



Christopher Matthew Lavanagh

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Boarders Books & Music - Columbia, MD

Dear Mr. [illegible]

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Personal Guide Book:

National Times

G
L
E
Page
B.

Know Yourself



2. Next time you buy something, make sure you know what you are purchasing. Do not make purchases impulsively - if you are about to rethink the situation. Wait a few days to see if you still want it - if you do still want it, perhaps it is worth getting. As you already know, impulsive behavior is far more likely to be irrational behavior - and the more time you take before making a decision the more likely you are to make a rational choice. Why are you writing all of this? - Take a look at the paper you are writing on! :)

2. The time taken to write number 2 was five minutes. You have no excuse for not writing at least a paragraph each day. It is therapeutic anyway.

3. On those times when you despair, wait. Even despair may be classified as a mood, and as we know, all moods are impermanent. We live through the bad times for the good times.

4. It is well known that actors often retain portions of the personalities of the people they portray. Trying to be someone else can make a difference in the form of particular habits. Someone who tries to talk a certain way, like someone else for example, may habituate that way of talking and begin to talk that way naturally.

→ If there are some qualities you wish to habituate, you can do so by practice. Pretend to be the person you want to become; and you may just become that person. Just make sure it really is someone worth imitating.

5. When you are hungry, and you are away from home, try your best to minimize the amount of food you buy take-out. If you must buy fast food, buy just enough to hold you over until you get home. In doing this, you will save quite a bit of money, and you will be eating healthier as well. Another plus - You will be practicing/habituating rationality.

6. As you know, you have more books than you have read. Do not purchase anymore until you have made some progress with what you have. As a rule, to catch up, you should purchase books at a rate of 250 pages for every 1000 pages read. - in other words, every time you read 1000 pages, you may purchase a book of up to 250 pages - if you want something longer, you may buy it only if you have read exactly 4x its length with no other purchases.

7. There is hardly anything more obvious than the amount of benefits to be gained from regular exercise. Are you exercising regularly?

- Things that also fall under the category of obvious 'oughts' -

1. regular sleep - no more than 9 hours, no less than seven.
2. regular, small, nutritious meals - about 4 meals a day.

There are many others - record them as you think of them.

8. Remember that health and knowledge are things that must be maintained - much of your physical and mental achievements can be lost if you do not take the time to use them. You should take the time, at regular intervals, to review the things that you have learned. - You should also make sure to exercise at or above your normal intensity. It is a smart thing to take care of your most important possessions - it is even more important to maintain your mental and physical health.

9. In those times where you are conscious inform you that you may be making a bad decision, consult this book. Listen to what is written here - if you suspect that you are any less rational than when you wrote your advice down, submit to rationality.

10.

When people make decisions, they make their choice after comparing the consequences of a number of options. Though we would like to imagine that we have an infinite number of options available to us, we do not, } ^{the point is clear but this statement is not wholly true.} due simply to external constraints, but also because we are only able to consult and compare a small number of options to begin with. So really, when we make a choice, we do so from a relatively small set of possible actions. The size of the set is determined by several factors - one - The amount of time we spend actually thinking about alternatives. Two - How able we are at envisioning and comparing options. Three - Factor related to ability. Four - The amount of options realistic enough to deserve consideration. [There are probably others but there are enough for the present analysis].

These three factors do much to determine the quality of our choices as well - but three other important factors must be mentioned here - One - How able we are at comparing options. Two - How much time we have to make a choice - or how much time we choose to use. Three - How rational we are at the time of making the

decision.

Based on these factors, there are several steps we can take to improve the decisions we make.

- 1) Practice forming as many options as possible before ever comparing consequences. This way, you minimize the chance of missing an option that may be better than the others. Also, when we make decisions quicker than we need to, we often choose from a biased set of options - i.e. only those options thought up with relation to some desire.
- 2) Re-evaluation of those options that seem particularly desirable. This allows us to look at the situation more objectively, and increases the possibility of choosing another alternative.

- That's all for now,
you can always add
more later.

This is by far the most difficult of the two. In order to apply this, you may want to spend more time thinking before you make your choice.

Also - remember → When you are able to successfully demystify a desired but poor option, it gives you a sense of power. Why do we feel a sense of power and accomplishment when we are able to control our irrationality? For one - it is a very difficult to do - and when we overcome our emotions we feel empowered - just like with any other accomplishment. And when we accomplish we feel more powerful - rightly so, for we can accomplish far more when we are rational. Imagine how much you could accomplish if you can habitualize this empowering characteristic.

11. If you think there is a possibility of hurting someone with your words, then do not speak.
12. Keep this book nearby at all times - you have the opportunity to get good advice whenever and wherever you go. Use that opportunity.
13. In conversation place more importance on what they have to say than on what you would like to say. When they ask you what you think, that is the time to speak.

14. Break all rules when Utility calls for it. Consider Utility when rules seem to not apply.

15. Remember that being right does not permit acting wrongly. These are two different things and they should be separated into two differing sets of options in order to make two different decisions.

16. As far as you know, there is no satisfactory reason for driving fastly when there is no emergency involved. Therefore, as a rule, you should not speed. When an emergency occurs, judge according to utility.

17. In a situation where you are pressured into doing something questionable to your conscience, do one of the following

1) Consult the advice of this text - either directly or by memory.

2) Refrain from acting or admitting in the way that

Very interesting
consider
this part
further

you think could produce harm.

3) if time permits, or if it seems simplest to do so, use the principle of utility directly.

18. By following a rule written here, thereby submitting to your own rationality, you are following the principle of utility - only in an indirect and efficient fashion.

19. By choosing between application of a secondary moral principle, or the primary moral principle to a particular situation, you will apply the primary moral principle. It is a question of which principle meets the needs of the situation, and this requires decision before moving on to the choice of action. Therefore choice of method of choosing is distinct from the choice of action that follows from it. - So there is nothing wrong here - it is just an application and re-application of the primary moral principle.

20(15) Confrontation need not arise from situations in which you are affronted. Another's actions may be wrong, but that shouldn't choose for you what your response should be. Apply the following method in this type of situation -

- 1) immediately describe to yourself what mood you are in. After much practice you will learn to do this instinctively - with great speed and precision.

* Note - you may want to learn as many descriptive words you can to classify the variety of moods you can have - and the possible poor choices you could make resulting from them.

- 2) as hinted in the note, think of what the oft-wrong choices that follow from these moods.
- 3) de-emphasize those options - but let them remain in your set of choices.
- 4) Choose either submission to rationality or use of utility.

all of this here assumes adequate time

21. This book is very important - it could perhaps become the most important thing in your possession, as such, you ought not lose it or destroy it somehow. At various intervals, you should type everything here written and save it on multiple storage disks. and because you are to take it wherever you go you must pay much care to protect it from damage or being lost.
22. Keep this book with you always - as we all need frequent reminding.
23. Take strong effort to judge the appropriateness of cultural expectations or standards - These standards should only be taken into consideration among other options. The common make is oft-spoken of as a member of a herd. This is partly true - in that we have much pressure to join in with the rest of the group - and especially because we do - most of us - fall into that temptation to assimilate. All of us can make ourselves less like this by emphasizing the option to meet the groups standards - all while recognizing that joining the group may at times be the best option.

24. When you come across part of a book that is difficult for you to understand, and causes you agitation or frustration - then it is probably not the proper time for you to learn it in the first place - assuming there is nothing wrong with the writing. So let it go for a little while - get some rest, do something else. Do not let it get you in a bad mood - and certainly do not think about it - that is why you stopped studying - you were incapable of thinking it through the way it should be. So try to totally take your mind off of it.
25. When an argument strikes you as wrong, either you do not understand it, or it is in fact wrong.
26. This is not a book for working out uncertain thoughts. You have other books for that purpose. This is for things already worked out.

27. Every day you should practice these three things: Relaxation - try your best to avoid frustration. Patience with others - and not the type of patience of simply suppressing emotion - genuine patience. Speak less and listen more - and try to not speak with automaticity - give yourself some time to speak - blurted out your thoughts is more likely to invite unnecessary argumentation. And what you will say will not match your views. And you know have that feels.
28. Always remember that this day could be your last. Ask yourself, on a daily basis - "if I knew for a fact that I would die sometime today, how would I behave? How would I want to see the world? What situation would I want my relationships to be in? You should think about this everyday.
29. Take note of your instinctive criticism of others. The only way you will be able to reduce your pride will be to practice acceptance of others - even if you don't like their character or how they act avoid competition

30.

In this book you have written much about how to improve your decision making, and how to avoid making mistakes. But what you have not written about is the certainty that you will in fact make mistakes - probably life ones. So what do you do when you do screw up? Well - first of all - if the mistake involves other people, you must do what you can to put yourself on better terms with that person or those people. Secondly - you mustn't be too hard on yourself. The situation could be no other than it is - make the best of it then. Use what you have learned and move on. Surely the first thing you must do is move on.

31.

Determinism is something that you do not want to keep on your mind at all times - but you should keep it in the back of your mind. And remember all of those things that follow from the knowledge of this truth - The necessity of genuine forgiveness. We must always forgive ourselves and others for mistakes made. The, you could not have done otherwise.

