

Chapter 3.1: The Impeccable Path

Integrity has no need of rules
—Albert Camus

Most users of this kit have already tried to quit or control their incentive use. If you have ever lapsed despite your intention not to do so, then you have experienced the PIG's ability to influence your perception and behavior in real-time. Despite their repeated relapses most people never develop sufficient respect for the challenge they face. Instead they believe their previous failures reflect their own defectiveness. If you really appreciated what you were up against, you would not make shallow commitments. If you made a commitment at all, it would be very carefully constructed and you would be prepared to exert a heroic effort at the critical moment when it was challenged.

In the final analysis, the only thing preventing you from giving in to a temptation is your commitment not to. **Failing to honor a commitment sets the precedent that you can make a commitment and then violate it.** This precedent weakens the ability of future commitments to influence your behavior. The critical error of making and then breaking a commitment can transform an excessive appetite into dependence. The transition is gradual and the individual is generally not aware of the process while it is happening.

The point of making a commitment is to *freeze* your current motivation, so that your future behavior is influenced by your current intention rather than by local temptations. **A commitment is your guarantee that you will adhere to your plan even when it would be easier or more pleasurable to defect.** If you fail to honor your guarantee, you have made a *liar* of yourself, and future guarantees will be worth less.

Making a commitment is like making a bet. If you adhere to it you win and your willpower is enhanced; if you fail, you lose and the strength of your will diminishes.

Odysseus and the Sirens

In a different era Odysseus had to sail within earshot of the Sirens. No sailor could resist their seductive call. The penalty for giving in to this irresistible temptation was death by drowning—the fate experienced by all who had come before. Appreciating the danger, Odysseus filled his men's ears with wax so they would not be able to hear the Sirens. Odysseus wanted to hear what the Sirens sounded like, but he knew that if he did he would be unable to resist their pull. The heroic solution: Odysseus pre-committed his future behavior by ordering his men to tie him to the mast of the ship.

The plan was successful—when the ship sailed past the island, the Sirens called, but the men could not hear them and kept rowing. Odysseus heard the Sirens, but did not (could not) give in to the temptation, because he was bound to the mast.

Four Lessons

Odysseus made his plans in advance. He knew that once he heard the Sirens it would be too late to influence his own behavior—their call would have transformed him from a potent warrior to a helpless victim. You would do well to use Odysseus' humility as a model. Understand this: When you encounter a high-risk situation you will not have the strengths that are available to you now, and you are not likely to come up with an effective response during the crisis. To succeed you must have a well planned, well rehearsed coping tactic already in place.

Engineer your environment to minimize your exposure to temptation: avoid high-risk situations and people—at least until the healthy habits have strengthened.

Because no sailor had ever survived the temptation of the Sirens, some might take a defeatist attitude and passively accept the inevitable loss. But Odysseus was a hero (he had high self-efficacy) and so he approached the challenge as a problem to be solved. He devised a good plan and executed it well.

The most important lesson is, even though Odysseus experienced irresistible temptation, he did not give in to it. Before reading on, think back to the story . . . how did he do it?

Having respect for the irresistible power of the Sirens, he pre-committed his future behavior by having himself bound by strong rope. Likewise you can pre-commit your future behavior by being bound by your word. For example: "I am not experiencing temptation now, but I know that I will. So I give my word that no matter what the circumstance I will keep distance between me and the incentive." Willpower refers to your ability to adhere to your commitment despite the influence of local factors that would pull you astray.

Willpower—the power of your intention to influence real world events—is a creation of the Psyche and can be gained or lost according to how you actually perform.

Thought Experiment: Earnest promises.

You announce that you need to move some bulky furniture. Ernest, who owns a pickup, offers to help. You point out that he often makes such promises and has let you down many times. He replies, "But this time I really mean it." He seems sincere, but he seemed sincere the other times too. The objective world demands that the furniture gets moved. Should you count on Ernest showing up or make your plans assuming he won't? Events in the objective world have not happened yet so we don't know for sure whether or not Ernest will show up. However, your expectations will be based upon what you have learned about how seriously Ernest has taken his previous commitment to you.

When you make commitments to yourself, are you earnest? Failing to honor your word weakens subsequent commitments. Telling yourself, "But this time I really mean it," is not an effective rescue. On the other hand, each time you honor a commitment, you enhance your willpower.

