

TRAINING FORMEES TO MANAGE THEIR EMOTIONS Carmelite Method or Detachment Technique

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ABSTRACT

We are often victims of the destructive effects of the uncontrolled emotional outbursts of ourselves as well as that of others. Most of the human tragedies happen not due to the lack of rational intelligence (RI) but due to the lack of emotional intelligence (EI). Therefore, there are many who consider 'emotional intelligence' a more fundamental survival requirement than 'rational intelligence'. Hence, the interest in IQ (Intelligence quotient), which in fact cannot be altered substantially through training, is now slowly giving way to EQ (Emotional quotient), which is susceptible to alteration and open to improvement. In the field of formation both RI and EI are not only vital ingredients but they are also considered as prerequisites for initiating formees into spiritual intelligence (SI) as well as mystical intelligence (MI). This paper is an attempt to understand and analyse the origin and purpose of emotions and to suggest a procedure (namely, Carmelite Method or Detachment Technique, which can effectively be employed) to bring emotions and feelings under control. Human beings, being both rational and emotional, any method that fails to address both these faculties are destined to fall short in the long run. Formation is the outcome of awareness as well as action. Awareness without action and action without awareness are both futile and sterile. Carmelite method takes into account both the rational as well as the volitional aspects of human beings.

Carmelite Method can be summarized into a single word: Detachment. It can be subdivided into three: 1. Sitting (physical detachment or relaxation). 2. Applying Thought (cognitive detachment or rational analysis and identification of the assumptions that led to the present state of mind by means of deconstruction method and challenging their veracity). and 3. Applying 'Detachment Technique' (Emotional detachment by means of an absolute trust and confidence in the divine providence).

Introduction

As the anonymous author of the Cloud of Unknowing points out, human beings have two principal faculties, a knowing power and a loving power. Our emotions and feelings are the products of the interaction of both these powers. Any attempt of manage the emotions and feelings without involving both these faculties is destined to fail. Emotions contribute to our life's greatest ecstasies and agonies. Emotions, being life-partners and not casual visitors, should be dealt with rather than ignored. Though there is general tendency to equate happiness with success they are not synonyms. A successful career and a substantial bank balance do not ensure happiness. It is a well known fact that people with roughly the same opportunities, schooling and intellectual ability differ in the success they attain in life. What could be the missing element or the hidden ingredient that leads one to success or failure, happiness or unhappiness? Emotional intelligence may be the answer. This expands our ideas of what it means to be 'intelligent' and puts emotions at the centre of aptitudes for a successful and happy living. Being emotionally intelligent means using and expressing emotions wisely and appropriately. Aristotle, the great Greek philosopher wrote, "Anyone can become angry, that is easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way, this is not easy." People who do well in life tend to be emotionally intelligent. Good self-control, sensitivity to others and the appropriate expression of emotions help people to have good relationships, be successful at work and protect their health and well-being.

Significance of Emotional Intelligence

It is a great challenge for us to manage our emotional life with intelligence. Our ability to manage emotions with intelligence is called emotional intelligence. Emotions energize thoughts and actions yet bad emotions can interfere with effective thinking proper actions. Our empathy and sensitivity decide our capability to recognize the needs and problems of others. Lack of sensitivity obstructs one's capacity to relate to others which is essential for success and happiness. Emotions may be compared to wild horses that can be tamed. It is true that our genetic heritage has a telling effect on our temperament yet temperament need not be our destiny. We can modify our temperament through an effective control of our emotions.

The emotion-management has become a big money-spinner. People spend money on workshops to have control over their emotions. False gurus consciously and unconsciously promote many misconceptions to inflate their market share. We are often blinded by the rules, rituals, beliefs, myths, and superstitions they promote. They only serve as self-created prisons preventing us from exercising autonomy and authority over our emotions. There are many false ideas regarding things that we must do or must experience in order to be in control of our emotions. However, the fact is that we do not require any dramatic healing ceremony and hypnotic procedures to be in charge of our emotions. There are people who are fanatically convinced of their inability to control their emotions and go in search for readymade quick-fixes. However, the fact is that no external agency can succeed unless the person is ready. In the same way nobody is beyond restoration as long as there is a will to change. It is the limiting thoughts one hold in his/her mind that need to be tackled first.

