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Eliminating Self-Defeating Behaviors

Milton R. Cudney
Western Michigan University

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ELIMINATING SELF DEFEATING BEHAVIORS

by Milton R. Cudney, Ph.D.
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ELIMINATING SELF-DEFEATING BEHAVIORS

by

Milton R. Cudney, Ph.D.
Professor of Counseling
Western Michigan University
Kalamazoo, Michigan

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I have two main reasons for writing this book. One reason is to satisfy the requests I have had in the past few years from people who want a book in the area of eliminating self-defeating behaviors. Professional people have often requested a book which they can use with their clients as they work with them individually or as they conduct elimination of self-defeating behavior change workshops. Others have asked for a book which they can apply to themselves and obtain direction in knowing what to do to help themselves. Based on the amount of inquiries I receive, apparently there are quite a few people around the nation who have heard about the elimination of self-defeating behavior approach, and they are interested in obtaining materials which they can study and evaluate. I am grateful to the people who have taken the time to write to me requesting materials, and I hope this book meets the needs in this area.

A second motivation for publishing this book is to get a basic text out on this topic in order that I can build on it in the future. I would like to develop a subsequent book which would have as its central theme, "How to Implement the Self-Defeating Behavior Theory with Individuals and in Groups." I have learned a great deal in the last few years about how to design and implement programs to help people eliminate self-defeating behaviors, and I would like to share this information with the profession.

Getting this present book published also paves the way for something in the area of social system defeating behavior patterns. Admittedly I have an awful lot to learn about social system defeating behaviors before I could publish something on it, but I am learning. Through continued research and thinking in this area I hope that eventually I will have something worthwhile to contribute.

For those people using this book for self-help I would like to say a word or two to you. Please realize that behavior change does not occur from merely reading about what to do. For change to occur, the learnings must be implemented. This point is stressed at various times throughout the text, but the reader needs to begin reading with an application attitude in mind or the time invested in reading this book will be largely wasted. Then too, many people are so adept and skillful at using defeating patterns that they will defeat their involvement with this book. Therefore, I suggest that for many people the best way to utilize the information contained herein is in conjunction with obtaining professional counseling help.

This book is not intended, either, as a substitute for experiencing an elimination of self-defeating behavior workshop. It is
one thing to learn about something, no matter what it is, but learning takes on a different dimension when it is applied in depth. This depth application is most likely to occur in the workshop experience. So, if you are serious about wanting to eliminate your own self-defeating behaviors, and you do not feel you know enough by studying this book, you might consider participating in a workshop.

I would like the reader to know that this is an original piece of work. The learnings reported in this text have come from what I have learned about human beings by being one myself and studying my own personal human system, and from my counseling work with others. To direct my thinking and counseling efforts I have followed the creative process the universe uses to conduct its creative business. I might hasten to add that never in all my life have I ever made a more life-giving choice than to try and use the way the universe creates, to create in counseling. Ross L. Mooney from the Ohio State University has identified and named the creative process characteristic of the universe. This process can be followed by any person who has the wisdom to do it. I want to publicly express my deep gratitude to Ross L. Mooney for his persistent efforts in studying the universe, particularly seeing how it creates, and his clarity of thinking expressed in his writings. I could not have created the theory for the elimination of self-defeating behaviors had I not been able to know how the universe does its creating.

Milton R. Cudney, Ph.D.
October 9, 1974
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What are self-defeating behavior patterns?

Self-defeating behavior patterns, or SDBs for brevity's sake, are behaviors which a human being has learned through past experiences, and as he comes to new moments of living he puts these behaviors into gear and they work against his behalf. In other words, they are behaviors that a person uses to meet his world and they get in his way of coping with this world in creative ways. Why a person would work against himself can be a perplexing question, but this will be explained in later chapters. For now let's look at some examples of defeating behaviors before we see how they are acquired.

Typical examples of SDBs include people trying to force themselves to be perfect, putting things off which are important to themselves and their best welfare, holding negative and unrealistic views of themselves, and feeling and behaving in inferior ways. It is not uncommon for people to restrict their growth by compulsive behaviors, nor is it uncommon for people to weigh themselves down with guilt and unrealistic expectations. Lots of people in our country alienate themselves from themselves and from other people and from all of life, and many people practice depressions, worry, prejudice, withdrawal, dependency, boredom, and the like. Many people shut themselves off from the full use of their minds, get in the way of creative sexual behavior, create psychosomatic illnesses, maintain negativism and hostility and defensiveness, and keep confidence in themselves at a low ebb. The list could go on and on.

How do people acquire SDBs?

It is important to know that people do not enter the world
with SDBs. Contrarily, babies come into the world behaving in creative ways. Babies are part of the story of how the universe creates, so they are part of a creative process in action, but they also are born with all of the tools to be creative themselves. When born, babies send their best and most creative selves out to meet the world. Babies are wide open to experiences, making the best choices possible, no more complicated than is necessary, and they are whole. All of these characteristics—openness, choosing wisely, sending integrated responses out, uncomplicated and whole—are characteristics of creativity in action.

A brief look at physical digestion will help lead us into an understanding of psychic digestion and enable us to see how SDBs are learned. If you study the diagram below you will notice that the human system is made up of many smaller systems. Notice also that humans have an inside and an outside and that they make an infinite amount of trips from “in” to “out” and back “in.” In regard to physical digestion the baby sends signals out that he is hungry, knowing at some level that out in that universe is matter and energy that he needs to take inside in order to sustain life on
the inside and help him to grow and develop. If the baby is lucky, adults send matter and energy (we call it food) into his system and, if it is good food, he can transform the food into muscles, skin and bones, blood, energy, and so on. In other words, food is needed to make a human being grow and develop.

It is very important to know that there are some forms of matter and energy in the universe which the human cannot use. The human is not made to take gasoline, poisonous mushrooms, rocks, and a lot of other things, and build a human system out of it. There is nothing wrong with the matter and energy packaged as gasoline, mushrooms, and rocks; the point is it just does not fit the way the human system is made. Let me emphasize this point because it is an important one; there are some forms of physical food that fit the human system very well, other forms of matter and energy which do not fit very well, and some matter and energy that will kill the system. The same thing is true of psychic matter and energy and we can take a look at that now.

Not only does the human send his physical self out on trips, he also sends his psychological, spiritual, social, and all the rest of him, out on trips too. Initially the human sends his fully integrated and most creative self out on trips. He does this because, at some level, he knows there is psychic matter and energy out there that he needs so his whole human system (not just his physical self) can grow and develop. Thus, in new moments of living the human can send out anything he is; curiosity, discomfort, needs, fear, desire to be cuddled, happiness, and the like. The baby does not filter, in the beginning, what he should send out into his outer world. He automatically sends out his inner life components. These life parts are sent out in order that psychic energy and matter can be taken back inside, which if it is good psychic food, will help these inner life parts to grow and develop. Perhaps it can be seen that the culture, at best, should be designed so that out in the culture there would be cultural parts specifically designed to meet the needs of the inner life parts of human beings. Thus, for each inner life component there would be a cultural counterpart specifically designed to enhance the creative development of the human component. To say that our American culture is not quite designed to take these inner life parts of human beings and give them life and enhance their growth, is the understatement of the year. It is very common for our cultural institutions to not meet the inner needs of people. In fact, it is too common for institutions to hack away at and to mutilate the inner life parts humans send out.
If a human sends a life part of himself out and it is met with psychic matter and energy [in the form of information, sensations, experiences, and ideas] that fit the developing human system, all is well. The person takes the psychic food inside, digests it, and makes it a part of himself. On the next trip out he is creatively different than before because he has added fitting food to his system and he has developed further. However, if the human comes out into a world which has institutions which have a lot of defeating parts to them, and they feed a lot of ill-fitting psychic food into the human system, the human begins to take in ill-fittings from the culture, and the ill-fittings begin to be attached to, and surround, the life component. People make reference to this phenomenon when they say things like “SDBs are like barnacles attached to my true self” “I feel caught” “It’s like there is a wall between me and others” “I feel boxed in” and “Deep inside is my real self.” The drawing below can serve to help see this more clearly. Let’s suppose that a life part sent out was curiosity and that this was met with ill-fittings in the culture. Slowly but surely the ill-fittings can surround the curiosity components, until curiosity is no longer followed. In situations where curiosity would be naturally followed, the SDB pattern of laziness or lack of motivation could be used. As can be seen, the lack of motivation becomes a behavior pattern sent out because the person is afraid to follow the true self hidden behind the ill-fittings. Keep in mind that even though SDBs can cover life parts, life parts never disappear.

The contribution of the American Culture to SDBs

It can be important for the person who wants to live more creatively to understand the contribution of the American Culture to
SOBs. With this back-drop information these SOBs can be put into a framework in which they can be better understood, and this understanding can be beneficial in eliminating SDBs and the ushering in of creative living.

There are forces beyond the culture which affect man, and we know too little about these. Forces such as radiation, electricity, plasma, light, and the laws of the universe fall into this category. I doubt, however, that these forces work towards the development of self-defeating behaviors. On the contrary, it appears these forces work towards the creation and growth of all of life. To see the genesis of self-defeating behaviors, we must come closer to home. We land on American soil. Let us take a generalized look at it.

People born into the American culture have many advantages over many other peoples of the world. We have a lot of good things going for us here. Unfortunately, however, our culture maintains many parts in itself that cause disintegration in the growing child. Our culture is a seedbed for self-defeating behavior patterns. One can hardly escape this conclusion when one realizes that there is scarcely a person born and raised in this culture who escapes learning some defeating patterns. My own view is that it is impossible to be born and raised in this country and not take on defeating behavior patterns. The reason for this should soon be evident.

At this point we need to go back and have a brief history lesson. When we look into Western man's past over 3,000 years ago, what we see is man saddled in his thinking by having many Gods. When man perceived many Gods he saw them to be in the ocean, in mountains, in the soil, in beasts, in man, and so on. We can see that Western man gradually put these many Gods together into one God and changed the position of God in man's mind by putting him off in heaven. Man had to get God out of his immediate environment because the previous conception man had of God hindered progress. In changing conceptions, however, man separated himself from nature and from the whole of life which he perceived as God. These separations freed man to manipulate nature and become scientific, but they also were hurtful in some ways.