32. You have far more times of strength than of weakness. - Yet when you feel weak your attitude your present mood to dominate your view of yourself. That you are strong more often than weak, however, should convince you how much more powerful you are than you think. So when you feel that life is hopeless, remember this fact.
33. No matter the duration, good moods, with always ~~be~~ temporary. But with a good attitude you can make your bad moods less unpleasant.
34. All of your experiences - good or bad, are opportunities to improve your world view.
35. Write even when you feel you have nothing to say. Ask yourself - "Did you learn anything today?" Everyday, on reflection, you should be able to produce important ideas. Repeat what you already know if important in a new context etc...
36. Everyday take some time for remind.
37. Although you have been pretty good in this area, something must be said concerning driving speed. You should not, on any occasion, drive faster

than you know you should. Usually you do drive faster or more aggressive than you should, but you have made good progress. But now you must try to totally habituate perfect driving constraint. And remember - nothing other than extreme emergency justifies even the slightest bit of driving negligence.

38. If you want to convince someone of the rightness of some moral position, you should almost never do it by confrontation. Try to get your point across by the same technique of good parents. Use unobtrusive hints. Give examples of your own experiences without directing it at them. Tell stories of the experiences of others. Give concrete facts.

The point is this - People in general are very defensive. People want to maintain some pride and dignity - and when they feel this is being attacked they will do almost anything to "save face." This isn't the best reaction, but it is in fact, what people do. Recognize it. People are much more willing to evaluate themselves after meaningful conversation than by confrontation. People listen best when they are not being attacked.

Tell plenty of "stories" and let them figure out "the moral" - so they can happily apply it to themselves.

39. Play the - "if there was one thing you could instantly change about me, what would it be?" game with those people that know you are important to you. Only play it with them if you know they wouldn't get offended. Tell them what the point of it is: to get a better understanding of how other people perceive you. For many, this is the best way I can think of for getting a more accurate self-image.

40. Say nothing if you think it may cause unnecessary argumentation. Remember what it is you are talking to. Think about what mood you are in before you say something to that person. Think before you speak. Always.

41. You repeated many times the importance of noticing your own moods. This is very difficult because we forget to think about it - really we should think about it very frequently. How fast can your mood change? Practice thinking about that at some regular interval. Perhaps always before entering

in on a new conversation or right at the change in subject during conversation.

42.

Ask yourself: What are those things you like to do that are most lucrative to you? Sports? Music? Art? Cooking? Friendship? Much of what makes happy people happy is that they keep themselves occupied with a diverse amount of enjoyable, but not harmful, activities. What you have to remember for yourself is that you have a tendency to occupy all of your time with only a couple activities. You do not need to study all day. You do not need to spend so much time sleeping etc.

Follow the advice of #10 - What else can you do for fun. Do something new - or better yet - do something you always loved in the past, or in childhood, that you haven't ever considered doing now.

43.

Sympathize with everyone. No exceptions. Even with those whom it would be easy to hate.

44. There are many things which you have said to be good but you do not act on. The obvious example concerns exercise. How many times have you reflected on the unfortunate health and physique people gain over years of neglect of their bodily health. Is this what is going to happen to you?

45. Keep contact with all of your good friends. The more good friends you have the more support you will have if something goes wrong. And if something goes wrong with any one of your friends, you will get a chance to feel the joy of helping someone that matters to you - and in so doing you will build ties that can be nothing but rewarding.

46. "You have to have a good relationship with your parents; they are among the only people that genuinely care about you - and will go out of their way to help you." - Jhl

The above words apply especially to your parents (assuming they are decent parents), but they also apply to your brothers and sisters - your partner - and the best of your friends.

47.

"Practice random acts of kindness."

- That may be one of the only bumper stickers worth reading - and following.

48.

Try your best to habitualize automatic thoughts that are not so contrary. Sometimes in conversation you miss good points because the first thing you wish to do is argue against - or fix - something that someone else has said. Try to grasp the meaning of what people are trying to tell you - You cannot expect everyone to have the type of precision you want in getting across their thoughts. Be patient and listen carefully! If you really want to make what they say accurate, paraphrase what they say and ask them if that is what they mean. The aim here is to take in what they are trying to give you.

49.

Whenever you spend time thinking about something that happened to you - and what you would do if the same thing happened in the future, you are, in a sense, already forming a secondary moral principle.

Men - conversations
formation of
secondary moral
principles

The reason for this is that when a similar situation does come about, you will involve these same thoughts for application to the new situation. Most people do not think about situations independently - where they seem similar they do not analyze it anew, but they use their experience to guide them. This can result in mistakes in two ways.

- 1) The idea you wish to see-see has not been well thought out. Therefore it is likely to be an incorrect way of looking at the situation.
- 2) It may not apply to the situation. i.e. - the situation is one unencountered.

To solve #1, you must try your best to think certain things all of the way through. Also - think before you apply the idea whether you have or have not given adequate thought to the subject. and finally, to solve #2, consider if your previous thoughts are even applicable to the present context.

50

Try not to make assumptions about other people's motivations unless these motivations are obvious. If you want to know what motives some person has, ask them - let them tell you. Do not simply confront them, as if you know their thoughts. You know how people respond to false accusation. If you must, tell them what you are thinking - but not in a way of proclaiming absolute knowledge. And only do this when necessary. What you ought to do, for the most part, is trust that others are not lying to you, and that their motives are good.

51.

View books as offerings of lifetimes of thoughts and experiences offered to you - so you will not spend an equal amount of time thinking about the same things yourself. Would you rather live and learn from your own life - or would you, in addition to this, learn from thousands of years of experience from people who solved problems you may never be able to solve on your own. It would be an awful act not to take such an opportunity that is generously handed to you.

52. When you find yourself in your more pitiful of states, look to this text. Allow a more dominant man, your rational self, to pull you from the mire in which you have hopelessly buried yourself.
53. Ought not fools submit to be who is more rational!?
54. Patient persistence is a virtue - a virtue that is shown in many of the more successful people.
55. How can you think that you can learn all that you need primarily from books and silent school when you spend so little time reading when you are not in school. Prove by action and not argument that school is unnecessary before giving any finality to the decision of abandoning the school system.
56. A thing to remember while reading ancient texts is that they are far from the truth as they are far from the present. They should be looked at, in the main, as historical works, containing at most partial truths; they are pre-programmed theories, once taken to be true.

57

You have said that when something has not more sense to you, you either misunderstand what is being said, or what is being said is, in fact wrong. When you are actually studying though, you forget this, and give much more weight to the former rather than the latter possibility. Because of this, you spend far too much time thinking of refutations to arguments which, as you have indicated, may be misunderstood.

What this should tell you is that your method of study is lacking. You study with the pretense that you are doing so to gain some knowledge - but at the same time you feel you already know, and so you proceed to criticize that which you have given inadequate time to even understand.

Three things then, can be done to improve your study.

- 1) With the volumes you know you ought to have in conversing with others, listen intently, and try your best first to understand,

and not just apprehend, what the writer is trying to give to you. In other words - take the gift that they are offering you before trying to locate its defects. You won't even be able to look at it closely until you accept it.

2) After understanding - or after making a genuine attempt to understand, ask questions intended to improve your understanding of what is being said. These questions should have no motivation of opening up an opponent for attack, but to clarify those things that you don't feel you grasp.

3) After these first two steps have been lengthily exercised, you can proceed to form critical questions. Not for attack - but to spot difficulties. Questions should surely function for attack instead of elucidation and attempts to find "truth."

And these questions should be recognized as being directed towards what is most definitely an imperfect understanding of your own, of what is being said.

* All of the above are conducive to an improved character.

58.

To allow yourself to live with some discomforts is to eliminate discomfort at its source, thereby increasing the extent to which you can experience its opposite. It is the habituation of comfort in what you once considered uncomfortable circumstances. Imagine a time when the state of your appetites and the state of your surroundings no longer creates an obstacle for your comfortability.

59.

Once again, you must necessarily go back to the subject of 'mood analysis' - ^{because} you found yourself speeding in your car in another one of your moods of euphoric excitement. When are you most likely to do stupid things? What were your moods before you suffered the bad consequences of bad actions. One of these moods, among a few, I have already mentioned - excitement. Why is it that you are most likely to make bad choices when you are feeling so good? I cannot say right now - but what can be said is that you should recognise when

you are in such a mood, and you should act in probably the opposite way from how you would like to. Find an appropriate outlet for your energy - ask yourself - Why must you drive so fast when you are already in such a good mood? What more could it possibly do for you? The same advice can be given to those who choose to do drugs when they are already in the best of moods - they may like what they are doing for a moment - but it ultimately kills the quality of the experience.

60. Simply to look at this book makes you remember the expectations of one greater than you - the one who looks after you. Be ashamed when you fail to follow the advice here written; thinking that the thoughts you have spontaneously could have the strength of reason comparable to those things you have thought and wrote about at great length and with patient objectivity.

61. The conscience is the induction that you have broken, or are about to break, formerly accepted.

secondary moral principles, that may or may not be worth adhering to. The conscience is a call to further reflection - a signal that a mistake may be made - guilt - a signal that a mistake may already have been made.

The fact that the conscience changes over time shows it has nothing to do with some absolute moral law, it can be manipulated; over long periods of time, to any moral system one feels is correct. This is why people of different cultures have visits from their conscience in different types of situations.

62.

You have demonstrated for yourself that knowing what is a better choice is not nearly enough to make that choice. You need to have the will to follow your own rationality if you are ever to improve on your choice making abilities. For the most part, this book is to help to determine which choice is best - what should be done. But you will never

be successful in taking your own advice until you can strengthen your will-power. This book can only advise you that this is what you need to do. It can't make you do it. Yet you need to do it.

In any case - the advice will be given once more - hopefully you will see this advice after enough to make use of it.