Emotions: Stockpiles of Energy

Simmering emotions are often compared to a fuming volcano that gathers energy for a flare-up demanding urgent attention and precautionary measures. For most scientists, emotions are the perceptual end-products of chemicals and hormones affecting our nervous system and nothing more. Though it is true that our emotions are immediately and intimately associated with the release of hormones and the consequent chemical changes in our

bodies causing changes in breathing, heart rate, blood supply, etc., the role of external and internal stimuli cannot be ignored or sidelined. Emotions manifest themselves in various ways, through changes in facial expression, smiling, mocking, crying, shyness, and so on. They also surface in complex behaviours like shouting, running away, hugging or lashing out. Ability to balance and manage these strong emotions is an essential part of human formation.

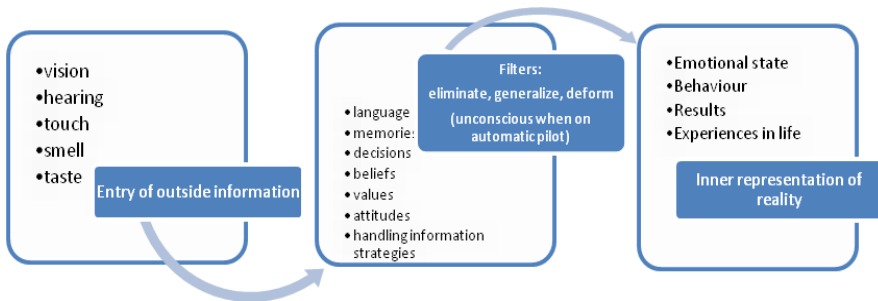
Understanding Emotions and Feelings

Emotions are evolutionary “short cuts” similar to our autonomic reflexes, which enable us to react to a hazardous situation much more quickly than our normal rational, judicious thinking process. Emotions can also be understood as “early warning signals” that give us the benefit of a quick and more-often-than-not effective response to simple situations, at the cost of a sophisticated response to more complex ones. Emotions and feelings are there to protect us. They are spontaneous responses to various life situations we encounter. People are often encouraged to hide their emotions and feelings, both the negative as well as the positive, to avoid trouble. Emotions, we are told, confuse the intellect and interfere with the objective analysis of facts, therefore restrain or even eliminate emotions in order to arrive at the objective truth. It is true that unrestricted expression of emotions such as anger can damage or destroy the complex social relationships. Positive emotions give our lives richness and thrill, while negative emotions are useful as early warning signals that something may be wrong. If instant action is required, then we may choose to act. If it is not, these negative emotions can alert us to something we need to pay attention to. We can then use more sophisticated techniques to understand the situation in appropriate detail.

Origin and Purpose of Emotions

Emotions are complex reactions to our view of the world. From the survival point of view an approximate but quick reaction is more advantageous and beneficial to the species rather than a rational but slow response. We actually create our own emotions, even though they seem to be beyond our control. They are generated on the basis of the data entering our mind from our environment through our senses and processed through a certain number of

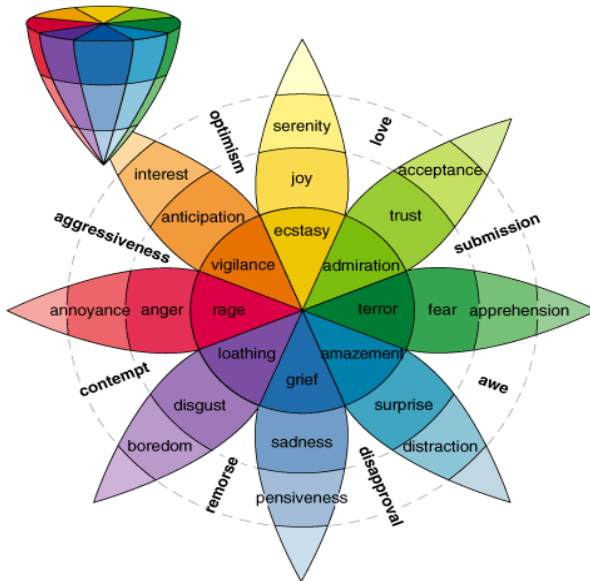
filters that operate unconsciously. These filters generalize; transform or delete the massive input of information coming from the external world. We would not be able to survive without such sorting of information. These filters include our language, decisions, beliefs, values, attitudes, memories, modes and strategies of sorting and stocking data. This filtering is done unconsciously within a fraction of a second. It is only after this filtering has taken place that we create a mental map or representation of reality. From this representation stems an emotional state and a behavioural pattern. The information made available to the intellect is in fact the product of the elimination, deformation and generalization done through the filters. This modified information represents the external reality and decides the behaviour and emotional state of the person. This in turn gives rise to the experiences in life of that person.