When people came to American soil, they came with this new conception. Man, God, and nature were separate. The major focus was outward. It is doubtful if the people were consciously aware of this dynamic because they were living in the midst of it. Nevertheless, they came to search for a better life, willing to invest everything they had, in many cases even their lives. The freedom from
the old restrictive conceptions gave tremendous impetus for adventure and action.

This new logos found an ideal place for its realization because the American wilderness, which was full of resources, was just waiting to be tamed and developed. The fever of freedom raged in the American breast, sustained by the opportunities the land presented. Our history is replete with exciting creations, with the expenditure of energy, with heroic efforts and fantastic examples of ingenuity. America put her shoulder to the wheel and in a couple of hundred years tamed the wilderness and created a great technological civilization.

This new way of seeing the totality of life and this outward thrust were coupled with the demands of the times and situation. Values were needed and were created to get the job done. The rugged individualist was honored and revered. Toughness and courage were acceptable traits for a person to have, but behavior which smacked of weakness to the pioneers' way of perceiving was rejected. Competition, not cooperation, was more the dominant theme, and to the victor went the spoils. Not too much thought was given to what happened to the loser. Our educational, religious, governmental, industrial, and family institutions are testimony today that in America the belief in competition is highly valued, for this value is still inherent in their structure. This value is still held and perpetuated even when it is seen to be detrimental to us as people and when it brings down on our heads much of our woe.

The protestant ethic, including such values as cleanliness and intelligence but revolving mainly around hard work, served to make it possible to get ahead with the job of building this country. In building this country, though, not much thought was given to inner being. Man got his value more from doing, from his accomplishments, from his status role, than he did from the fact that he was a human.

In pioneer times there was too much to be done to have time or energy left over to stress the value of inner being. Perhaps that is the way it should have been for those times. The ways of perceiving were outward—outward to the Alleghanys, to the Great Lakes, to the Mississippi, to the West—and not inward to feelings or inner thought processes. Who could worry about inner being when the countryside had to be explored, Indians fought, fields cleared, houses and barns raised, railroads and factories and roads built? If the land on the East Coast wore out, people often moved
further West. "Go West, Young Man, Go West," was the cry. The thrust was outward and great value was given to it.

Other values in the form of what a woman and a man were supposed to be were developed. The roles were such that they complemented the developing values of the country manifested through her institutions.

Material things were highly valued and moved perceptions further along an outer thrust trend. Nationalistic values came out of the separation logos as did the separation of feelings, intellect, and physical parts of people. Feelings, particularly certain kinds, were taboo and were to be suppressed in both boys and girls. Girls were taught to suppress such things as honest sexual desires or interests which did not fit in with the image of women, and boys were supposed to suppress anything but "masculine" responses. "Boys don't cry" is still heard too often today.

Even the white man's view of black people and Indians is reflected in his main logos. Separation thinking allows men to separate themselves from each other, but wholistic thinking tends to allow us to see ourselves as part of something larger.

In short, the American people used what they came here with, took the challenge of this country, and developed values and institutions to do the job they perceived had to be done. It is my opinion that most people did the best they could, and our ancestors deserve a great deal of credit for what they have done. The problem we face now, however, is that many of the values never did allow humans to be themselves, even back in pioneer days. As the hurtful parts of these values continue to be part of America, they interfere greatly with the full development of people. Values which do not fit people, but are perpetuated by a country through its institutions, cause people to abandon their integrated selves and respond instead with self-defeating behavior patterns.

From the way I look at the world, it seems easy for me to see that the present American way of viewing the universe is causing problems. But we have ourselves in a bind. Our main logos lays groundwork for abandoning of the integrated self and the creation of SDB patterns. However, when it comes to letting go of the basic logos which gets us into trouble, we are reluctant. For instance, I have tried to help people to see that their view of God is a basic cause of trouble for them. This, as you can imagine, has sometimes triggered so much anger, defensiveness and wrath that I have learned to be selective with whom I talk to about this. It is a touchy area to be sure, and for many people at this time in our cultural
growth the consideration of letting go of old God fittings is taboo. The very fact that this is a "hands-off" area for many people guarantees the continual creation of SDB patterns for us.

It seems absurd to me for anyone to deny the existence of the universal womb. Man did not evolve out of a vacuum, and it matters little to me if this universal womb is called God. But what does matter to me is that we are continuing to snuff life out of people and make it difficult for them to follow their fitting selves in their interactions with their world. This womb, or God if you prefer, is a changing and living place. Not only that, man continues to grow and change himself. For these two reasons it seems ridiculous to strive so hard to maintain conceptions about God that evolved long ago. The clutching of old conceptions contributes to our getting further and further out of touch with ourselves and ultimately the universal womb itself. It is a paradox! The more we hold onto and worship our present conceptions of God, the more we lose touch with ourselves and the whole of life.

It would be my hope that we could change things before we do a lot more damage, but I am afraid we will not give up old hurtful beliefs until the pain is so severe from keeping them that we cannot tolerate it anymore. Then, perhaps, we will have the courage and motivation to face the fears we have of letting go of present day conceptions to usher in new views of the universe, which some day will also have to be released.

In the meantime we bring on our own suffering. Americans feel great separations in themselves because they have separated the universe in their minds. Man is lonely, but afraid to admit how lonely he really is, and afraid to look at what he is doing to bring on this loneliness. Most of this loneliness comes directly out of being out of touch with ourselves.

Alienation is a common feeling in Americans. It is no wonder that this is true when separations are so acute and when the cultural institutions do not fit people very often.

The atmosphere in America is filled with the outpourings of individuals who have lost touch with themselves. It is extremely difficult to see this because as people try to confront themselves with new ways of looking, looking from old ways still gets in the way. There is so much noise in our American minds that it is difficult to see what is causing it and, consequently, we have gradually developed a culture which has lost some of its "lifeness." Too many of our people have lost touch with what gives life to themselves, and they have lost the means, therefore, of extending life to children.
Apathy about the whole situation is sometimes a resulting reaction in people. This is because institutions do not seem sensitive to people and because people are confused as to what to do to help themselves. There is often a feeling of being lost.

The following diagram is helpful in seeing some of the cultural forces which impinge on the individual and pressure him and teach him to forsake himself.

As can be seen in the diagram, man's view of the universe is the basic logos. Based on this viewing are values which are perpetuated through institutions. At the bottom of all this is the in-
individual human system. The point at which the culture impinges on the person is the point at which he obtains fitting or ill-fitting inputs. The reader ought to be able to see that the source of specific things which cause people to take on SDB patterns comes directly out of our main logos and the values and institutions built on top of this logos.

Over the years I have kept track of the specific sorts of things which caused people to initially abandon themselves and develop SDB patterns with which to cope. As will be evident, some of the experiences, such as a parent dying, are not the fault of the culture system. But most of them are, and they can be changed.

What are these specific things which cause people to take on SDB patterns? Here are some typical examples:

1. My teachers encouraged me most when I did what they wanted me to do rather than to think and do what fitted me most.

2. In the church I went to you were taught that you were sinful by nature. You didn't have to do anything wrong to get the feeling that deep inside each person was some awful stuff. I became suspicious of my inner self and didn't trust it.

3. My parents wanted a boy, and I came along. As I grew up, I kept getting this message.

4. In elementary school I had a difficult time making friends. The ways my family taught me to deal with people didn't work very well.

5. People around me were phony. They got the message from the church and business establishments where they worked as to what they "should" be. These views didn't fit human beings, but people tried to be that anyway. They were caught between what they "should be" and what they were, and lost their genuineness. I was afraid to be me with these people. I thought it was wrong to be me until just lately.

6. I lived in a large, poor family and was compared to others. Being poor didn't hurt me, but the comparisons left my family coming out second best. Shame and feelings of inferiority came out of this.

7. I was physically different from many of the others in school. I had black skin in a white school. I was short in a school that valued height. I was heavy and made fun of for that.
8. The interests I had never seemed to be the right interests according to the school I went to.

9. I had a hard time pleasing my parents.

10. In my church I got the feeling there was something wrong with me as a person. I didn’t always agree with church teaching, and I felt guilty about this. I felt guilty about my honest interest in sex. I felt guilty about not liking some of the things my parents did.

11. In school and church I was taught to trust sources outside myself. That would have been OK, but I came to mistrust myself through these experiences.

12. I was humiliated in the classroom more than once. Can you imagine what that did to my self-concept?

13. I lived in a family where my parents did not get along. Their marriage ended in divorce. I was caught between my parents’ troubles and never felt secure.

14. My mother dominated everyone, including my dad. I was always afraid to speak my piece.

15. In school and at home people always compared me to others. Grades seemed so important to these people, and I never did that good gradewise. I learned to believe I was not as good as others.

16. My mother died when I was nine. I was lost and alone. No one helped me to deal with these feelings.

17. In our family (and the school and church reinforced it) we were taught not to show feelings.

18. Material values were more important to my parents than people.

19. In our family we were busy doing all sorts of things. I think we got lost in all the confusion.

20. My whole family was interested in athletics. I was not, but I did like art and music. I felt like a sheep out of the fold.

21. When I was a kid I was mixed up but I could never find anyone I could talk to that really understood and could give me direction.
22. My whole culture (church, family, school) taught that to be any good you needed to serve others. I have been so busy serving others, I never have time for myself. Finally, this caught up with me, and I had to take a good look and see what was the trouble. I found out I couldn’t serve others if I didn’t first serve myself.

23. No one ever listened to me. That was the worst of it all. I concluded that if no one listened to me, I must be wrong. This started me going into a shell and covering myself with phony behavior.

24. I think that the emphasis in our family on being polite got me off the track. Inside I didn’t always feel like that. There were a lot of “supposed to’s” in our family.

Individual people take over the job of keeping SDBs going

While it is true that human beings learn SDBs from their interaction with their culture, there comes a time when the human who possesses the SDBs must take over the responsibility of keeping the patterns going, or they will not continue. I do not mean to imply that cultural institutions or other individual people can’t continue to help people keep SDBs going once they are fully learned, but the point I want to emphasize is that without our contribution to the maintenance of our own SDBs, they would cease to exist. This particular point will be spelled out in future chapters, especially in the chapter on disowning, so I won’t spend time on it here. But, in the elimination of SDBs it is crucial to accept the fact that we humans do keep our own SDBs going once we learn them. Personally I am delighted that SDBs do not continue unless we do them, because it provides us with the opportunity to find out how we keep them going and gives us the option to stop what we do. If it were not designed like it has been we would be dependent on others changing before we could change.