- a. Keep this book with you as a reminder
- b. Before making a choice, ask yourself if there are any factors that would keep you from willing the right action. When you recognize the situation for what it is, perhaps then you will improve the power of your will to pursue the right choice
- c. Try your best to act against your impulsive inclinations - these are the ones most likely to misguide you

63. Treat people well, smile, show others happiness even when you are not happy. It will improve their day, and if you are not already happy, you will likely become happy.

Relate this to number 4.

Though people act kind towards others when they themselves are already in a good mood, pretending to be in a good mood by acting kindly results in a good mood. When one realizes the benefits of treating others kindly, even when it does not come naturally, one often becomes genuinely happy.

Happiness by pretense can yield both personal happiness and happiness for those around you.

and remember -

bitterness yields the opposite.

It is better to act kind by pretending than to be genuinely bitter.

Assuming good moods by pretending is a good thing.

64.

When a person acts badly towards you - and you can clearly see that they are in a bad mood, let it slide. They are provoking confrontation pointlessly, and you will do them good not to be provoked. Ask them how they are feeling. Ask them why they are as mad as they are. Ask them all of those things you always retrospectively wished you asked yourself before acting in similar ways.

They will, of course, be reluctant to answer your questions - This is because of the effect of what you can call 'emotional momentum'.

Emotional momentum is a result of one of two things - inability to listen due to extreme agitation - or pride; not wanting to become ashamed of one's own bad choice - to 'rectify' its badness by continuing it as a good. Or we may say - they are unwilling to accept the badness of their action - They strongly desire to be good, or right, to the point of rationalization of what is clearly bad.

by following these considerations
you are helped in several ways.

1. You end a pointless attempt at confrontation
2. You open the possibility of ~~true~~ expression of underlying feelings. You create a chance for the other to see what is really going on.
3. You create a valuable trade of information out of what began as pure hostility.
4. You give yourself the chance to practice several virtues

- 1) forgiveness
- 2) acceptance
- 3) truthfulness
- 4) kindness
- 5) patience

... of many ...

and you increase the chance of your avoiding similar mistakes

5. FRIENDSHIP - you let your friend know that he/she need not feel shame. That both make 'mistakes' as letting 'emotional momentum' take over. A deeper level of friendship is opened.
- Mutual Understanding. - Even love.

65. One of the biggest causes of miscommunication is the use of sentences that can be interpreted in many ways - or is not totally adequate - or not appropriately qualified so as to avoid instantaneous critical response. A possible way to solve this is self-paraphrasing - restatement of the idea by using more than one statement of the same purpose or sense.
66. Don't let the apparent falseness of an idea totally shield ones view of the truth that comes along with it. - ex. The Bible seems to be manifestly untrue in many areas. - But this should not present an obstacle to gaining the profound truths that also lay underneath, that you may not find elsewhere.
67. Do not be afraid to apologize. To apologize is better than painstaking rationalization of past choices - Even if it provokes a profound sadness - a profound feeling of pure apologetic feeling. That any rightness that existed in your view - is overwhelmed by inappropriate conduct.

feel your wrongdoing as wrong, and love the receiver of your inhumanity, despite the wrongdoing of their own provocation. forgive yourself, forgive the other, and do not forget.

68.

Before answering a question - a question about your thoughts on a subject or issue you have yet to consider at length - consider multiple angles and other suggestions or views from each - then either integrate them or make your own inference to what you think is the best way of answering it. In this way, once you learn to do it quickly, you can share your thought process with the questioner, and you will also give a more clear understanding of your view - it will be far less likely to result in misinterpretation - for it has been partially thought out directly before the questioner; they can intuitively grasp what you are aiming for even if you have not succeeded completely in giving your view clearly. This whole process would have a similar function to self-paraphrasing.

69.

Before spending money on anything, think first whether or not there is something you already possess that can fulfill well the functions of that thing or those things you were thinking of buying. If you find that there is, you

1. Save money
2. Save time by not going out of your way to make the purchase
3. You make use of something that you bought, or already own, and have not used.
4. You succeed in taking one more step towards habituating frugality.

70.

The activities and hobbies and pleasures you choose to do should be those that will be enjoyable in one form or another for the remainder of your life. If it is something that we will later become unable to enjoy entirely, the change will be unwelcome and cause some bitterness and sadness at not ever being able to enjoy it again. Or it could be something that you think you will voluntarily refrain from in the future (e.g., binge drinking, drug use, gambling etc.) - why stop?

If it will not be good for you later, perhaps you shouldn't be doing it now. And if it is something you know you cannot enjoy later - is it something you will look back on enviously - wishing that you could still do it?

If it is something that is rightly permissible despite some reason why it cannot be done later, one should heed after this fact. One must be able to almost rejoice in change. - Not everything, it is true, that is worth doing can be enjoyed indefinitely. So we must, in addition to engaging in activities that are timelessly enjoyable, we should reflect on, expect an end to, and perhaps even rejoice in, those things that are necessarily transitory.

72. 71.

Anyone who enjoys inflicting shame or embarrassment in others, instead of letting them shame themselves, cannot be acting rightly - it is by far one of the most contemptuous and inhumane way to treat another. The object

of such behavior will also never forget such misdeed. it will be a recurring source of pain.

72.

As far as the lifetime of self education is concerned, one thing is definitely certain: There is a timeframe in which certain things can ideally be learned, and, outside of this timeframe learning becomes increasingly difficult, until a point where they can barely be learned at all.

(Additional ones)

1. Language 1 - The critical period. - Passed once youth is completed, if you want to learn now, it will be far more difficult and will become increasingly more so as time passes.

∴ if you want to learn add'l languages, now is the time

2 Mathematics, Formalized Reasoning, Abstract Symbolic systems etc...

all can be learned as one gets older. However, it is only easily obtained before one passes one's middle aged years.

∴ if you want to learn these things, you must place more emphasis on them now.

3. innovation - This period has nothing to do with learning per se, but has to do with our ability to make creative inferences from abstract information. This too is lost through one's middle age years.

∴ One again, you must ensure that you learn everything that is abstract as soon as you can - for the purpose of creating new knowledge, before your innovative abilities disappear.

74.

Let people express their ideas entirely before criticizing them. And as they finish speaking, without you being entirely informed on their ideas, question them until you are. Criticizing before completing these steps almost definitely results in the frequent fallacy; attacking parts of an idea with the effect of seeing an idea as dependent on the fragment attacked, or less plausible by the fragments lack support. The frequent fallacy can also lead to the odd having fallacy.

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75.

Wait until another finishes speaking before trying to guess what they are thinking - [for the receiver in conversation, interpretation is almost always a sort of guessing game - the guesses become more difficult the less capable the communicator is.] as said before, when they finish, reveal your interpretation to them, so that they may tell you if it matches what they wished to express.

76.

When you are given an invitation of some sort (even an invitation just to spend time with a friend), and you do not want to go, use a genuine excuse. Give them the real, and not the secondary, reasons why you do not want to go. Otherwise what will often happen is the person will try to convince you to come by arguing with your secondary reasons, and if you are pressed, you later reveal the primary reason. This delayed revelation may make the other think less of you - a liar, disingenuous, etc. Give your real reason up front. Usually the real reason

is something less likely to be argued against; and, if the other person still tries to convince you, they aren't simply engaging in futile conversation. Lastly - it helps you habituate thoughtful conversation with your friends - therefore making your relationships more rewarding.

78 Summary of a conversation with guest:

We ought not have too great of expectations for how young people (esp early 20s) should behave.

79 A caricature can be drawn of everyone.

80 Use the phrase 'I do not know' more often. Especially on any subject you suspect you have not thought enough about.

81 As a rule of thumb - or perhaps a tertiary rule - you should finish the task you have already set out to complete before starting another.

82. Habitualize daily planning, and use of a calendar. The benefits of doing so are so numerous that I need not mention them all here: Make sure to keep your planner with you, and refer to it a few times a day.

83. ^c In every department of life, [there is a] transition from dreaming aspiration to laborious doing'...

Lewis Forentape 7.

... do not let this abrupt change cause disappointment in you, and finish the started course of action (let it would be of genuine benefit to you.)

84. When you find yourself inclined to tell a lie, consider if it is indeed the best choice - ask yourself:

- Is the lie needless in this instance?
- Would I benefit more by lying than not lying?
- Would I worry about someone's discovering it as a lie.
- Would this lie contribute to a detrimental habitualization?

85.

Whenever you plan on breaking one of your secondary moral principles, or an exceptional type of situation, ask yourself - 'Will it continue to act in this way in situations that cannot be called exceptional but perhaps 'typical'? Will it use it in situations under the rule of my secondary moral principle? Will it be habituating a detrimental course of action?

86.

When you are having difficulty following or understanding some book, the first thing you should ask yourself is - 'is this a good time for you to be reading what you are reading? Could this be a time better suited for the reading of another book? All of your experience tells you that there is no book which you have been unable to understand when you have read it at the appropriate time. So then - do not frustrate yourself. Come back to it later with your ability renewed!

87.

Much of the purpose of this book, aside from telling you what you ought to do, is to give you a better understanding of who you are. It is to reveal to you what your capabilities are; more importantly, what the limits of your capabilities are - your personal weaknesses. This is important in three ways.

1. So you can have a genuine (clear self image).
2. So you can better realize your goals by approaching it with methods of action that take into consideration your limitations; you will be working to your goal with your obstacles in full view beforehand - so that they will not surprise and discourage you if you went along ignorant of them.
3. To give you the opportunity to change it possible, to rid of those unnecessary Weaknesses.

in sum - you will improve your self image, you will better your goal reaching ability - by both adjusting your method of choice

to take into consideration your weaknesses, and to eliminate those weaknesses, therefore strengthening yourself where possible.