Spectrum of Emotions

There are researchers who claim that basic emotions such as fear, grief, desire, rage and love are hardwired into our system and happen “atomically” while our feelings are processed by the thinking part of our brain, or the cerebral cortex. Only when an emotion is processed by the cerebral cortex we become conscious of it. According to Robert Plutchik there are only four pairs of Primary Emotions, which are: Joy and Sadness, Trust and Disgust, Fear and Anger, and finally Surprise and Anticipation. He claims that the remaining emotions are all combination, intensification, or dilution of these four pairs of primary emotions. He also claims that by changing the way we see or interpret an event we can change the way that we experience it.

Joy	Mild: Serenity	(Anticipation + Joy) = Optimism
	Intense: Ecstasy	
Trust	Mild: Acceptance	(Joy + Trust) = Love
	Intense: Admiration	
Fear	Mild: Apprehension	(Trust + Fear) = Submission
	Intense: Terror	
Surprise	Mild: Distraction	(Fear + Surprise) = Awe
	Intense: Amazement	
Sadness	Mild: Pensiveness	(Surprise + Sadness) = Disapproval
	Intense: Grief	
Disgust	Mild: Boredom	(Sadness + Disgust) = Remorse
	Intense: Loathing	
Anger	Mild: Annoyance	(Disgust + Anger) = Contempt
	Intense: Rage	
Anticipation	Mild: Interest	(Anger + Anticipation) = Aggressiveness
	Intense: Vigilance	



CLASSIFICATION OF EMOTIONS

Emotions are natural responses or unconscious reactions to external stimuli. Emotions are often classified as positive and negative based on their advantages and disadvantages. The basic sources of all negative emotions are fear and resistance to change. Negative emotions expressed by a single individual can demotivate and lower the morale of the entire community. The transmissibility of negative emotions from an individual to an entire group is a common phenomenon. It is important to note that positive emotions may not trigger the same effect. An individual's happiness could become another's pain depending on the context. If an individual receives accolades or recognition, the group may not be as happy as that individual. Based on their persistence emotions may be classified into three groups: 1. Discrete emotions, 2. Moods, and 3. Traits or Dispositions. The discrete emotions are simple, specific and passing. Moods are comparatively persistent while Traits or Dispositions are stable and they set up ones personality. Following chart gives the classification of emotions.

Classification of Emotions		
Emotions	Definition	Example
Discrete	Discrete emotions are directed towards specific targets. They are relatively intense and very short lived. Repeated association of an individual with an emotion can transform it into a mood.	Love, anger, fear, jealousy, happiness, sadness, grief, rage, aggravation, ecstasy, affection, joy, envy, fright, etc.
Moods	Moods are diffusive, not focused on a specific cause, and often not realized by perceiver of the mood. Moods are positive and negative; often exist for a medium duration (from a few moments	Feeling good, bad, negative, positive, cheerful, down, pleasant, irritable, etc.

	to a few weeks or more).	
Dispositions (Traits)	Overall personality; tendency to respond to situations in stable, predictable ways.	S/he is always in a bad/good mood no matter what happens.

Phases of Emotions

Emotions are initially discrete. Based on the context they can intensify into a mood. Moods can lead to the formation of the basic disposition or personality trait of an individual. As a formator it is important to be conscious of the effects of a discrete emotion of a formee to ensure that it is not sustained in intensity or duration as it may directly impact community dynamics and affect the wellbeing of the entire group. Considering the challenges, a formator’s role of understanding and effectively helping formees by avoiding emotional conflict is a complex task. Even if one can spend time evaluating people and their emotions in detail, contextual dependence is a factor one cannot foresee. Understanding the emotions that might affect the group allows a formator to handle various situations better. Another challenge is the solution itself. The emotions that translate as problems in one context may become a solution in another context. Following are some common problems formators encounter in a formative environment:

- Understanding the emotions and their impact when dealing with a person involved in a problem context.
- Identifying individual emotions based on the context and the individuals involved.
- Removing or neutralizing negative or unpleasant emotions.
- Introducing positive emotions to the system depending on the context.