It would help you, the reader, to keep in mind that each new moment of living provides us with the opportunity to meet it with our creative life components or to meet it with SDB substitutes. How a person comes to new moments and uses SDB patterns is the subject of the next chapter.
Chapter 2
INTRODUCTION TO THE SDB THEORY

This chapter is written to give the reader a brief introduction to the elimination of self-defeating behavior theory. The succeeding six chapters will go into depth in explaining and giving information about each of the concepts which together comprise the SDB theory.

As was noted earlier, people learn SDB patterns at a time when responding to the world without the patterns resulted in anxiety. The pattern was conceived to help the person cope with his existence in less anxious ways. Oft-times SDB patterns are created through misinformation the person takes within himself from the culture. Defeating behaviors can also be the result of maintaining behaviors which were fitting responses to a person’s inner and outer world at one time, but which no longer fit. In other words, behaviors can become outdated because they do not change appropriately with the inner and outer changing conditions of the person.

Defeating patterns are a system in and of themselves, and these systems must be fed and nurtured in order to survive. Of course, there is no one to feed and nurture these systems other than the person who uses them. Because these SDB patterns are anti-life, anyone maintaining them must work hard in an ingenious way to keep them. Most people will deny that they work long and diligent hours keeping the patterns in good working order, but it is true. It is not unusual to find people devoting their entire lives to the perpetuation and maintenance of SDB patterns.

In my work I will often use the analogy of a manufacturing assembly line in explaining the SDB pattern. The analogy is a good one because it points out that machinery is needed and that inputs
are required to create defeating results. It also emphasizes the necessity of hard work and points out that these results do not happen by chance. They are the end product of a systematic, well-organized, and skillfully practiced defeating system.

In building a defeating behavioral assembly line, one does not have an unlimited number of ways it can be done. Systems, including defeating ones, must follow certain laws and patterns. Realizing this about systems considerably narrows the work of professional helpers because we can begin to identify those essential ingredients which people must use to maintain these defeating systems.

In my earlier work as a professional counselor, most of my time was spent doing individual therapy, marriage counseling, and leading groups of the basic encounter-sensitivity type. In these experiences the people, their backgrounds, and their situations were so varied it often appeared that there were no general laws to follow in defeating oneself. At first glance it surely appears as though there are an infinite number of ways to defeat oneself. Although I have found each person to be a unique individual and have never found two people with exactly the same history, as I began listening as intently as I could, the essential factors needed to maintain defeating systems began to emerge. The recognition of these factors has been exciting for me because all my life—even when I was a young boy—I have been searching for ways to make it easier for me to help myself and, consequently, for others to help themselves.

As the essential factors in defeating systems emerged, I validated them in my work. My reasoning was that if I had put my finger on something fundamental, then increasingly better results should accrue in my helping people. This has been the case.

To my present satisfaction, I have identified the only ways people have at their disposal to maintain defeating behavior patterns. Not only are there just five ways to do it, but if all five ingredients are not used, the behaviors will not function adequately. I do not intend to say that each pattern is exactly alike. For instance, one of the ingredients required to defeat oneself is to use techniques to carry out another ingredient which is choice. Each person uses techniques, but the particular techniques may vary from individual to individual or situation to situation.

Once I had clarified for myself the parts of my theory and began to try to get people to eliminate their patterns by applying the five concepts in the theory, positive results came quicker with less effort. I do not want to imply that changing behavior patterns
is simple. It oftentimes is hard work. However, knowing very clearly what must go into the creation and maintenance of these patterns points the direction that change efforts must take. As one of my colleagues has said, "It is like a road map for what to do."

Let me introduce you to the SDB pattern assembly line, the parts of the theory, and the non-SDB life road and the ways required to travel it.

**SDB ASSEMBLY LINE**

As the diagram indicates, when a person who has previously used SDB patterns uses them in a new moment of living, he quickly implements all five elements of the pattern.

**Fears—Source of energy for SDB patterns**

One of the steps a human must take to use SDBs in new moments is to use fears of what would happen if the SDBs were not used. This is accomplished most often by taking fearful experiences from the past and projecting them down the non-SDB road. As long as these old fears continue to be used they provide a constant source of energy for the maintenance of defeating behavior patterns.
Choices

There are many choices which humans make in implementing an SDB pattern. Choices are required to use fears, to use techniques, to disown, and to minimize the negative results which occur from using the patterns. Inherent in the choice to use an SDB pattern is the choice to abandon a true part of the integrated self.

Techniques

Techniques are the things the human does to accomplish the intent of the SDB choices.

Disowning

Another thing necessary to continue to use SDB patterns is for the owner of the patterns to maintain thinking and behavior which attempt to disown the responsibility for making defeating choices, using fears, utilizing techniques, and minimizing the negative results.

Prices—Source of energy to quit using SDB patterns

In using old fears in new moments, in making defeating choices, in using techniques, and in disowning, the person brings about defeating results for himself. These results I have labeled "prices" that are paid because one responds to life with these SDB patterns. Although I will have considerably more to say about prices in Chapter 8, for now let me indicate that the prices for using defeating patterns are so great that if the person would fully understand them and let them hit home within himself, he could not keep using the defeating behaviors. Therefore, if the behaviors are to be kept, techniques are required to minimize the prices to render their impact less potent.

Let me make some few last remarks about the diagram of a fork in the road because you will come in contact with it often. Look at the SDB route, and you will see it narrows as it continues. This is intended to illustrate the narrowing deathness which results from following this way. On the contrary, the non-SDB route becomes increasingly wider, indicating a broadening and opening up to more of life. Thus, this diagram depicts a death and a life road. Perhaps the reader can appreciate this more by realizing that life creates life, and practicing defeating behaviors has a definite tendency to bring death results. It can be shown like this:
In the next six chapters a separate look will be taken at each of the five ingredients required to practice SDB patterns. The reader should keep in mind that the ingredients are separate entities, like individual cells, but in a larger framework they are a whole, like cells making up an organ. In this case the whole is the total defeating assembly line.
Chapter 3

FEARS—SOURCE OF ENERGY FOR SDB PATTERNS

The human infant is born helpless. Unlike many other animals, he is not born with the necessary equipment to survive. He has a mind that has the potential to be creative, but he is dependent on his culture to provide inputs necessary for this mind to develop. Not only is the human infant helpless and dependent on his culture, but he also has an increasing awareness of his condition. In other words, deep inside himself he knows he must learn ways to cope, or he will perish.

Therefore, once a person learns ways to cope with his world, particularly when these ways of perceiving and behaving helped him to lessen anxiety, these perceptions and behaviors are held onto with tenacity. This tenacious keeping of behaviors is true of fitting behaviors but also of those which hurt, or even destroy, the individual. The fear of being without behaviors which helped people to cope with a rough world can become so great that some people choose to commit suicide rather than to let the behaviors go. Perhaps this will give you, the reader, some sense for the potency of the fear people have of letting go of SDB patterns.

All SDB patterns are purposeful. As was pointed out earlier, they do not happen by chance, nor are they perpetuated by the person without inner motivation. The purpose of all SDB patterns is to prevent the person from having to respond to his world as himself. The SDB patterns give him something to put between his most integrated self and whatever he is experiencing in the outside world. Because of previous experiences, the SDBs were initiated and the person concluded that he was not enough just as himself. He needed something more. Since then he has created the machinery to keep this “something” more alive. The fear of being without the SDB pattern is one of the main ingredients in this machinery.
The fears one creates in a new moment of living come directly out of the experiences the person had which caused him to forsake his own integrated self-system in the first place. For instance, if ridicule caused one to initially abandon himself, he fears ridicule today if he reclaims himself. If rejection led to abandoning the self in the past, one fears rejection today if he operates out of the fitting self. If loneliness precipitated self-denial, one fears loneliness today in following the self. If hurt caused one to abandon self, in reclaiming self one fears hurt. If one concluded he must be a terrible person because of the messages he received from his culture, one fears finding a terrible self within and he fears laying claim to this.

There can be many causes for the creation of SDB patterns. Once they are learned, however, there is only one reason they are kept going: fear of being without the behavior patterns. The fear always boils down to this: what is it I am afraid to face if I do not use this SDB pattern to respond to my world?

The fears of being without SDB patterns are laid down in the memory banks within our human systems. When we come to a new moment of living, the fears from the past are triggered off and they are projected down the non-SDB road.

**A NEW MOMENT**

- Represents the fitting self.
- Represents ill-fittings from past trips with the culture.
- Fears from the past are used to block off the non-SDB life road.

1. What will I find out about me if I don't use my SDBs?
2. What will happen to me?
3. Mythical fears of what this road is like.
The non-SDB road is closed off with fears. The fears people have stored within are the motivation for the creation of additional fears.

Some people become confused when they begin to learn this concept because when they use their SDB patterns, they are not aware of the fears of not being able to use them. There are a couple of reasons why this is so.

The first is that people are not usually fully aware of the machinery they use to perpetuate the SDB patterns, and this makes the recognition of fear difficult at times. The second and main reason people do not feel the fear so much is that as they come to new moments of living, they hardly ever consider responding without the SDBs. As one begins to consider not responding with SDBs, the fears are very much in evidence. Fears rise to the surface only as SDBs are in jeopardy of going. It is not at all unusual for some people to panic as they come closer and closer to letting behavior patterns go, particularly if they have used them for a number of years.

A few years ago it became evident to me that the fears people have in letting their behaviors go were, for many people, more severe in their present life than when the behaviors were first conceived. What I realized ended up being a very sound reason for not continuing to use SDBs. The realization was that each time a person is confronted with an opportunity to respond to his world and he chooses the defeating route, the fears of going down the non-defeating route increase. It is not at all unusual for fears to be way out of proportion in comparison to the reasons the behaviors were begun. It becomes evident, though, that the more fear one has of letting the behaviors go, the more difficult change becomes.

As I have indicated, these five parts of my theory do not occur in isolation in the defeating assembly line. Thus, in the case of fears, there are choices made to bring the fears from the past to the present and choices made to avoid or face the fears. Techniques are used—most notably the technique of projection—to implement the fear. Then the person must disown the fear as a myth and his part in the use of it because if he did not disown it, he would not be afraid. Of course, prices are paid immediately because the fear is kept alive and used.