88.

On the back of this text, when you have completed your writing, you should make a list of all of the secondary moral principles you have created. Beside each one, you are to put all of those #1's that elaborate on it - so if you want to read more about it you can. It will make a very useful quick reference guide as well as an index.

89

It is far more difficult to challenge a position that is congenial to yourself than those that are not. Because of this, you will want to make a conscious effort, on occasion to attack your first principles - your primary beliefs in which all other beliefs are stacked. We must protect these foundations - rather - we should attack them - find out how strong they really are. One of two things will happen - you will either

damage your foundation to the point where it must be rebuilt or replaced, or, you will put it in need of repair. There should always be damage - and you should always set out to destroy it at its roots - your goal is to produce the first of the two possible results.

You will also want to allow others to attack your fortress for the same reasons, and you should do so with little defense. You will be tempted to defend and retaliate, but this tells you only how strong your army is, not how strong your fortress is.

You are, so to speak, only concerned with the strength of your fortress and not your army.

90. Refrain from megalomaniac frames of mind. Catch yourself when you entertain such thoughts; these thoughts may exist in several forms, so you may have to analyse the types of thoughts you have and categorize them. You wish to avoid them all - remain humble and modest!

91.

refrain from habitualizing the methods of speech your friends use. As you well know, they are not, at present at least, the best at communicating their thoughts effectively. Neither are you; but you want to, and in order to do so, you should habitualize more efficient methods of speaking. Of course, you will want to learn to speak in ways a variety of groups will be able to understand, and you will want to be able to adjust your speech to a manner congenial to the audience. So speak as others speak in their presence - and at no other time. Habitualize awareness of your audience's preferred mode of speech.

And note that this will require some silence on your part. 'Think before you speak' - implies silence. Silence is almost always better than unthinking gabble. And think not simply about what to say next, but how you will say it, when you will say it, and who you are saying it to.

92.

One of the best ways of getting a point across is by self-suggested hint dropping in conversation. Suppose there is something you want a friend to know - or suppose they are doing something you think is wrong and you want them to think about it. - tell them an anecdote in which you made a similar mistake only to discover the right way - or something along those lines - but most subtly!; it has to fit into the actual conversation. This way they will pick up information valuable for them to think about, without your having to give them advice they may see as patronizing. It will not cause them to get defensive either. It is a sneak attack that is a success without ever encountering a defense or letting the other know there was even an attack. It is espionage of a faulty part of your friend's thought - They realize it is faulty and fix it on their own.

93. Make use of Socratic method when someone makes a claim you find to be false or questionable. Do it genuinely - without rudeness - with a sincere position of inapprehension.
94. Spend less time thinking of the future and more time thinking of what you should be doing now. You should have goal-light-goals - but you should not think so much about them. Think about what your agenda for reaching this goal is, and what you ought to be doing at present. Focus on Today.
95. Secondary principles are not to be 'uninspected and operative'. They are to be operative and occasionally scrutinized.
96. Take your parents' investment in you seriously. Ought they work hard for your benefit while you both accept and deny their favor by promising to work and not working. If you cannot motivate yourself, let this motivate you.

97

Treat others as a personal matter. You may propose your findings to be objective, but you ought not expect others to live up to the principles you have formed for yourself, by yourself. If you want to encourage another to change their ways for the better, direct their attention to moral truths they already accept. You should not teach others your own moral principles unless you know that they are, indeed objective, and that the person you wish to teach it to is capable of understanding and applying it.

98.

To re-state what is obvious: it is impossible to know everything. There is not enough time to learn all that can be learned. Most of what can be learned has not yet been discovered - therefore to learn all would mean to make a huge number of discoveries; you will be lucky ever to make a genuine discovery - a discovery of something unknown to the rest of the human race, past and present. So, it is a very safe thing to say that a goal to learn all that can be learned, or all that

one would even want to learn, will not be met. You should formulate a more realistic aim.

Your first goal in relation to this subject - to eliminate the desire to learn more than you are capable - in sum, and at one time.

complications on your life choices.

1) In school, take a relatively small number of classes, and choose only one book at a time for additional study.

2) Study a small number of subjects per day - if you want to learn about each thing you are interested in, you have 2 choices:

- a) learn all of them at the same time at a very very slow pace.
- b) make selections from these interests, be content with the selection, and learn at a more rapid pace.

B is probably the better choice - it is more realistic and it will probably be more satisfying.

In addition to these limitations, there is also a physical limit - your brain has a finite capacity for information storage - in multiple ways. One way is that there is a limit to the total number of things learnable. Another is that only a small chunk of info can be learned at a time etc... etc...

3) Do not pretend to know more than you do - do not exaggerate. Have a realistic self image of your own acquired knowledge.

* More can be added later. Just get a reference beside the number.

99. Really try your best to genuinely consider the suggestions made by others.

100. Planning is far more depressing than activity. Planning is good, but hurry it up! You often treat planning as an end and not as a means - 'plan' not to think so much about your plans. Simplify your plans so that they can actually be followed -

you make your plans so full and complex that you scarcely ever follow them. Then, absurdly, you assume that your inability to follow through has its source of fault in the plan; and you are right - but not because the plans overzealous is bad but because it itself is following the wrong idea.

We use plans to simplify life; to make us more clear minded and efficient. Any tendency of a plan to result in the opposite indicates poor planning.

101

If you know you cannot fall asleep; don't just lie around making futile attempts. Make better use of your time. Sleep when you think you will be able.

When you are exhausted and you ought to be asleep, why stay awake. Anything you try to do will be done with less ability - sleep first work later.

If your sleep schedule is damaged do what you can to get it back in order - as soon as possible.

You may need to spend one day awake for a longer period than you would like to be, but one day of discomfort is better than a poor sleep schedule that has been habitualized.

102 Spend more time taking everything in. You do not spend enough time feeling your surroundings.

103 Habitualizing daily interactions with the outdoors.

104 The most difficult thing of all for you is trying to do the best actions in situations that are seemingly unimportant. You let your desires get the best of you most often in these (seemingly) morally neutral situations. These situations generally have a cumulative effect however—so even small situations are not unimportant if you think of them as contributing to the habitualization of a bad type of decision.

1. Do not say to yourself "This is the last time" or

"one more for old times sake!"
 This is merely a rationalization
 for satisfying a strong desire.
 It is very probable that you
 will use it again.

2. Remember that you reasoned
 out the best choice for the
 current situation so it ought
 to be used for the current
 situation. Do not formulate
 a rule and not apply it
 to the first situation for
 which it was formed.

3. You are capable of acting
 rightly in this case - You
 have already admitted that
 it is seemingly unimportant -
 so it shouldn't be too
 difficult to de-emphasize the
 desired option to make the
 best choice.

4. Make it a habit to survive
 to will the option reasoned to
 be the best. Remind yourself
 of this often, so that
 you will remember to use
 this advice when the type of
 situation again comes
 about.

105 Writing this guidebook on a daily basis is not enough; for you write in it, and call it a guide, so that you may refer to it in making decisions. Keep it with you always, refer to it when necessary, and recognize its authority. You should be very reluctant to act in opposition to what it has said.

106 You should be reluctant to tell lies, not to tell truths. (exceptions are extreme situations or members of a class of situations in which you have made it a rule to consider lying)

107 Once you have figured out the right end, focus your attention to the means. Not only should you choose the best of possible ends, but you should maximize the probability that your means will satisfy that end.

108 Ask yourself - are you as giving as a person as you think yourself to be? Are you as good a person as you think you are?

109

You should begin to make a list of all of the important aspects of your life that will need to be thought over. When you have thought about some of these subjects sufficiently, you should place some of the principles you have formed down here. This task is intended to make this guidebook more comprehensive in order to make it better fulfill its purpose, as a guidebook.

110.

Take all of the measures you can to ensure that you do not damage or lose this book.

111

Minimize inactivity. Try to spend more time doing things that are physically or mentally more demanding.

112.

If you are silent you cannot say something wrong. So when you fear you may say something that should not be said, remain silent. Silence is rarely offensive to others.

113

Eat slowly. Weight control is important. part of controlling weight is controlling food intake. So know when you've

had enough to eat, you need to give your body time to let you know when you are full. - Unless you do what is even better - sate your food. How much do you need? Eat that amount - ~~not~~ how much you want. Eating slowly is good here as well - it will allow you better judgement on estimating how much food you will want, or normally would want.

114. Eat in small portions - another important aspect of weight control is ensuring that the stomach remains small - so that you cannot eat as much, and so you do not desire to eat as much.

115. Considerations of nutrition and health are of higher importance than considerations of taste. Not that one may never override the former by the latter, but that the former is to be given an augmented weight (by thought frequency and importance) in situation analysis. As a rule of thumb, you should choose a healthy food category over a merely good tasting food category. Then, choose among that category - giving greater weight to taste - making the same division by the method described above.

116. Eat small meals frequently.
 This is to reduce the desire of binge eating, and also to ensure you are consuming a more than adequate supply of nutrients. 113-116 can all be considered methods for reducing the strength of detrimental desires.

117

Whenever making a comparison between possible actions, always enter in as an option, not acting or abstaining. This is an option often left out of the calculation.

ex. situation - What to buy at the mall?

options: clothes, food, gifts.

remember to incl: buy nothing

situation - Where to go out tonight?

options - friends party, bar, bookstore

remember to incl: stay at home.

- others - What to eat - nothing

- What beer to drink - drink water

- What fast food to eat - ^{more} food.