Understand this: *Once you decide to change your ways, you must permit no exceptions to occur!*

Note that the word "decide" is derived from the root "cide," which means "to kill," as in sui-cide, homi-cide, insecti-cide. When, for example, an alcoholic makes the decision to quit drinking, it is understood that (s)he means to kill, once and for all, the option to drink alcohol, and thereby lock out drinking in the future. (The requirement of absolute adherence to the commitment is equally important for those who choose moderation rather than abstinence as an outcome goal.)

Typically, one decides to control an impulsive behavior when its costs are more salient than its benefits. Your commitment is your promise to adhere to the plan in ***all*** circumstances. Willpower is the measure of your ability to deliver on that guarantee. Willpower is not static, and your capability of overriding the influence of the PIG can increase or decrease according to certain lawful principles. Local conditions such as negative emotional states or exhaustion can deplete this power. So, like an athlete, it is important to train hard to develop your strength and be vigilant for circumstances that would deplete it.

Willpower Enhancement Notes

Making a commitment is like betting your willpower. Acting as intended enhances your willpower, but failure to do so diminishes it.

There is a difference between a goal and a commitment. A goal gives direction; if you lapse you can benefit from what you learned. A commitment is not a learning exercise; by making a commitment, you are foreswearing all excuses and explanations for violating it.

Since you cannot guarantee outcomes, do not commit to outcomes. A well-formed commitment is procedural. For example, you cannot guarantee that you will not lapse, but you can guarantee that you will review your tactics within 24 hours of such an experience.

Avoid bets you cannot win in your lifetime. “I will never again search the internet for porn” is such a bet: You don’t get to win it until you are on your death bed. Better to go for one day at a time—even better is one hour at a time (see the *delay method* in [Chapter 5.5: Coping Tactics](#)).

Make the commitments short and manageable, but once made, permit no exceptions to occur! Go for what you really want but be aware that more ambitious goals tend to come at a higher cost. So be careful about over-committing: Remember, whatever you promise, you will have to deliver.

Go for little wins. If you have had a history of violating commitments, you are starting out in a hole. Be especially conservative and make sure you honor every commitment without exception. If you do, you will over time re-establish the power of your word.

People often do pretty well in the beginning, because their commitments are fresh in their mind and hence are salient. However, with the passage of time, the salience of the original commitment decays. So periodically review your commitment and why you made it.

As a rule of thumb, once the crisis that originally motivated the commitment recedes into the past, your motivation becomes more a function of local circumstances than of the now distant commitment. The PIG, which at first supported the commitment—when you wanted immediate gratification of the desire to be free of the problem—must be overridden when the commitment is far away and the incentive is near.

Be aware that you are free to specify any commitment that you choose, so never make commitments unless you are certain that you will be able to adhere to them under all circumstances. You are free to specify the details of the commitment, so you have no excuse not to adhere to it.

Remember, when you make this bet you are giving long odds; one loss overcomes many victories. It is critical that you adhere to every commitment you make. So specify clearly what you are committing to, and don’t accept a commitment unless you are serious enough to bet your reputation that you will adhere to it on every occasion.

*Tis one thing to be
tempted, another thing to
fall*

- Shakespeare

A commitment uses the following syntax: Whenever I encounter X, I will Y. For example, “Whenever I experience an urge, I will visualize the penalties of lapsing.” Note: coding the intention as a negative (e.g., “I will not think about sex”) is poor form (see [Perverse Motivation](#)).

Good long-term outcome can only result from changing your default path. The Impeccable Path is the most straightforward and direct way to accomplish this. Conceptually it is simple, and for some individuals this direct approach is an excellent

option: Do the right thing and permit no exceptions! With practice, your path of greatest advantage will become your default path.

The problem with this approach becomes apparent if there is a single lapse. This is a brittle method! Once a commitment is broken, the ability to honor future commitments is compromised, and there is no longer a defense against complete loss of control. The alternative to the rigid path of no exceptions is a more flexible, forgiving path. At each point, you are free to make decisions on the basis of local circumstances and what you consider to be in your best interests at the time. This seems to be quite an advantage over the rigid, Impeccable Path. However, anything as desirable as freedom comes at a price.