Most people, before they eliminate their defeating patterns, are convinced that the fears are not a myth. Some of them become very angry with me as I insist that they are. This is understandable because at the time of conception the experiences were real, and
this is what is stored in the memory banks. What people do not always grasp is the fact that when the fears from past history are taken and laid out ahead of oneself in a fearful way to avoid responding as oneself, the fears become mythical because the future has not yet happened.

There is a big difference between the fears used to keep SDB patterns going and fears which are realistic reactions to various situations. The fears often look and feel alike. As an example, I can fearfully anticipate negative reactions from people as a means of hiding my own opinions, which is a repeatable defeating behavior I could use. Or, I can realistically perceive that giving an opinion will only invoke negative reactions and make a situation worse, and hold back. People often confuse these two fears, but only because they do not trust their integrated responses to know the difference.

As I have worked with many people in the area of behavior change, I have learned a great deal about the kinds of fear they use in keeping SDB patterns. Three categories of fears stand out very clearly. One category is the fear of finding out something terrible about oneself if the SDBs are not used. Another is the fear of what will happen to one if the SDBs are not used. The third category has to do with fears people use concerning the nature of the non-SDB road. Let us now look at these categories.

Category I. What people fear they will find out about themselves if they let the SDBs go.

1. I will find a person I couldn't like.
2. I will find a person unpleasant to be around.
3. I will be dumb and incompetent.
4. I won't have warmth to communicate.
5. I will be weak and vulnerable.
6. I will not be up to the task of coping with life.
7. I will be inadequate—verbally, intellectually, emotionally, physically.
8. I will find out I have no inner self.
9. I will find a person full of hate.
10. I will find an untrustworthy person.
11. I will be unattractive.
12. I will be unable to control my emotions: anger, sadness, loneliness, happiness, and so on.

13. I will find a sex maniac within myself.

14. I will find a person lacking in common sense.

15. I will find a person unable to handle responsibility.

16. I will find a person unable to change.

17. I will find out I am a hideous person.

18. I will find a mentally ill person.

19. I will be frigid.

20. I will be incompatible with the rest of society.

21. I will find a conformist.

22. I will be lazy.

23. I will find a person who likes being bad.

24. Etc.

*Category II.* What people fear will happen to them if they do not use their SDB patterns.

1. Others will lose respect for me, disapprove of me, and reject me.

2. I fear I will hurt so much over my past behavior that I won't be able to handle it.

3. I fear I will lose the security I now have.

4. Demands will be put on me I can't handle.

5. If others do not want me around, I will be so lonely that I will not be able to cope with it.

6. I will be terribly hurt if I do not hold myself back.

7. Someone will see my true feelings and take advantage of me.

8. Responsible living will be too difficult, and I will not like it or be able to cope with it satisfactorily.

9. I will do things to drive people away who are really important to me.

10. I will be stuck with whom I find and be unable to change.
11. God will condemn me.
12. I will spoil the future.
13. I will be caught forever in deep depressions with no way to get out.
15. I won't be able to control my own time.
16. I will say the wrong things with no control over this.
17. People will laugh and ridicule me, and I will have no satisfactory way to handle this.
18. I fear I will die a horrible death.
19. I will be lost forever.
20. I will be shut away in an institution.
21. I do not know what will happen, but I fear it will be bad.
22. Unknowingly, I will damage others.
23. Etc.

Category III. Fears concerning the nature of the non-SDB road.
1. The non-SDB road will be more difficult than the defeating road.
2. The non-SDB road will be more risky than the defeating one.

Utilizing this fear knowledge

In my work with people I help them to understand this concept as thoroughly as I can. They need to identify the fears they store in their memory and project down the non-SDB road. Then, of course, eventually they need to choose to go down the non-SDB route in order to shake up the old ill-fittings. As one continues to respond without SDB patterns, the results of these experiences are sent back inside and the mortar around the old, fearful memories is loosened. With enough experiences in responding without the SDBs, new fittings from the integrated self can come out in the transactional area. When this occurs, conscious effort no longer needs to be used to insure that one does not use SDB patterns.

It helps people when they realize that the fears they have of not being able to use the self-defeating behavior patterns are things that they have lived with for some time because they have been
using the behaviors. For instance, if one looks at the outcome of defeating behavior patterns, one sees inadequacy, spoiled relationships, unhappiness, loneliness, rigidity, frigidity, irresponsibility, vulnerability, and the like. If people understand this well enough, it dawns on them that they have nothing to lose and everything to gain by getting rid of the behaviors.

Let me say it again. The fears one uses to keep the behaviors most often becomes a reality as one practices the behaviors. This can be seen by using, as an example, the person who is afraid of rejection if he lets others know him. The lying and deception used to keep people away brings rejection. The person afraid of finding an inadequate person if he lets the behaviors go finds inadequacy is a result of using the behaviors.

I would like to quote from a letter I recently received from a former client which illustrates how freedom from mythical fears allows one to follow the integrated self. In addition, I have included a diagram which gives information about fears. This former client wrote: "I am not afraid anymore. That is the most dramatic change, and it frees me to live and experiment and be myself. It is a tremendous feeling not to be afraid anymore after having lived with it for so long. As I have quit using fears, the non-SDB road has really opened up for me."

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SDB ROAD
Results from the SDB patterns are fed back into the system and surround the self with more fears.

Non-SDB Life Road
As a person with SDBs approaches new moments of living, he inwardly says, "One time (or many times) I went down this road. I was openly me and it didn't work very well. Now I am afraid to go back down this road even though I want to. Will the same thing happen as before? Will it be worse? Will I feel the same as before? What will I find out about me I won't like? What will happen to me I can't handle?"

The task for the person wanting to change is to choose not to use fears in new moments and prove to himself that he can control fears through choices.
Practical ways to eliminate fears

Many people I work with have the idea that they are helpless in eliminating fears. One does not need to continue to feel like this, because there are many practical ways to reduce the intensity of fears and to eliminate them entirely. Of course when I refer to fears I am not making reference to real fears and the behaviors built on top of them. But, I am referring to the fears which are used to keep SDBs alive.

Following are methods which people have used to eliminate fears and, thus, cut off the source of energy which moves one to use SDB patterns.

1. Identify as many fears which you use as you can.
   a. Use the list of fears given in this chapter. Study the list and identify those you use.
   b. Keep an alert eye out for fears you use as you proceed through your everyday activities. Putting conscious energy into looking for them will help you see them as you engage them.
   c. After you have used a defeating behavior pattern, take a little time to reflect on the fears used to energize the pattern.
   d. Look at the outcome of your behavior patterns (the distance you have from others, failure, hurt, rejection, etc.) and you undoubtedly will have identified your fears.
   e. Look back into your past (perhaps when you were a child) and look for major fears you had then. You may have taken over the job of keeping them alive.
   f. Have a behavior change specialist help you identify fears. However, don't do this as a means to take you off the hook of identifying your own fears you use to keep SDBs.

2. Behaviorally there is a logic which says that the SDBs really do help one avoid fears. Realistically this is not true. Not only do the behaviors not avoid the fears, they actually make the fearful things happen. Most people can disrupt the inner logic by honestly seeing how the behaviors really do work. Look for how the SDBs make the fears become a reality as you are using the behaviors. Consciously seeing this will often disrupt the irrational inner logic.

3. A way to develop the ability to control “big” fears is to begin by properly handling small manageable fears. As an example,
one person reported that he was in an audience and a speaker asked for a volunteer to pull a shade on one of the windows. At first this person scared himself about getting up, walking over to the shade, and doing the task. But, then he stopped the fear and went over and pulled the shade. It was a small incident, but by taking advantage of small situations, this person was building up skills of controlling larger fears.

4. Each time one uses an SDB pattern there is ample opportunity to learn from it—particularly seeing the fears more clearly, how they were initiated and implemented, and how they worked. Take advantage of mistakes and learn from them. Any learning you acquire from mistakes can be used to handle new upcoming situations. Failures really aren’t total failures if you will benefit from them. You have the choice to let failures work totally against you or somewhat for you.

5. Some people have learned to master fears by coming to a new situation, creating a fear, and then getting it out of the way. This practice can help one acquire the ability to eliminate other fears.

6. Another method which has worked for a lot of people is to catch oneself putting a fear into operation, and instead of giving the fear time to do its immobilization, the person quickly does the thing he was afraid to do. For example, a person may want to ask a question, volunteer, or express a feeling and quickly scare himself about each of these. If the person quickly asks the question, volunteers, or expresses the feeling then the fear does not have time to interfere and the person learns how dumb it was to be afraid.

7. Going to a situation and reducing the intensity of a fear is helpful in eventually eliminating the fear entirely. Thus, if you put a whole lot of fear between you and another person or between you and a task, just cut back on the amount of fear a little bit. Each time you come to another situation cut back a little more. This method allows one to do it gradually, instead of having to do it all at once which may seem too overwhelming.
Chapter 4

CHOICES USED TO IMPLEMENT SDB PATTERNS

In order to maintain a self-defeating behavior assembly line, many choices are needed. The diagram below will identify the many choices that must be made to continue SDB patterns in new situations. As the person approaches a new moment, he must make a decision as to whether he will follow the response coming from his integrated self or whether he will respond with the defeating behavior patterns he learned somewhere in the past. This choice is the most important one because if the person chooses

A NEW MOMENT

SDB Road

PRICES

(Choice here is to face prices or minimize them)

TECHNIQUES DISOWNING

(Choice here is to use techniques)

(Choice here is to disown and how it will be done)

MYTHICAL FEARS

(The choice here is whether to close this road off with fears and once the fears are out ahead of one's self if they will be avoided)

The choice here is whether to respond with the fitting self or the ill-fittings. This choice paves the way for using all the other choices required to use SDB patterns.

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to respond with his fitting self, the rest of the behavior pattern is unnecessary. However, for people who use SDB patterns the choice is made not to follow the integrated self.

Once the choice is made to abandon the self, then many subsequent choices must be made in order to carry out the intent of this first one. Choices are needed to avoid the mythical fears, to implement techniques, and to select which techniques will be used; choices are required to disown, choices are needed to minimize prices and to carry out how this will be done.

