



# FIVE GATES

THE SCIENCE OF  
HEALING THE SPIRIT

SECOND EDITION

*By The Same Author*

**RECOVER WITH ME**

A Classic Recovery Manual Which Brings  
the 12 Step Program Into the 21st Century

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**THE JOYFUL RECOVERY SHOW**

A Television Series Dedicated Primarily  
to the Family Members of Addicted  
and Suffering People

# FIVE GATES

THE SCIENCE OF  
HEALING THE SPIRIT

*Accelerated Deep Emotional Healing*

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RECOVERY PRESS, INC.

FIVE GATES—THE SCIENCE OF HEALING THE SPIRIT

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## ACKNOWLEDGEMENTS

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This book is the result of my work with more than three hundred Five Gates clients, and my observations from a great many more people I met in recovery fellowships. Additionally, the most noteworthy individual contributors to my work and this book are:

### *Editing and Support*

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And last but not least, all of my clients whose trust made my work possible. Their remarkable recoveries made me know that this program is important to all of us.

## FOREWORD BY RABBI ABRAHAM J. TWERSKI, M.D.

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In *Recover With Me*, Lynn Kesselman describes how his program for recovery, patterned after the 12 steps of Alcoholics Anonymous, can enable a person to integrate the 12 steps rather than just comply with them. This is achieved by a thorough understanding and clarification of the steps.

Not being satisfied with even the triumph of overcoming addiction, Kesselman goes on, in *Five Gates — The Science of Healing the Spirit*, to show how a person can achieve emotional healing via fulfilling the needs of the human spirit.

Over and above contributing to recovery from alcohol or other chemical dependency, *Five Gates* can also be of great help to people who have no substance abuse problem, or for that matter, any other addiction. Anxiety, fear, depression, disillusionment, and relationship problems are not unique to alcoholics, chemically dependent people, or other addicts. These are problems of the human condition, and ironically, may have increased in incidence as science, technology and medicine have made life more comfortable.

The marvelous advances in the sciences have addressed the physical needs of man, focusing on the “how” of life. The “why” of life is not in their realm. Yet, the physical component of man is not the whole of man. The uniqueness of man lies in the human spirit. All the comforts and conveniences that science and technology can provide do not provide the universally sought-after happiness. Man can be happy only when his spiritual as well as physical needs are satisfied.

Five Gates provides a methodology whereby a person can become whole. The gates of Five Gates are gates to happiness.

*Dr. Twerski is certified in psychiatry and is one of the best known clinicians, authors, and philosophers in spirituality and the addictions field with more than seventy books to his credit.*



## FOREWORD BY MAX A. SCHNEIDER, M.D., FASAM

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It has been said that, "There are many roads to Rome." Lynn Kesselman has paved another in his *Five Gates — The Science of Healing The Spirit*. Attacking the full spectrum of the psycho/social/spiritual/physical disease of addiction, *Five Gates* beautifully recognizes the interrelation of these four components and that wellness (which is also called sobriety) demands a fine tuned balance of all four components. Kesselman draws attention to the mind, body and spirit evolving in an intriguing and methodical manner. Altering our thoughts, emotions and spirituality also alters our physiology and medical health. Uniquely defining spirituality, *Five Gates* directs you to a clearer understanding of just what this very necessary life component is about — thus enabling your light of awareness to turn on and clarity to emerge.

Addiction is a chronic, not an acute illness. It is a progressive disease. It demands our continuing attention. These Gates might well be traversed over and over. Gate by Gate one progresses from illness, confusion and fear to clarity and hopefulness; from poor health to wellness; from slavery to freedom. Such a road can bring joy to all, especially the addicted.

My first impression was that *Five Gates* is a post-graduate course to the original "12 Steps." I still think this is true. I also believe that the *Five Gates* process might be called "autops psychoanalysis." Yes, it can be done solo but, like author Kesselman, I believe that for the most powerful results the use of an instructor is wisest.

The *Five Gates* is a call for action and is not instead of Alcoholics Anonymous (or any of AA's offshoots such as Narcotics Anonymous, Nicotine Anonymous, etc.) but in addition to these important life saving programs.

*Max Schneider, M.D. is a Fellow and past President of the American Society of Addiction Medicine (ASAM), the past Chair of the Board of Directors of the National Council on Alcoholism and Drug Dependence (NCADD), is a Clinical Professor of Psychiatry (Addiction Medicine) at the University of California at Irvine College of Medicine, and was past President of the California Society of Addiction Medicine.*

## FOREWORD BY MR. ROY EVANS

---

I have served as President and Executive Director for Bridge Back Correctional Re-Entry Facility (prison) for the past 35 years where I have attended to the needs of countless recovering people. I have come to see recovery from addictions as only one dimension of a far greater need. The greater need touches all of us; we need a firm connection with a sense of faith that we can have a good life free from anxiety, depression, addictions and all of the emotional and mental disorders which typically plague almost every inmate at Bridge Back.

The early vision for Bridge Back was that we would help our inmates recover from substance addictions, but early on we learned that all who suffer from this affliction also suffer from anxieties, depression, and other emotional and mental disorders. They are connected in ways brilliantly and thoroughly explained in *Five Gates — The Science of Healing the Spirit*. We've all dreamed that one day there would be a magic pill that would banish these problems, but until now it seemed as though such a universal answer would be many years in coming.

*Five Gates — The Science of Healing the Spirit* is not a pill but it is the first program I have seen which holds the promise of arresting and reversing the epidemic which keeps mine and all other prisons full and the courts overwhelmed with an endless supply of new disturbed and addicted offenders. *Five Gates* starts by helping us see how we have become who we are and continues to describe not only how we would ideally be, but also gives us a method by which we can improve ourselves quickly.

At first it seemed wrong to believe that one program could solve all of these problems at the same time and quickly. We have fellowships for alcoholism, narcotic addictions, cocaine addictions, rage disorder, eating dis-

orders, sexual compulsions, emotional unrest, and countless others. We have medical specialists for every one of these, yet so few people really get well. I believe that Lynn Kesselman has hit on the method for tying all of these together into a single perspective and treatment method for reversing their underlying cause, the dysfunctional fears which drive people into these states of disrepair. The Five Gates Program attacks these problems at their root which we all knew was anchored in us from our childhood. Now we have a tool, independent from expensive and long drawn out medical treatments, to cleanse our selves from these early in life dysfunctional beliefs. The fact that it does this so quickly comes less surprising as we visit with Lynn personally on the pages of this book and discover for the first time we have found a tool for seeing and repairing the original problem.

For those who have believed that they could not understand a presentation or method of sweeping importance, this book will soon change their minds. Lynn has a way of expressing the truth in terms we can all understand.

## AUTHOR'S FOREWARD

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A statement I've heard at A.A. and elsewhere has always touched me, "You are not alone." I have drawn heavily from my own life in the hope that you receive some value from my experiences. I have had many clients whose lives seemed very similar in some ways to my own. Before our spiritual awakening, it's hard for us to see how much we are all alike. Although, at the beginning of my own recovery the stories of others who have walked this path successfully gave me hope and helped me feel much less alone.

For many years, I wandered through life trying vocations and relationships one after another. On the surface it seemed that I was often successful at first, but then I always did something that was self-defeating, something that forced me to move on to something new. I didn't consciously realize this, but I was searching for something that would give me the feeling that I'd finally proven I was worthy of love. Then I wouldn't have to be and feel so alone. But even when it seemed to be going well, I still felt so empty and alone. Most of my clients have experienced these same feelings, and tell stories much like mine.

When I felt the anxieties of being alone and unloved, I drank alcohol to numb my pain and lessen my fears. For the first fifty-five years of my adult life, I seriously doubt I could have spent one year, and possibly not even a month without drinking, though there were years, my happiest years, in which I did not heavily abuse alcohol.

Starting in my mid-forties, the shoes of my life became unbearably tight, and I aggressively self-medicated my anxieties with more and more alcohol. By the time I was fifty-three, and for the following two years, I lived very few

hours sober. I slept so poorly that I became haggard, wasted and worn. I hid from people who had known me when I had been able to put up a better front.

I drank so much every day that it felt normal, and being sober felt abnormal. I woke up every morning with a need for a drink. That drink was usually a pint of vodka before I could feel “normal” again. I was trapped in my own self-destructive cycle and didn’t know why, or how to escape falling further into ruin of every kind. But I knew it wasn’t alcohol that was my jailer, it was my mind.

Mine is the story of an alcoholic. But despite the ruinous effects of my drinking, the real lesson for me has little to do with alcohol. I stopped on July 15<sup>th</sup> of 1995, not only because of alcohol, but because I was so despondent and empty. The alcohol didn’t work anymore. I thought there was no reason for me to live another day of misery. I put a gun in my mouth and only by the miracle of my momentarily coming to my senses was I able to reluctantly remove it and call for help.

Thank God for the help of other sufferers who had gained better lives from their near ruin. With no spiritual direction, no purpose to my life, no real source of satisfaction or identity, with their help and support I managed to go four months without a drink. If not for the miracle of my spiritual awakening that came to me next, I doubt there would have been a fifth month. In what seemed like a single moment in time, it all came together for me. I suddenly saw that something in me was causing my real problems and I could fix them by fixing me! Everyone else probably knew this but for years I kept struggling to try to fix the world outside of me. It was my fear of drinking and the fact that I couldn’t deny that my life could not go on as it was, that gave me my first commitment to stop drinking. But this didn’t solve my real problem.

During my first sober months I was still so unhappy deep inside that I felt it wouldn’t have made much difference whether I drank or not. Relief finally came when I could clearly see that I could change in ways that would

give me a better life. Back then that's all I knew. Eventually my realizations about what was driving my own suffering, and later my growing wellness, made it possible for me not only to help myself but later to help other struggling sufferers, both sober and not. My well of despair and how I rose from it to have a happy life is what has given me a loving hand to reach out to you. The Five Gates, which resulted from my quest for wellness, is your program, if you'll take it.

### *Dedication To Seekers of Truth & My Suffering Brothers and Sisters*

Suffering is not only pain; it is the hopeless feeling that our pains have no solution. It makes us feel alone because we are convinced no one really knows or cares about how we feel.

If you think no one cares about how you feel, you may be right, even though people may also tell you they care about you and want to help you. Too often they don't know that how you feel is your real problem. The main thing that matters is how you feel about yourself. As your love for being who you are increases, you will feel less alone. In wellness, our worries about ourselves diminish and we are able to positively experience our connections with everything and everyone. As you feel more connected to life your feelings of being alone will quickly leave you.

Do you believe recovery or getting well is accomplished by stopping "using" or not doing things others, or even you don't want you to do? It's not. Instead, it's learning how to be happy, which means training ourselves to banish needless fears. When you are happy, you can most easily achieve the changes in yourself, which will change your world. Working the Five Gates Program here will positively change your reality.

A lot of the problems we see in our selves are caused by "using." Using is not only our misadventures with drugs or other negative habits, it's a much larger idea about how we

run away from life into habitual patterns which we use to keep ourselves from seeing life on terms we find uncomfortable. Using is a method by which we misdirect our minds and senses to help us cope with our self-doubts and fears. Drugs, gambling, obsessive thoughts and compulsive, escapist actions are just a small part of that list. Recovery is equivalent to feeling great and no longer feeling the need to escape reality at all. It's not about your willpower or fighting your destructive thoughts and actions, it's about losing your interest in thinking about, believing in, and doing those destructive things to which you are addicted. When you're well, life becomes easier, and not so much of a battle. If you can start caring more about yourself, and caring less about how others feel about you, you'll be well on the road to recovery immediately. The only other things you'll need are a belief that you can give yourself a happier, and a more secure life. You will need some special thinking tools for navigating life as a more powerful person, and practice. That's what you will find here.

How can you accomplish these things? First, you must accept that although the world has seemed uncooperative with your needs, and you're probably right about that, the only problems you can and need to fix are inside you. If this seems wrong to you, don't be surprised. One of our most destructive symptoms of our lack of confidence in our own abilities to solve our problems is our need to put the blame outside ourselves. That's because when we don't know how to fix ourselves, we believe blaming ourselves would just make us feel worse. But there is no need for blame at all since all we want to do is empower ourselves.

Second, you'll need to work hard in the Fourth and Fifth Gates of the Five Gates Training Program, which are the ones that clear the now deeply-implemented beliefs about yourself that started your low self-esteem problems, usually in your childhood. Later in this book, you'll see several explanations of how and why this process works and how to do it. When you clear the negative psycho-

logical effects of your childhood to the degree necessary, all you need to do is study and learn some common sense life navigation principles.