Chapter 3.2: The OPEN Path

*Science is a way of thinking
much more than it is a body of knowledge.
–Carl Sagan*

The rigidity of the Impeccable Path is what makes it strong but brittle. The flexibility of the OPEN Path allows its user to learn the lessons of cause and effect by employing the scientific method. This advantage comes at the expense of vulnerability to rationalization.

Relapse is common because we are all vulnerable to the *Soul Illusion*: During high-risk situations we will not be as motivated to avoid lapsing as we are now. This is not a problem for followers of the Impeccable Path, because they do not have to make plans. They have no choices other than rigid adherence to their commitment. The OPEN Path is more complicated.

To follow the OPEN Path you would develop an *Implementation Intention* such as, “When I encounter high-risk situation X, I will execute tactic Y.” You have to exercise your will to carry out your plan, and then, like a scientist, you would observe what happens. If you get the expected outcome, you are on the right track. Congratulations! However, if things did not work out as you expected, nature is telling you that cause-and-effect play out differently than you thought, and you must modify your plan to account for this new knowledge. Then, you would execute the new plan and be open to the feedback nature gives you, and so forth. Over time you will develop a more sophisticated understanding of cause-and-effect in your universe and a progressively more realistic and effective set of coping tactics.

The OPEN Path refers to: **O**utcome, **P**lan, **E**xecute, **N**urture:

Choose an **O**utcome you want.

Develop a **P**lan to achieve it.

Execute the plan.

Nurture your understanding through observation and modify the plan accordingly. Go back to step #3.

Example of H’s plan: “At the wedding reception, whenever I think of drinking alcohol, I will take a sip of club soda and focus on my family.” Later, he will review his observations, asking himself: “What can I learn from this experience?” “What helped and what did not?”

The Truth Will Set You Free!

The objective of the OPEN Path is to improve your understanding of cause-and-effect through observation. If your predictions were good enough for you to create a plan that worked well, congratulate yourself, and note what you did that was effective. Success has a lot of information value: There are many ways to fail, but few ways to succeed.

However, if things did not go as predicted, nature has taught you something you did not know before. The task now is to appreciate that you received something of value, rather than a rebuke, and use this new information to improve your understanding so you can modify your plan accordingly. You might make some adjustments or abandon the tactic completely in favor of a different approach. As you continue to accept natural feedback and use it to improve your coping abilities, you will become progressively more effective.

Self-Forgiveness

The follower of the OPEN Path seeks truth as revealed by observation. Personal experiments are conducted primarily to ask a question of nature and receive an answer. These experiments are risky. Unexpected results are common; if we knew what would work we would not have to do the experiment.

Performing these experiments requires courage. Unfortunately, many people with addictive disorders are relentless promoters of self-hate. The inevitable setbacks and hard times are taken as proof of their intrinsic worthlessness or of the hopelessness of their situation.

A silly idea is current that good people do not know what temptation means. This is an obvious lie. Only those who try to resist temptation know how strong it is.... A man who gives in to temptation after five minutes simply does not know what it would have been like an hour later. That is why bad people, in one sense, know very little about badness. They have lived a sheltered life by always giving in.
~C.S. Lewis

To utilize the powerful tools of the scientific method you must be:

- Open to the truth as revealed by direct observation.
- Capable of utilizing the disciplines of inductive and deductive reasoning.
- Free from attachment to any particular story of the truth.
- Willing to rehearse your coping tactics so that you can perform them with little conscious guidance.
- Flexible enough to *try something different* when a tactic produces unsatisfactory results.
- So far we have described two mutually exclusive paths to self-determination:

The Impeccable Path requires no decisions, because there are no options—no exceptions are permitted. The problem with this brittle path is that one lapse can undermine the entire effort.

The OPEN Path requires you to be forgiving of errors and be flexible enough to modify your plan on the basis of new information. The problem with this flexible path is that it is poorly matched to the task of overcoming corruptive influences.

Neither of these paths seems sufficient, and yet each has their advantages, if only there was a middle way. . .

Chapter 3.3: The Enlightened Path

*The truth is cruel, but it can be loved,
and it makes free those who have loved it.*
—George Santayana

Is light a particle or a wave?

Is the electron here or not here?

Am I the most important thing in the universe or am I merely dust and ashes?

Should I follow a rigid or a flexible path?

Oddly, the best answer to each of these questions is: Yes! Both of the incompatible alternatives are valid at the same time.