It is a good thing that so many choices are required by the human system in order to use an SDB pattern. I say this because the necessity of so many choices provides us with many opportunities to change the pattern. Further, it is of benefit to us as human systems that we are required to make choices to defeat ourselves. If it were not so we would have little to say about whether we were going to defeat ourselves or not.

Although a person can stop defeating himself all along his defeating assembly line, the easiest point is at the choice of whether to abandon self or trust one's integrated responses in a new moment. If one does not choose to abandon himself, he just naturally responds in as creative a manner as possible. All is not lost, however, if one decides to abandon himself because as has been attested to by many people, one can catch himself at any of the other points. A correct decision will stop the whole process from continuing. In fact, people who are in change programs usually begin changing their behavior patterns in this manner. Often they will make abandoning choices before they realize it but catch themselves a short way down the SDB route. The next time they try to catch themselves sooner.

Although people can stop the assembly line at any time, it is unlikely they will be without the behaviors over any sustained period of time if they do not quit making the abandoning choices. Once the pattern is put into gear, especially if it has been used for a number of years, it can be done very quickly and effectively. Often the whole process is accomplished in a matter of seconds without much conscious thought.

I am often asked by clients why I hold them responsible for the choices they make when these choices are often made below awareness. In fact, some clients, in the beginning, claim that choices are not made. They claim the patterns are put into gear because of past conditioning, and choices by the person are not required. Not only is this view not true, it is very pessimistic. It
means, of course, that the person has no control over whether he will defeat himself or not.

I have learned that for most people, prior to attendance in a change program, the choices they make to defeat themselves are not in full awareness. There are reasons for this. One reason is merely the fact that people are ignorant of the many choices it takes to do an SDB pattern. They have not learned that it takes choices to do techniques, minimize prices, to disown, and so on.

Another reason people are not aware of choices is due to the fact that people in our culture do so much disowning. Too many people believe that these behaviors just happen and that choices are not required.

A third reason putting the doingness of the behavior pattern out of awareness is insurance for them that they will not be without the pattern. The more fearful the person is of following his fitting responses, the deeper and deeper he pushes the doingness of the pattern from awareness.

The person wanting to eliminate defeating patterns must become very familiar with how he puts his defeating patterns into operation. If the person will watch himself in specific situations, he will see the many choices he makes to put these patterns into gear, and he will see all the opportunities he has to change.

As we have seen, each time an SDB pattern is used, a choice is made to abandon the self. A relevant question to ask is, "What does one abandon when he makes this first choice?" Choices to abandon one’s integrated self come at moments when the environment calls for a response from a person. At these times feelings (joy, surprise, sadness, desire to cry, grief, love, caring, hope, anger, fear), ideas, choices, wishes, interests, one’s physical body, talents, intuition, limitations, concern, seriousness, weakness, femininity, and so on, are things which can be abandoned. If one is going to abandon a part of himself at any time, he will abandon that part of himself which the situation he is in asks for. In a classroom this could take the form of abandoning his best effort, and on a date it could be forsaking of a real feeling.

While discussing the abandoning choice in a recent workshop, it suddenly dawned on a man that he had abandoned his own surprise two weeks earlier when his family sprang a surprise party for him. In fact, he had abandoned his own surprise so well he had, until the moment in the workshop, deceived himself about his own feelings. He began to wonder if he didn’t have a lot of other feeling responses that he continually abandoned.
Once a part of one’s self is abandoned, and one decides to continue abandoning that part, then the rest of the SDB pattern must be carried out.

It helps people to make non-defeating choices if they receive specific directions concerning what to do. The following are suggestions I make to help in this choice area:

1. See yourself as a chooser. Recognize that as a human system you do make choices to put SDBs into gear. Know, from the many successful experiences of others, that these choices can be brought into full awareness and the alternative choices made.

2. Work hard at finding out how you disown your behavior, and stop doing it. This, in and of itself, will take a choice. The more one owns his own behavior, the easier it is to control choices.

3. Become familiar with the SDB pattern assembly line. Apply this knowledge to your life situations where you use SDBs and through this know the many points at which you make choices. The more specific you can be to yourself on this the better.

4. Practice making non-SDB choices as often as you can. Change begins by taking one step at a time.

5. Anticipate situations where you are quite sure you will use SDBs. Monitor yourself in these situations and watch for your defeating choices.

6. Catch yourself putting defeating patterns into gear and stop and make the alternative decisions. Slowing the whole process of putting the behavior into gear will help you to see the choices.

7. Try to lessen the time between your making of a choice and
your recognition of having made the choice. If you can do this, you will find yourself able to work yourself back from ten hours too late, to four hours too late, to five minutes too late, to two seconds too late. The next step is to realize at the moment you are about to make the choice that there are clearly two roads which can be taken. Then, with this knowledge one is fully capable, in full consciousness, of going the non-SDB route.

When one responds to his world with SDB patterns, the choices available are limited to abandoning the self and to implementing SDBs with fears, techniques, disownings, and minimizing prices. However, when one follows the integrated self, the choices available are infinite. Choices are available to explore the world within the person in deeper ways, to connect in new ways to other living things, and to connect in more life-giving ways to the whole universe.

SDB death choices limit one to the same old death choices time and again. Non-SDB choices contribute to evolutionary development of a person. Each life-giving choice opens up in increasing ways other life-giving choices.
Chapter 5

NAMING AND FOLLOWING THE INTEGRATED SELF

In the previous chapter, reference was made to the necessity of abandoning a part of one's true self when one uses SDB patterns. This particular chapter will focus in more depth on this subject. The focus will be on identifying parts of the integrated self which are forsaken when SDBs are used. Let us begin looking at that now.

The human self is made by the creative life process the universe uses to create. If the human does not make wise choices to follow the self, he not only gets himself working contrary to his own human system, but he gets out of tune with the life forces of the universe too. Being out of touch with the creative life forces within the self and the universe, life becomes an uphill battle. Following the self gets one flowing with the lifestream, and life is easier, more exciting, and each succeeding moment is built on top of previous growth. People who have practiced self-defeating behaviors and then stopped using them in favor of following the integrated self, are always surprised and elated at how much easier life becomes, how much less effort it takes to perform tasks, and at how much better they feel about themselves and others. It is of critical importance that the self be tuned into, followed, and developed.

For me personally there is something deeply satisfying in getting better at identifying my self parts and fully following them. Aside from the life-giving everyday results I experience, there are many other benefits. I sense more and more a connection between my inner self and all of mankind who have preceded me. Further, I am more connected to people in my immediate life and to mankind living now. Beyond those connections I sense my connection to life that will follow me after I die. It is fantastic to be having life centered in me and to feel myself cen-

One person said the following: “I was in a class in
tered in the life flow of the universe. This same thing is available to anyone who will do a good job at following the self in developmental ways.

When I first conceived the SDB theory, I didn't fully understand that SDBs are substitutes for more life-giving behaviors. Now I see more clearly that for every SDB we use in a given moment, there is a non-defeating life part that could be followed. When we use an SDB it is like sending a substitute out on center stage while the true self is waiting in the wings.

- When one does not trust his own judgment it should be noted that the judgment was there to follow.
- When one does not go with an interest, it should be evident that the interest was there to listen to.
- When one does not trust his own questions, one should know that the questions are there anyway.
- When someone does not choose to let the world know his real limitation, do not forget that the limitations are still there.
- When someone pretends that something did not hurt, do not be deluded into thinking pain was not present.
- When someone pretends he does not care, the inner response of caring is still a reality.
- If someone is afraid to follow his feelings, or ideas, or ambitions, or a combination of all of these, back behind the fears are these ideas, feelings, ambitions, and combinations.

Let it be pointed out that in spite of using defeating behaviors, and thus denying free flow of the real self from in to out, the real integrated self is always present.

You, the reader, should keep foremost in your mind that SDBs owe their life-blood to the fact that the human chooses not to follow integrated parts of himself in new moments. You can see the importance, therefore, of clearly seeing what parts of the human self are not followed when SDBs are being used. If choices are made to follow the life parts, for those moments, SDBs will not exist.
Some people believe that before a person can get rid of SDBs, he needs first to learn behaviors to take the place of SDBs. This is an erroneous concept and stems from a lack of understanding of psychic digestion and how it works. As was seen in Chapter I, within each individual human being is a psychic digestive system. This digestive system takes experiences, information fed into the human, ideas and perceptions obtained from interacting with the environment, and makes human mind fittings out of them. This digestive system provides a means for the human being to interact with his environment and to learn from it in such a way that internal mind structures can be built. These mind fittings, if done correctly, are designed to benefit the human being in his dealing with life in subsequent encounters.

Without a psychic digestive system the human being would not have a way of utilizing the psychic energy present in the universe. The digestive system was developed on the inside of man because of the reality of psychic energy on the outside. The digestive system is a counterpart to the psychic energy manifested in the universe, and provides man with a way to utilize psychic energy.

Digestion goes on in man without needing any conscious direction from him. This is not to say that man cannot get in the way of, or enhance, digestion. He can! But the actual digestive process goes on without conscious direction. Because this digestion is automatic, that which fits into man's psychological digestive system is automatically fitted. Thus within each person is this digestive system and all of the digestions. As has been previously pointed out, it is true, too, that man can take into himself a lot of ill-fitting material. This can be seen by the fact that a person can have a legitimate feeling, like honest grief, and someone could tell the person that he should not be feeling grief. The person can take inside of himself and operate on this misinformation. Many people take in ill-fitting information of this nature and keep it for a lifetime.

Even though people have varying amounts of ill-fitting data inside themselves which often makes it difficult for them, or anyone else, to know what fits and what doesn't, the human digestive system does not have that same problem. That which fits is made to fit, and that which does not fit cannot be made part of the inte-

A teacher said: "I had a lot of fire in me when I first started in education. I was really going to make a contribution. I have let the system beat me down! The fire is still there, but I don't tune into it like I used to."
grated self. However, in each human being there is the integrated self. It is composed of the digestive system brought into the world and all of the fitting experiences and material which have become digested and remain an integrated part of the human being.

In order to naturally allow the integrated self to be followed in new moments of living, a person needs the attitude that the human system has been made correctly, and subsequently, integrated responses are life-giving to the individual if listened to and followed.