Last, and for as long as it takes, you can make these new insights and principles an integral part of who you are, by your practice in applying them in all of your daily activities and thoughts. That's it!!

The first and most intensive part of this program is called the Five Gates Core Training. Following the Core Training, and throughout our lives, we keep ourselves well and improve by daily maintenance through the Five Gates Life Practice. More than 95% of my clients have experienced a "spiritual awakening" within less than a week of going through the Core Training, and 80% have stuck to the Five Gates Life Practice methods well enough to turn their perceptions, feelings and lives around, often to such a great degree that not only they, but everyone else can feel the positive change in them immediately. You can do this too, if you're willing to open your mind and try your best to master the Five Gates Training Program for yourself.

Good luck,  
Lynn N. Kesselman  
Five Gates Founder & Developer



## GOALS OF THIS BOOK

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If this book does its job as I have intended, it will serve the needs of sufferers, seekers, discontents, healers and teachers. Here, family members and friends of sufferers will discover a much better insight into emotional mental health problems and their solutions. The Five Gates Training Program is a philosophy, as well as an operational healing and guidance program. With it, we can see and reconcile the root causes of our emotional problems that have driven us to our anxieties, depressions and addictions of all kinds. We can also cleanse ourselves of the disabling ideas that came upon us from these root causes and train ourselves to process reality in a new way that gives us happiness, personal empowerment and much more productive lives. The Five Gates is a way of living.

The Table of Contents is a suggestive flow of topics covered in the mainstream of this book's presentation. Some of the topics are touched upon and even presented in more than one place in the book. This is necessary to provide continuity and a more holistic understanding of what I experience as a single, integrated whole, rather than a collection of fragmented facts and methods.

If at times you feel as though you are finding yourself on these pages, then one of my greatest goals for this book will have been achieved. We can only learn from what we accept as real, and we can only accept as real that which is rooted in and connects us to our own experiences.

### *How To Navigate This Book*

My Five Gates Training clients receive much less philosophical background than you will find in this book, prior to my taking them through the Fourth and Fifth Gates. This

approach works fine because in a face-to-face environment I can learn a good deal about their backgrounds and can pick just those insights necessary to prepare them for their spiritual awakening, which is the key ingredient to opening our minds to the mental awakening we need to help us manage our lives efficiently and pleurably in present time.

Some clients need considerable encouragement and support before they can effectively apply themselves to completing the detailed life survey questionnaire, which is the Fourth Gate and the basis for their becoming ready for the journey through the Fifth Gate. Here I have attempted to provide a clear understanding of the basis of this program before we attempt to navigate the process of healing our inner child from the fear producing effects of our childhood misconceptions about ourselves and life.

Some people will question whether or not the problems they experienced later in life were actually the result of childhood experiences and misperceptions. Even if later life experiences seem to trigger their present difficulties, they will discover as they journey through the Five Gates that early life always sets us up for our inability to process these later stresses. This is why some people can experience grave losses or setbacks much better than others.

As you begin to read the philosophical sections you will find much that you already know. Patiently examine each idea and proceed as quickly as you are satisfied that you understand it, even though there will be many that you will understand, however, you have not yet been able to consistently put to use in your daily life. Consider this section to be a method of preparing yourself for your Fourth and Fifth Gates' healing journey.

Although you may want to go quickly through the philosophical section you will be most benefited by taking each of the Five Gates with painstaking thoroughness since they build a healing sequence which is at the heart of the Five Gates training itself.

Our Fourth and Fifth Gates heal us from the disabling effects of the beliefs we mistakenly accepted about ourselves and life as children. The philosophy section, which is mirrored more tangibly in the Second and Third Gates gives us a road map for how to continue the healing of our spirits and make the most of life in the present. When you have completed your Fifth Gate journey you will be ready to re-travel through the philosophical section with much greater openness and understanding.

In this special method of training yourself to be your own psychotherapist, I encourage you to be very attuned to your own intuition as you make your way through this book. You may be reading this book for the purpose of adding to your general insights about yourself and life without any intention of taking yourself through the Five Gates process. In this case, the Table of Contents will provide a useful navigational guide to those areas which interest you most. If you are a mental health professional please keep in mind that the Five Gates process carries a pending patent prohibiting anyone from taking others through this program for commercial use or using its name in connection with your work without the permission of Recovery Management Service which governs the licensed use of the Five Gates Program, the title of “Certified Five Gates Trainer” or the use of the Five Gates name in describing your work without certification. More information is available at [www.fivegates.com](http://www.fivegates.com).

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## PART ONE



## THE FIVE GATES PHILOSOPHY

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### *How Do I Know If I Need Recovery? From What?*

“Am I happy?” It seems clear that if you are happy you are not going to want to change anything about yourself. The key to seeing if you are happy is to ask yourself the followings questions. “How completely do I enjoy being who I am right now?” “Do I say or do self-destructive things?” “Do I feel anxiety much of the time, even when I am faced with no important losses?” “Do I have problems getting myself to do things that my judgment tells me I should be doing?” “Do I feel lonely and isolated, but can’t get myself to take any steps to connect with other people?” “Am I ashamed of being who I am?” “Do I have problems obeying the law?” “Do I abuse alcohol, other drugs, sex, gambling, food, or exhibit any other addictive behavior?” “Do I find myself unable to accept and let go of past disappointments?” “Do I experience anger, resentment or rage when I can see they do me more harm than good?” “Have I been diagnosed with any emotional or mental disorders?” “Do I tend to alienate people around me or leave them with a poor impression of who I am?” “Am I frustrated about my inability to help myself?”

If you have any of these kinds of problems, don’t feel discouraged about them because you can greatly reduce these problems and often can free yourself from them entirely by taking the Five Gates Training Program as it is found here. Don’t believe anyone who says you can’t.

### *We Need A New Way to See Ourselves and Life*

If we find that we are unable to be happy, we need to change how we see ourselves. How can we do this? In

place of our early life's learned judgments, what we all need is a more healing, accurate and positive way of seeing our world and ourselves. This is not a self-deceiving, feel-good way to accept our failures, but a better way to support our successes. We need to learn to place less faith in the importance of events and opinions outside ourselves and our control, and simply take comfort in the fact that we have only one responsibility, one ability and, therefore, only one job in life—to manage ourselves to our best abilities *now*. We must learn to accept our limitations without fear, realizing they are not our shortcomings. We know we can't change the past and cannot know the future until it becomes the present. This is why we must stop deceiving and torturing ourselves with negative beliefs and feelings. Our refusal to do this will cause us suffering, because it takes us out of the present. We need to accept that our best efforts to feel connected to others, along with our capacities to enjoy pleasures, are the most important gifts we have in life.

A major benefit of working the Five Gates Training Program is that we free ourselves from disabling beliefs that tell us we have powers and responsibilities outside of the present. We free ourselves from the lie that we will gain power through negative attitudes or actions. Our learning to understand, accept, and use these truths is a major goal and benefit of the Five Gates Training Program. We become free to love others and ourselves without the need to judge anyone. The energy of our positive actions and thoughts is what heals us.

### ***What is the Five Gates Program?***

The Five Gates Program is more than a recovery program—it is a way of life. It gives us a new way of seeing ourselves, how we became who we are and how we can transform ourselves into the person we want to be. The Five Gates Program transforms us through sequenced thoughts and actions which are designed not so much to

treat our symptoms, but to permanently heal us by removing the root causes of our anxieties, depressions, addictions and the destructive effects of our dysfunctional beliefs. It generates from within us a natural and lasting spiritual awakening based on easily understood logical truths, many of them taken from our personal life experience. It teaches us powerful living tools for navigating in the present. The Five Gates “Core Training” has two parts: the Mental Awakening (Gates One, Two and Three) and the Spiritual Awakening (Gates Four and Five). Following the Fifth Gate, we begin “The Life Practice,” our lifelong program of self-monitoring and improvement, which is even more empowering and pleasurable.

Most people who take the Five Gates Training Program have tried several other programs that didn’t work. This does not indicate they have less chance of success in this program—often just the opposite. Most programs operate from the facilitator’s perspective and do not intimately connect with the perspective of the person seeking help. Too often other programs put off the person needing help by being judgmental, illogical and superstitiously based. The Five Gates Program is a not only a powerful tool for correcting dysfunctional beliefs of those needing help, but it is a seamless, logical and powerfully intimate progression of healing truths and easily understood methods to cement and improve upon our progress. Most people who seek help in this area suffer from some degree of loss of focus. The Five Gates Program overcomes this problem by quickly cutting to the root of how we process reality. The speed at which we heal is not only convenient to our natural impatience, but also takes advantage of the fact that slow healing is more difficult in that it causes us to live in negative perspectives which provide no immediate relief.

Because the Five Gates Training Program positively transforms the way we process reality, it is a valuable tool for anyone who simply wants to feel better about him or herself and life. It often helps boost our intelligence by

greatly improving our self-esteem and concentration abilities.

If you are not too severely emotionally troubled or impaired by your early life self-perceptions and the effects they've had on you later, you can take yourself through the Five Gates Training Program using this book as your instruction manual. As you travel along this healing journey, please read the book sequentially to make sure you have absorbed the ideas that can help you apply the program most effectively. If you can't work the Five Gates Training Program on your own, or prefer to have a qualified facilitator take you through it, you can gain access to a certified trainer at our website, [www.fivegates.com](http://www.fivegates.com).

### ***Why We Need the Five Gates Program***

We all grew up, or later in life, facing situations which to some degree left us with negative messages about ourselves and life. Examples of this are: "You can't succeed;" "You are not safe;" "You do not deserve a good life;" and "You are unlovable." These usually unconscious messages negatively influenced how our personalities developed and now haunt us, often without our even knowing it. These messages and our negative adjustments to the fears that they cause are our real prison and source of suffering. Through implementation of the program, we find and reject these messages and replace them with clear, positive perceptions, methods and actions. These truths will keep us feeling positive and performing to our best ability. Finally, we become able to live a relaxed and happy life. We lose our negative obsessions and compulsions. As we conclude the "Core Training (the first three Gates)," usually in less than a week, we learn tools which reinforce our ability to rid ourselves of old messages and self-defeating thoughts and actions. When necessary, we reinforce our abilities to maintain our new, far more satisfying lives with Five Gates or other support groups. Quickly at first, then gradually to

completion, we become the new happy and effective person we always wanted to be.

It is always important to remember that this process takes place inside of *you*, and therefore if you use a facilitator, though this person may be quite impactful, he or she is your guide, not your healer. Our pending patent forbids practitioners from using the Five Gates Training Program without proper training and certification. But, since those taking the Program are their own facilitators, it may be an advantage, especially if they are not too intellectually or emotionally disabled and are very motivated to seek out and embrace these healing changes for themselves.

The 80-plus percent success of the Five Gates Training Program is the measurement of our success with clients I have personally taken through this process. This program is the same one I use in my practice. The only difference is that in taking yourself through this program, specifically your journey through the Fifth Gate, you will need to rely more heavily on yourself to draw the inferences from your life's history. We have included special aids to help you do this. If you follow the instructions and allow yourself to be carried along with the spirit of what is shared here, you will be healed.

### *The Five Gates Promises*

- We become free of those addictions from which we desperately want to be freed. It changes how we feel so that we don't run away from our bad feelings through "using."
- We learn more powerful insights about life and ourselves. These empower us and reduce our fears.
- We're finally free of our fears and resentments from our past, and never need to make new ones in our present or future.
- We become able to do and enjoy those things we wanted to do, but didn't know how to do before. Or

perhaps we had trouble getting ourselves to do them when we were suffering.

- We forge new, positive relationships with new friends and casual acquaintances.
- We become able to express our thoughts and feelings. This helps us to regain positive family connections and closeness.
- We finally feel free, perhaps for the first time in our lives!

### ***Will The Five Gates Program Stop Me from “Using”?***

No! The Five Gates Training Program will end your cravings, and thereby support *your* decision to stop “using.”

Most people mistakenly believe that they are addicted because it still gives them pleasure. Actually, we use because we are compulsively trying to escape the anxiety we experienced before we took the Five Gates Training Program. At the conclusion of the Core Training portion of this program, we feel so well we have no cravings to use. But we still must overcome our deeply ingrained lifestyle habits, which include using without thinking about it. Now, we can quit by adding our willpower to our spiritual awakening. The Five Gates Program gives us the power to do what we want to do about all of our lifestyle decisions. If we continue to use the tools we are taught in the Five Gates Program, we will feel spiritually wonderful and perform better in every aspect of our lives. Even our memory and intelligence are usually improved. People who take the Five Gates Program more easily trust in it because they see that we're not trying to control them, but instead are empowering them to feel whole.

