



The Follow-Up to the International
Bestseller *The Molecule of More*

TAMING THE MOLECULE OF MORE

A Step-by-Step Guide
to Make Dopamine
Work for You

MICHAEL E. LONG

Foreword by Daniel Z. Lieberman, MD

Take charge of a single chemical in your brain
for less stress, more love, better sex,
greater creativity, and satisfaction for a lifetime

PRAISE FOR *TAMING THE MOLECULE OF MORE*

“From neurobiology to Aristotelian ethics, this book is both a practical guide for living and a philosophical meditation on the meaning of life. Entertaining, informative, and persuasive, *Taming the Molecule of More* is a must-read for anyone who wants to feel better while also doing good.”

—Anna Lembke, MD, author of *Dopamine Nation:*

Finding Balance in the Age of Indulgence

“Mike Long has written a book and you should read it. Not just because he’s written a book—anybody can do that—but because he’s written a good book, one that lays out its subject in easy-to-understand sentences for a layperson like myself and in simple yet profound thoughts. Non-fiction is not even my thing but I like Mike’s book a lot; he even quotes George Bernard Shaw and that is more than enough for me. *Taming the Molecule of More* kept me interested until the very last sentence and in this world of sound bites and TikToks, that is no small achievement. Mike Long is the real deal.”

—Neil LaBute, director, screenwriter, and three-time Tony Award-nominated playwright

“I absolutely loved this book! In an age where constant stimulation and immediate gratification are easily accessible, managing dopamine is crucial for maintaining our mental health, productivity, and quality of life. This book is full of so much wisdom, I found myself wanting to highlight every other line.”

—Lamar Dawson, “The Dirrty King of Pop”
and SiriusXM TikTok radio host

“This book elegantly provides the best scientific evidence to our current understanding of the dopaminergic reward system and describes self-care practices for the brain to be an organ at the service of the person and humanity.”

—Edward Marshall, MD, PhD, Viktor E. Frankl
Professor of Psychotherapy and Spirituality at
the Graduate Theological Foundation

“This book spans the evolution from the dopamine molecule itself to the encompassing meaning in our life—and does it practically!”

—Professor Alfried Längle, MD, PhD, founder of Existential
AnalysisColleague and biographer of Viktor Frankl

“In this perfect companion to and expansion of *The Molecule of More*, *Taming* goes further to provide actionable, usable tools and insights to control and harness clever and often misleading dopamine. I personally battle with controlling dopamine on a daily basis, but now do it with fortified armor, enhanced weaponry, and superior strategy having read this book.”

—Jamie Lissow, comedian, actor, and writer

“Mike Long’s sequel is an alchemy of science, wisdom, and heart. It unlocks the deep complexity of the human brain and trappings of modern life. Here’s how: This book will reward you with an understanding of the role of dopamine and our often-fraught pursuit of purpose. Mike makes transformational concepts accessible through chapters that are beautifully written—and pragmatically inspiring.”

—Dr. Kelly J. Otter, dean of the School of
Continuing Studies at Georgetown University

“Mike has found a way to make all the great ideas about improving yourself into an actual, workable plan. I highly recommend his hands-on-and-get-on-with-it philosophy. You’ll have a super freaking awesome time and stuff.”

—Rodney Douglas Norman, comedian

FOR REVIEW AND
INTERVIEW PURPOSES
ONLY

Finale



THE NEED FOR
MORE THAN MORE

*Publicist's note: This is the last chapter of the book.
It's about finding meaning in life.*

In Conclusion

FINDING A WAY TO LIVE

It defines our lives, this emotional buildup when we want something and the letdown after we get it. The seemingly inseparable feelings of anticipation and emptiness define the perpetual, and perpetually frustrating, experience of the dopamine chase.

Victory is fleeting. Expectation always exceeds outcome. That's why, for each of our pursuits—of romance, career, material things, short-term pleasures, long-term achievements—we look for ways to mitigate the anticipation and lessen the letdown. It's been the point of this book. We need ways to proceed more happily and constructively through life.

But there's a bigger problem. A trip through the dopamine cycle plays out over a few seconds, minutes, days, or weeks, but it reflects the larger experience of a life itself. Over the years of pursuit and

achievement, we begin to wonder what it adds up to. *Why are we here? Is that all there is?*

There ought to be a better answer than to cobble together our comforts, assemble a set of distractions, or pretend that explaining why the brain works this way is the same as making us feel better about an existential void.

Is there some animating truth behind what we're doing with our days? What's that highly anticipated future for, anyway? What are *we* for?

