lai massacre of civilians in Vietnam. Although he was smiling when I met him shortly afterward, he struck me as one who was troubled inside, perhaps uneasy from following what was likely an unlawful order. Conversely, Hugh Thompson, who saw the massacre unfolding, landed his chopper and told US soldiers to stand down as he evacuated ten civilians to safety. Though initially shunned by his peers, he had peace of mind knowing he'd done the right thing (T. Angers, *The Forgotten Hero of My Lai: The Hugh Thompson Story*).

13. This essay is adapted with permission from Tick, E. 2005. *War and The Soul: Healing Our Nation's Veterans from Post-traumatic Stress Disorder.* Wheaton, IL: Quest Books, an imprint of the Theosophical Publishing House (http://www.questbooks.net).

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