### ***Do I Need to Understand All of These Ideas For the Program to Work for Me?***

Absolutely not. Every important idea of the Five Gates Training Program is repeated often and stated in different ways. Even if you understand none of them, but simply follow the step-by-step instructions found in Part Three, “It’s Time to Begin Our Healing Journey,” this program will still work for you. The purpose behind all of the explanations is to more thoroughly prepare you to navigate the Five Gates as quickly and as deeply as you can the first time you do it. You can always retake yourself through any of the Gates again and experience an even more complete healing. Most people take this journey only once because they feel an immediate relief and are more easily satisfied than I was. In my own “Life Practice” of the Five Gates Program, I find myself repeatedly going back over these ideas to help me avoid the occasional repetitions of my own wrong thinking about myself and new life situations.

### ***Why Does the Five Gates Training Program Work So Fast?***

We say that the Five Gates Training Program can change you in less than one week, but this is not the whole truth. You will still need to reinforce and deepen its benefits by applying the Five Gates Principles and Reality Rules in your daily life. The whole process of healing continues to take place for as long as you are willing to discipline yourself to living according to these self-management tools.

The immediate positive change that you will feel as you complete the Fifth Gate will give you a great degree of immediate relief, because it works by helping us change our deepest beliefs about ourselves and life. These are the beliefs around which our personalities were formed as we grew up. Once we strip away many of our inaccurate views and our dysfunctional adjustments to them by seeing what

really happened to us and how the world really works, the program triggers an immediate psychic realignment on both the conscious and unconscious levels. Once we experience the Five Gates Program, our surprise will not be in the dramatic changes it brings to our lives, but instead we will wonder why haven't any of the other programs we've tried worked. (If you are a psychology buff, you will find more information about this process called the "Inverted Pyramid Effect.")

### *Why the "Peel the Onion" Method Usually Fails*

Most medically based recovery approaches start by having us discuss our present situation, including the problems in our actions and beliefs. Then they work on showing us how to see the errors in our beliefs, thinking that if we can see what our therapist sees, what makes sense to our therapist will make sense to us, and we'll behave as our therapist says we should. This hope is naïve.

Eventually we start to see things in the layer that lies just below our present symptoms. We see what appears to be the immediate causes of our maladjusted thoughts, feelings and actions. This process of going deeper, one layer at a time, is called "peeling the onion." It does produce new insights, but has flaws as a method for helping us change. Peeling the onion forces us to look at ourselves from the outside in, not at the deepest underlying causes that trace their origins back to our childhood.

Instead, this process brings us to layer after layer of our faulty perceptions and actions, which are more likely to depress us than produce the hope that will ignite the courage we need for change. Peeling the onion also sets up a struggle within us. Remember that denial is the logical adjustment to hopelessness. What we don't believe we can fix, we would like to deny. Peeling the onion goes against the grain of our natural defenses and creates a numbing and discouraging experience in all but a few. Those lucky few are either not very troubled inside, or have been able to

hold onto just enough self-esteem and a strong faith that the truth will set them free. People who have suffered for a long time have become addicted to their denial, rather than becoming empowered to face the truth.

That's why traditional therapy methods don't work well for most people, especially very troubled, intelligent people. We're far too good at inventing rationalizations to support our denial. That's why it is so hard for us to hit bottom, which is when we finally surrender our denial of the fact that we need to change. The Five Gates Program makes it unnecessary for us to wage war against our denial, but instead provides us the solution for letting go of it after we have seen and accepted the self-assuring truths that make it unnecessary to us. The Five Gates Program successfully declares victory by going to the root of the problem, thus causing us to make the perspective changes that dissolve our denial.

The Five Gates Training Program takes much better advantage of the insights left to us by Sigmund Freud and Carl Rogers. Sigmund Freud, usually credited for the psychoanalytic method of modern psychology, provided a new perspective to the field. I like to call it the "inside-out theory." This idea says that the truths about us that someone else can see, including our therapist, have very little importance for getting us well in comparison to the truths we see about ourselves and the world.

### ***Who Will Benefit Most?***

Although the Five Gates Training Program was originally developed to help substance abusers and other addicts recover from their "using" and other addiction-related consequences, experience has shown that everyone who takes the Five Gates Training receives benefits that last a lifetime.

Family members of impaired individuals will find help here. Professional educators, parole officers, administrators, health care providers and counselors, as well as

donors to charities supporting mental health programs and facilities, spiritual seekers and fellowship organizations will all benefit from this program's ideas and methods.

The Five Gates Training Program will help you create and maintain a higher level of spirituality by restoring your faith in your adequacy to face and manage your life. It is very effective for helping those who suffer not only from obsessive thoughts and compulsive behaviors such as those of addictions, but it has also proven effective for overcoming anxieties, depression, disorientation, attention-deficit disorder (ADD) and attention-deficit hyperactivity disorder (ADHD). Five Gates training graduates have also consistently reported substantial improvement in bipolar disorder and coping with schizophrenia. It also helps clients escape the problems of criminal recidivism, rages, resentments, self-disfigurement, eating disorders and mental blocks.

Although many of these conditions have been believed to be organic and possibly hereditary in nature, I have increasingly come to believe that the organic aspects of them are for the most part responses to dysfunctional psychological early life experiences and ideas. Several clients who have suffered from schizophrenia continue to have symptoms, but their episodes have reduced in both intensity and frequency and, equally important, they have learned to accept their condition without self-judgment and are thus able to have much better lives. The improvement in those who suffer from bipolar disorder has been even more dramatic in that the manic cycle seems to be driven by our "psychic immune system's" efforts to overcome impending severe depression. Although we have been unable to follow the lives of all our graduates with sufficient clinical thoroughness, I have not observed any reoccurrence of bipolar disorder in any of the Five Gates graduates.

Although organically based emotional and psychological problems are usually improved through taking the Five Gates Training Program, in my practice it is often com-

bined with mood-stabilizing medications from a qualified physician to temporarily or permanently restore chemical balance. This may be an important factor to help place you in a better frame of mind to work this program. But medications are not enough because some of the disabling effects of possible imbalance in one's neurological chemistry will always bring with them an even greater need to psychologically repair one's ability to process reality in a positive way.

The more you are able to work the program honestly and devotedly, the greater and longer-lasting are the benefits you'll receive. It's not necessary to be a scholar or even highly intelligent to do an excellent job of working the Five Gates Training Program. Some of those who have had excellent results were severely impaired mentally and emotionally. The more severe your disability or the greater your hope for change, the more benefit you can receive by taking the Program. Those who are able to dismiss their skepticism and be open-minded to the possibility of change have had the greatest transformational success.

### *How We Become Who We Are*

We usually don't think about how much we are the result of where, when and by whom we were raised. If we could change that, we would be very different people. Instead, we intuitively see ourselves as a constant, familiar, self-determining person we've known for a long time. Actually, we've had much less power to choose who we would grow up to be than we may believe. Most of the deepest, longer-lasting aspects of our personalities were determined during our early childhood. Back then, we were not consciously aware of how easily our environments influenced us in the beliefs that made us who we are today.

Many of our later problems are the result of our condemning ourselves because we could not see the forces which acted upon us. But when we were infants we had no

wisdom, which is the knowledge of causes and effects. We only knew how we felt. We didn't even know how we were supposed to feel, only whether we liked it or not. In simple terms, babies try to avoid discomfort and experience pleasure. They can bear physical pain more than emotional pain because they usually know its source, which gives them hope it will eventually pass. But emotional pain seems to be everywhere inside all at once, as though it is completely part of us. It is. Emotional pleasure is also more intense than physical pleasure, and always brings with it a sense of security and happiness.

Our feeling of being in control of our internal world is our greatest source of emotional pleasure. This, and the assurances we received from those who raised us, are what we used to dispel our childhood fears. Our all important self-confidence, the basis of our faith in life, is directly connected to our sense of control over ourselves, and eventually the world around us. Sometimes, our problems are caused by our unrealistic expectations concerning how much control we can really have. It is in this situation that our self-esteem can only be rescued by our new-found humility. These unrealistic expectations are taught to us and later deny us of our feelings of personal satisfaction that simply come from our managing ourselves to our best ability. When later in life other people try to tell us that we have lost control over our actions, we naturally try to deny this disturbing news—which is why it often takes us so long to get on a corrective path.

As we strive for more control, we constantly reach out for more understanding of our world and ourselves. In our earliest years, powerful adults gave us their beliefs and we accepted them, both because of their assurances and because most of them seemed to work. Many of their beliefs became ours, even the ones that would later prove to be wrong. When our world, based on the beliefs we were taught, seemed out of our control, our fears mounted and eventually caused our mental and emotional problems.

From the time we were infants, almost everyone tries to judge and control us. They rarely meant us any harm. They needed a sense of their own empowerment and too often believed we were the source of their troubled feelings. This reassured their egos that their disappointments didn't stem from anything within themselves.

Parents taught us to see what *they* were taught to see, believing it was their duty to prepare us for "their world" as they understood it, which in turn they believed would soon be ours. In our early childhoods we learn fastest. This is the period in which we can form healthy, pleasure-giving ideas, or become imprisoned with dysfunctional thinking and behavior habits. Everyone receives a mixture of both. The ideas we believe from earliest childhood are the ones that are most deeply a part of us. When these ideas don't work well, we don't either.

Sometimes we suspect that some of our important beliefs are wrong, but we don't know how to correct them. We don't even know if they might be right. But we crave stability and security, which makes us protective of even wrong ideas. We become anxiety-ridden and despondent, often destructively combative and competitive when cooperation and kindness are the real answers. At these times of internal conflict, we become most vulnerable to drugs and other lies. Drugs help us believe the lies that we couldn't believe sober. Lies are our earliest and most difficult drug to kick. In desperation, we try to manage our feelings as we see we're unable to effectively manage our lives. Everyone suffers to some degree from this.

When people try to control us, they often convince themselves that they are just trying to get more pleasure and security for their own lives. But unfortunately, too often they are just trying to convince themselves that we, not they, are the source of their problems. You will rarely make a friend by pointing out this aspect of themselves, but we must avoid the trap of submitting to their judgments and accepting responsibility for their discontent. Instead, without allowing ourselves to become judgmental of them,

we must devote ourselves to seeing through these dangerous traps of misdirection and false ideas.

Initially, new Five Gates graduates are taught to be less open to the ideas of others in their environment. This helps them steel themselves against the confusions and misdirection of a manipulative and often misguided world surrounding them. As they gain confidence from our practice of the Five Gates Principles and Reality Rules, they become more open to the observation and useful ideas of others. Invariably, they become beacons of light to others who are suffering from these same problems.

### *Our Beliefs Define Us*

People come in a variety of sizes, shapes, shades, natural abilities and worldly circumstances, and many from each group have happy, satisfying lives. But many do not. The most vital part of our effectiveness as people is based in our beliefs. Both our power to manage ourselves effectively and our psychologically based weaknesses stem from our beliefs, especially our beliefs about ourselves. Accurate, positive beliefs give us a positive, productive life. But when our beliefs are wrong in important ways, this adversely affects our thoughts, feelings and decisions. Eventually, we may suffer because we became the prisoners of our wrong beliefs. Unless we make a concerted effort, we don't know which of our beliefs are wrong or, because they have become so deeply ingrained in our perspectives, that the disorientation of abandoning them frightens us. Usually we don't even know what they are. For this reason, we also don't know why we have the problems they created in us. In the Five Gates Program, our ability to see and evaluate our beliefs is one of the principle leverages to help us change them. We will examine the importance of our beliefs repeatedly as we train ourselves to see them so that we can become empowered to change them when we need to.

### *Seeing Ourselves as “Knowing and Powerful” Interferes With Our Growth*

When we have serious character or judgment faults, we desperately do not want to see them. Anything that threatens our sense of personal effectiveness scares us, and this anxiety generates intense emotional pain. Even though we hang on to this perceived correctness of our beliefs, if we are to grow in our understanding we must re-examine and even revamp them, especially our inaccurate beliefs about ourselves. The contradiction between seeing ourselves as right and needing to re-examine and change our beliefs is a conflict one never quite outgrows.