How about an answer for that?

THE SOUND OF A TUNING FORK, STRUCK UPON A STAR

WONDERFUL, DEMANDING HOPE

His heart beat faster and faster as Daisy's white face came up to his own. He knew that when he kissed this girl, and forever wed his unutterable visions to her perishable breath, his mind would never romp again like the mind of God. So he waited, listening for a moment longer to the tuning fork that had been struck upon a star. Then he kissed her.

—F. Scott Fitzgerald, *The Great Gatsby*

Fitzgerald knew what happens when *unutterable visions* yield to *perishable breath*. Hell, he wrote a whole book about it. You drag your dreams to the window and bet them on the promise of some perfect reality, understanding that only when the transaction is made will you fully know the futility of the bargain. Gatsby went ahead anyway, though he paused to savor the anticipation one last time,

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listening for a moment longer to the tuning fork that had been struck upon a star.

What is real and in your arms is no match for what you imagine. You fell for it again.

Hope, as they say, floats. We carry it weightless within, and in that way it carries us too. Hope takes us toward something we want, can take us right up to the thing, but it has to leave us short of the goal—because hope doesn't deal in having. Hope is fuel to get you there, nothing more, and it pushes us forward by encouraging us to believe perfection might be out there instead of reality, which is corporeal and therefore finite and lesser. Hope is the glory of maybe. Possession—reality—is the end of that. When you possess what you desired, you are confronted with the difference between what is and what could be. If your mind is going to romp again like the mind of God, you're going to have to start again, maybe on the last wish one more time, maybe on another.

And that's what you'll do.

We are bound to look forward; our minds are the captive of our biology. We are suckers for the twinkling perfection in a star too far away to touch. And we'll run toward it, and that is what will take us to tomorrow. Another Daisy will inspire glorious, unutterable visions, and then she will arrive, and we will savor her white face as it rises to our own, and we will think about the cost of that kiss—but we won't, not really, because we hold out that ridiculous hope—*hope*—that this time the reality will match the imagining. We'll muse over the possibility, and that will be enough to convince us one more time to trade our unutterable visions for her perishable breath. But the transaction won't do any of what we imagine. Tricked again. It doesn't take many of these letdowns to make us cynical toward the idea that there is meaning to any of this.

But I say there is a way to be satisfied. It's not difficult but it demands self-discipline, to bring meaning to our day-to-day efforts, including when we struggle between the invitation of hope and the bruises of reality. To do so, we must first identify virtues that mean something to us, that we consider bigger than our own desires. Then, and this is the demanding part, we must choose actions and responses across our lives that are in line with those higher purposes. If we do this, we will

see meaning in our struggles, and thus in our lives. Again: We can use our choices to promote not just *more* but some *better* more, a point on the horizon that matters to us and to humankind at large. In this way we will discover joy in what we now dismiss as a damnable cycle, a yin and yang each time satisfying only for as long as it takes to find out it is not. “I was within and without, simultaneously enchanted and repelled by the inexhaustible variety of life,” *Gatsby*’s narrator Nick Carraway says. But when we identify a higher purpose, one we choose, we impose meaning on what otherwise has no meaning. This is the way through.

BOATS AGAINST THE CURRENT

There is no more moving, poetic, and depressing portrayal of ambition as the off-ramp to emptiness than F. Scott Fitzgerald’s *The Great Gatsby*. Born into the middle class, Fitzgerald ascended to high social standing in part by his courtship of Chicago heiress Ginevra King (the likely model for the character Daisy Buchanan), then through his marriage to Zelda Sayre, a wealthy Southern debutante whom he met while he was in the Army. For more than a decade Fitzgerald lived the high life, enjoying his literary reputation and gadding back and forth to Europe, while struggling like mad to pay the bills with his writing. He lived feast or famine, always on the hunt for the next big check. He finished *Gatsby* in October 1924 while he was stretching every dollar he had to maintain himself on the French Riviera. (He had a spectacular deal: the villa he rented was \$79 per month, about \$1,300 today.) By the time he left, he had almost no money in the bank, though that was also what he had when he arrived. One of the next things he wrote was an article for *The Saturday Evening Post* called “How to Live on Practically Nothing a Year.”