Managing emotions

Managing emotions mainly deals with unpleasant emotions like anger, fear, frustration, depression, and despair. Managing emotions will allow a person to improve his/her capacity of

adaptation and confidence. Let us take anger, for an example. Anger as such is not a negative emotion. It causes problems only when it is repressed or expressed recklessly. Then it becomes a destructive emotion. When we give in to anger, we lose control of ourselves, and we lose the ability to react to events in an appropriate manner. Many books have been written on anger management. Catharsis, sublimation, expression of repressed feelings through conscious transposition of energy on another object, for example, hitting a pillow, etc., are techniques in use. Evaluating the situation again is proposed as one of the best strategies for anger management. Since the emotion is triggered by the mental map or representation that we have of an event, by substituting it with another map or representation our emotion can be altered. This NLP method is potent enough to help us to become more and more conscious of the role of our filters, in changing our beliefs and strategies and processing information differently.

Negative Emotions

Contempt, jealousy, hatred, and guilt are considered negative because they are emotions that are difficult to employ constructively. All four imply dullness, inaction, or thoughtless destruction. 'Contempt' implies illusory superiority (superiority based on illusory criteria) and does nothing to help a person constructively. It perpetuates separation, oppression, and exploitation. 'Jealousy' is an emotion of lack, insecurity, obsession, or of having to fantasize to have something imaginarily. 'Hatred' is rarely acted upon and is a brooding emotion, dynamic, sending oozing negativity into the physical. When acted upon, hatred leads to destabilizing and destruction. 'Guilt' is a futile attempt to change the past. When feeling guilt, a person is actually attempting to change a regretful past situation. The proper way to handle guilt is to lighten oneself of the emotion through a change in perception, and then to avoid repeating the guilt-inducing mistake in the future. The solution to such a situation where negative emotions are bound to arise is not to stop or repress them, but to transform them. This is the cognitive part of the solution. The successive part of the solution is to act in accordance with demands of the situation.

The Carmelite Method

Carmelite Method can be summarized into a single word: *Detachment*. It can be subdivided into three: 1. *Sitting* (physical detachment or relaxation). 2. *Applying Thought* (cognitive detachment or rational analysis and identification of the assumptions that led to the present state of mind by means of deconstruction method and challenging their veracity). 3. *Applying the 'Detachment Technique'* (Emotional detachment by means of an absolute trust and confidence in the divine providence). The Carmelite Method starts with a withdrawal, followed by reflection and culminates in detachment. These basic steps can be further subdivided as we take up the practice. For example, withdrawal presupposes certain prior conditions. As we have already mentioned, whatever we have in our mind have entered through our external senses. Our intellectual as well as affective faculty worked on them and stored them in our memory and every new entry is compared and contrasted with pre-existing information and classified accordingly. As a result of this all additional information received gets tainted and earmarked without applying thoughts on it. This situation makes us irrational and mechanical (governed by instincts and programmes). Only a conscious effort can break this vicious cycle.

Sitting: The First Step

In order to take control of our emotions we have to detach ourselves from the emotional settings and disposition. Sitting in a relaxed position is the first step towards disengaging ourselves from the emotional entanglement. There is no need to insist on any particular *asana* (sitting position). It should be comfortable and relaxing. It is preferable to choose a place which is quite bright and fresh.

Applying Thought: The Second Step

The second stage of the Carmelite Method is intended to bring about a cognitive detachment towards the emotion generated. The analysis and deconstruction of the emotion experienced by means of new information and insight is employed at this phase. A rational analysis will enable us to identify the assumptions and beliefs that led to the present state of mind and a deconstruction of the entire episode and challenging its veracity will enable us to

destabilize the rational support we provided to sustain the emotional upheaval. Many of our beliefs and convictions, assumptions would vanish into thin air in the light of rational analysis. However, emotions could still persist and control our behaviour since emotions are not entirely controlled by our thoughts and reasons.