We’ve all heard the saying, “It takes a big person to admit his mistakes.” Actually, this unusual self-honesty requires a person to feel secure that he or she will improve by challenging their established beliefs. Few of us can do this voluntarily, especially when we are under emotional stresses. When we are severely stressed, we feel under siege. When we most need to see the causes of our stresses, we are often blinded by our fearful emotions. In the Five Gates Training Program we overcome this block by recording our version of the events and feelings of our history as objectively as possible, one specific question at a time. The reconciliation between our subjective interpretations of these “events,” coupled with our recollection of the feelings we had at the time, forces us to see the inconsistencies between the erroneous beliefs we’ve had as we viewed life through our child’s eyes as compared with what our adult logic can show us is true. The freedom we achieve by finally getting our story “right” triggers the spiritual awakening in us that we always wanted and needed. Armed with our newly found greater understanding of ourselves and life, we finally become ready to live in harmony with the Reality Rules and Positive Principles of our program.

## *Our World Tries To Control Us and We It*

Sometimes, our world tries to controls us in honest, straight-forward ways. Society punishes those who commit violent acts or steal others' property. The world teaches us that if we want certain privileges, we must respect the rights of others and work to give something back to society to receive them. Ideally, for the most part, the world is constructed in this way. These are not the kinds of control over us that are the keys to understanding the problems addressed by this training program, even though Five Gates Training graduates live lawful, more effective and productive lives especially compared to the lives they lived before taking this program.

Sometimes our world tries to control us in less constructive ways by trying to take advantage of our need for approval and our childhood-based inabilities to see ourselves as worthy. Our need for others' approval often results in our inability to confidently see ourselves and rely on our *own* approval (co-dependency). We all start life with a need for the approval of the adults who raise us, but to the extent this trait lives on with us in adulthood, it makes us vulnerable to manipulation. In our early co-dependent years as infants and small children, we tend to believe what our parents and other authority figures tell us when we are good and when we are bad and expect their points of view about us to be ours as well. We craved their praise and dreaded their rebuke because we believed they knew more about us than we did. We also wanted the rewards that came with their approval. Although material rewards may have been important to us, our parents' granting or refusing to grant their validation of us was critical to our well-being. Many parents have used this weapon of rejection to control us and thus may have brought great harm. The more they disciplined us or withheld their approval of us for not being as they wished we were, the more we became emotionally affected by their views and less confident in our views of ourselves. Co-dependence

means being influenced emotionally by those who approve or disapprove of us. To some degree this condition remains with us throughout life, and sometimes will have the positive effect of causing us to see things we would otherwise miss. Our emotional health will depend on our achieving a balance between how we see ourselves and how others see us.

We sense when others are overly co-dependent, but usually miss this trait in ourselves. What makes co-dependence so dangerous to us is that our vulnerability can become the basis of the most destructive form of interpersonal manipulations. Too often, our world tries to judge and shame us into doing what it wants by focusing on our errors and ego needs as though they were an unchangeable part of who we are. The result is that we become confused, weakened and easier to manipulate. In a wiser, more loving world we reassure each other as being worthy people and simply try to share what we believe are helpful ideas. In the Five Gates Training Program, we minimize our co-dependence and refrain from taking exploitative advantage of the co-dependent tendencies of others.

Each of us grew up in a world that tries to teach us its view of what is good and bad about our behavior. In our troubled world, we have yet to discover how every person's happiness and well-being are necessary to our own.

### *Healthy vs. Obsessive Thoughts and Compulsive Behavior*

Usually we simply try our best to do whatever we intuitively believe will feel good, right now! If we are mature and emotionally healthy we try to balance our compulsive tendency to seek immediate pleasure by also using our logic to predict the outcomes of our actions and listen to the ideas of those we trust. We all have a mental directory of the relative importance of each of these inputs to our decision making process.

In the extent to which our personalities lean heavily towards giving control to our desire for short-term pleasure, or avoiding pain with little concern for the long-term effects of our actions, we are compulsive. This is the natural result of our having little faith that we can help ourselves by investing in the benefits of self-discipline and restraint.

We actually have two minds: our logical mind, which weighs our thoughts and actions in the way described above, and our emotional mind, which is the source of our cravings and reflexes. Our emotional mind is greatly biased by our neurological chemistry and deeply ingrained beliefs, some of which may seem illogical to us now but, to our frustration, often have a power over us that causes us to feel and do things our rational mind does not approve of. This explains why some alcoholics with end-stage liver disease keep drinking and why some people can't get into an elevator without feeling a degree of panic. When we deny our emotional mind its wishes we experience cravings, and may experience a struggle between what our rational and emotional minds dictate. The good news is that our emotional minds can be gradually reprogrammed by giving more weight to the dictates of our rational mind and the confidence-building effects of successful experiences. We can gradually learn to trust new behavior and values in this way. In the core training (first week) of the Five Gates Program, we thoroughly expose and to a significant degree we can reprogram the errors which have governed our emotional mind. In the Five Gates Life Practice we continuously try to govern our lives by positive principles and rational reality rules in order to continue to complete this process. Eventually, our core beliefs and the chemistry they generate within us will become increasingly in harmony with what our rational mind has learned to trust. Our goal is to achieve faith in positive principles, rational reality rules, and our own ability to be or do what we need to be or do to have a happy and secure life.

## *How Our Compulsive Natures Take Over Our Lives*

Our having prolonged unresolved suffering despite our best efforts causes us to lose faith in our ability to have a suffering-free future. We interpreted this prolonged suffering experience through the “eyes” of our earliest logical tool, our belief that our future will resemble our past. We concluded that through our present actions, we could do little to secure a much-improved future. This is the dilemma that every addict faces in his or her psychologically based cravings. When we are depressed and compulsive, we become fatalistic and conclude that because we feel miserable today, have been miserable so far despite our efforts at times to improve our situations, we will feel miserable tomorrow and indefinitely. This makes us believe that the best chance we have for any happiness at all is to give in to our emotional mind, which craves immediate relief, instead of believing in the promises that self-restraint will give us what we want and need.

Once defeated, we stop improving our situation because we believe it will hurt us less. To lose our struggle uncontested seems to be a better outcome than if we had tried our best and lost anyway. If we try hard and lose, we feel like failures. This usually happens because we were never taught that trying our best is success in itself. To feel better about *not* trying to solve our problem, we may try to fool ourselves by saying, “If I wanted to, I could win.” But this doesn’t work either. When we stop trying, we know we will continue to suffer, usually worse than before, and begin to dread the future altogether. Depression like this is the root cause of our inability to try to improve.

In the Five Gates philosophy we say that anxiety (fear) minus hope = depression. In our weakened state of depression, we desperately reach out for quick fixes to soothe the pain of our anxiety. Compulsive behavior is the result. Some of us were taught in early childhood that worry (an expression of fear) and not just caution is necessary to keep us safe. If we were raised this way we

became addicted to negative thoughts that further drove our anxieties to constantly force us to look at life as dangerous or negative to us. As this habitual way of thinking deepened within us, we eventually found that our inability to help ourselves from becoming anxiety-ridden made us depressed.

In my practice, I have discovered that most people who were believed to have a hereditary predisposition to anxiety and depression could usually overcome these problems by simply changing their beliefs about themselves and life. When they went to their physician they were asked if either of their parents also suffered from this problem, and if so their problem was written off as “running in the family” and could probably be fixed with the proper medications. The real problem is that in their early childhood they were taught to see themselves and life in ways that were anxiety-producing, resulting in depression. The *causes* of depression, and not only the symptoms, can almost always be resolved through this program.

I have often been asked why I don't believe in the hereditary nature of addictions, anxiety disorder or depression. The truth is that I don't really know, but I have never had a client whose seeming predisposition toward these problems could not be explained by our discovery of how he or she grew up to be who they are as it was revealed in their Fifth Gate journey. In other words, I have yet to find the well-adjusted child of well-adjusted parents who upon exposure to alcohol and no other negative emotional problems suddenly found him or herself addicted to alcohol, unexplainably anxiety ridden or severely depressed. If these afflictions were hereditary, I should have found many such cases. On the other hand, some people may experience greater pleasure or euphoria when exposed to the same amount of certain stimulations and may therefore find it harder to keep their rational mind in control of their emotional mind, particularly in times of stress.

### *More on Our Co-dependent Natures*

To the extent that we make decisions based on our own logic, we are mature. To the degree we are motivated to seek the approval of others to substitute for our ability to reassure ourselves, we are deficit co-dependent. A high degree of co-dependence is natural, logical, and useful to small children, since their experiences and abilities to make good choices are not yet well developed. Adolescence is a time for gaining our self-esteem through greater self-reliance. Adolescents may even reject or claim to reject the praise or criticisms from authority figures to reassure themselves of their independence. Mature adults approach this need in a more objective and balanced way. As our Fifth Gate journey teaches us to see life and ourselves more clearly, we shed our deficit co-dependency. This factor alone can provide us the positive energy to break the hold of our compulsively driven anxiety and depression.

### *Overcoming Low Self-Esteem*

From infancy our world has used our need to feel secure as a tool to control us by manipulating our *perceptions of our abilities to do what we need to do to have a happy and secure life (self-esteem)*. At the beginning of our lives, we know little and have little power to meet the simplest of our needs. At this time, our minds are sharp, receptive and not as cluttered with irrelevancies as they later become. As we venture forth into a more complex life cluttered by symbols for success and danger, these abilities might serve some use. But at our earliest ages, we rationally conclude we must take advice from authority figures. We correctly assume they know more about life than we do. When we accept their wisdom and seek their approval without challenge, this orientation is called co-dependence. We believe they know who we are and how we should be, as well as what we should or should not do.

As we mature in healthy ways, we begin to trust our own opinions on things, especially about ourselves. In adolescence, we challenge authority figures, often for the sake of asserting our independence—even though we are not nearly as self-sufficient as we believe. Later, we simply accept responsibility for being adults and form our opinions with a more balanced view, comfortable using the wisdom of others as well.

If we grew up emotionally troubled and confused, we tend to be unable to grow out of our childhood co-dependencies or our adolescent need to reject even wise authorities. Then the co-dependencies we take into our adult years set us up for manipulation and painful self-doubts. Those who have taken the Five Gates Training Program achieve greater self-empowerment by knowing how to balance their relationships with themselves and their worlds. As their anxieties rapidly fade, they take away with them the cravings for drugs and self-deception. This kind of fundamental approach towards healing the whole person is the only kind of treatment program that can work.

## *Feelings*

We program computers to carry out our instructions in a very narrow set of situations. We call this a program. Human beings operate by programs too, but ours are far more complex, and so far no computer experiences feelings which are an exclusive experience of living things. We notice that at times there is a conflict between our rational mind and our emotional mind. This means that they are running different programs even though they are interconnected. The connections are in our core beliefs and our brain chemistry. Our core beliefs not only provide a platform from which our logic can operate, but also helps us interpret what's going on which touches us emotionally. Our neurological chemistry not only provides the energy on which our logic can operate, but gives us an emotional

response which is a logic unto itself. Eventually, our scientists will probably even make this distinction much less separate and mysterious as they continue to better simulate the operations of living things inside computers.

Our feelings are a response to two kinds of stimulation. The first is our expectations contrasted with our beliefs about what is going on with something we care about, and the second is our neurological chemistry which can cause us to experience physical processes that may bring with them sensations. Even the stimulation of nerves that can make us euphoric, anxiety-ridden, manic or depressed are part of the neurological chemistry picture. Here, we want to talk about the feelings we get from our beliefs, and further separate those into two areas: our long-term beliefs, and our beliefs about a particular situation in the moment.

### *Love and Fear — Opposing Forces*

Fear shrinks our world and locks us isolated inside of ourselves. Love expands our world and releases us to feel the joy of our connections with “The All,” which some define as God. The Five Gates Training reduces our fears and opens us up to our natural ability to feel connected and happy. The defeat of fears is faith, which is the mother of love and our emotional health.

In Alcoholics Anonymous (A.A.) and other fellowship groups, people will say that if you are angry you need to look at what you fear. You have taken your fear, and by pointing to a cause outside yourself, you have converted your fear into the feeling we call anger. If we find we contempt someone intensely, our advisors will tell us that we should be on the lookout for ways which that person resembles a part of ourselves we don’t like.

But, what about love? Everyone wants to be loved. When we are honest with ourselves, being loved means that somehow we will be more secure, because whoever loves us will be helpful to us more than those who do not. But this isn’t the most important thing about love.

When we love, it's a thrilling and uplifting experience. Some people will argue with this, saying they have suffered in misery by loving others to their own detriment. But what they probably mean is that they have been addicted to a kind of dysfunctional relationship they have mistakenly called love. People also talk about conditional and unconditional love. Love is generally a topic of conversation about which people seem to have the greatest misunderstandings.