The above is a method for making one or several additions to an option set. Derived from the principle of option set expansion.

Whenever you are confronted with a situation in which you find yourself inclined to override a secondary moral principle, make sure to reflect on how this course of action will affect your habits. Will you be more inclined to override moral principles at your own whim? Will you be habituating an action that will generally be the wrong one, except for in a very few number of cases? In other words, ask yourself how it may weaken your justifiably good habits and how it may strengthen or create a detrimental habit. Some actions will affect this balance differently, so try to be accurate in how much weight it should be given in calculation. As an example - doing heroin would pose an extreme risk on your habits, and probably can almost never be justified. Having an alcoholic beverage on one occasion may not affect your habits at all - unless of course you are a recovering alcoholic. So much is relative to one's own personal situation.

119

Try your best to spend most of your social time with good people. Try to spend less time with people who are likely to have a negative influence on you. This does not mean that you should abandon certain current friends in favor of better ones, but that you should spend an amount of time proportionate to the amount of influence that person ought to have on your life. Perhaps through your own influence some friends will increase the amount of time that you should wish to spend with them by becoming better people. Relate to # 118.

120.

Try not to think too negatively of people who strike you as odd. Usual oddness isn't nearly enough for you to infer that there are bad people on other words - give people chances. It should be a very rare thing for you to draw conclusions about people from their appearances or the initial impressions they make on you.

121

Spend less time criticizing the parts of what people tell you that appear to be wrong - perhaps if you quit focusing on what is wrong with people are telling you, you will learn something new that is right. Questions about content should also come before criticism. Try to listen for what people are trying to tell you and not what they are telling you. It is very difficult to clearly, perfectly communicate what one thinks.

122

Pursue and complete those projects you start. Do not lose your motivation - you know when your ideas are good or original, and you sell yourself short by not completing those projects. Some will be fruitful, some will not, but by never taking that risk of failure, which is a part of all endeavors, you will never benefit from those ideas that did indeed have potential. - This applies to both your physical inventions and your ideas in general. Follow through on your ideas eventually you are bound to have a major success. Be persistent.

123 Your ultimate goal, in using this book, is to reach a point in which you no longer need it at all. This book is for reminding you - to the point in which you no longer need to be reminded.

124 When it comes to study, you are very impatient. You have two conflicting tendencies in relation to this; you want to know everything about a subject that excites you, so you tend to focus all of your time and attention to a single book of interest, and at other times you get curious about multiple subjects at once and you try to read many books at one time. Of these two tendencies, the second is by far the worst -

125 Yet another thing to consider before backing any rule, in favor of the primary principle, is how people will view you afterwards. Some people, who are understanding, will know that your secondary principles will not be adequate to deal with every situation; in other words, they know that, at times, people have to break their own rules.

Most people, however, will wish to call you a hypocrite, and will therefore think less of you; especially if they feel that your values conflict threateningly with their own values. If for some reason you need to maintain a favorable image for this person you will want to think about whether or not this tips the balance in favor of following the rule. - And ask yourself also if it is possible to follow the rule and explain it to anyone who may view you negatively.

126 Restrict your purchases to those things that are genuinely useful. You should question yourself on any purchases that fall into the following categories -

1. Things that are mainly mainly for damage.
2. Things that are supplements to something that is useful without it.
3. Anything you would consider to be expensive that may have a cheaper equivalent.
4. Items you think qualify as investments (make sure they will be as useful as you hope them to be. - Especially because these things are usually expensive.

127. Always leave a job on good terms, so that if you really need money you will have the opportunity to return. This is part of a more general principle in favor of forming solid useful relationships.

- Learned from Adam A.

128. When you feel like you are more impulsive than usual, make sure you are reading. Reading refreshes your rationality - it gives you conviction and power over your emotion and desire.

129. Money is extremely important - before you make a purchase, think about this. Is what you are buying genuinely more valuable than simply having money in your pocket?

130. Do what you can to remind yourself what is truly important in life. Remind yourself about the following:

1. You have no clue when you are going to die. Treat today as if it is your last.

2. Remind yourself about how small the world is and how minuscule your problem is in comparison to others in the world.

3. Remember how fortunate you are - people would do anything to be in your position - in other words - your life is pretty much problem free; yet you create problems that you believe to be big but really are not. You have very little going on in your life that is genuinely worthy.

4. You are a free man.

131. Try to clean up your language so that it has more precision. Try not to use adjectives to describe things that can be considered as sets - unless it is one of those rare occasions in which that adjective describes each member of the set. - In the majority of situations you ought to use a qualified version of what you are thinking or to be more specific - or to create an opinion out of it - making what you say subjective and less likely to invite criticism.

132. You wrote earlier that you should live life as though you knew it to be your last day alive. This should be helpful in creating a good attitude, but it is best to simultaneously

believe that and that it probably
 will not be your last day; Today
 is most likely one of many more
 that will come - i.e. - it can
 be seen as your first day.
 So you should have an attitude
 resembling a man with cancer
 who knows this day is his
 last - and therefore sees clearly
 what is and what is not
 important, and does not waste
 time worrying about those things
 that we deem important but
 are not. What is important
 is that now we are alive -
 we are breathing. We have
 loved ones, we have family,
 we have the beautiful world
 around us, we have music,
 art and love. All things that are
 important we have or can have.
 Almost no-one has permanently
 lost these things - those who
 do still have some of what is
 most important. As for the rest
 of us, we still have access
 to all of them - today isn't
 really our last day - but we want
 to see our life clearly as
 though it is. So we also
 want to view this as our first
 day - we should make good
 choices today for tomorrow -
 make good investments - form
 good relationships - spend money

wisely, interestingly in most ways the two approaches cohere - Making good choices for Tomorrow end up being good choices for Today.

- No more time

133

Practice differentiating between things you need to do - things you ought to do - and things you would like to do. Pay special attention to the third group - as it can be wrongly perceived to fall - in addition to its own group - the group of those things that ought to be done; not to say that there can be no overlap; there could be much overlapping. What concerns you is those cases where you do not recognize that the choice available only falls in that last category - So the goal handwritten for you is simply to develop an ability to classify the options you imagine before you make a choice.

134

You should create a list of choice situations in which bad choices can lead to very bad outcomes. This is, for the most part, an area of primary concern. We are

worried about those choices that we can call 'big-mistakes' or the group we may call 'sizeable mistakes'. We do not worry about the smallest of our bad choices - often times we do not recognize them all. - Not to say that we always recognize the worst of our mistakes - which is yet another good reason for enlisting as many of the situations in which they occur as possible.

135. Always write your ideas down the moment you think of them. This way they are fresh, clear, and exciting - all of which lend themselves to better writing. Also, as has been said earlier, it will speed up progression - you will not have to rethink it and write it later - you can read it and improve on it later. Also - the thoughts may never come to you again - and even if they do they may be incomplete or stripped of certain subtleties.

136. If you want to habituate what you have deemed, you will have to refer to your previous thoughts

very often; keep this book with you for reference always.

137

Plans to make moral decisions a certain way in the future, but not now - even when the moral idea applies now - is one of the strangest rationalizations to excuse wandering now with the promise of doing right later - while ignoring the obvious fact that the same desire in the same intensity will present itself later. The promise is made with the false impression that your future mood will be similar to the time in which the promise is made - a mood of knowing that a strong desire will be gratified. There must be some other reason why it would be inopportune to do what is seemingly right now.

138

When someone behaves inappropriately before you or toward you - be hesitant to take offense or form such opinions. Consider the causes that influenced the person to act in such a way. You will be far more understanding! Forgiving if you follow this advice. - Your emotional reaction will be more appropriate.

139.

Remember that when people make assertions, it is the meaning of what they say that they claim to be true. Do what you can to minimize the possibility of misunderstanding before arguing - This is because you want to criticize the meaning of what is said and not the words themselves. This way you will make your conversation more efficient, and you will eliminate most pointless argumentation.

140.

Practice patience every chance you get. If you raised your ability to remain patient in situations that make you feel impatient, a great deal of your daily stress will be eliminated. It will also give you a clearer view of the situation at hand. Lastly, when you are patient - you have an attitude that gives the situation a more realistic level of importance. Impatience can usually be considered a form of overreaction to a given situation.

141.

You have a tendency of accepting people's invitations without thinking about those things you need to do or those things

that you planned to do. You may try to incorporate spending time with someone into your schedule, but you should get in the habit of taking your plans into consideration before saying yes. Remember that you may have more important things to do. Do not feel bad about declining an someone's invitation - But you also don't want the above to function as a method for rationalizing ways of getting out of certain social plans.

142. Take the weather into consideration when planning your day. Many times you have created much discomfort and frustration by getting wet in the rain, by wearing hot clothes in the summer. Take a moment each day simply to consider what you may need in order to complete your daily plans comfortably - without frustration. This is just one more small step you can take to ensure that you meet your goals.

143. Do your best to protect this book from damage. Consider the things that could happen to it, and

plan protective measures in advance so that you increase the chance that it will not be damaged. In addition, consider the fact that this book may still be lost, stolen, or damaged despite the measures you have taken. For these possibilities there is one best precaution to take: Study it so after that it is such a part of you that you no longer need it. This is among your goals for becoming a better person anyhow.

144. You have a great deal of irrational impatience when it comes to your acquisition of knowledge. You are sure that it takes time to gain expertise in any subject, yet you continue to do one of two things: one - You feel a certainty on topics you ought not feel certain about. You have the feeling that you have definite knowledge of your own correctness on a certain subject. Two - you feel that you have intuitively grasped an answer to a complex problem, and you incorrectly think you can quickly learn enough on the subject to "prove" your idea.