Emotion Analysis

Mindtools.com in an article on Stress Management provides us with a detailed description of the assumptions we entertain and ways to deal with them. The following points are based on the above mentioned article (www.mindtools.com/stress/rt/EmotionalAnalysis.htm). It is possible to understand and decode negative emotions through Emotion Analysis. It involves the following stages: 1. *Identifying the assumptions* 2. *Challenging them rationally in order to identify the valid and invalid assumptions involved* and 3. *Taking appropriate action*. Emotion Analysis helps to arrive at the source of emotions we experience and to understand the imperfect information that they may be communicating to us. Based on our new awareness we can either re-script the negative emotions that are based on incorrect assumptions or, if assumptions turn out to be correct, can learn from the early warning signals we have received. Emotion Analysis assumes that there is a reason behind every negative emotion we experience. It presupposes that each emotion has its own underlying set of assumptions, and that we experience a particular emotion because we are making a particular set of assumptions about a situation we are experiencing. We can detect six main automatic assumptions that can lie beneath negative emotions. Following are the six main automatic assumptions:

1. That the situation is relevant to our goals
2. That the situation threatens our goals
3. That we expect the situation to turn out badly
4. That we feel that something important to us is being threatened
5. That we have some power to affect the situation
6. That we are powerless

Our goals can be formal (well defined) or informal (unstated). Emotions do not show up if the situation does not adversely affect our goals or those of the persons important to us. It is the importance of the goal that decides the intensity of our emotional flare-up. In situations that support our achievement of goals we usually experience positive emotions and when these are being frustrated negative emotions. The following are a few personal factors which could give rise to different emotions outbursts if we think that they are under threat:

1. Our self-esteem, or the value that other people see in us.
2. Our ideal of how we want to see ourselves.
3. Our moral values, thoughts, ideas, philosophies and understandings of reality that we think are important.
4. People that we love or objects that we value.
5. Goals and ambitions which are important to us.
6. That we are responsible, or that someone else is to blame
7. That we have some power to affect the situation, or that we are powerless

Based on our assumptions regarding these factors the emotions we experience in difficult situations also differ. Different emotions are associated with Different assumptions we maintain. For example, if we were using this tool to understand why we were getting angry with someone about a situation, we would probably find that we were assuming:

1. that someone or something is preventing us from achieving a goal that is important to us;
2. that we feel that this is damaging our self-esteem, or that it is hurting people, objects or ideas that we think are important; and
3. that the person we are getting angry with is responsible for this situation.

Further, the article on Stress Management published by Mindtools.com provides us with some of the common emotions that we experience and the assumptions that lie behind them and the challenges that we can make to amend these assumptions:

Emotion: Anger

Description: "A demeaning offense against me and mine"

Underlying Assumptions:

1. Frustration of important goals (stated or not stated)
2. Damage to our self-esteem, or to people, objects or ideas we value
3. Blamed on another person or group of people

Points to Check:

1. What goals are being challenged?
2. Are they appropriately important?
3. Are they really being frustrated, or is there a way around this?
4. How severe is the damage?
5. Is blame fairly attributed and shared?

Emotion: Anxiety

Description: "Facing uncertain, existential threat"

Underlying Assumptions:

1. Threat to our survival or what we hold to be important
2. Uncertainty about whether the threatened situation will occur or its severity
3. No internal or external blame

Points to Check:

1. Is the threat real?
2. How serious is it?
3. How likely is it to occur?
4. Is there appropriate action we can take to mitigate the risk?
5. What are the realistic consequences of the situation?
6. Are there steps you can take to recover the situation?

Emotion: Fright

Description: "Facing an immediate, concrete and overwhelming danger"

Underlying Assumption:

1. Threat to our survival or what we hold to be important

2. No internal or external blame

Points to Check:

1. Is the threat real?
2. How serious is it?
3. What are the realistic consequences of the situation?
4. Are there steps you can take to recover the situation?

Emotion: Guilt

Description: "Having transgressed a moral imperative"

Underlying Assumption:

1. Failure to live up to an important moral standard
2. Blamed on ourselves

Points to Check:

1. Did the event really occur as you describe it to yourself?
2. Is this a moral standard that you should respect, or is it one that is inconsistent with your viewpoint on reality?
3. Is there an objective reason that it is as important as you think it is?
4. How completely did you fail to live up to it? Are you setting yourself unreasonable targets?
5. Are you completely to blame for the situation, or is someone else fully or partly responsible?
6. Are there steps you can take to recover the situation?

