

The Option Method Institute

Education based on the teachings of Bruce Di Marsico

www.ChooseHappiness.net

Speculations

Bruce Di Marsico

SPECULATIONS: A SERIES OF MEDITATIONS ON HAPPINESS
AN OPTION METHODSM MONOGRAPH

THE MIND

SELF-TEACHING

The human (probably the human brain and its relevant mechanisms) invents the mind as a means of teaching itself things that would not otherwise be learned by simple, biologic, sensible experience.

SELF-EXPERIMENTING

The ability to induce, deduce, discern, and refine what is learned into concepts and meanings such as pertinence and relevance, and to extend those ideas into possibilities is what we call the mental faculties of a person. This ability to experiment in fantasy, and imagine various consequences by mental trial and error is, in itself, the greatest aid to invention, and perhaps the only evolutionary difference from other animals. It may be what caused the evolution of the mind and the body.

THE MIND IS A MENTAL FICTION

Although there is no need to speak of a bicameral mind as if it were un-integrated, there is the functional experience of thinking: the person (mind) speaking to itself, or reflecting on itself. This, of course, is a mental fiction. The one mind can be three, or four, or more contestants in the experiment for development if it so imagines or determines itself. Argument is the name for mind. Or vice versa. Resolution is not a necessary requirement for mental exploration. That is a value to be determined by the mind. The mind is neither satisfied or unsatisfied, save by its own determinations. The person's mind creates itself as a function of the person.

AN EXPRESSION, NOT A COMPONENT

The so-called split between mind and body is a proposition of the mind itself to reflect its own arguments within itself. The mind is a mental fiction, it can no more exist without a whole person than can a state without people, or the ring of a bell without the bell. The mind is an activity or expression of a person, not a component of a person.

SELF-CHANGING

What is believed by the person to be that person/self can now causally change what it can feel and seem to be like as that person. A person may very well believe that his/her mind is a component; a partner, or even a rival. The various attributes of mental states *are* reflections of the beliefs of the person, and, as such, are an idiopathic condition.

CREATES SELF-BELIEFS

Learning is response to stimulus, even if that stimulus is the belief about self which is autogenously independent of external experience, External experience is, after all, subject matter for belief, and as such is subject to responses based on judgments. Judgments (beliefs) that an experience is bad, or the experiencer is a bad person, certainly cause responses different than contrary judgments.

CREATES UNHAPPINESS

Unhappiness, or the "disturbed" emotional state, is the illusion that there is a non-integrated mentality to be suffered. In short, an unhappy person believes that his/her mind is in danger of

being unable to experience the person as he/she chooses/wishes to experience the self/mind. It is the mind-created belief (fear) that the person will be forced or convinced (influenced) to believe it is against itself.

Bruce M. Di Marsico, 1992

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The Enjoyment of Happiness
To Enjoy Means To Employ.

To the degree to which we are employing something it can be said that we are enjoying it. For example, to enjoy a bike is to use it to ride it, not leave it in the garage. To enjoy art is to use it for rest, or associative memories, or cultural education, etc., not leave it a box. To enjoy an experience is to use it for feeling good or whatever other value we use it for. To enjoy a friend is to use their companionship for its value, whatever it is. To enjoy an idea is to learn it and use it in your life. To enjoy what you learn is to employ what you learn. Whether it be a musical skill like playing an instrument, or an abstract skill like problem solving; you enjoy the skill by employing it. Using the Option Method is enjoying it, and vice versa.

Conversely, we don't usually say we enjoy things we don't use. If we enjoy things at the moment we get them and then not later, it is usually because we anticipated using them later, even though we didn't. Some things are enjoyed because we believe we will use them. That enjoyment is momentary. Lasting enjoyment comes with actual employment. It is all proportional. The more we use something the more we enjoy it. The less we use it the less we can enjoy it.

Many, upon realizing the truth and relevance of the Option Method, really enjoy that realization. They expect it to be useful and see that it could change their lives toward being happier. Then they do not use it. They wait instead for new moments of insight, or a new twist, or a new relevance to be shown to them. They are not enjoying *or* employing what they already know. They seem jaded, saturated, or somewhat indifferent or resigned to their unhappiness. The next step is depression about repeated problems they thought they dealt with. The problem they didn't deal with is the lack of enjoyment of the real possibility of happiness. They stopped enjoying that they really did deal with that problem. Happiness is easily accessible yet, but they are not used to enjoying that knowledge.

The most common unhappiness of people who have benefited by the Option Method is that they regret "having to" remind themselves. They often deny that because of the way it sounds to them. The usual way that belief is experienced is that they "should not need to remind myself not to be unhappy. I already learned that." Why would it be a resentful task to use the most wonderful procedural tool man ever had for being happy, the Option Method? If it is not seen as a privilege to be enjoyed (employed), but if instead is seen as a shameful remedy to a shameful condition, like a medicine or therapy to be endured (or ignored), it would be no wonder that they would experience a reverting to some of the old ways.

"Enjoy what you learn by employing it at every opportunity.

Bruce M. Di Marsico
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