First, we need to take a look at what we mean when we say love. Love is a feeling, not a decision. Love is a positive feeling, never a negative feeling. When we stop to take a look at what we really mean by the feeling of love, we may notice that love inspires us to be helpful or protective to that which we love. What does this mean? It means that when we think deeply about what we love and what is important to us, what we love we have made part of ourselves. Love doesn't require the permission of that which we love. Our love is about no one's feelings but our own. That's why love is always unconditional. By conditional love, people are referring to a deal, not love.

Much has been written on this key aspect of what we must do in order to guide ourselves to higher and more joyful functioning. We must know when and why we are troubled. But most sources don't address how important it is to know when and why we are joyful, and what turns us on.

A profound philosopher once said that one match lit in a dark room will chase away a lot of darkness. So also will we heal amazingly fast if we can not only eliminate what troubles us, but also embrace what gives us joy. Expressing our love for all things by being of service to this world will give us great pleasure. The reason we have a distinct section to learn how to give ourselves pleasure from life at the conclusion of our Fifth Gate is because those of us who have experienced suffering and broken lives either lost or never really knew how to do this for ourselves. When you don't have a method of taking yourself into a happier

space, when the shoes of life get tight, you have no defense against your pain becoming suffering, and your suffering becoming insanity.

As we consider the causes of our feelings and the importance of managing our feelings, it becomes obvious that the seemingly simple act of knowing how we feel at any given moment can be very important. This job only *seems* simple, because when we are not happy with life and ourselves, we often lie to ourselves about the way we feel. We mistake fear for anger and outrage. We mistake lust for love. We mistake our attempt at righting injustice for our rationalizations for what we want to do that has nothing to do with justice at all. We use these self-deceptions as a mistaken way to make us feel better about our unhappiness, which is usually caused by our fears. Since this process is natural to our ego's self-defense system, we need a reliable method for seeing through our smoke and mirrors, straight to the facts of what's really going on deeper inside us.

We can do this by first accepting that all our negative feelings are destructive to us and seduce us into lying to ourselves. When we are afraid, we invent all kinds of reactions to deal with the inevitable low self-esteem (dreading our lives), and the pain, anxiety and sometimes even depression that follow. Anytime we are scared, angry, accusatory, hating, judging or anything else that is negative, we need to be certain that somewhere underneath is our fear that we are inadequate and we are going to suffer a tragic loss. The exception to this rule is worth knowing, but we should not give it too much importance. Sometimes, we pick up bad habits of being judgmental or pretending to be more outraged and angry than we really are because we were told that we are supposed to feel that way in certain situations. The truth is that little bothers the happy person because little worries the happy person. We all know there are plenty of disturbed people in this world who do all kinds of destructive things. Those of us who have finally achieved enough balance in our perspective say to our-

selves, “Why me?” “Why *not* me!?” or “What goes around comes around!”

In the Five Gates Training Program, we learn that we must round up “the usual psychic suspects” in connection with any of our negative feelings. But we must learn to do it for ourselves because when other people try to do this for us, our ego defense system will either make us argumentative or needlessly depressed because we are co-dependent. We learn to live now by reassuring ourselves that our only real job is to decide on what to do and then do it. Everything else knocking at our psychic door is a dangerous and misleading self-deception.

All of our thoughts and feelings of revenge, or wishing bad will on anyone, are always misguided. Are we really better off when our “enemies” suffer? Are we really better people when others believe what isn’t true of us in order that we can have their praise? Does our acquiring money or status really make us better people? Who among us can really say that we have rejected the seductive idea that the world’s rewards given to us may be unjust? Don’t we always congratulate ourselves anytime things turn out well for us, whether our good fortune was really caused by us or not? When we learn to manage ourselves in the present to our best ability, none of this matters to us. We must remind ourselves that their praise, admiration, and love belong to *them* and our self-respect and self-esteem belongs to *us*! When we learn to think this way, it also shields us from the psychologically harmful effects of our “bad breaks.” Our life effectiveness zooms!

### ***Self-Knowing Begins Our Journey***

Remember the image of ourselves as infants? Back then we didn’t know anything about causes and effects. Didn’t we blame ourselves for all our pain and discomfort and congratulate ourselves for all our pleasure? We had no way of knowing what brought these feelings upon us, but back then we had little to do with what was causing our pain or

pleasure. Despite this, those early experiences told us how much we loved our lives and ourselves (same thing), and looked forward to what we could predictably see ahead of us, or how much we would grow up dreading the roads that lied ahead. Now that we know and can learn much more about how the world and we work, it's time for us to outgrow our childish ways of thinking. Now we need more wisdom, which is the knowledge of causes and effects.

The answer to the challenge of reading our feelings is to change the question instead of investing ourselves and becoming masters of the answers we want to believe. We need to learn to ground our feelings in truths. We must believe the philosophers who have told us, "The Truth Shall Set Us Free." When we are suffering and clinging to our addictions, we lack faith that we will find solutions in truth. This is our dilemma; what we need most we find ourselves unable to trust.

Simple logic reinforces one of the key teachings of the Five Gates Training Program, which is that we have only one job in life—to manage ourselves the best we can in the present! Everything else we can or should do for ourselves is a lie. Once we come to believe this, it all gets a lot easier. All negative thoughts we have are based on lies. Suppose we have cancer. Will fear of death make us enjoy what remains of our lives, or heal us from the cancer any sooner or better? No. Therefore, this fear is destructive, and even though it may be incredibly hard to rise above it, especially in this example, doing so will give us the best possible result.

Anytime we have a negative feeling, we need only to do two things. First, we should try to see if there is an obvious cause, based on our lack of ability to face the future. Our only job in life is to manage ourselves the best we can in the only timeframe we have, the present. If we know in our hearts that this is the best we can do for ourselves, what we thought was a deceptively simple task, reading our feelings, can now become a genuinely simple task by following the Five Gates Training Program for

managing our lives. Once we get into the habit of living in the Five Gates, the challenge of managing our feelings can be overcome easily. We can even, at times, accept that we have been unable to read our inner feelings well enough to be sure exactly what is going on inside ourselves. We can rescue ourselves anyway, by simply taking an “action intervention” by managing our thoughts in the present. Invariably, I have found that once I do this, the solution to the mystery of what is going on inside me rises to the surface almost at once.

The physical world seems very tangible and immediate, so we tend to trust it more than other stimuli. Most often, we overestimate the effects of the physical world and don't clearly see the causes and effects of our beliefs. From the beginning of our first awareness, we construct a version of reality that tells us who we are, who we need to be, what we need to do, and what we need to fear. Even though we learned these most basic ideas in childhood, when we co-dependently “swallowed whole” the ideas of the world in which we were raised, we still think of these ideas as being our own. These “core beliefs” shape our perceptions now.

Our version of history is the place where we keep our self-image, including our abilities, limitations and opportunities. We see ourselves as a composite of our history. In order for us to change and grow, we need to reinterpret our histories so we can see that we have attainable possibilities to transcend them. This is the source of our hope and growth.

Usually, we're not consciously aware of our assumptions that we see life this way, as the sum of useless fears and wrong ideas we were spoon-fed as children. These fears and ideas confuse us, and make us needlessly vulnerable to debilitating emotional pain and misdirection of our efforts.

Intuitively we know that we need to feel safe or we will suffer the pains of anxieties, and so we do our best to build for ourselves a belief system, a view of ourselves and our life that helps us believe in our safety. This fortress of belief

in our adequacy is the foundation of our faith. Faith, in this sense, is what we believe without questioning. Our greatest goal in the Five Gates Training Program is achieved through our re-examining our lives and our worlds and learning new ideas that will allow us to achieve a faith that sustains our belief in our ability to be adequate to life's challenges. This will always require that we see our purposes and opportunities in new ways.

When new experiences or information challenges our self-beliefs, we use or rework our beliefs to restore faith in our ability to have a safe, pleasurable life. All of us, at times, use comfortable lies in order to cope with life. For most of us, much of the time this works to a sufficient degree, and our fears do not take over our lives. Though we may not be joyful, we manage to balance our beliefs about reality so that we can function adequately.

In addition, when we find ourselves unable to reconcile our need to feel safe with what we believe are facts that contradict our faith and threaten our safety, we feel pain and anxiety. When the pain goes on without relief long enough, we lose our faith that it will ever leave us, and we become depressed. Long-term pain becomes suffering and eventually depression, if not relieved by our ability to reconcile it with a life-view that helps us see our safety. Our ideas of our worthiness are just ideas we use to convince ourselves we're safe. We want to believe we can protect ourselves from external causes of danger by being worthy of a "good" life.

### ***Balancing Our Disappointments***

As we mature we also learn that "bad things happen to good people," and some who seem unworthy are rewarded with many pleasures we want for ourselves but may have found unattainable. In order to give ourselves the best fortress of faith and functionality, we need a belief system that helps us see that we hold power and have a reliable method for giving ourselves the pleasures of a good life.

Most of all, we need a new definition of self-adequacy which is tied to *us* and not the world.

The Five Gates Training Program is a path to delivering that essential power to ourselves. We accomplish this by doing four things:

1. We see and accept that we are suffering because of our mistaken beliefs, especially our unrealistic expectations. These are the causes of our needless fears and the resulting suffering.
2. We commit ourselves to learn to trust in a new, more effective way of seeing ourselves and our world.
3. We see and accept that our limitations are not our shortcomings. This places our emphasis on managing ourselves instead of judging ourselves.
4. We practice the Five Gates as our lifestyle (Life Practice). This helps us recondition ourselves not to trust in our failed beliefs and learn to trust in the positive principles and reality rules of The Five Gates Program.

If we stay determined to bring about these changes in ourselves through study, meditation, analytical thought and practice, we will build a new and much more pleasurable, productive life.

### ***Free Will and Foolish Behavior***

We all tend to fall into the trap of believing that what we understand immediately becomes a part of us. Sometimes, we extend this assumption to others. We ask them, "Don't you know that drugs are bad for you?" or "Don't you know smoking cigarettes will give you cancer?" It's as if we believe that everyone has completely free will, meaning that once they see it in their logical minds, they can do whatever it takes to have the best outcome. We can do all our homework, stop smoking cigarettes, stop getting into problem relationships, stop everything that is not good for us, and start everything that is the best for us. Of course,

we believe that everyone else can, could or should do that, too. The problem is that this reasoning is the dictate of our rational mind, which does not take into account our emotional mind, which *also* needs reprogramming that will take longer than simply seeing logical truths. In our Fourth and Fifth Gates we begin that process that enables us to access our core beliefs, through which we can begin the process of changing our emotional mind so it becomes more in harmony with our rational mind.

What we think and what we know are not exactly the same things. What we think is logical. We believed that what has happened before will happen again, and what has solved our problems before will solve them now. This does not always make sense because circumstances may not be the same as before. Somehow we know we are not immortal. Nothing we will do will cause us to stay healthy or alive indefinitely, or even for all that long. But what we *do* have is real faith in the importance of what will make us feel better. We'll give almost anything to have that feeling, even our tomorrows, our good name or our civil freedoms. The people in jail know crime doesn't pay, but for some people doing what will diminish them later feels good at the moment they do it. Examples of this are smoking, chocolate nut sundaes, sex with our neighbor's spouse, driving over 100 miles an hour and a whole lot of other things that are dangerous or bad for us, even though they might seem to feel good at the time. If we want to start living wisely, we'll need to understand that what is good for us is also good *to* us. We can do this in the Five Gates Life Practice, since by living in an enlightened way we will derive pleasures and joys we never knew existed when we were driven like fools, consuming our very opportunity for life.

### *Our Ego Seduces Us to Believe in Our Willpower*

Another misguided way we approach our problems takes place when we decide that, through our willpower, we are going to stop ourselves from doing things that have

a strong emotional hold on us. The world has told us that we can “Just say no.” But we know that the present is the inescapable and perfectly logical result of the past. Therefore, we must attack our problems of the future by removing their causes in the present.

Can we “just say no” to lies, drugs, gambling, dysfunctional relationships and laziness? Can we place ourselves above all these things once they have taken hold of our willpower? Once they have taken over our willpower in a deep-seated part of ourselves, they have become a part of us, and even though we usually do not like to admit it or cannot see this truth, a deeply rooted part of us believes we need them to give us something we want or need. This is what we must change in ourselves.