Emotion: Shame

Description: "Failing to live up to an ego ideal"

Underlying Assumptions:

1. Failure to live up to an ideal of oneself
2. Blamed on ourselves

Points to Check:

1. Did the event really occur as you describe it to yourself?
2. Is this an ideal that is reasonable and achievable?
3. Is there an objective reason that it is as important as you think it is?

4. How completely did you fail to live up to the ideal? Are you setting yourself unreasonable targets?
5. Are you completely to blame for the situation, or is someone else partly or fully responsible?
6. Are there steps you can take to recover the situation?

Emotion: Sadness

Description: “Having experienced an irrevocable loss”

Underlying Assumptions:

1. Damage to ourselves, our self-esteem, or to people, objects or ideas we value
2. No intense internal or external blame
3. No ability to recover the situation

Points to Check:

1. Is the damage real?
2. How serious is it?
3. Is there really no ability to recover the situation, or is there something that can be done about it?

Using the Tool

Emotional Analysis will enable to understand our strong emotions, as well as those of others. It helps us to see whether the emotions we are experiencing are genuine responses to accurate information, or whether they are incorrectly founded or an over-reaction to the circumstances. Once we recognized the emotion, we need to let it pass so we can think clearly and objectively. *Identifying the assumptions we are making* is the first part of this analysis. We need to use the list of assumptions mentioned earlier. Using this as a checklist, it is possible to identify the assumptions that we are making. Once we have done this, try if there are any other assumptions (not on the list) that are influencing the emotion. *Challenging the assumptions* is the second part of this analysis. Approaching each of the assumptions one-by-one, we have to challenge it rationally to see whether the assumption is correct or not. With each challenge, we should identify whether the assumptions we have made are correct or incorrect. We need not be harsh with ourselves. Imagine as we make each challenge

that we are doing it in place of our best friend. The third part of the second step is *taking appropriate action*. If our assumptions are incorrect, the negative emotions will change or disappear as soon as we acknowledge this. Where assumptions either have some element of truth to them or are fully correct, then we need to recognize this. Think through what we need to do to manage these situations. This may include drawing on skills. Where we are sure of the foundation of the negative emotion, then we have the option to use it for good effect. For example, in the right circumstances, feeling angry can provide tremendous power and motivation. Expressing it has a shock effect that can help us achieve what we need to achieve, as long as we accept the fact that this may damage relationships.

Endorsed and instigated by our fears and fantasies we create an illusory reality of our own within the realm of our imaginations which drain and exhaust our vital energy. Emotional Analysis helps us to understand the information content of our emotions. It allows us to challenge the underlying assumptions to see whether they are incorrect, or whether they are alerting us to important information that we need to recognize and act on. While acting immediately on strong emotion can often leave us looking foolish, emotion should not be discounted. While strong emotion can cause us to make mistakes, it can also act as an early warning system, alerting us to threats in our environment long before we could rationally understand what is going on.

Detachment Technique: The Third Step

The search for the true nature of reality and the purpose of our mundane existence were the most fundamental among human enquiries. Religions and philosophies originated out of these searches and assumptions. Around two and half millenniums ago Gautama Buddha proclaimed that he has arrived at the true nature of reality and taught the world the ultimate cause and remedy for the human suffering. According to him the human refusal to accept change is the root cause of all sufferings. Realizing and accepting the reality as it is the way to *nirvana*, the incorruptible bliss. Our resistance towards change is more often “subconscious” than conscious. This resistance gets in the way of our being happy. The mystics of diverse religions, down through the centuries,

confirmed this through their teachings. The Carmelite tradition, the most profound among the Christian mystical trends, too endorses this profound wisdom and taught its monks and nuns to practice the art of detachment. If the Carmelite spirituality and mysticism can be summarized into a single word, it is none other than detachment.