The constant uncertainty of his finances must have depressed and motivated him at the same time. He knew how the business of writing worked. When the tastes of the public coincided with his art, the financial rewards and cultural recognition flowed. Yet he never seemed to pause, didn’t stop working for a while to enjoy the fruits of his effort, or reflect and adjust his course after a win. In his famous novel, Fitzgerald

presented the green light at the end of Daisy's dock as a promise and a lie. It calls us to the thing we desire with all our hearts, a thing we may chase without even knowing what it is or what we will do with it when we get it. It calls us to our ultimate happiness, but according to Fitzgerald there's no such thing. As Nick Carraway puts it in the end,

*Gatsby believed in the green light, the orgastic future that year by year recedes before us. It eluded us then, but that's no matter—tomorrow we will run faster, stretch out our arms farther . . . And one fine morning—
So we beat on, boats against the current, borne back ceaselessly into the past.*

As lovely as that famous passage is, it's only nihilism with a bow on—a bruise for show, a “pretty war,” as songwriter Jeff Tweedy wrote. And as a way to live, it is nothing more than lazy. You can either do the heavy lifting it takes to find meaning or you can pose with the pain. It's as if Fitzgerald mistook hopelessness for nobility. Did he never look around as he rose in his world? Did he never consider that a lifetime of wins and losses could add up to something?

Our serial victories and struggles leave us unfulfilled. Well, *duh*. It is a complete misapprehension of life to cast human experience as systemic failure, though it's good for a poetic account of the obvious. When we get what we want, we do not stop living one way and start living another. When we secure the prize we sought, we get bored with it pretty fast. A child on Christmas morning wants to tell you about his new toy. A child on Christmas afternoon will ask you what's next. What we need is a unifying purpose behind it all.

Here's the way: The pursuit of meaning via our day-by-day achievements gives us happiness along the way, and if our achievements are toward some larger purpose, then each no longer leads us back into emptiness. We deserve to take pleasure in doing well the things that we do: in learning, in striving valiantly, in the self-improvement that arises from error and shortcoming—because we do them for reasons beyond our own comfort. In this way the component pursuits of the larger effort acquire value too. And thank God for that, because they

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take most of our time. We need a way not just to pass the time but also to enjoy it, and toward some better and greater and more lasting end. This is it.

Happiness is pleasure in the activity of the moment. Fulfillment is a sense of purpose as life proceeds. Happiness is joy in the here and now. Fulfillment is joy that there is more than the here and now—not mere optimism but confidence, even certainty, that we are creating something of lasting value. We tend to believe that it's an either-or choice: you can be happy now and let down later, or suffer now and be fulfilled later. At the biological level, where we began this discussion so many pages ago, it seems that happiness and fulfillment are opponents—because they are. But it doesn't have to be that way. There is a way to live that is richer than what we may think is possible. It comes when we organize our choices to make partners of happiness and fulfillment. We're better off with both.

Here's something else, too—something bold: it's impossible to consistently experience happiness without fulfillment. Each experience is more intense when the other is also present.

A LESSON FROM DAD

A life of purpose equips us to better deal with pain.

For his whole adult life, my father was a country preacher whose appeal behind the pulpit came from a combination of born-to-it charisma and a poet's capacity with words. He was beloved by his congregations. But about halfway through his career he experienced a crisis of faith and left the ministry. For five years he drove for a private ambulance service. Before cell phones or pagers, every call came in by land-line to a number that rang at the office and at our house, and it had to be monitored 24/7. When he was home he had to stay close enough to hear the phone. This greatly restricted our ability to go much of anywhere beyond the backyard, but I don't think dad minded all that much. He was withdrawing from the world.

The service operated as an adjunct to a funeral home, a common

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practice at the time. The ambulance itself was one of the funeral home's two hearses. To make one into an ambulance, Dad would attach a flashing red light to the roof. When I was about eight, I remember asking my father a ghoulish question about the arrangement: Since the funeral home makes money providing funerals, is that really the operation people want in charge of getting them to the hospital in time? He explained to me that while some people might prioritize profit over life, a decent person will not. It is up to us to do the right thing. When nobody else is watching, the obligation is ours alone to fulfill.

This was one of the first “grown-up” facts of life I understood. I couldn't have put it in these words at the time, but I was learning that a life worth living must be more than a series of transactions toward happiness in the moment.

THE ARC OF THE UNIVERSE IS UP TO YOU

Neither morality nor meaning is built into the nature of things.

Contrary to the famous quote, the arc of the universe does not bend toward justice. It bends toward personal ease and chaos. Goodness, order, and kindness arise for one reason alone: because we choose to do good things for others, sometimes at great personal sacrifice. We do these things in opposition to the lazy entropy of human nature. In so doing we attach ourselves tighter to community and humanity—or, as my father would have said from the pulpit, to instill some virtue in ourselves. This, he told me, was what we are wisest to seek in life, a trait of God Himself.