If we were at peace with ourselves, we would have everything we need, but not necessarily everything we want for our future. The way to diffuse our cravings for dysfunctional and unproductive behavior is to achieve internal peace. It is only by going to those deep-seated parts of ourselves and making the changes in our belief systems that we can truly free ourselves from their hold on us. The Five Gates Training Program has stood alone in its ability to rapidly take us to those deeply buried centers of wrong beliefs and change them into positive beliefs.

### ***Anger is a Strong Motivator, But Love Is Stronger***

Can we say that we are truly happy if we are angry? We must examine the sources and nature of our anger. At our deepest levels we know that anger is not really about anyone but us. What has happened is that we believe things should be different than they are. We believe that we, or others, must be different, and naturally give in to our temptation to focus our problem on someone else’s actions. But we never had any power over who they are, or even over the world that shaped us into who *we* are. Most people who do negative things do so because they are misguided, not because they have evil intentions. Even those

whom we think of as the worst criminals of the 20<sup>th</sup> Century, such as Stalin and Hitler, had idealistic beliefs that underlie their brutal decisions and actions. The parents of many disabled people who trace their problems to their childhood probably thought that their form of discipline and guidance would be good for their child and not disabling. Often, people “act out” under the control of their frustrations even when they know that under ordinary circumstances those actions are destructive. They simply can’t find the wisdom or inner strength to get outside of themselves sufficiently to take responsibility for the effects of what they are doing under severe stress. It is not our job to judge them or ourselves, or believe we should be someone different than who we are. Our job is to help us become more positively empowered and *possibly* help them, which is another way of helping ourselves.

But how many of us really think that way, or think that way when someone does something that hurts us? If we get angry, we have taken the bait and allowed their misguided actions to steal our happiness. For the sake of our own happiness, we need more wisdom. We need to accept that everything has a cause and the present is the inevitable result of the past and therefore it is perfect for now. This wisdom is usually reserved as a graduate exercise in the Five Gates Training Program. With it, we can focus ourselves sharply in the present and dedicate ourselves to ideas and actions that are positive.

***Getting Smarter is Not Enough — We Must Vicariously Relive Our Life’s “Movie” To Understand Ourselves***

Although getting smarter about the implications of our thoughts, feelings and actions may help us correct those that are less deep-seated, the real teacher for us is what we can learn from life itself, especially our own lives. Every problem we have today is caused by the false beliefs we have today. The problem, if we suffer from anxiety,

depression or low self-esteem and a lack of positive motivation, is that we were present for the highly realistic movie called "Our Life." While we lived it, we learned too many wrong/negative and too few right/positive things. But no classroom logic or repetition of contradictions can ever change this. We need to experience a more positive "movie script" of our lives.

In the Fourth and Fifth Gates, we successfully change our wrong dysfunctional beliefs by vicariously reliving and re-examining those parts of our "movie script" from which we drew the wrong conclusions. Each important dysfunctional belief we change triggers a chain reaction of deep healing within us (spiritual awakening). In psychology, this is called the Inverted Pyramid Effect. Once we change any deep-seated belief, almost instantly a whole stacked array of wrong conclusions and resulting dysfunctional personality problems that depended upon that wrong belief are reversed. This is so powerful that at the conclusion of the Fifth Gate, more than 95 percent of Five Gates graduates noticeably glow with the powerful effect of their healing. More than 80 percent of Five Gates graduates achieve a lasting, positive change in every aspect of their lives and a greatly improved spiritual condition.

### ***Parents and Loved Ones Are a Special Challenge for Us***

With those who are least personally connected to us, their judgments and manipulations are easier to avoid. In the cases of our parents and those closest to us, it's harder for them to avoid being judgmental, especially when they believe we are making serious or frequent errors of judgment. If those who raised us or have been closest to us were to accept responsibility for their part in creating who we are, or even for having unwittingly overlooked our more serious faults, they would also, at times, have to pain-

fully judge themselves as inadequate. We all try to avoid doing that.

For this reason, they need to believe, and want us to believe, that we've always had more control over what we feel, believe and do than what we've ever actually had. At the same time, our special co-dependent and other emotional connections with them have made us more vulnerable to blindly accepting their point of view about us. Many times people, even Five Gates graduates, face a special challenge in dealing with parents and other loved ones than they do in effectively dealing with the rest of their environments. When this happens to Five Gates graduates we correct this problem by refocusing on our program repeatedly as we monitor ourselves in the Five Gates Life Practice.

We are not suggesting that parents and other loved ones have a special destructive agenda in trying to prevent us from achieving greater self-empowerment. As a general rule, parents really mean well even when they say or do things that will cause their child to feel inadequate. Their motive is to inspire or discipline their child to take more constructive actions on his or her own behalf. Even when their motives are not so pure, the real objective is to get the child better behaved so the parents are not too greatly inconvenienced. Rarely is a parent's motive to hurt his or her child. Parents also have to deal with the competition inherent in earning a living and angling for worldly advantages. They are limited by how their parents raised *them* and how they were taught to see themselves. Through generation after generation, what they experienced and believed became the basis of what we experienced and believed, and it eventually defined us. Too often, our parents didn't know or forgot to tell us that the most important purpose of their and our lives was to be happy.

Unfortunately, these natural judgmental tendencies are the major reason that so many of us grow up feeling needlessly inadequate, anxiety-ridden or depressed. At the bottom line, the roots of our anxieties and depressions stem

from our having been taught to judge ourselves as inadequate to do our jobs in life. Some of us were taught to see ourselves as permanently inadequate. When we believe this, it is our most dangerous and destructive handicap in life. As long as we are focused on judging ourselves instead of assessing the wisdom of our beliefs, feelings and actions with a view toward improving them, we are doomed to feel insecure, instead of motivated positively and hopefully. In the Five Gates Training Program, we rid ourselves of this problem. We are taught to see ourselves more accurately, by reprocessing the conclusions we drew from our earliest experiences. The Five Gates Program teaches us how to make accurate assessments but *not* to judge ourselves or others.

### *Insanity*

This can be a cruel, misleading and depersonalizing term since it directs us to no real understanding of anyone or positive action at all. Instead, it labels some people as invalid by focusing on problems and not their solutions. Our experience is that all people are valid, but at times some of us have been misguided in extreme ways. Confused and misguided are positive terms when they direct us towards learning and we can search out, find, and correct the causes. Negatively labeling people is destructive to their self-esteem, but offering guidance to those whose judgments and actions have brought them suffering is constructive for them and for us.

A very accomplished psychiatrist once told me that the label “insane” is actually a political statement, since it doesn’t tell you anything specific about a person’s condition except that they appear to think ineffectively and outside of the norms. The reason this enlightened psychiatrist said that “insane” is a political word is that its use serves only to justify our condemnation, most likely for the purpose of taking away people’s civil rights instead of helping them. When abnormal thinking has positive

results, we call it genius—or when they are powerful in other ways we say they are eccentric.

In the Five Gates Program most who come to us for help are able to overcome their dysfunctional thinking to such a degree that the term insane will no longer apply to them. We find the key causes and correct them to the highest degree possible. Once people begin to experience progress in this positive direction, it generates in them the hope and courage they have needed to heal themselves. We look at this miracle as the real goal and never to “insanity” as a useful label for anything except extreme emotional disturbance brought on by profoundly misdirected thoughts, which can be corrected once we find the keys to their causes. We were pleasantly surprised to discover that many schizophrenics, even when their schizophrenic symptoms could only be reduced in frequency and intensity, became able to think outside of their hallucinations well enough to see themselves for what they were. We encourage them when appropriate to laugh about them, saying “My life is more interesting than most.” Of course there will always be those too unable to take the Five Gates Training Program, but we have found these cases to be very few.

### *Spiritual Programs Throughout Time*

Most modern spiritual teachings tell us many of the same things: to focus in the present, unload our judgments and resentments in favor of self-management and acceptance, live on the positive side of life’s options by being generous, loving and constructive. Doing these things is supposed to reflect back on you the light you bring to it. The same advice exists in some of the older spiritual regimes as well: Hindus, Jews (including the teachings of Jesus), Toltecs, Buddhists, Pagans and others are all admonished on the virtues of processing life from a perspective of being focused in the present, with a loving embrace of all of creation. The problem is that none of these

fine teachings tells us how we can quickly change from being the fear-ridden person we are to being the more open, loving person whose lack of fear has opened up our talents and pleasures. All spiritual programs, except those that believe your virtue and salvation are delivered by an outside magical power, say that if you keep studying, praying and doing positive deeds, you will eventually be transformed by this process into the more desirable you. The methods of the Five Gates Training Program can help you do the majority of this job in less than a week.

### *We Are One – Not Separate*

The logically obvious but not always easy to accept truth is that we are all so interconnected that, to some degree, we are all a part of why each of us is who we are, and a part of what each of us has or has not yet done. The more wisdom we've gained, the more responsible we are. The greatest and most destructive lies we are taught to believe come from our mistaken faith in our separateness. Our inability to see and accept our connections is at the root of almost all our personal and social dysfunctions. It generates our fears and most of our destructive waste.

In the long run, we will have no security or happiness as long as our neighbors harbor pain and suffering, self-doubts and confusions. Just accepting our involvement, and dedicating ourselves to the world's healing, will heal us. As the Fourth and Fifth Gates of our program free us from the destructive ideas that caused our anxieties, obsessions, depressions and compulsions, we find it easier to continue our positive journey and feelings of empowerment by dedicating ourselves to the help of others. This is the central focus of the Five Gates Life Practice.

### *Faith is the Answer*

"We all have some degree of faith in something or we would be driven mad by our fears. We have faith that the

sun will rise in the morning and the Earth's gravity will keep us from flying off into space. But do we have faith that we can be or do what we need to be or do to have a happy and secure life? This is the faith we need and once we have it the steps to wellness are easy to take." (From *Recover With Me*, © 1998, by Lynn Kesselman, Recovery Press.)

### ***Why is Faith So Important to Us?***

We have faith in anything we believe without questioning. Faith that things will turn out fine for us is the opposite of fear, and fear is the driving force behind our anxieties, depression and eventual emotional disorders and, for some of us, our insanities. In the Five Gates Program we call these the "children of fear." Our addictions, including our addiction to negative thoughts and actions, are symptoms caused by our craving to escape the pains of our fears. We actually use our addictions to protect us against the even greater despondencies and insanities we intuitively believe our unresolved problems and fears would cause in us.

When we are anxiety-ridden, we reflexively put our faith in the belief that worry, and not just caution, will keep us safe from our problems. This is a prime example of how faith can have a dark side. A person who does irrationally repetitive things like washing their hands or cleaning their home when they are not dirty may have obsessive-compulsive disorder. When we do things like this, we are obsessed with the irrational thought that instead of facing our problems, we need to escape them artificially by keeping our minds preoccupied with substitutes for our worry. Our addictions are the compulsive things we use to run away from life instead of dealing with it head-on. We then lie to ourselves as we make the leap of faith that our compulsive actions will actually keep us safe from our troubles. This is how faith in our inability to solve our real problems brings us suffering, emotional and mental dis-

orders, and prevents us from finding real solutions to life's challenges.

We will be sane, at peace, and happy if we can find faith in the positive side of our lives—faith that by our being and doing what we need to be or do, the world will be most likely to reward us for our good intentions and decisions. Remember that “bad” things still happen to “good” people, just not as often. If we take our Fifth Gate perfectly our need for all of our maladjustments would be lifted, even though it may take some time and effort for us to clear up our old destructive habits. This is done by seeing them for what they are and rejecting them as they present themselves as false solutions to our real problems. As we heal, they lose their hold on us. The good news is that once we have healed from the underlying causes of our emotional distress, getting rid of our destructive addictions will become much easier.

### *Do We Need More than Faith?*

Although our faith that life will turn out fine for us will take away our anxieties for the moment in which we experience it, our faith can be shaken when we have placed it in beliefs and actions that do not work in the real world. This is why we need wisdom, and a commitment to keep trying to learn more from our experiences and the experiences of others. We need faith that we can learn the important things we do not know about how to live life well. But we need even more than this. We need to accept that our earlier lives taught us to have faith in beliefs that didn't work. Our old beliefs will not simply surrender when we see them as wrong. To break their hold on us, we must learn new ones for which we have just enough confidence. As we practice our new, more positive principles we gain enough faith in them to try living by them. The more desperate we were, the easier it will be to abandon our old dysfunctional beliefs once we begin to gain confidence in new ones. This is a major part of our job in retraining ourselves

to live more empowered and happier lives based on more positive perspectives and actions.