The problem becomes one of sorting out what to listen to because some of what a person has taken within can be defeating. When a baby is first born, this is not a problem because he has only integrated responses; but after some interacting with our American culture he is fed ill-fittings so he has both kinds of data within. However, the problem of what to listen to is not nearly so big as a lot of people believe. Many people are discouraged, thinking that the possibility of ever sorting fitting from ill-fitting data is an impossible job. I want to tell you, sorting is not an impossible job. There are many reasons to have hope. First, the inner human system knows what fits and what doesn’t and continually emits signals telling of the differences. These differences can be listened to and direction taken from them. Secondly, the component parts which make up the SDB patterns can be clearly seen and distinguished from the integrated life components they are substituted for. Most of this book spells out the ill-fittings one should cease following, and when they are stopped it automatically throws one back on the integrated self which is left. Thirdly, even though one may surround the inner life components with SDBs, the life components never completely shrivel up and die and they persist in trying to motivate the person to follow them. Fourthly, integrated life components can be named and separated from the ill-fittings. This particular chapter focuses on those parts and should help in the sorting process.

I suggest that the way to get the most out of this chapter, and the entire book for that matter, is to personalize the information to yourself. Ask yourself such questions as: What are life parts of myself I really trust and follow that give me life? When I use SDBs, who am I behind the SDBs? In other words, what are integrated responses I don’t often trust and follow? In what situations do I usually
abandon my life parts in favor of SDBs? Are there developing parts of myself that are new to me which could be listened to and followed if I was open to them? What are the situations which will give me the opportunity to trust these life parts? Once you have asked the questions, then seek out answers in the chapter. It would help, too, to set some time aside and do some serious thinking about this subject.

If one would name the self for one individual, he would, in some ways, name the self for all individuals. However, to be of most help to self or to another, the naming of self must be of the unique self at a certain period in time and space. Thus naming the self at one moment does not mean it is named for all time. People change, digestion goes on, development continues, and so that which can be named varies from time to time and place to place.

To be of most help, naming the self must be done in the context of really knowing someone (although this does not mean it must of necessity take a long period of time) and done accurately in a fitting way.

I have learned that to name the integrated self of humans and to give value to it often does the following:

- Humbles people.
- Makes them cry for joy.
- Surprises them, for they have had little of it in their lifetime.
- Gives hope.
- Evokes love feelings.
- Elicits the emergence of the integrated self and decreases the necessity for people using self-defeating behavior patterns.
- Validates one's humanity in the deepest possible way.
- Helps one to get better acquainted with the person one lives with.

Keep in mind that it is best not to judge the fittings of the
self. Thus to sense a real naiveté does not imply that this is bad. It is merely touching something that is very real. Keep in mind, too, that one can mistake an ill-fitting for a fitting. One might think that modesty, to use that as an example, evidenced by a person is part of the fitting self, and it turns out to be nothing more than a reaction stemming from certain restrictions one places on himself. But, modesty can also be part of the real self. It all depends if it fits or not. The only person who really knows if something fits or doesn’t is the person himself. So, begin to trust yourself to decide what fits and what does not fit for you, even if at first you make many mistakes. If you continue the process of trusting yourself to decide what fits for you and what doesn’t, you will get increasingly better at it.

The following list of parts of humans that are often not followed when people use SDBs has been taken from people I have worked with. It is not an all-inclusive list to be sure, but you can use it to direct your thinking in the direction toward identifying parts of yourself you might need to name and follow more.

0. Feelings—Examples: Joy, grief, excitement, love, tenderness, fear, anger, loneliness, surprise, caring, hope, sadness.

1. New emerging openings
   Examples:
   a. To a new career
   b. To an increased interest in nature
   c. To the process the universe uses to create

2. To development in people. All people have movement in their lives. They are developing, in process, leaving something and going into a next developmental step. This in-processness can be heard and named.

3. Saying yes or no to something or someone.


5. Excitement about something.


7. Solitude.

8. One’s own unique timing and pace which might not fit in with the timing and pace of the culture or people one lives with.
9. The depth of concern for someone or something.
10. Responsibility one has for his family, people he works for, his country, or all of mankind.
11. Emerging parts of the self. Emergence into a woman. Emergence into concern about social issues. Emergence into a new interest such as psychology.
12. Desire to make a positive difference.
13. Long-range and short-range plans.
14. Inner knowledge which speaks out against the ill-fittings of cultural institutions—home, church, government, school.
15. Desire to try and do the right thing.
17. Bouncing-backness (after being knocked down).
20. To hear the woman (in extreme cases) housed in a man's body or vice versa.
21. Desire to be great in something.
22. One's searching to find his rightful place.
23. Organizing skills.
24. Laziness.
25. Ingenuity.
26. A person in a holding pattern (momentarily stopped).
27. Fitting modesty.
28. Need to explore.
29. Tiredness.
30. Giving up on something or somebody.
31. Desire to learn.
32. Desire for closeness.
33. Love feelings.
34. Desire to find ways to give love.
35. Aliveness.
36. Real remorse.
37. Opinions.
38. Talent.
39. Ideas.
40. Hopes.
41. Loneliness (not loneliness created as an SDB, but authentic loneliness that can be a real part of living).
42. Generosity.
43. Thoughtfulness.
44. Writing desire.
45. Fears.
47. Seeds of interest.
48. Desire to use and develop one's brain.
49. Potential humor.
50. Uncertainty.
51. Certainty.
52. Ambition.
53. Curiosity.
54. Questions.
55. Wishes.
56. Priorities.
57. Knowledge concerning what hurts and pains me.
58. Etc.

I would like you to notice that the self is not perfect. It is human. People have real limitations, laziness, dumb ideas, anger, selfishness, and the like. It is a mistake by mankind to label these
things negative and wrong. It is like looking at a tree and saying that a leaf is bad, that a particular root is evil and so on. Rather than to look at parts of the human system as good and bad, it makes more sense to me to look at it as a given. One needs to trust and follow the givens—to give oneself room for all integrated fittings. For instance, to fully accept one's limitations helps one to be realistic in what he does and can be the beginning of growth of some of the limitations of that moment.

Another thing I would like to emphasize is the fact that life parts are interconnected. So, if we humans have an urge, it does not occur separately from other life parts of ourselves. The urge is connected to feelings, learnings that are fitting, fitting values, outer reality, and so on. At best, a response may be generated in one life part area, but it is run through the interconnecting nervous network and it thus comes out a true integrated response. The above is important to realize, because at times people believe that to truly be themselves they need to be their feelings, while denying their intellectual side of the human coin. If we do not behave out of wholeness, people can do some defeating things under the guise of "being themselves."

Because humans are made with a psychic digestive system, the self is a changing, dynamic, developing phenomenon. Therefore, what a human is one moment is not what he will be at another. In addition, we can't know all of the self, but we can see the importance of following the integrations of the self. With this value we can trust the self messages even when they may not be clear or we cannot foresee in which direction they may lead. Trusting the self is not based on some unrealistic romantic ideal, but on knowledge that we humans live in a creative universe, have been conceived by a creative process, possess all of the tools necessary to be creative, and when we trust the self we are validating our belief in life as it flows through us in the universe.
Chapter 6

TECHNIQUES

In order to use an SDB pattern it is not enough to merely make choices to do the pattern. Ways must be found to implement the defeating choices. The things done by the owner of the SDB pattern to carry out the intent of defeating choices are called techniques. Some commonly used techniques include comparing oneself to others, holding back honest feelings, distorting feedback, anticipating certain things to happen, manipulating things and people, labeling self and others, crying, pouting, intellectualizing, concentrating only on one side of an issue, blanking one's mind, building walls around oneself, and putting unrealistic expectations on oneself and others.

As you can see, techniques are action things. They are the tools with which defeating behavior patterns can be realized. They are the fuel which feeds the assembly line. They are the actions taken to carry out defeating choices.

Each of the five parts of the defeating assembly line are distinct parts, but each is an integral part of the whole. The whole, in this case, is the defeating system. Parts of the defeating system working together to comprise a whole is best understood with the techniques concept, because when one finds one concept operating, one will always find the technique aspect there, too. A look at the familiar fork-in-the-road diagram will help illustrate this point.

The techniques people use to accomplish their defeating systems have various origins. Usually they can be traced to the conditions responsible for the creation of the SDBs in the first place. If parents imposed excessive expectations on a child, later on the person is most likely to impose these expectations on himself. If the culture caused one to feel negative about oneself, later on the person will use similar ways to continue this negative concept. If
Techniques are used to implement abandoning choices. Techniques are used to disown by disowning SDB death road. Techniques are used to minimize prices. Techniques are used to disown one's part in this process. Techniques are used to dredge fears up from the past and project them down this road. Techniques taken from when the SDBs were created are usually modified as the person develops. As an example, the person may have used crying as a child to maintain a defeating behavior pattern but change this manipulation technique to sexual seduction as an adult. In essence, the technique is the same but has been modified so as not to jeopardize approval from others.

Generally, the techniques learned from what was formerly experienced to initially create the patterns are adequate to keep the patterns functioning. If these techniques do not suffice, people will copy or emulate others and learn other techniques this way. It is not unusual, for instance, for a whole group of people to use similar techniques and reinforce each other in this way.

A third source is one that people discover by accident. For
example, a person might hold back a thought or a feeling and find that this works well in accomplishing something like withdrawal or inadequacy. Or a person might accidentally distort something and find that this works well, and thereby makes it one of the ready standby techniques after that.

It is seldom that a person needs to have techniques other than those learned from the three sources mentioned above. However, there are situations and circumstances in which people cannot use their SDB patterns unless they create new ones, and a change program can be one of those occasions. Unless the person has lessened the fear of being without the behaviors, all of his cunning and ingenuity will be used to come up with a fourth line of defense. In my change programs, as a last ditch stand to try and keep the behaviors, I have had people vomit, pass out, fall asleep, and make the group terribly frightening so they would not have to change.

Fear of being without the SDB pattern is a potent force and because of it, some people go to great lengths to use and create techniques to keep the behaviors.

As you will be able to recognize later in this chapter when you read the list of techniques people use, some of them are designed to cope with the outer world in defeating ways. These techniques are designed to manipulate, distort, perceive, and so on, this outer world so the behaviors can work.