As for how that pertains to the problem we're addressing in this book, try this. When we do what we do best and enjoy most in service to the virtues we love, pleasure both in the moment and in the long run will usually follow. This is the kind of happiness, both Aristotelian and modern, that will sustain us. It is the only happiness sustainable throughout life. The pursuit of meaning gives us the strength to persevere, to give of ourselves, and finally to face the end of life.

The cause of my father's crisis of faith was the loss of a child during

birth. Dad suffered a blow to the solar plexus of his sense of self; it shattered a beam that supported his life's meaning. I cannot be sure, but here's what I think happened next. It took dad five years of driving that lonely ambulance to see that, when it comes to life, pain is so much a part of the arrangement that we cannot live in it long enough to inure ourselves to the ache. He knew because he tried. He spent half a decade focused on the most heartbreaking part of that rural world where we lived, racing to car crashes and heart attacks and stabbings and desolate human endings. He even tried denying himself his family, tethering himself to a telephone. Finally he realized that none of this diminished the loss of his baby. He died before I had considered asking him about all this but I believe I know now what he would have said: *You can't make pain hurt much less but you can find a place for it.* Profound pain gives us a binary choice, to use it for good or to be consumed by it. There is no in-between, and there is only one constructive way out: to let it remind us to direct our attention without instead of within. My father spent five years on the wrong approach before returning to the right one, when he came back to the pulpit to look less at himself and more at others, as before.

The great Dutch theologian Henri Nouwen put it this way: "We human beings can suffer immense deprivations with great steadfastness, but when we sense that we no longer have anything to offer to anyone, we quickly lose our grip on life."¹³⁹

When it comes to problems of love, sex, ambition, and the rest, the idea is not to transcend their challenges but to experience them in order to understand their normalcy, and then to put that understanding to good use. We survive and grow and even thrive through each trial, each obstacle, not by focusing on the branch but by returning, relentlessly, to the root, which is meaning. If we are to be satisfied, even happy, in the long run, we are obligated to consider the full meaning of life, to find a way to articulate it so that we can say it out loud, and to apply it in every situation.

This brings us back to the start, the dopamine chase, and our goals: the easy goal of pleasure in the moment and the elusive goal of satisfaction in the long run. When meaning is a part of the cycle, the emotional

experience is transformed. Each victory in a dopamine-inspired pursuit gives us three things. It helps us infuse with purpose the choice of challenge we ought to take up next. It advances our larger, lifetime purpose. And because we pursued the challenge in the spirit of a larger meaning, victory gives us a reminder to reflect on the richness—the joy, the appreciation, the satisfaction—we felt in the effort. In this way we enjoy life more consistently and moments themselves more deeply. This brings me to the most comforting lesson I know.

My cousin, college roommate, and close friend, Kent Northcutt, died from complications of diabetes at age thirty-eight. He left behind a wife, three small children, an interesting career, and bereft friends who turned out in such numbers that the crowd spilled out of the huge church into the street. A pastor, Chris White, shared something that day I've returned to over and over. He said we might not remember much of the time we have with each other, but that's okay, because "it happened anyway." We weren't doing things together so we could remember them later. We were enjoying the experience of being alive. Seize that. It is an especially rich kind of plenty.

AN ANCIENT APPROACH TO FINDING MEANING IN YOUR LIFE

Aristotle said that pleasure is not a state of mind but a byproduct of doing something—carrying out, not just being. We have this experience most intensely when we do something we're suited for. That makes sense. I won't get much pleasure from drawing because that's not my thing. But I'll get plenty of pleasure from an afternoon playing backgammon because I like the strategy and the challenge, even when I lose. I'm suited for it, but what does it mean, to be suited for something? It means we're skilled at it or that we enjoy the effort it takes to gain that skill. (Aristotle connected learning with pleasure as well.)

But there's still an element missing: the activity I choose, if I invest deeply in it, ought also to advance a higher goal. Could backgammon be aligned with my higher purpose? If it makes me better at strategy

and critical thinking, that could be a reasonable alignment. But let's consider more obvious connections. If I'm *suited for* engineering, the time I spend doing it produces not only a period of happiness for me but also some outcome of use to someone else. If I'm suited for plumbing, I take pleasure in my effort while making life easier for people who have problems with their pipes.