Now, how shall you deal with this faulty thought pattern.

For one, you know that you are unable to form any detailed proof of your ideas that you feel certain about. Recognize that you ought not be certain until you are able to formulate a detailed proof - i.e. You feel certain but you are not really certain. Once you consider how difficult such endeavors at proof will be, you should quickly realize how much knowledge on the subject you really have, and how much you need to learn. If you have any prospects of pursuing certain complex questions, you ought to cast aside your exaggerated self-understanding of your own level of knowledge otherwise you will only find disappointment - and you know this because this has already happened.

What you ought to do is get in the habit of writing all of your ambitious ideas down so you can look at it objectively in a way that is indifferent to your own desire to be right. And to get a clear view of how far along you are, attempt to justify your claims, the best you can, and revise it as you acquire more knowledge of what supports your claim. In this way you can gauge how precise you will need to be, in addition to

your current level of provision, it will also help you along in your writing if you intend one day on publishing. - Most of all though, it gives you the opportunity to build on your ideas; to progress. - which is yet another goal you hope to achieve - the goal of habituating continuous change for the better, as opposed to remaining a static / simple minded human being.

145. There are certain things that you need to be less indecisive about. This has close relation w/ rational submission. The following is the situation

In general, you prioritize things you ought to do, when you make plans through scheduling, in a very good way. For the most part, you should follow your plans closely, especially in the plan general intentions. What you often do, however, is become indecisive about whether or not you should follow your plans, in times when you are placing a great deal of weight on something desired - i.e. - to spend more time with a friend, to eat, etc... This indecisiveness, for one thing, exhibits how weak you are in following your schedule when

even the slightest desire to do otherwise
 comes about. Secondly, it can create
 tension in others who are affected
 by your plans; a change in plans
 that affects others itself can
 cause frustration - but indecisiveness
 can frustrate as well. Never make
a change in plans unless there
is an excellent reason to do so,
and when you do, make it
decisive. Do not sway between
 options - especially not outside
 of your own mind. You do not
 want to habituate whim. You also
 do not want to habituate
 stubbornness & inflexibility. What
you do want to habituate is quick
recognition of a very good option,
and to make a choice to follow
it quickly, with flexibility only
for making slight changes in the
original plan, or great change only
in favor of an option that is
obviously superior. As a rule, you
 should not have to change your
 mind more than once. If you
 do, there is either a step in
 this process you have not well
 followed, or something totally
 unexpected happens. We can
 exert change in this method of
 decision only in the first of
 these two errors,

M6.

At school, if you are in a class that you feel is wasting your time, you may leave, unless there is some other reason why you should be there other than for learning the material presented. Reasons that qualify for forcing you to stay in class would be - 1. Attendance is graded 2. The teacher may provide information you need other than lecture material 3. You have nothing better to do 4. Something you handed in is being returned 5. You need to hand in something 6. Surprise quizzes are given. If you cannot conceive of an overriding reason to stay, and none of the above reasons exist, you may leave.

147.

Anytime you set a goal that cannot be achieved until the distant future, you should not focus so much on that goal as your main motivation, if you think that you are likely to lose that motivation over time. Instead, you should do one of two (or more) things. First, perhaps you should try to take joy in doing the act itself that will eventually lead to the end result. Perhaps this way you

will simply continue to enjoy what it is you are doing, or perhaps you will habituate the activity, so that it is so ingrained in your usual behavior that motivation actually becomes a non-issue. Secondly, maybe you can set more easily attainable goals - so that you may keep a level of fulfillment that will allow you to maintain motivation in what you are pursuing. Always know what your primary target is, but do not focus all of your attention on it. Perhaps it is the long-term goals that gives life meaning, but short term goal attainment and lifestyle habituation that allows the meaning in life to be kept alive.

148. In those times when you despair because of the deterministic nature of your own life, give up that desire for a control you do not and cannot have.

149. Try your best to minimize the amount of food you eat in a single sitting - especially when the food you are eating is dense or very hot. From experience you know that this makes you very tired - you often regret doing necessary things because of this. If you do do this - try your best not to nap - you should always overtop when you do.

150. Try to reduce the amount of caffeine you drink - far from giving you more energy throughout the day - in the end you will have less. In order to maintain the amount of energy you get from the caffeine, you will have to increase your intake - until it becomes a very expensive habit.

Use other methods for increasing the amount of energy you have throughout the day - eat right and exercise, and maintain a normal sleep schedule.

151. Always recognize the danger associated w/ dangerous situations, and act accordingly.

152. The easiest way for you to waste money is through buying food and drinks out. There is always a way you can save food and drink with you that you have made at home or purchased from the grocery. Almost all of the food you eat should come from the supermarket.

153. Create a method for improving choice - a formal method for increasing the likelihood of recognizing and selecting the best option - and master the

use of this method. Use it in any situation where this book alone fails to give adequate advice.

154. The first step in being able to consistently follow advice and advise oneself, one must learn to always listen to the advice. How can you expect to drastically change the way you make choices when you haven't used the advice here written enough to habituate it?
155. Visit your doctors and dentists with greater frequency and regularity. Why have useful tools with important life-functions and not use them?
156. By becoming comfortable with less, you increase your resources for maintaining a comfortable life.
157. Do not rule out whole branches of study merely on the basis of biased preconceptions. In the past you have you have avoided studying history on the basis of taste and Eastern philosophy on the ill-conceived view that it has little to offer. In fact, each branch has a great deal to offer - you should open your mind to include these subjects.

158.

Discipline is among the greatest characteristics a man can acquire. It is a lack of this characteristic that has compelled you to write this book. Much of what this book is about creating good time management, a strong will, ^{the} habituation of good qualities, etc. - all of which either define or require discipline. It is true that what you say here does not add much new advice, but it puts a new spin on things. 'Discipline' has different connotation than the words you have used before - and I think its use may expand your view of what it is you are doing - and why you should be doing it.

159.

In order to attain your goals, you need three most important things: a strategy made specifically for achieving your goals, the will to follow through on your strategy, and the compound quality of flexibility and resilience. What is it that you need to do to achieve your goal? - three needs constitute your short term goals - and it is for attaining these goals that you need to plan and strategize. But the most important thing you need is a very active personality - you must have the drive and motivation to follow through on your plans.

and also to adjust your plans and act on those adjusted plans without limitation. I think that if you look into it, that by far most of those people who are successful have these qualities - or had these qualities while becoming successful. Success here is meant singularly in the context of goal-achievement. Life-success is a bit more complicated - for this you need to have the ability to select goals that are proper for you - and also the ability to achieve multiple goals at once & good prioritization. One who has a high level of life-success is guaranteed to have been able to achieve important goals w/out the expense of all others but in balance w/ all others.

160. Your lifestyle is one among many possible high quality life-styles. Remember that people have different intellectual abilities - life-styles that are not fitting for you, or even seem simple minded to you, need not be improper for another. Be selective in the types of behaviors you criticize - you may want to focus only on those things that are positively harmful.

161. It is very well known that one of the best things you can do for children is to provide them with a highly stimulating and exciting environment for learning. This idea should not be construed as only applicable to children.

162. Whenever forming a principle, you need to consider whether or not it can be used in a harmful way - and if so - how. In such cases, when writing the idea down, it should either be modified to avoid the problem - or to append a warning. As for your observations of new ideas & principles use similar caution. Ask yourself - Is this idea dangerous? Could it become dangerous? Should it be modified? - or should warning be noted?

163. When you find yourself barren of ideas, it would probably help to seek some new form of knowledge. This will no doubt re-kindle your creative impulses - This is, in fact, how you come up w/ many of your new ideas. #161 is irrelevant here as a way of generating new ideas.

164. When you find yourself in a mood in which you are easily distracted, change your environment - increase your chances of staying on task.

165. Do not turn on your television when you have better things to do. When the best thing you could do is relax and entertain yourself - this may be the best time to turn on the T.V., but even in this case there are probably better things you can do to entertain yourself. Remember - everytime you spend a long period of time watching T.V. you are moving towards a more passive rather than a more active lifestyle.
166. You are fairly easily distracted from many of the things you must do - especially from study. Keep this in mind in your choice of study environment - study in a place where the surrounding stimuli is primarily study oriented. One reason why you were particularly successful in the time you've spent at Montgomery College was because you spent so much of your time studying in the library. If you cannot spend your time studying in the library, choose another environment, at home or elsewhere, that has similar characteristics. This idea is not only applicable to study however. As a general rule, it can be stated: Whenever you have a task that must be completed, and for some reason, there

are distractors that may prevent you from completing your task, do what you can either to remove the distractors, avoid the distractors, or divert your attention from the distractors. In order to make use of this rule, however, you must have knowledge of those things that distract you, and you must have the foresight to spot potentially distracting situations. One of the main reasons why you procrastinate in your study is due to your previous lack of concern in this area. Use this rule often - habituate it - incorporate this form of prudence into your character.

167.

In terms of organization of Lecture presentation, we can group them together as disorganized, partially organized, or fully organized. During the evaluation phase, or the first two weeks of the course, you will want to place each of your lectures into one of these categories. Throughout the semester you will want to spend the most time reviewing your notes for the lectures that lecture either in a disorganized or partially organized way. For your notes in these classes you will impose your own organization - you will create outlines of your notes. You will also need a good contents page.

168. Do not become pre-occupied w/ Technology as entertainment or as a superficial means of gaining attention. focus on its instrumental use. Do not buy expensive Technology unless it serves some valuable purpose. Use the rule you created earlier - when you spend money we must play a greater role in your choice than prestige.