As we journey through the Five Gates, we will loosen the grip that our old dysfunctional ideas had on us. At the same time, it will give us positive principles which are easily understood for us to try out so we can experience an increasing faith as our life experiences show us that they are working. This may sound like a long and difficult process. The practicality of the Five Gates Training Program, however, is that you can actually launch yourself on this positive and rewarding path quickly. You will know that the positive principles of the Five Gates are right for you because you will see encouraging results immediately upon your completion of the Fifth Gate.

### *Religions, Faith and God*

For some, religions provide many of the same spiritual benefits as does the Five Gates Training Program. In a sense, each religion is a program of recovery. The Program does not conflict with any constructive and positive views of any major religion of which I am aware. There are, however, important differences.

All religions tell us that we need faith to give us the needed strength to function well in life. When they give hope to a spiritually bankrupt person, they will take away that person's anxieties and depression. But when a religion is based on blind faith and an assurance that this person will have a good life once they give their faith to believe in that religion, it is necessary that the believer continue to experience a good life or that person will lose his faith and once again fall prey to the ravages of anxiety, fear and despair. This is an impossibly difficult test for any religion rooted in superstition, since life itself as it reveals our successful and unsuccessful beliefs will always be the litmus test of our spiritual condition. Their positive principles and reality rules must prove worthy of a person's faith as life itself reveals their truth. If the belief structure fails, that

“believer” will be more confused and despondent than ever.

Most modern and ancient spiritual teachings tell us many of the same things: to focus in the present, reject our judgments and resentments in favor of self-management and acceptance, live on the positive side of life’s choices, be generous, loving, constructive and your life will reflect back the light you bring to it. All the great spiritual teachings of this world throughout every epoch have universally informed humans on the virtues of processing life focused on the present, with a loving embrace towards all creation.

The problem is that none of these fine teachings tells us how we can quickly, without relying upon superstition, change from being the fear-ridden, judgmental person we are to being the more open, loving person whose spiritual fullness has opened up his or her talents and pleasures beyond anything possible for most of us today. All spiritual programs, except those that believe your virtue and salvation are delivered by an outside magical power, say that if you keep studying, praying and doing positive deeds, you will eventually be transformed by this process into a more effective, happier you.

The method of the Five Gates Training Program can help you do much of this job more quickly because it focuses *us* on the basic ways by which we process reality itself. The Church of Religious Science, Hindu Ashrams, Judaism (including the teachings of Jesus), Alcoholics Anonymous and many others to some extent hold similar truths to healing the spirit.

### ***Spiritual Bankruptcy***

Bill Wilson, the co-founder of A.A., said (paraphrased), “I am as far away from my next drink as my spiritual condition is good.” He goes on to describe alcoholism as caused by “Spiritual Bankruptcy.” In the Five Gates Program we agree that drinking alcoholics are suffering

from spiritual bankruptcy, but we see spiritual bankruptcy as being caused by the bankruptcy or absence of faith.

### ***The Five Gates Program is Rooted in Biblical Messages***

The Jewish Bible (Torah), or Old Testament, describes the first man, Adam, as living idyllically happy until he ate the forbidden (not good for us) fruit of the tree of knowing how to judge good from evil. Our desire and even our belief that we can know what things should and should not be is at the base of our aspirations to improve our world. This is an idea we accept without question. On the other hand, our dissatisfaction with what exists in the present is at the root of our acquired emotional and mental problems, as well as many of our social injustices and atrocities. When we judge the past or the present we're judging the same reality because the present is the inescapable result of everything in the past. It is unchangeable, and therefore it cannot help us in any way to judge it as bad. Our dissatisfaction with some aspects of the present gives us the motivation to work toward what we believe will be a better future. Thus, this is not an expectation but a hope and it does us good, not harm. We accept that we can never know the future, and that the present, for now, has turned out perfectly, even though in some ways we may not be satisfied with it. Our dissatisfaction with the past and therefore the present is *our* problem, since it has no use in the present. The present is only good for taking actions to improve the future. Living in on our past dissatisfactions will likely distract us from living in the present solutions.

The disappointing messages from the past and present sometimes tell us that we were inadequate to meet life's challenges. It reasons that we were always the result of the forces acting upon and within us, and, therefore, we wish to improve without rejecting ourselves or anyone else over past or present disappointments. Our judgments prevent us from living constructively in the present, and this

cripples our ability to work toward a future we believe will bring us greater satisfaction. We must forgive, understand and accept all others and ourselves so we can be free and happy in our efforts to move toward a future we like.

### ***Five Gates Graduates Place Their Faith in Positive Intentions and Acceptance of Reality***

Successful Five Gates graduates maintain their spiritual condition through beliefs that are anchored in reality and the nature of creation (reality) itself. We accept that we can never know the future and therefore must have no expectations of it. Our faith is rooted in our belief that we will always enjoy life more by living it in accordance with positive principles, accepting without judgment that reality is God's will, the ultimate order of the universe. We expect the world outside us to give us disappointments, but we see these disappointments stemming from our unrealistic expectations and not from any imperfections in reality. This does not mean we are fatalistic because we strive in the present to help shape a future we believe will be to our liking. We simply accept that the past is unchangeable, and therefore the present must be accepted without complaint. Of course, this is a perfection which none of us can truly achieve.

For us, God is a way of describing all that has brought this world into being in such a way that if we've got our reality rules perfectly aligned with the truth of how the world really is, we are in touch with God's will. We also believe in a positive world, because we see that positive principles work better than negative ones to keep us happy and empowered. This tells us we have a loving God. But we do not ask any Five Gates Trainer or graduate to believe in a God of any kind, only in a reality that responds best to positive thoughts and actions.



## PART TWO



## PREPARING FOR THE JOURNEY OF THE FIVE GATES

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### *How Do We Know if We Need This Journey?*

The insight we can gain here is very critical to our whole process of self-redevelopment. How much dedication and focus can we give to a program that requires us to re-examine our deepest beliefs, the ones that hold our entire view of reality together? If we don't know how much we need to do for our own sake, it's hard to be objective about seeing the flaws in our views, since they require that we believe them more than simply by their objective truth. In order to make this process more objective, it's best for us to examine a checklist to see how well our views, and the behavior that flows from them, are giving us a good life.

Evaluate your present condition as honestly as you can by answering the following questions and giving each one a numerical assessment as you will find in the instructions. This is not a medically or scientifically proven test, but simply an overall way of looking at yourself as you are before taking the journey of the Five Gates Training. You may want to return to this section periodically after you've completed your Fifth Gate. Keep a running score of each of the four sets of questions. At the end we will share with you what experience has taught us about the meaning of your score.

These tests are not medical. **YOU SHOULD CONSULT WITH YOUR PHYSICIAN IN ORDER TO DETERMINE IF THESE RESULTS ARE ACCURATE TO YOUR CONDITION.**

1. *Do I have anxieties? Anxieties result from unproductive fears.*

- Am I often irritable? – If so, add 1 point

- Am I almost always irritable? – If so, add 2 points  
(If the answer to both of these questions is yes, then your score so far is 3.)
- Do I worry often? – If so, add 1 point
- When I worry, do I actually feel physically upset?  
– If so, add 2 points
- Do I think deeply about my problems? – If so, add no points — this is constructive.
- Does my thinking about my problems often block out my other thoughts? – If so, add 2 points
- Have I suffered panic attacks more than once in the last year? – If so, add 4 points; if more than three times, add 4 additional points for a total of 8
- Do I often believe specific people mean me harm, without objective evidence? – If so, add 2 points
- Do I often believe even strangers who don't know me mean me harm? – If so, add 2 points
- Am I incessantly worried about what people will say about me? – If so, add 2 points
- Do I frequently do or not do what I think is right just because I am worried what people will think?  
– If so, add 2 points
- Do I avoid meeting new people or seeing people in general because I feel nervous around them? – If so, add 2 points
- Do I find it difficult to keep my mind on things I am trying to learn or do? – If so, add 2 points
- Do I fear leaving my home or other safe places, and find it uncomfortable to go out into the world?  
– If so, add 3 points
- Do I frequently use alcohol or other unprescribed drugs, or abuse prescribed medications in order to feel normal or happy? – If so, add 4 points
- Do I find myself repeatedly and compulsively drawn to certain activities or thoughts, such as an

obsession for being clean or thin, or being the life of the party or a know-it-all? – If so, add 2 points

- Do I cut my body or disfigure myself in other ways?  
– If so, add 4 points
- Do I try to constantly try to get sexual access to people and never feel satisfied? – If so, add 4 points

(Potential maximum score = 45)

If you scored 20 points or more, we believe that this could indicate severe anxieties. Don't worry, the Five Gates Program can help you substantially reduce this score. If you sense that your anxieties are interfering with your ability to take yourself through the Five Gates Training, you may want to go to the Five Gates and discuss this with a certified Five Gates Trainer.

If you scored above 15 and lower than 20, we believe you are experiencing a high-level of anxieties.

If you scored 10 but lower than 15, we believe you are having significant levels of anxiety.

If you scored 5 but lower than 10, our experience shows that you have a fairly normal level of anxiety and can benefit greatly by taking the Five Gates Program.

If you scored lower than 5 points, your spiritual condition is very good for anxieties, but the Five Gates Program can help you achieve more. Many of our graduates with higher anxiety scores have reduced them to zero and near zero.

2. *Do I have depression? Depression usually results from prolonged higher levels of anxiety. Once we have lost hope that our anxieties will pass, we tend to become depressed and feel hopeless.*

- Do I often feel as though I don't have the energy to move or get out of bed? – If so, add 3 points

- Do I have a sense of feeling “What’s the use, nothing will go right for me no matter what I do?”  
– If so, add 5 points
- Do I feel lonely, but can’t get myself to go out into the world of people or go do things that I think I would probably enjoy if I did? – If so, add 5 points
- Does the world of colors often appear gray in my mind, with no known physiological cause?  
– If so, add 5 points
- Do I think about ending my life or wishing it would end? – If so, add 8 points and don’t do it. The Five Gates Program will help you.
- Did I have one or more suicide attempts in the last 3 years? – If so, add 10 points if you were drinking or using drugs at the time; add 20 points if you were sober. This program can help you enjoy your life, so don’t do it again.
- Do I frequently use alcohol, drugs or abuse prescribed medications in order to feel normal or happy, and they no longer work well? – If so, add 5 points

(Potential maximum score = 51)

If your total score was 10 points or higher, please consult with a physician and follow his or her directions. You may also want to possibly take the Five Gates Training Program, preferably with a Five Gates Certified Trainer contact [www.fivegates.com](http://www.fivegates.com) for more information.

If your score was 5 points or more but lower than 10, the Five Gates Training Program can help you bring it down significantly, but you may also wish to consult a physician.

If your score was lower than 5 but more than 0, you may be suffering from mild depression which you can most likely resolve by taking yourself through the Five Gates Program.

If your score was 0 or near 0, but you are suffering significant anxieties, intervention now will likely prevent you from becoming clinically depressed.

### 3. *Do I have low self-esteem?*

If your score for anxiety was lower than 5, you probably do not suffer from low self-esteem unless your depression score was above 0. Experience has shown us that higher anxiety and depression scores are always linked to low self-esteem.

- I believe my mother, father, brother, sister, spouse, or significant other does not love me. – If so, add 0 points, since possibly they don't.
- I believe my mother, father, brother, sister, spouse, or significant other does not love me and this constantly troubles me. – If so, add 5 points
- I find myself afraid to try to do things in which I fear I will fail. – If so, add 5 points
- I feel a need to humiliate or make fun of other people or have them humiliate and make fun of me. – If so, add 5 points
- When I meet people, I am ashamed to tell them things about myself or I can't seem to stop talking about myself and often exaggerate my virtues. – If so, add 5 points
- I often get into ridiculous arguments or disagreements over things that don't matter just because I need to prove I'm smart. – If so, add 5 points
- I often put other people down unnecessarily. – If so, add 5 points
- I keep starting projects like school or jobs, but never seem able to stick with them to their conclusion. – If so, add 5 points

- I seem to value clothes, cars, houses, and other material possessions much more than most. – If so, add 5 points
- I feel ashamed about how I look or other things about myself when there seems to be no good reason for this. – If so, add 5 points
- My pattern of life decisions and actions shows that I am unwilling to invest in self-improvement. – If so, add 5 points
- I'm loud, aggressive, or sometimes offensive when there is no good purpose to this kind of behavior. – If so, add 5 points
- I abuse weaker people and this makes me feel better. – If so, add 5 points
- I am constantly judgmental of other people. – If so, add 5 points
- I am constantly reliving the past instead of focusing on the present and what I need to do now. – If so, add 5 points
- I constantly think I'm better than other people. – Add 0 points if its true; and 10 points if it's not. (Don't score this one, just keep in mind that none of us is any better than anyone else. We may have achieved more, but we will soon see we are all a product of our lives and we can never know the path that another person's shoes has traveled.)