Because we do not have direct access to objective truth, our understanding of reality is riddled with paradox. The enlightened path refers to the ability to cope with such paradoxes. This path is not available to the young, for it requires the maturity to accept ambiguity and the limitations of one's understandings and influence.

The Watercourse Way

The Tao is a metaphor for the natural order of things. Water follows the path of least resistance. Appreciating and working with the cause-and-effect principles of hydrodynamics enables the construction and maintenance of irrigation and plumbing systems that work. Just as the flow of water is influenced by lawful principles such as gravity, the course of your biography is influenced by lawful principles such as the PIG. Appreciating and working with the natural laws of the Psyche is the way of the will.

It is not the water's fault that it is influenced by gravity, nor is it yours that you are influenced by the PIG. You are, however, responsible for taking factors such as the PIG—the hyperbolic relationship between the immediacy of a payoff and its influence on state-dependent phenomena—into account when you develop a plan to escape an addictive trap.

You are not responsible for having fallen into an addictive trap; there are a range of biological, psychological, and social cause-and-effect principles that combined to produce your current predicament. However, now that you are an adult and have recognized that you have a problem, you are responsible for overcoming it so you can act in accord with your interests and principles.

You have now examined two defining strategies for coping with addictive traps. Soon you will design a plan to guide yourself through the heroic challenges you are bound to encounter. You will then have to follow the plan through a real world full of predictable and unpredictable circumstances that would motivate you to abandon it. How flexible should you be? At one

extreme is the Impeccable Path in which you rigidly adhere to your plan with no exceptions, at the other extreme is an OPEN Path where errors are opportunities for growth.

The *Enlightened Path* is a middle way and contains elements of both. You must honor all commitments without exception, but you must only commit to what you can control. You control your behavior and attitudes, but not outcomes! You can accept responsibility for what you do, but it would be imprudent to accept responsibility for the *outcomes* of what you do; forces other than you have an influence on how events play out in the objective world. So be careful about committing to improving your life or to repairing relationships; you may have less control over such things than you think.

This middle way is an opportunity to apply the scientific method, in a gentle and forgiving manner. The Enlightened Path presupposes that your understanding of reality will always be imperfect, so you must be open to disconfirming information and use it to nurture your understanding of cause-and-effect, rather than as evidence of your intrinsic worthlessness or the hopelessness of your efforts.

The Mentality of Childhood

“Accept the truth, even if it is not what you expected or wanted” is the kind of advice one might give a child. In domains of low self-efficacy, even otherwise competent adults revert to the mentality of childhood. Children are attached to outcomes, react emotionally when their efforts are frustrated, and tend to focus on themselves, how they feel, and how valuable they are. This chapter is designed to promote a dispassionate, problem-solving mind set at the expense of emotional reactions and magical thinking.

At the theoretical level, the scientific method is flexible in its openness to new facts and ideas. At the procedural level, it is rigid; a good scientist adheres, without exception, to good scientific process. You can be confident that (s)he followed the procedures exactly as described in the publication’s method section. The Enlightened Path requires adherence to good process: Honor your commitments exactly as described and without exception! Be aware of this responsibility when you compose your plan. Do not look for or accept loopholes!

On the Enlightened Path, whatever happens is nature’s way of teaching you the principles of cause-and-effect. Performance errors that in the past would have triggered ruminative self-focus, are instead used in the service of personal growth by increasing your understanding of cause-and-effect relationships. Following the Enlightened Path requires that you perform as intended without exception . . . except when there are exceptions.

Rather than react to unexpected and unpleasant data with self-focused rumination, you are to use the information to develop a more accurate appreciation of the relevant cause-and-effect principles that influence your subjective experience. **The truth wants to set you free!**

The Developmental Passage

Dramatic growth has occurred at specific milestones in your development across the life span. At each there was a challenge, a rite of passage, which you personally experienced as you moved on to the next stage.

You began totally dependent on your parents. You have progressed through a variety of stages to reach your current level of development. Each passage involved challenges that seemed insurmountable at the time.

Consider how as an infant you first learned to walk. Perhaps reaching up to a chair or table and pulling yourself upright, on your own two feet for the first time. Feeling that sense of mastery and excitement, struggle and accomplishment. And then, perhaps sometime later, taking that very first step - and falling. But getting up again and taking another first step - and falling. And so many steps and so many falls and failures. But always finding within yourself the determination to persevere, to endure all those falls, and hurts, and failures. And always learning from experience and progressing in ability until you eventually you were able to walk, and run, and skip without having to consciously think about it at all.