Those results of my "pursuit of happiness"* cascade into something more robust and long lasting than fun—which is a pretty good outcome, considering the original goal was only to pass the time in a pleasant or profitable way. By doing that for which we are suited, we create value for others. This in turn contributes to the satisfying feeling that our life has meaning—that it has positive impact beyond ourselves. And this is how Aristotle's powerful idea applies to the problem of the dopamine chase: pleasure and meaning are experienced consistently only when they are bound up together.

So what do we do in particular to make this into reality?

To create a life with meaning, pleasure, and peace with ourselves—a life of *happiness*—we must, Aristotle said, find the *appropriate* pleasures for our life. What did he mean by "appropriate"? Aristotle described this as any pleasurable activity that elevates *virtues*: qualities of character or moral habit that become our guide, our touchstone, for action and reaction. In this way we can grow to more reflexively do the better thing. We are also freed from having to address each challenge as it arises and think through the same issues over and over again.

Aristotle proposed four primary virtues: **wisdom**, choosing to do

* From the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the *pursuit of Happiness*" (emphasis added). Thomas Jefferson borrowed the phrase from political philosopher John Locke, who was greatly influenced by Aristotle and who used the word "happiness" in the Aristotelian sense of pursuit of purpose. Today we tend to see "pursuit of happiness" as an out-of-the-blue message from the past to remember to go have fun. In this book, I too have used the word "happiness" to refer to pleasure in the moment. But Locke and Jefferson were referring to Aristotle's assertion that a life of meaning, of *happiness*, is one in which we pursue activities and their attendant pleasures to advance virtue.

the right thing; **justice**, dealing with other people fairly; **temperance**, avoiding the extremes of self-indulgence in the pursuit of pleasure; and **courage**, doing the right thing even when we are fearful.

Aristotle decided that the primary virtue he would pursue was wisdom. This brought him both pleasure in the act of pursuit and meaning in the result, since he shared his wisdom with others, fulfilling his higher purpose. As a philosopher, Aristotle's choice of wisdom as his primary virtue was easy. The rest of us have some thinking to do.

What do you consider virtuous? What larger, selfless pursuits move you most? Few of us have thought deeply about that. When we do it's usually as a reaction, not a focused consideration. We most often choose from ready-made options presented by family, friends, culture, and religion—we borrow our opinions instead of working them out from self-examination. But to live a life with meaning that matters to us, we have to choose purposefully so we can embrace our choice fully and sincerely. We have to have a solid answer to *why* in the virtue we choose. This is the moment when religion, philosophy, psychology, politics, and your own experience come crashing together, and only you can sort through them. What are the pillars of your outlook? What virtues do you look to as first principles to make the choices in your life?

When you choose the virtues in life that will be your aims, you equip yourself to find meaning in more of your actions. Aristotle said we should begin with what we do well, to ensure that we act with enthusiasm and experience motivating pleasure. From those things, we then choose to pursue activities that advance our purpose. We'll always have obligations that divert us from this ideal path, but if we start with those activities that give us pleasure while leveraging our skills and supporting our elect virtues, we'll be building our fulfillment in the moment and across life.

Dopamine pulls us to the immediately pleasurable. The tools in this book can give you the power to fight back. But these techniques alone will not lead to consistent satisfaction over the course of an entire life. What matters is the meaning behind it all. You'll be better able to experience pleasure for its own sake, plus this pleasure will signal that you are pursuing an activity with value beyond yourself. Remember

that dopamine promises pleasure, not meaning. It is only we, with our capacity to love, that give meaning to the indifferent universe—but we must find it by explicitly attaching to our days something beyond ourselves: wisdom, justice, temperance, and courage, or a god that calls you to these things.

When we do, we will better remember that pleasure is a brief experience, not a complete purpose for life. We gain a way of navigating life *toward* meaning *by* pursuing activities that bring us appropriate pleasure. Instead of life as a series of desires, successes, and letdowns, life becomes a journey, with pleasure in a place where it has value because we use it to identify the best activities for us and to amplify their positive effect for ourselves and others. By explicitly thinking about our aspirations and documenting them, the choices we make in our daily lives will be better informed by the virtues to which we aspire—not perfect, not always complete, but better. Our lives will embody a purpose beyond ourselves. As years go by, the activities of living will create layers of meaning to enrich us and others.

In this way, we will be as close as we ever can be to the thing we first sought: the elusive *more*.