There is another whole set of techniques, however, that are not so well known, and I want to devote some space to the discussion of this area. Part of my reason for this is a hope that some other people will see this as a vital subject to study and research which will give all of us much needed information. This area has to do with those techniques occurring in the inner world of the person. These techniques include devices which scan the inner circuits and choose ill-fitting responses rather than integrated data. Also included are techniques which block passageways, distort inner responses, magnify SDB feelings, and filter out only those ideas and feelings which keep the SDB pattern alive. It also includes those which take an honest response which will not fit into one's
SDB patterns without modification of the pattern, and cram it into the SDB system without changing. Techniques within, which deny, also fit into this realm.

I surmise that the inner and outer world techniques are not so much different, the major difference being the realm in which they are used. The techniques dealing with the outer world, however, are the easiest to detect. Hopefully, focusing on the inner realm will help people to have a way of seeing these in a clear light, too. If we do not look into this inner world, the stopping of SDBs will not occur. If inner techniques are practiced well enough, it is almost impossible to help the person. That is why focusing on them is so important.

If we look further at the techniques a person uses in his inner world, we will see the conjuring up of fantasies, the dredging up of past memories, and the increasing of the intensity of something such as an idea or a feeling will be seen. Others include lying to oneself, internal distorting, not attending to a gnawing truth, by-passing integrated knowledge, focusing away from the inner world, keeping the workings of the inner mind a secret, and so on.

These inner techniques are closely related to the way the mind conducts its business. The mind can have stored material of an ill-fitting nature, and the entire SDB package can be started by certain triggers. For instance, when someone is nice to a person, this could be used as a threat and trigger off an entire suspicious SDB package. A question being asked in which the person does not know the answer can be used as a trigger which sets the SDB into motion. Praise, something with a sexual overtone, or someone else taking the initiative are other trigger examples people use to do their SDBs.

Too often people treat techniques superficially. In some circles it seems to be a game to identify the techniques and in so doing entirely misses the very real human fears behind why they are used.
Treating techniques superficially is in itself a way not to have to face what one is doing.

Some techniques are blatant, while others are more subtle. However, they all serve the purpose of helping people keep SDBs. A blatant technique could be one a child could use, such as saying, "The devil made me do it." This same technique can be used in a more subtle way by blaming a spouse for one's own behavior. Some of the most subtle techniques are used by people who consider themselves enlightened. For instance, some people, under the guise of wanting to change, will involve themselves in all kinds of change programs. They might, for example, be those who hop around from one weekend to another attending groups but using techniques of conforming to group standards as a way not to change, or to reinforce other people in their techniques as a way of then being able to use the techniques themselves.

Subtle techniques are those that can become institutionalized in such a way that the technique itself appears as a virtue. The old emphasis on gum chewing in schools was a technique teachers used to waste time because they were afraid to put themselves to the real test to see if they could really do the job with kids. Yet not allowing children to chew gum was too often seen as a virtue by school people. In the church there are a lot of techniques used to have people mistrust themselves and rely on a supreme being, and this dependency is often seen as a virtue.

When one can understand the great lengths people go to use techniques to keep SDBs, one can begin to appreciate more deeply the fear people have of letting the behaviors go.

It is possible for you, the reader, to technique this chapter
in such a way that it will make no impact on you at all. You could search the chapter, not find the techniques you use, and conclude you don’t use any. Or you can say, “I use that one and that one and that one,” and keep right on choosing to use them. You could quickly read the chapter and conclude you know this material in depth, and then not have to understand it more deeply. Or, if you use blanking your mind not to face deeper issues in yourself, you might do it with this material here. If you procrastinate a lot, you could read this and put off doing anything about applying the ideas to changing your particular behaviors.

This chapter by no means has an all-inclusive list of techniques. The examples are numerous enough, though, and characteristic of those people often use. A study of the list of techniques will go a long way in helping a person identify the ones he uses. Remember! In order to maintain SDB patterns people use techniques. If these are identified and decisions made to stop using them, the person will stand face to face with the fears the techniques have let him run from. The opportunity will then be there to face these feelings and free the self from defeating behaviors.

The following is a partial listing of techniques which is taken from knowledge I have gained from people I have worked with. In the chapters on prices and disowning, techniques pertinent to each of these concepts will be discussed.

1. To agree with people even when one does not.

2. To avoid going into the unknown by not speaking unless one is sure ahead of time exactly what one is going to say.

3. To make other people’s reactions so important that they over-ride one’s own beliefs.

4. To respond to life in a feelingless manner and to avoid emotionally laden subjects.

5. To hang onto old familiar ways of responding because it seems safer.

6. To take a test, such as an interest or personality test, and give the test decision power over oneself.

7. To put unrealistic expectations on oneself.

8. To label oneself an alcoholic, and by so doing view self as having a condition and use this as a subtle means for shifting the responsibility for what is done onto that condition.
9. To do homosexuality but to consider oneself as just being a homosexual and believing there is no sense trying to fight a condition.

10. To hold onto a poor concept by comparing self to others and coming off second best all of the time.

11. In one's thinking to separate oneself into parts and miss seeing self as a whole.

12. To keep from venturing into the unknown by bringing back previous defeats in one's mind.

13. To lump people into categories.

14. To institutionalize homosexual behavior by developing views that society is an ogre for not accepting this behavior as normal, by developing the gay liberation movement, and by surrounding oneself with people who reinforce the behavior.

15. To be argumentative as a way of not getting into deeper areas.

16. To misuse drugs but to become an expert at identifying society's faults (which are plentiful) as a means of not seeing one's own irresponsibility.

17. To build a deceptive wall around oneself so no one can get near and to refer to this defensiveness as depth and try to convince oneself and others this so-called depth is a mark of distinction. People often elicit praise for this "depth."

18. To break up relationships as a way of not having to build close ones, but to make it appear that the other people are at fault.

19. To go about doing weird things as a way to keep convincing oneself how terrible one is.

One workshop participant wrote the following about her use of techniques: "I don't trust my decisions . . . my techniques are superior attitude, cold and aloof appearance . . . almost haughty . . . I also use sarcasm as one of my techniques. Sarcasm as proof of my superiority as proof of my over-confidence . . . I hold onto a poor concept of myself and then when I compare myself with others, I come off second best . . . I end up making a mountain out of a molehill . . . I distort other people's reactions. I simply don't trust them . . . I don't trust myself and, consequently, I don't trust anyone else . . . I am always assuming the worst to happen . . . I am very racially prejudiced."
20. To begin a lot of tasks but not to finish them.
21. To blank one's mind when getting close to important data.
22. To imagine what other people are thinking and feeling rather than to check out reality. To project one's own meaning onto another's intentions.
23. To know something important is going on in oneself but to keep it vague.
24. Avoiding eye contact and developing various looks that communicate to other people how shy one is so they will stay away.
25. To turn caring on and off depending how close another person gets to covered data.
26. To take something that was not really a problem in the past—such as being an adopted child—and make it a problem to cover up facing something in the present, such as loneliness.
27. Lying.
28. In interactions with other people, only give them partial data about oneself so they cannot really know who you are.
29. To take something someone else says, often words of an expert, and make a rule out of that for yourself so you do not have to trust yourself.
30. To keep so busy there is little time or energy left over to think about oneself or face deeper issues.
31. To use denseness or stupidity as a way of not understanding information and concepts that might lead one to facing fears.
32. To blame one's past for the self-defeating patterns one uses today.
33. To pick out something someone else does that really is a mistake, and then add to this mistake, but to put the total responsibility onto the other person.
34. To cry as a way not to have to face deeper issues.
35. To hold honest crying back as a means of not expressing feelings.
36. To minimize the good aspects of life and to overexaggerate mistakes and bad points.
37. To make a mountain out of a molehill.
38. To distort praise and minimize other people's feedback.
39. To take direction for what one ought to do in many of life's situations from sources outside oneself but to do it in such a way one does not have to trust himself. These other sources can be other people (especially experts), books, religious doctrine and magic.
40. To have a real and strong feeling but to keep it longer than is necessary and fitting.
41. To take something that is valid, like tiredness or a real limitation, and magnify it in such a way so as to incapacitate self.
42. When faced with a real conflict, to build added tension and involve self with the tension and avoid the real conflict.
43. To rationalize that someone won't like me as a means of not checking the reality of that out.
44. To maintain the idea that it is weak and wrong to ask for help and to believe that one ought to be able to work out his own difficulties even when his reality says differently.
45. To maintain guilt about water over the dam that one cannot do anything about.
46. To take a reality, such as a spouse's sex interest, and to perceive it as something dirty, as gluttonous, and as an excessive demand.
47. To maintain a perception about oneself, such as "I am honest," as a means of being able to overlook one's dishonesty.
48. To know how to respond to a situation but to convince oneself otherwise.
49. To maintain the attitude that life is a game with all the rules of a game. By so doing, one never has to respond honestly.
50. To honestly not like the way another person responds and to use it as an excuse for not having to change.
51. When someone touches a reality about you, especially if it is unpleasant, to deny that it hit home.
52. To jump on the latest bandwagon as a means for staying away from a part of oneself.
53. To take on a lot of little tasks to the point of immobilizing one by not choosing what is important and unimportant in one’s life. Never saying no to others helps to accomplish this.

54. To believe the problem is outside when, in fact, it is inside.

55. To see the problem inside when, in fact, it is outside.

56. To pick friends, or a spouse, who will reinforce one in SDB ways.

57. To make people as objects in one’s mind and then manipulate them, as needed, to stay stagnant.

58. To romanticize and build certain people up that expound ideas and stand for beliefs which reinforce avoiding patterns.

59. To see the SDB pattern manifested in only one situation, i.e., with one’s girl friend, but to ignore its emergence and use in other situations.

60. To openly admit using one or more techniques, but to do it in such a way that if one admits it, he does not have to change it.

61. To first create an outer restrictive box and then to see the box (now with people in it, such as a boss or spouse or parents) as not allowing one to move very much.

62. Not to demand certain things one has a right to demand.

63. To tell oneself he has nothing in common with anyone else and, therefore, nothing to talk about.

64. To honestly not know what someone else is going to say but to brace oneself against it anyway.

65. Selective forgetting.

66. Appear sleepy.

67. Exaggerate a truth.

68. To put on an air of hostility and then with a scowl on the face and a chip on the shoulder, keep others away.

69. To cut oneself down before others do.

70. To distract oneself when doing an important task like studying, by baking, doing dishes, thinking about other things, listening to music, cleaning, calling people on the phone,
taking the first invitation that comes along to do something else, and so on.