You persevered because at that time you were not yet weighed down by fears of failure. Somehow as an infant you knew instinctively that struggle and failure are a natural part of life and growth.

You knew that it is not avoidance of failure that leads to mastery and growth. Rather it is perseverance, willingness to take risks, and learning from failures that produce competence and success.¹

You have already mastered the task of getting around by yourself. You can go where you want to go, without depending on someone else to take you. Your current challenge is more subtle: To decide where you want to go, then getting yourself to do what it takes to get there. There are many paths that lead to your goal; each requires a different set of abilities. The only criterion of "goodness of path" is how well its demands match your personal characteristics.

Loss of control over a food intake causes more pain than pleasure. Escape is of vital importance, but the path from dependence to self-determination is demanding. There will be moments when you must choose between an attractive path of least resistance and an effortful path of greatest advantage. These moments of decision will often arise when your cognitive strengths are otherwise occupied.

Rational processing requires your undivided attention, and it is attention that is the limiting factor. Over-riding local stressors and temptations so that you respond as intended requires the cognitive strength and skill to guide actions rather than let them follow the path of least resistance. When you have the luxury of access to these cognitive resources you can dedicate some attention to exercising and strengthening the faculties and skills you will need during the crises that await you.

¹ From Joan Murray-Jobsis, Ph.D. "Learning to crawl and walk" In Handbook of Hypnotic Suggestions and Metaphors, D. C. Hammond (ed.), W. W. Norton Co: NY, 1990

Your mission is to get this experiential beast that you live in to follow the path of greatest advantage despite local conditions, and even when rational processing is not available

An Exquisite Irony

As you follow the Enlightened Path, you will discover the truth about how you actually respond during real-time crisis. The truth is what it is, and it can be cruel. However, the truth can only set you free if you can accept it. Your challenge is to prevent your reaction to learning the truth from provoking ruminative self-focus and other drains on your motivation and cognitive resources.

Planning itself involves attachment. The very attempt to achieve a goal implies that reaching this goal is desirable. When I feel bad, I am motivated to figure out what to do so I will feel better. But this requires that I check whether or not my tactics are working. If I detect failure, that means my tactics are not working and I should change them. Sadly, most people interpret negative feedback as evidence of their intrinsic defects or worthlessness, which begins the self-focused ruminative sequence that is never helpful.

Individuals who take on a task as demanding as this one must be open to the truth, yet avoid the judgmental reactions that would trigger neurotic rumination and the impaired performance it brings about. Preventing [*ruminative self-focus*](#) from hijacking your cognitive resources is a critical challenge. Discovering the truth about cause-and-effect, rather than avoiding looking at it, is what enables you to benefit from the lessons that nature is trying to teach you. The Enlightened Path requires that you be awake and open to the truth, no matter how ugly or cruel.

The Serenity Prayer

“God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference,” is an eloquent statement of the Enlightened Path.

Here is the way to know the difference: The only things you can change are your thoughts and actions; everything else is outside of your control. Consider how the *Serenity Prayer* applies to ruminative self-focus. “The things I cannot change” include outcomes, the past, what people think of me. I must have the serenity to accept these realities.

Given your awareness of situations or personal characteristics that diminish the quality of your life, it is natural to apply your problem-solving skills to improve things. The goal is clear enough: Maximize pleasure and desirable outcomes and minimize pain and miserable outcomes. Unfortunately, problem-solving methods applied to the self tend to trigger self-evaluation and hence ruminative self-focus, which in turn increases the likelihood of suffering and bad outcomes.

Ironically, problem solving in the service of escaping suffering, or achieving gratification, drives the recursive mechanism. The irony shows up in many neurotic and addictive disorders. For example, individuals with social phobia are often successful at minimizing social contact, which prevents the exposure to social situations, which is the cure for social phobia. Substance abusers are notorious for coming up with ingenious methods to access their chemical of choice despite

the heroic efforts of families or treatment programs to protect them—the relapse, of course, exacerbates their suffering.