169. You should occasionally look at Twitter about communication. A good portion of this book has been devoted to your difficulties in this area - and the advice you have written has been largely based on personal experience. Clearly this is an area that has a tremendous impact on your social life and life in general. You should probably read about it and write down important principles in this book.

170. As a rule, do not try to relate your own experiences, ideas, talents as exceptional - do not try to elevate yourself in conversation. People pick up on this, and after time it ends up in argumentation - just as w/ absolutism and exaggeration, people are very sensitive to self-elevation and subtle bragging.

171.

all you disagree with someone ^{unless in} part, but not wholly, try to paraphrase what they say in a qualified form that you do accept. Acknowledging your ^{own} humbly present what you think is true - and reference what the person says. This will usually make even large disagreement appear to be agreement. This method is very likely to make the conversation seem more a collaboration towards truth rather than a debate where each strives for victory. Results will probably be more agreeable if this method is used.

172

This book needs to be somewhat general in its content - for example - you should not spend too much time discussing study method here. Begin a new book for study methodology. Regularly consult that book throughout your studies. This book is intended for more general life principles. There should be a methodological hierarchy - this book is at the top of this hierarchy.

173.

It is clear that there are many difficulties with induction in the sciences, but the problem is far more severe when it comes to induction and generalization on the basis of personal experience. The difficulty is this - in making generalizations on the basis of experience, we do not

we seem to make the judgement on an adequate body of evidence. In order to make up for this, we form many hypotheticals and counterexamples in order to test our generalizations. The problem here is that we do not exhaust all of the counter-examples that are relevant to the analysis of our idea. These problems exist in science, but are clearly far worse when it comes to our personal judgements. This is something that you ought to keep in mind when you make your own judgements and generalizations. Keep this also in mind - one of the reasons why so many philosophers mistake their theories for complete ones, is because they have not produced enough, or analysed enough relevant criticisms and counterexamples. It may be impossible in fact, to do so.

179. It is easy to see that the first ideas you have and learn tend to be criticised much less than new ideas that cannot be attached or incorporated to your older ones. Try, in your study, to be as unbiased as you can - try your best, as you have said before, to understand views that are new to you. Also, do your best to pay attention to your method of criticism. Is the basis of your criticism a position that is itself highly questionable?

do your criticism of a new view is based on your acceptance of another view, and that view itself is questionable ask yourself how questionable it is. In other words - you should do the best you can to confirm the reasonableness of your objections - it is never reasonable to criticize a new idea or ideas that are ridiculous themselves.

175. Do not allow your curiosity to distract you from the work that you need to do to become successful. Treat yourself when you complete your work - you can study whatever you want when you finish what you need to do. This is one area where you have difficulty delaying your gratification - it is a problem you must overcome if you want to complete any long term task.

176. Do not move on in your studies from any one class, or in any other subject, until you are at least up to date in your other classes - in reading and assignments. Moderate your study of each subject - do not take too much interest in one at the expense of the others.

177. Never go for an extended period of time (2 months) without having some way of making money. You need to make

a habit of making and budgeting your money. The more time you spend thinking about ways of making money, the more likely you are to be successful at making money. Just like any other skill, you need practice to develop it - You need to develop resourcefulness and money making skills. You need to increase the number of options you can have for making large amounts of money.

- 178.. Talk to people more frequently about your life - You do not need to try to figure everything out on your own. It is great that you are secure as an individual, and that you do not depend in any large extent on anyone else - but it is not a good idea to isolate yourself from other people. As a rule, you should always try to increase your own resourcefulness. Having an open relationship w/ friends and family increases your support resources - you will have help when you want or need it. Another thing related to this is that you share around your - They will definitely notice your efforts. Most people will return that support that you give to them.

179. Try to improve your ability to anticipate the responses of others to your questions, comments, and your behaviors in general.

180. You schedule your day so that you may be more productive - or you make your schedule to attain as many goals as you can in a timely manner. A problem you have, however, is a strong desire to follow your plan exactly. If things in your day do not go quite according to plan, you become disappointed - and you often ignore the schedule for a second chance the next day. But it is clear then that you are wasting time - your excessive desire to follow your schedule actually hinders you from meeting your goals - which is supposed to be the very purpose of the scheduler. Goal attainment during the day is your number one priority - the schedule is only to help you with this. When you fail to follow your schedule - abandon it - but do not abandon the goals you have set out for yourself.

181. Try to recognize when you have allowed yourself to fall under the control of other people. Try to see how other people's behavior

influences your own behavior - espec.
when they influence you in a negative
way.

182. Do not consume anything containing
caffeine after about five p.m. - If
you must have caffeine at all. From
experience, you should surely know,
that caffeine after this time will
greatly affect your sleep.
183. When you are tired, and you have
some task that needs to be completed,
and requires a high level of focus -
resort to caffeine only in the most
extreme cases. Try to use other more
healthy methods of waking yourself
up - do some brief but strenuous
exercise - stretch - Anything but caffeine.
This will increase your resourcefulness
because you can boost your energy / focus
when no caffeine is available, In
fact - you do not need anything
at all for that matter - just rest
and sleep.
184. As an adult, you do not have the
assistance of a nagging mother to
push you along happily to completing
your daily tasks - you can however
nag yourself as much as you
want. Always write down the things
you need to accomplish throughout
the day - and look at your list

frequently to remind yourself of the things you need to get done. This method of nagging yourself definitely works.

185 Know the weaknesses in your own moral view - or views in general. If you do not, one of two things would be true - your views are right entirely, or more likely, you are blind to some relevant facts that make your views either wrong or incomplete. Incomplete is a good word to use here. Do not think that your views about the world are ever complete. Do not forget how ignorant you really are - be open-minded - being open-minded is almost the same thing as accepting your own continuing ignorance.

186 Choose one - lunch prepared by another, in a manner which you do not know, for five dollars, or lunch prepared by you, for fifty cents. Ten meals prepared by you or one meal prepared by another.

187 Keep yourself fairly updated on new technology and use new technology to your advantage.

188 Keep yourself updated on the news, read the newspaper, watch C-span,

visit government open-house - both state and federal. If you do indeed plan on getting into politics, all of this information will become useful. A memory of current events and contemporary history would help you greatly - and such information may be thought of as requisite to having such a career in the first place. There are other reasons for having a good knowledge of current events, but those given are sufficient for now.

189. Three things concerning your possessions.

1. Know all the things you possess
2. Know how to use all of the things you possess
3. Use your possessions to your advantage.

benefits:

of 1. - If you know what you have, it makes it less likely that you will go out and buy something wastefully, because you already own what you need.

of 2 & 3 - Suppose you need some tool. You already own a tool that can be used in the place of the tool you need. But you either do not know you have such a tool, or you don't know how to use it - so you waste money on buying a new tool you merely think you need.

of 3- You said yourself that it is good to do things in the most time efficient way you can. If you really think this, you would always use the things that you own to your own advantage. Why have something that you are not going to use. It also makes it less credible a claim that you will use what you buy.

There are many other benefits. The truth of these things should be obvious.

190.

You seem to be very impulsive when it comes to doing things right away after first thinking about it. As soon as you think about something you want to do, you act as though you must do it now - even when it would be much more efficient to do it at a later time. Keep this in mind - very often there are better times to do things than now.

191

You set yourself up for having experiences of failure, or feelings of being bad at something, when you have an inaccurate belief about your own abilities and about the quality of the things you produce. When you think yourself to be extremely good at X, or that what you did X is very good, any judgement that is lower than what you believe is going to increase the chance that you will feel a failure. Have an accurate self concept. Do not get carried away w/

your imagined greatness.

192. Surround yourself w/ things that will help motivate you to do things that you know are right. Knowing which course of action is best may not on its own motivate you to pursuing that course of action. You will continue to desire things that are not good for you - these desires cannot be eliminated by rationally thinking things through - you need a desire that is stronger that will take you in the right direction. - The things that motivate you to do what's right may not necessarily appeal to your rational side.

193. Make use of social motivators in the way described in 192.

194. Stronger opposing desires work to overcome negative desires - but another thing that can be done towards the same end is to lessen the appeal of that which is desired by thinking of creative ways to become disgusted w/ the object of that unwanted desire.

195. You've previously written about the fact that human beings have the ability to participate in their own creation -

Most of what you've written about that
 had to do w/ methods of direct
 self-modification - i.e. through reminders
 written to oneself, exercising, studying
 etc. But there are other more subtle
 and indirect methods you can use.
 There are many different examples
 of this, but the one I have
 in mind now are those pertaining
 to friendship. A common rule
 in making friends is that one
 should surround oneself with good
 people so as to surround yourself
 w/ positive influences. This granted,
 one can also take part in the
 creation of your future friends, by
 acting on your current friends in
 such a way as they become better
 influences on you. Here is one example.
 When you spend time w/ your friends
 you can choose to do activities together
 that are mutually beneficial - like
 exercise, study, etc... In this way,
 you can instill a positive habit in
 yourself and your friend - and
 in the future, through the habit
 you've created in your friend, your
 friend will encourage you to
 continue w/ those activities that
 are beneficial. As a result, you
 improve yourself, and your friend, and
 you increase your friend's ability
 to influence you further in more
 positive ways.

196. Refrain from telling lies that will require a long term cover up of the truth - often requiring numerous more lies. Following this rule will eliminate the headache of long term guilt and worrying about the possible discovery of your lie. It will also eliminate any embarrassment that would result from having to confess the truth or have the truth discovered later. In addition to this, being truthful w/ your friends is crucial for a deep trusting relationship.