(Potential maximum score = 70)

If you believe or are troubled by the idea that people don't love you, this shows that you are not satisfied with the love you are able to give yourself. To that extent, you are suffering from low self-esteem.

If you find yourself afraid to try to do things or complete them because you have a fear of failure, you are suffering from low self-esteem.

If you often embarrass or make fun of people who are suffering from low self-esteem, you are suffering from low self-esteem.

If your score was 20 points or higher, we think you have a self-esteem problem. Our advice to you is to start working the program before it gets worse.

If your score was at least 10 but not as much as 20, you also have a self-esteem problem, but you can stop and eat your lunch if you're hungry, and then start taking yourself through the Five Gates Training Program.

If your score was lower than 10, you may want to retake this evaluation and then take yourself through the Five Gates Training Program, since all of us seem to have more than this amount of self-doubt.

#### 4. *Happiness Scale*

- I almost never feel happy. – If so, add 5 points
- My moods go up and down more than I think other people's do. – If so, add 3 points
- I feel like I never belong anywhere I am; if you are not living in a hospital, jail, or an insane asylum – If so, add 5 points.
- I never seem to remember my happy experiences, but I keep focusing on my unhappy ones. – If so, add 8 points
- I am always looking for reasons why I won't have a good time instead of reasons I will. – If so, add 5 points
- I always think the cup is half empty and not half full. – If so, add 5 points, unless there is a hole in your cup.
- I am never able to hold onto relationships, even when I want to. – If so, add 5 points
- I hold onto relationships I don't want, but can't help myself. – If so, add 8 points

- I am more than 40 years old and since I was a child I have never lived for a year or longer with someone I loved. – If so, add 5 points
- I know I am unhappy. – If so, add 20 points
- I know I am happy. – If so, you must be right.

Don't score this last one; just ask yourself whether or not you are happy. If you're not sure, you're not happy. I promise you will be much happier after you take the Five Gates Training Program.

If you don't think you have any of these problems and you want a refund for the price of this book...forget it. Give it to a friend who needs it more.



## PART THREE



# IT'S TIME TO BEGIN OUR HEALING JOURNEY

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## THE FIRST GATE

### Our Acknowledgement of Our Problems

#### Statement of the First Gate:

*"I have been powerless over something in me that causes me to believe, and therefore feel, to think and therefore act in ways that diminish my happiness."*

#### *The Purpose of the First Gate*

The purpose of the First Gate is to help us focus our attention on the first important truth so that we can begin our journey. That important truth is that we are less happy than we want to be and, possibly, also doing destructive things such as taking drugs, gambling, or using other compulsive "fixes" to try to distract ourselves from our bad feelings. We may have a bad temper or impulsively say hostile things. We may find ourselves to be unrealistically holding onto ideas or even lies that we can't agree with when we're honest with ourselves and others. We may have a dysfunctional relationship, or several of them.

What our symptoms are is less important than our need to see them and accept that they are causes of unhappiness in our lives. As we work our way through the Five Gates Training Program, we'll see that these behaviors are all driven by our anxieties.

For those of us who only experience anxiety and possibly depression as our problems, we can visualize them as dysfunctional interferences with our happiness. We know that anxiety and depressive disorders are often accompanied by neurochemical imbalances. But we also know that our psychological condition interacts with our neurochemistry so that the chemical problems may likely have been caused by the long-term or intense impact of the wrong views on which our personal psychology is based. One way to view anxiety and depression is that they are driven by our addiction to seeing ourselves, and life in inaccurate perspectives. If our anxieties and depression is intense, it would be wise to seek the counsel of our physician to find out if a temporary mood stabilizer will help us work our program better. But even with this relief, only changing our visions of ourselves and the world can bring us the fullest happiness possible.

We see addictions of all kinds, including addictions to alcohol and other drugs, as problems in themselves, but we also see them as the symptoms of deeper problems which drive us to them compulsively for relief. Once we have removed the deeper problems, as we will do here, our craving for our addictions will diminish as well.

Some cravings are also believed by many experts to be organically driven and may require separate medical treatment. To my experience, the psychological aspects of cravings, once a good detoxification is undergone, is by far more important and for most of my clients all they need. Experience shows that cravings will always diminish sharply with changes of our perspectives and time away from using our addictions.

We start by passing through this Gate, first, because this job is not about changing anything outside ourselves. Our focus is to identify something in ourselves that is diminishing our happiness, and to do this we start by understanding our feelings. Our feelings are the surest indicators of our spiritual condition.

The First Gate Statement reads: “I have been powerless over something in me that causes me to believe, and therefore feel, to think, and, therefore, act in ways that diminish my happiness.”

Let’s examine what this means.

- *“I have been...”* We say that we have been powerless in this way because we don’t know the future, but we hope for a better one. We know that to some degree this statement will be true at times of stress or misunderstandings. Because this is so, we will always be able to make the declaration of our First Gate as a statement of truth, for as long as we’re human beings, therefore imperfect in our faith and our knowledge, and, therefore, in our ability to live happily;
- *“...powerless...”* We say we are powerless because it has been a long time since we were doing or believing things that were wrong, thinking things that didn’t seem to make sense, or feeling awful, often without even knowing why. Even when we thought we knew why, we were probably wrong anyway. We found we couldn’t stop doing and thinking these things, and yet we found ourselves unable to stop. By powerlessness, we mean there’s a part of us that doesn’t agree with what we at times were believing, thinking, feeling and doing, but we’ve been unable to stop these things from running our lives, causing our suffering and most importantly, interfering with our happiness;
- *“...something in me...”* This is the first key to unlocking the doors of our real prison. Self-knowledge is the first key to our freedom from all our suffering. The world has many ways to frustrate our best intentions and efforts, but the only power we will ever have is the power to manage ourselves as best we can in the present. Therefore, our challenge always lies within us. But at first this isn’t always easy to see and even harder to accept;



















































































































































program. We must answer these questions as though they are questions about who we've been and what has happened to us while at the same time we must accept that our successful completion of the Fifth Gate will free us from all the negative emotions we may now experience concerning these uncomfortable aspects of our lives. It's best if we do this job thoroughly, but at the same time see the answers as being about the person (ourselves) who we are now about to change for the better.

### **ATTITUDES, BEHAVIORS AND FEELINGS**

1. I am really good at ... and I feel ... about that.
2. I am really bad at ... and here's the way I feel about that.
3. I helped ... and here's how I feel about that.
4. I hurt ... and here's the way I feel about that
5. I disappointed or made someone proud concerning ... and here's the way I feel about that.
6. I harmed ... and here's the way I feel about that
7. I felt/feel ashamed about ....
8. I felt/feel grateful for ...
9. I felt/feel needful of ... and here's how I feel about that.
10. I believe/believed I am/was addicted to ... and here's how I feel about that.
11. I feel powerless over ... and here's how I feel about that.
12. I feel resentful over .... and here's how I feel about that.
13. I regret ... and here's how I feel about that.
14. I feel confused by ... and here's how I feel about that.
15. I dread ... and I think it's because ...

### **LIFE DEPARTMENTS**

1. Education





















































## PART FOUR



## BEYOND THE FIFTH GATE: THE LIFE PRACTICE

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### *Our Re-Journey Through the Five Gates*

As we look at each of the Gates through which we have passed we see that the Fourth and the Fifth Gates are a method of reinterpreting our experiences and the mistakes we drew from our history as we were finally able to remove blockages and inaccurate views that have built-up by realizing our old reactions as a result of how we mistakenly processed reality. We will want to keep these enlightening techniques of understanding the world handy because life will continue to challenge our self-esteem by sending us messages that we are supposed to be able to be or do what our present experience tells us we can not be or do. We must learn the habit of continuously re-examining our feelings and testing them against the new insights we have learned from our Five Gates Core Training.

The other side of perfecting our self-management tools are to master our reality rules and positive principles until they automatically become a part of us and the central guide to how we manage our lives.

In the Fourth Gate you may have experienced certain emotions, usually emotions of discovery, the reliving of fears, the sudden experience of insights or feelings of disorientation as though your life were really about someone else. This objectivity is very helpful to you now because your goal is to continue to reconcile your beliefs in order to escape old feelings and perspectives. This will free you to take new more constructive actions based on a new way of processing your experience in the present.

In our First Gate we learned that something in us, our fears and the children of our fears, had taken over the man-

agement of our lives and denied us the happiness we wanted. We also learned that this “takeover” had been so deeply implanted in us that we were powerless to resist its resulting misguidance that caused us to mismanage our lives. In our Second Gate we more clearly identified the culprit as our fears as we resolved to prevent them from blocking us from the happiness we want.

When we came to the Third Gate reality rules and positive principles we were not yet spiritually fit enough to make them a part of us to the degree that we could rely upon them to manage our lives. We were told that we would soon be able to after we experienced the emotional and spiritual awakening of our Fourth and Fifth Gate journey.

In our Fourth and Fifth Gate Journey we created a chronicle of what we thought were the events of our lives at the time we lived them, the misleading and debilitating conclusions we drew from those events and finally we were set free from this trap by vicariously reliving our earlier journey in a whole new light.

Once we were free from the most important of our misleading core beliefs we experience an emotional awakening and were now finally spiritually fit to return to our Third Gate wisdom and put the reality rules and positive principles to work in our daily lives. The Life Practice is our personal campaign to transform ourselves permanently on an ongoing basis into ever wiser, happier, and more productive person.

### *The Gift of Spiritual Dissatisfaction*

How badly do we want to reach our greatest personal power and pleasure in life? If we continue to improve by practicing the Five Gates Training Program we will continue to evolve to higher and higher levels of spiritual health and strength. Likewise, if we ignore our lessons from our Five Gates Core Training, and allow ourselves to drift back into our old ways of thinking, we may lose those



















**PART FIVE**



## SIMPLICITY IS THE ANSWER

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### *A Meditation*

Sometimes I find myself out of sorts with the business of my mind. I want things to be different than they are but each time I focus my mind on what I think should come next all I see is another problem or troubling memories. Sometimes I don't even know what it is that is bothering me, but I don't feel good. I know I want to find the answers so I can feel good, but I'm not sure I would even know how to find them. Maybe I already found it.

At times like these, I count my fingers and toes and see if the result I get is surprising. I check to see if I am breathing, and of course I am. I mentally scan my body one area at a time from top to bottom and side to side to see if it hurts, and if it does I check to see why and if there is anything I can do about it. If something is hurting and I know what it is and I know what I can do about it or that I can't do anything about it, I must do what I can or just accept that I can't or my mind will keep spinning around in my confusion. Confusion is my real obstacle to peace of mind and it is important to realize that I am the creator of my own confusion.

Now is when to remind myself that all time is *now*—the past is unchangeable, the future unknowable—all I have is what I understand about my choices for this moment and how my wisdom can tell me the probable outcomes of each of my choices. I must select a choice, or series of choices, and wholeheartedly act on them accepting the certainty that I am doing the best I can to help myself experience the future I want. Only the choices belong to me. The results are beyond my power to control.





## APPENDICES



## APPENDICES

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### *Using the Five Gates Web Site*

Our website at “<http://www.fivegates.com>” is intended to provide help for those who wish to take the Five Gates Training Program and for those who have journeyed through the Five Gates and wish to learn from others and share their experience in this new way of life. Five Gates Certified Trainers, and recommended tapes, pamphlets, books, online seminars and therapy groups are all consistent with the Five Gates Training Program.

### *When Do We Need A Certified Five Gates Trainer?*

Although it is recommended for the severely troubled or late-stage addicts to go to a Five Gates Training Center in order to work this program for those less afflicted or ill and for those who are adventurous, careful and somewhat alert, it is possible to take yourself through this program by carefully following the directions in this book. There is a patent pending on this process, and therefore it would be a violation for someone to take anyone else through this program for any form of direct or indirect financial payment unless he or she was a certified Five Gates Trainer working in cooperation with Recovery Management Service Co., Inc. which maintains our high standards and patent rights. The reason for this is because I do not wish to have amateurs working with individuals at this level, and possibly bringing about harm to those who are severely troubled and highly vulnerable. This is a very serious process and must be done with great care.

For those who are taking this program on their own and acting as their own facilitator, you may be as early in





