Doing Mode & Being Mode

Doing Mode refers to interacting with the world in a goal directed way. The OPEN Path exemplifies *Doing Mode*. You notice a discrepancy between the way things are and the way you want them to be so you develop a plan to achieve your goal, execute it, and observe how it worked so you can modify your actions accordingly. In contrast, *Being Mode* refers to experiencing the here and now without trying to accomplish anything.

Suffering naturally evokes *Doing Mode* to solve the problem and end the suffering. When you attempt to solve a personal problem, your attention will often focus on the difference between the way you are and the way you want to be. If you are not careful, this perspective can be a seductive trigger for ruminative self-focus. Ironically, intending not to fall into this trap can set up a self-critical reaction when you catch yourself ruminating, “I’m ruminating again, after I told myself not to.”

Pathogenic rumination can be evoked by almost anything, and overcoming it requires that you recognize that you are doing it, so that you can disengage from it. But this, of course, implies *Doing Mode*, which is likely to trigger self-evaluation and ruminative self-focus, and the recognition that you have fallen back into it again.

This is an extraordinarily destructive trap, but it is so compelling. One approach to escaping it is to develop the meta-cognitive ability to intentionally switch from *Doing Mode* to *Being Mode*, and thereby awaken yourself from autonomous problem-solving and the state-dependent phenomena it engenders, and instead experience the here and now without interpretation.

Mindfulness

Mindfulness is a mental discipline that promotes awakening and may be defined as: Sensitivity to present experience with non-judgmental acceptance.

Much of our behavior occurs autonomously in the service of one goal or another. As we go about our daily lives, we are typically preoccupied with the past or future while our actions in the present are generally mindless sequences of behavior in the service of some local goal, such as driving to the store. In contrast, mindfulness involves keeping attention in the present moment without judging it as good or bad—calmly and consciously observing and accepting whatever is happening in the here and now.

Thought Experiment: Mindfulness Meditation.

Focus your attention on the sensation of the air as it passes in and out of your nostrils with each breath. Each time a thought or feeling arises, notice it, but don’t analyze it or judge it, and return your attention to the breathing. Don’t approach this exercise with the expectation that anything special will happen (that is the very trap we seek to escape through this exercise). As you follow

your breath you will notice that a range of thoughts, images and sensations arise in your consciousness and elicit reactions. Your task is to intentionally suspend the impulse to characterize or evaluate what you are experiencing, and instead to experience the here and now directly without filtering it in any way.

Meta-Cognitive Awareness—the appreciation that subjective reality is the state-dependent creation of a biological creature at a particular moment (not necessarily an accurate reflection of the objective truth) can free you from the Soul Illusion. The understanding that thoughts and emotions are not necessarily valid and may be distorted in perverse ways when local conditions elicit pathogenic trances, makes it possible for you to exercise your will. When local conditions influence your appraisals and response tendencies in ways that promote relapse, your task is to recognize this and to re-capture your attention so that you operate the vehicle in accord with your core motivation.

Awakening

The exercise of will often involves a *meta-cognitive shift* from the perspective of the creature to the perspective of the operator of the creature. For example, when the spouse abuser recognizes that he is in one of his angry Mr. Hyde trances, he has learned to consult the *reminder card* [described in the next section] that says: “I am probably reading this because I want to act out my anger, but that would be a mistake. Instead I will practice reducing my anger and acting in accord with my interests and principles.”

Developing the ability to awaken from the Mr. Hyde trance and act according to his core motivation—stay out of jail and re-establish a rewarding lifetime partnership—is a non-trivial challenge. This same challenge of awakening from a pathogenic trance faces the individual with an incentive use disorder. In both cases, good outcome requires a meta-cognitive shift from the state-dependent perspective that would motivate destructive behavior to the detached perspective of an interested but uninvolved spectator.

Thought Experiment: Meta-cognitive perspective of a conflict.

During a high-risk situation see if you can detach from Doing Mode so that you can observe your sensations and thoughts with acceptance. Use language to describe, the two conflicting forces: Cravings or urges that pull you toward the incentive, and the forces which pull you in a different direction. After you finish, it is recommended that you write about your experiences, describing as best as you can the details of these motivations—your experience of them, their priority now, their priority then, and any conclusions you may have about your core, or true, motivation.

The critical component of the exercise of will is the meta-cognitive shift. We will revisit this topic in more detail in [Chapter 4.3](#).