197. Maximizing the utility of the technology you own and that is around you. You probably have access to a great deal of tools that, if you knew how to use them, would make you a more efficient person - and a person w/ greater power over your surroundings.

198. Speak genuinely w/ your friends/family more frequently. Talk more about how you feel about your relationship w/ the other person - be open-disclose - and do this frequently - do it often - do not forget this - it is one of the greatest things you can do for improving your relationships w/ others!

1099.

Refrain from doing things you would rather not frequently do when you are in the places you wish to spend most of your time - or those places that you will spend most of your time anyway - like the bedroom, office, and living room of your home. You do not want to have these rooms associated with your bad habits - otherwise when you are in these environments you are very likely to repeat these behaviors you would rather not repeat. If this does become an issue, seek to spend your time somewhere new - to start fresh. After a certain period of time the associations that you made earlier in certain parts of your environment will weaken and you can again return to spending your time in these areas. Examples - watching T.V. in bed - after a while you end up having difficulty sleeping in your bed - or at least not when you want to, because you have a tendency to turn on the television and stay up. Another - ordering food on the laptop in the living room - everytime you go on the computer you have an urge to spend too much money on too much food so you overspend & overeat. The same

goes for things like sexual activity
 and masturbation. You don't want to
 masturbate in areas where you will spend
 most of your time - or areas where
 you wish to do serious work - like
 the office - you will almost certainly
 end up wasting time doing this. And
 if this does happen, you can
 deliberately remove yourself from
 these environments for long periods
 of time so as to weaken the association
 and diminish the urge to do these activities
 when you are in these areas. General idea -
 when you have a tendency to do something
 you don't want to do habitually when you
 are in a particular situation - do something
 to change the situation that evokes this
 behavior - make even a simple change - try
 something new. Not listening in class
 in the back of the room? Move to the
 front. Tendency to not want to go to
 class after listening to morning entertainment
 radio - listen to something else - try
 something new - this may suffice to
 keep you in a more positive mind-set.

200.

Your mind works best when you
 have been exercising → you've experienced
 this time and time again. After
 exercising using both weights and
 cardio, your thoughts go quicker -
 like your mind has been stimulated.
 You also have more energy throughout
 the day for thought. The more

physically fit and healthy you are, the more mental endurance you have. The brain clearly operates better as your overall physical fitness level increases, and operates worse when you are not physically fit, and are more unhealthy. Therefore, you cannot focus solely on your studies to improve your mind - you need to maintain an optimal fitness level. If it is not enough to get you to exercise solely for your health and appearance, then exercise to maximize mental health and performance.

201

If you work everyday, and you are persistent, and you progress in your worklife, you will certainly make more money, and you will be less inclined to waste what you've made. You will become better at making money, and you will at the same time maintain an understanding of what your money is worth in labor, and how difficult and time consuming it is to earn. Working is like exercising. If you work hard and try to enjoy it, and you are persistent and do it continually, and you plan and progress, all the results you want and need will come, keep at it.

202

Make the gym a second home. It

should be a place you visit frequently, and it should be a place you are comfortable in and can relax in. It should be your sanctuary, the place you visit to escape stress. Make it a place where you can relax your mind and body.

- 203 When you find yourself overeating food that is bad for you, you should take steps to ensure that you are not able to, or desirous to, overeat that food. You can do this by consuming large amounts of inert food or liquids - you can drink water or tea before and after your meal, or start your meal w/ basic cucumber, carrot, or green salad w/ a light vinegar low oil dressing. If you do this at every meal, especially the ones in which you plan to eat something fattening, you will not overeat and you will not gain weight.

This is a method to use when you feel you must eat something unhealthy in large amounts. It is best, obviously, for you to substitute the entire meal w/ something better, but this is a plan to use every time you can't.

204.

Throughout your semester of class, make sure to frequently review the syllabus - you need to be continually aware of the course policy and the grading system. continually calculate your current grade and the grades you will need to secure an A.

On the part you did this w/ great success. Recently, however, you have not been doing this, and as a result, you've forgotten the value of certain assignments. The grades you need to get an A, and important due dates / deadlines. This semester you made it impossible to get an A by undervaluing the value of your homework assignments - They took up 30% and not 15% - and you deliberately handed in unfinished homework! This cost you an A!

205.

Another method for preventing overeating something you really want - that tastes good, is to recognize that you should be full, and that you only want it for the taste - at that point you should decide immediately that you are finished or will soon be finished, and think of something else while taking action to complete the meal. - Put down fork / spoon or wrap up meal - or put it away, or pay bill and stand to leave. You should distract yourself from the desire to continue eating - any distraction

will work, or long as it is coupled w/
most closing action. Distract + Complete.

206. When you scored 100% on a test in probability class, you felt energized, confident, and self assured. You viewed your self and your abilities positively.

conversely

When you handed in a homework assignment unfinished because you didn't give yourself enough time, and when you did poorly on a quiz because you hadn't attended the needed lecture, you felt very negative about your overall ability and self.

Notice that your ability and self stay the same - they are for the most part constant. In each of these situations you have opposite conceptions about the same object. Clearly one or both are mistaken or unrealistic.

The more positive point of view is more accurate w/ respect to your ability. When you succeed, you notice how little effort was required for it - and that in the past, as long as you've done the minimum required amount of work, your performance is still good.

On the other hand, your view of yourself is distorted. You are overconfident - you're forgetting about how you procrastinate and

perform poorly due to laziness. In this same exact second point of view is accurate. You are often lazy and you pay insufficient attention to your responsibilities. Your ability to follow through is poor, while your capacities are excellent. You are a lazy smart kid.

In both situations your feelings and attitudes are not balanced. Your reaction is a magnification of the positive through excitement, and magnification of the negative through depression.

Here is a healthier view - a view which should be held when doing excellent when you do well, or being depressed when you do poorly. The view is for situation 1:

You score 100% on your Test - you feel great and confident, but you immediately understand that this is not the usual yet. you must be cautious against becoming lazy. So instead of being overconfident, you should realize that you will need to continue working to get those results.

Though indications of your power, it has not resulted from them alone - but in conjunction of work consistently, something you are not good at and must remain cautious about.

When you do poorly:

Don't begin to believe you are not able - you are able as evidenced by prior cases of success. It is a clear indication that you need to work - and this experience confirms your misadventure in that area - that you need to immediately practice diligence.

207. Anytime you find yourself desiring an object excessively - to the point where thinking about that object takes up much of your time, and distracts you from your duties, and from working toward things you want even more, remember how you felt after obtaining that object. After you get what you wanted, you tend to forget about it - you really didn't need it that much after all - and you didn't have much of a use for it. When you desired the object you had an irrational sense to how much you would like it when you got it, and how much you would use it. That is, your desire was disproportionate. You simply wanted it - for reasons you didn't work out to yourself. Your knife for example - it is beautiful thing, heavy and balanced in your hand, - it has beauty. But was it worth what you paid for it. Really?

208

There are several different areas of your life that you cannot neglect - healthy diet, exercise, time w/ the family, work to get money, education to improve the mind, and self reflection. There are many more areas on top of this - time maintaining positive friendship, time spent outdoors, time doing hobbies or personal projects of importance. A hierarchy may be formed for these in terms of the costs to happiness if neglected neglecting positive family interaction, your health, your friendship - all have negative consequences for the individual. Exercising, going outdoors, visiting the dentist etc. are also all important but will not necessarily be disastrous. There is an overwhelming number of areas which require some of your limited time - and you cannot spend too much time in one area, and none in others - a balance must be created. When one area requires more time, it should only be temporary, and should be done w/ the others in the back of the mind.

To ensure that you do not neglect a certain area, you should have a short to long term reminder to remind you of what you do not have time for and save to forget one or several of the overwhelming amount of areas which need to be addressed.

209

Teach yourself to notice when you are stressfully dwelling on negative aspects of your life, and to take a moment to focus on the more positive parts. For example, when you are worried about money, and how you have little savings and many bills to pay, remember that you have many possessions so there is not much you need to buy, and that you are successfully paying your mortgage bill every month - so you do have investments.

Another example - work is monotonous and stressful - but how many other places could you work where you would have a large office where you can lift weights and work w/ high quality computer technology.

210

Everyday you should attempt to do something great. Work extra hard, do one extra rep, or run one extra mile. Make a difficult decision. Everyday at least once. Refuse to have an extra meal, go for a jog instead of watching t.v., or attempt to work through discomfort.

211

Keeping clean and orderly means never having to spend large amounts of time and effort cleaning and organizing large messes, and living comfortably in a clean environment. Less effort, greater reward.

212. When you have something that you must do, and there is any chance that you will not do it, through avoidance or forgetfulness, you must create a plan or set up conditions, that will guarantee that you do it. When you realize you must do something, that is the time to set yourself up. Because you are still motivated.

For example, if you must not spend any money one day, you have to set it up that you don't have money to spend, or it is not easily accessible.

If you want to guarantee that you go to the gym, you could leave something in your locker that you will absolutely need later that day.

If you need to wake up in the morning, you need to ensure both that you get enough rest and that you wake up. So you would set up conditions for getting to bed - lockout time on the TV for example - and for waking in the morning - several alarms, drinkin lots of fluids before bed, leaving someone wake you up, making a morning commitment, etc.

213. Your desire for women is a never ending desire - getting one woman will not put an end to it. You will never feel less desirous after you end up with another woman, it will be a never ending pattern

214.