TRY TO BE ALIVE

In *Gatsby*, Fitzgerald suggested we accept that life is pointless and get on with it. Reject that, for it requires you to swallow a lot of darkness. Psychiatrist Viktor Frankl put it like this: “what man actually needs is not a tensionless state but rather the striving and struggling for some goal worthy of him.”¹⁴⁰ This better path was first set down by a gifted Greek thinker three hundred years before the birth of Christ, was updated for the modern age by Dr. Frankl, and is the answer to the question written on every human heart.

Begin by identifying the virtues that matter most to you. You don’t have to start from scratch, because nothing you’ll come up with isn’t already found in religion, philosophy, or history. Study them. Find what touches you. Then state clearly and in simple language what you choose

to do: elevate your god, serve your fellow man, seek beauty, show grace. Maybe all of those. Maybe some of those. Maybe something else. Choose carefully, because you're declaring that these priorities are the foundations of a life worth living, your life.

Next, figure out what you do well and, of those things, which bring you the most joy. Choose among those activities and skills by asking how each might advance your higher aspirations. The connection doesn't have to be direct. What matters is that what you decide to do allows you to encourage yourself and the world toward those better things. In this way the dopamine pull of tomorrow is pleasantly and purposefully set in good balance with the joy of living in the here and now, and aimed overall at what you have decided is the higher purpose of your life.

Don't let that short summary trick you into thinking that reorienting your life in this way will be easy or quick. It will be neither. Do it anyway.

Reject the rudderless nihilism of the modern age. It papers over the fundamental human need for meaning. It is intellectual cant. Instead, embrace this thing you always knew was true: what the human heart longs for is real and reachable only when it is aligned with purpose—a meaning that enriches your life, and the lives of those around you, and the lives of those who will follow.

There will be suffering, but what life doesn't come with that? Purpose is not the perfect path, but it is the best of the imperfect choices left to imperfect beings. At least we get to rely on the character we've cultivated and the talent we've honed, the better to appreciate the here and now while we're in it. We can take pride in matching our self-reliance with the forever desire to return some kindness for what we've received. The writer William Saroyan, a man of profound passions, advises us to live here with intensity:

Try to learn to breathe deeply, really to taste food when you eat, and when you sleep really to sleep. Try as much as possible to be wholly alive with all your might, and when you laugh, laugh like hell. And when you get angry, get good and angry. Try to be alive.¹⁴¹

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The moment you're in? That's all you have, so choose your pursuits well. Make them pleasurable expressions of your highest aspirations, and make your aspirations an expression of whatever is good and true. Having chosen well how to fill your days, experience them fully. Work hard at this. Deserve the privilege of existence. Try to be alive.



ABOUT THE AUTHOR



Trained as a physicist, Michael E. Long is co-author of the international bestseller *The Molecule of More*, which has been translated into more than twenty languages. As a playwright, he's had more than two dozen of his shows produced, most on New York stages. As a screenwriter, his honors include finalist for the grand prize in screenwriting at the Slamdance Film Festival. As a speechwriter, Mr. Long has written for members of Congress, US cabinet secretaries, presidential candidates, and Fortune 10 CEOs. A popular keynote speaker, Mr. Long has addressed audiences around the world, including at Oxford University. He teaches writing at Georgetown University, where he is a former director of writing. Mr. Long pursued undergraduate studies at Murray State University and graduate studies at Vanderbilt University.



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TAMING THE MOLECULE OF MORE
Michael E. Long

The Follow-Up to the International Bestseller *The Molecule of More*

TAMING THE MOLECULE OF MORE

A Step-by-Step Guide to Make Dopamine Work for You

MICHAEL E. LONG

Foreword by Daniel Z. Lieberman, MD

Take charge of a single chemical in your brain for less stress, more love, better sex, greater creativity, and satisfaction for a lifetime

Dopamine, "the molecule of more," makes it easy to get stuck in a cycle of never being truly satisfied. It promises happiness, but can never deliver. That part is up to us.

A more fulfilling life begins with training your brain to overcome the dopamine chase—and it's easier than you think.

From Michael E. Long, coauthor of the life-changing book *The Molecule of More*, comes this guide with practical solutions to the problem. Based on the latest neuroscience, it will teach you to overcome the most troubling aspect of our biological programming. You'll learn to:

- Stop being held captive to the lure of social media and gaming
- Use multitasking in ways that increase your productivity—not hamper it
- Avoid the pitfalls that plague dating life—or refresh interest in the romance you already have
- Stop compulsive shopping, online and otherwise
- Break the cycle of doomscrolling and crush your obsession with the news
- Grow your creativity and call it up when you need it most

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