We have an innate potential to 'let go' (to detach) all of our subconscious resistance towards change. In order to turn on that potential we have to disassociate ourselves wilfully from our subconscious resistance towards change and allow ourselves to 'flow along with the current' of divine providence without exerting any resistance. By consciously refusing to give in to the unconscious resistance to change, the mind becomes quieter, relaxed, lighter, happier and healthier. Through the practice of the Detachment Technique it is possible to find the "inner happiness" that eludes us. In his *Counsels and maxims*, the renowned Carmelite mystic John of the Cross (1542-1591), instructs:

The more you detach yourself ... the greater the wealth you will find in God. Whoever knows how to die in all things will find life in all things. Detach yourself ... Someone who complains or murmurs is neither perfect nor even a good Christian. He is humble who conceals himself within his own nothingness and abandons himself to God. He is gentle who knows how to bear with his neighbour and with his own self. If you would be perfect, sell your will and give it to the poor in spirit, then turn to Christ to obtain from him gentleness and humility and follow him to Calvary and to the tomb.

Detachment does not mean giving up all the worldly possessions to follow the 'spiritual path'. John of the Cross points towards many rich men in the Bible, including King David to prove his point. King David was immensely rich in every way, yet he considered himself poor. John of the Cross affirms that David was indeed poor in the spirit. According to him material poverty is not of much value because while being poor, a person can be full of greed. It is the spirit of detachment that truly liberates a person.

It is possible to use the Detachment Technique to 'flush out' all illnesses from our system. By digging out all our suppressed subconscious resistance (negative beliefs and feelings) by means of

an absolute trust and confidence in the divine providence we can let them go. Our desires become the blocks that prevent the free flow of divine energy and the execution of the divine programme. Allowing God to act in and through us and by cooperating with him fully without offering any sort of resistance is the shortcut to attain happiness and peace of mind. Whenever something happens, like bad news or failure we just need to use the Detachment Technique 'on the spot' to vaporize the negative thoughts and feelings that arise. Allow our natural 'inner happiness' to reveal itself by saying 'yes' to the plan and programme of God. There is nothing hard or complicated about this technique. What we need to do is to sit, reflect and detach. The Detachment Technique can also be called the 'Relaxation Process'. The reason is simple. With the Detachment Technique all we need to do is to sit firmly, like a mountain, as Zen masters would say. Get in touch with all our emotions and feelings. Spent time to identify, understand and deconstruct the assumptions, which generated those emotions. Once that process is completed it is time to 'let them go'. Become aware of the subconscious resistance to change, and then with full confidence in the divine providence 'let go' (and let God!) on the spot. And happiness just happens. There is no need to go into a self-hypnosis trance, breathing exercises, funny affirmations or mantras.

In case there is no chance to sit and reflect, we can still use the Detachment Technique as we go about our day, even while having a conversation with another person. They would not even realize we were using it. All we have to do is to become conscious of our subconscious resistance, and then, 'let it go' using the Detachment Technique. For example, let us talk about probably the most devastating thing that could happen to a person. Let us say we have a close friend with whom we share everything, even our intimate and most private moments. Suddenly we realize that s/he sold it for money. Normally, this scenario would devastate us, sucking the life out of us. But, if we know how to use the Detachment Technique, we can simply allow ourselves to become aware of our 'inner turmoil' and 'pent up' anger, and through the use of the Carmelite Method we can simply allow those thoughts and feelings to 'come up' and 'dissolve'. Soon our incessant raging mind activity will be quieted and our inner

serenity and happiness will remain 'inaccessible' to external interventions. We simply do not get 'carried away' by the emotional turmoil of the moment.

Conclusion

Though impossible it may sound, by using the Detachment Technique of 'letting go' of our subconscious resistance to change (i.e., worry, fear, stress, anxiety etc.,) we can just 'sail' through our lives with ease. We need not 'allow' bad events to damage our inner peace. Our confidence in the divine providence will act as the key to being happy no matter what. It is like having an 'invisible force shield' wrapped around us that 'inoculates' us against feeling down. In other words, using nothing more than the analytical awareness of our emotions and the Detachment Technique of 'letting go' we can override our suppressed 'subconscious resistance' to change. It would also act as a foundation for supercharging every other area of our life allowing us ascend to a new level of satisfaction and joy we could never get before. Through the use of the Detachment Technique we will feel more relaxed, joyful and at peace with everybody, in every area of our life. Unconsciously by our own thinking we often block our success and wellbeing. Of course, an initial effort is needed to accept changes and detach emotions, but it is easy and the peaceful feeling is well worth the effort! Until now when we were irritated with a situation or someone, we might be upset and nervous for days. Through the practice of the Carmelite Method we can let it go in a matter of minutes!