71. Silence.

72. To computerize responses rather than give fresh responses to fresh situations.

73. Bend one's feelings.

74. Set up a situation a day ahead of time that will defeat one, but then to disown setting it up and see the situation as to blame.

75. To predict what situations will be like, to get ready for the predictions, and never take life as it comes.

76. To avoid taking care of one's appearance or body or room as a way of convincing oneself he needs to be taken care of. People often will work at making their financial situation a shambles for the very same reason.

77. To do a lot of irresponsible things but to perceive them as a mark of freedom.

78. To take people's reactions and distort them by putting another meaning onto them.

79. Look dumb.

80. To worry about real problems that cannot be changed.

81. To try and talk over other people's heads.

82. To go into a classroom situation with the attitude that the total responsibility for one getting anything out of the class is all on the instructor's shoulders.

83. To have a variety of voices designed to manipulate others and keep an SDB pattern. The voices can be used to communicate dependency, helplessness, harshness, patheticness, and so forth, and can vary from a whine to an ultra-power sound.

84. To know what one must do in a given situation but not to trust one's knowledge and to ask another person for advice. This can be seen most clearly by the people who write in to an advice column. They want someone else to do their thinking for them, and then they do not need the responsibility for a mistake on their shoulders. It also shows up in a client's relationship with a counselor or a doctor or a lawyer. In these situa-
tions a person can legitimately ask for advice from the professional because the professional knows some things he does not, but too often the client gives some of his responsibility over to the professional when it should be kept back home.

85. Not to know the answers to real problems, but not to use one's own thinking processes in searching for answers.
Chapter 7

DISOWNING

Disowning means to do something and then shift the responsibility someplace else. In the case of defeating behavior patterns it involves taking fears from the past and projecting them down the non-SDB road, making choices to abandon oneself, using techniques to implement the abandoning choice, minimizing prices, and then disowning one’s part in all this. People even go so far as to disown the fact that they disown.

I do not believe people, at least not when they are children, can be held responsible for taking on behaviors which help them cope with their environment but which turn out to be self-defeating. In the case of our own culture there is a lot of deathness in it, and the culture needs to take most of the responsibility as to why people create SDBs in the first place. This is not to say that people do not have some responsibility even here because if one studies the Mooney model, one can see that in interaction the culture may give off certain things, but the person must do something with what is given off. In other words, people respond differently to the same inputs which indicates some very real choice in the matter.

However, if almost everyone develops negative self-concepts in a particular setting because of the rejection and ridicule they received, it seems to me the responsibility for the initiation of the negative concepts rests with the environment. What I have come to realize, which has been of infinite value in helping people to change, is that even though the person usually has very little responsibility for the creation of SDB patterns, he has practically all

A workshop participant said, “I disown by telling my boy friend (after I have used my SDBs) that that is just the way I am, and he will have to accept me for that.”
of the responsibility for their continuation. This is to say that if
the person would not take over the doingness of the patterns, there
is no way they could be continued.

The reason this knowledge is of such value is that there is
very real hope for change to occur. If the creative womb from
which man has been emerging had not worked it out this way, once
SDBs had been learned, there would be little hope for change. The
fact that the person himself must work to DO the behaviors means
he has many opportunities not to do them. In the case of the SDB
assembly line the process can be stopped at any of the five ways
these assembly lines are done.

People vary in their knowledge of this disowning concept as
they approach the change programs I lead. Many people have what
I call "head knowledge," but all lack the depth of understanding
they need or they wouldn't have the behaviors. This lacking of
understanding is a direct result of their not knowing deeply enough
how SDBs are maintained and the many things they do to imple-
ment them. Intimate understanding of the assembly line goes a
long way in getting people to assume the responsibility that is
theirs.

People who seek help in changing behaviors need to first ad-
mit that they want to keep the behaviors to some degree. They seek
help, of course, because of a motivation to be different, and so
most of them are convinced all they want to do is change. But if
they do not own up to also wanting to keep the behaviors, begin-
ning strides cannot be made. If they do not see this, they will not
open their eyes to what they do to keep them. They will think that
with their good intentions of wanting to drop the SDBs, the re-
ponsibility for keeping the behaviors must come from some place
else.

In behavior change workshops most people finally acknowl-
edge their partial desire to keep the SDBs, and then they ask why
if they have not already figured it out. As was noted earlier, fear
of being without the behaviors is the reason we keep them. It is not
that people get any good stuff out of using the behaviors, even
though this reason is often cited.

There are two types of disowning. One is the abandonment of
one's fitting self anytime anything is done to perpetuate an SDB
pattern. Therefore, when one makes a decision to project a fear
from the past ahead of himself, he is abandoning the integrated self
which could be facing the world without the ill-fitting fear. When
one is using a technique to keep the assembly line moving, one is
abandoning the self that could be dealing with the world without the assembly line.

The other type of disowning is the active process, done by the person, of trying to convince oneself, and often others, that the perpetuation of the SDBs is not his responsibility. This latter type of disowning takes many forms.

One way to disown through this active doing process is to blame. In fact, this is the most popular form of active disowning. One can blame others, society, the past, things, the unknown, God, mythical characters, time, or almost anything. One can blame himself or a part of himself as a tricky way to shift responsibility off one's own shoulders. When people blame something else, they usually do it in such a way so as to deceive even themselves. For instance, they will look at society and see something that really is wrong and tack onto that wrongness the responsibility for what they do to themselves. Or if they blame something else, they can blame the others for triggering the SDB they responded with.

People who do this can become firmly convinced that the blame really is outside themselves in cases where it really is not true.

Some people only use certain SDB patterns when another person uses one in interaction with them. But what they do is to blame the other person for triggering the SDB they responded with.

Taking responsibility for one's own behaviors does not make life a bed of roses, but it sure goes a long way towards helping. The focusing on what others do all but prevents people from seeing what they do, and that is where people need to look. In fact, this looking outward and not inward is another way to disown. It is obvious as to why people would use this because this way of viewing runs rampant throughout our culture. In order to stop using this method of disowning, the person needs to begin looking inward as well as outward.

Another form of disowning is to view things in disjointed and segmented ways. If man, in his way of perceiving the universe, puts God off in heaven, he then can blame God for some of his own doings. If he separates himself from nature, he can put the responsibility on his animal nature. The way this separation thinking is used most often, however, is in man perceiving himself in separate ways. If he sepa-o
rates himself from his own body, or from his mind, from his nerves, from his feelings, then he can put the responsibility for anything which happens on these parts. It is not at all unusual for people to verbally put the responsibility for what they do onto their brains, their nerves, their feelings, and the like. It seems to me that if this is often voiced, there must be a lot of private disowning thinking that never becomes vocalized. But it serves the same purpose.

It is not unusual for people to blame their SDBs for the difficulties they get themselves into. For instance, people can do blanking of their own mind, and then blame the fact that they do not have the ability to think well. It is true that if one blanks his mind, it's difficult to use it for thinking; but blaming the lack of ability to think does not get at the problem. It is common, too, for people to work overtime at shutting off their feelings and then disown by believing they do not feel. People sometimes say or think, "My inferiority keeps me from enjoying myself, or "It's difficult to achieve because procrastination keeps getting in the way," and these are good examples of people doing an SDB and then blaming it for the negative results which occur.

Many people have difficulty owning their own behavior because they do not understand timing very well. I have heard many people say, "I know I am the one who does the behaviors, but this admitting it to myself doesn't help." What is implied is that owning does no good. What these people do not understand is that owning must be done at the precise moment of the behavior. What many people do is this: first, they do the behaviors and then after they are done they own up to them—so they think. But, this is after the fact. Owning must be done at the precise moment of behaving and not afterwards. It is a tricky technique to do a behavior, pretend to own it afterwards in language that sounds good, and then go
ahead and do defeating behavior again and own up to it too late. This method is guaranteed to help one keep SDBs. Professional people, and people who have been in a lot of helping groups or have had quite a bit of counseling or psychiatric help, can be very adept at admitting they do the behavior after the fact and believe this is owning it.

If one is an alert listener to the everyday language used in this country, he will hear a lot of disowning statements. There has been built into the language a form of disowning, and it makes it very easy for people to use this means of perpetuating an SDB pattern because it is so widely used. People often say something like, "It just happened," as though there was some magic which caused it. The machinery which was used is glossed over by this kind of statement. Another common sort of disowning language statement is, "I find myself depressed." This statement ignores what the person did to create the depression.

The following are disowning statements people often make with an occasional clarifying statement by me concerning it:

1. "What I have is a sickness and/or a condition, and it is not something I am doing." (Of course, sometimes the difficulty a human has is medically caused, and we would be foolish not to recognize this. However, this is too often used by people when there is no truth to it.)

2. "It is a family characteristic. I was born this way. It is part of my genes."

3. "It's a habit. It's unconscious. It's my nature."

4. "He put me down and gave me an inferiority complex." (It's his fault I feel inferior.)

5. "Because of my past I have these behaviors." (While it is true one learns to use SDB patterns in the past, this statement entirely neglects to see what is done today to keep the behaviors alive.)

6. "I did it because of the pressure. I did it for God. I did it because of the devil in me."

7. To blame society by thinking or saying: "It's the bomb's fault." "It's the war's fault." "If

One day I was talking to a friend of mine whose husband had treated her in ways different than she wanted to be treated. She said to me, "I am going to get a financial
society weren’t so screwed up, etc.” “Nobody cares, or under-
stands, so why should I.”

8. To disown by saying things like: “I am inclined this way.”
“I just lost my concentration.”
“All of a sudden there I was, doing my SDBs.” “I do my
SDBs because I am a sensitive person. I don’t want to hurt
others.”

9. To divide oneself and blame a part of one’s self: “My feelings
just took over.” “My mind just wandered.” “My hand reached
out on its own.” “It was this feeling in the pit of my stomach
that forced me to do it.”

10. “My homosexuality is imbedded in me.” (If it is imbedded in
me, then I am not responsible for it.)

11. “My SDB pattern is an automatic reflex.” (It just happens—
I can’t help it.)

12. “I get relapses.” (Disowning language statement which ignores
what the person does to cause the relapse to happen.)

13. “Something won’t let me change.” (A way to put the respon-
sibility for what one does to keep the SDBs onto a vague some-
thing else.)

14. “I would like to drop the anxiety.” (This ignores the fact that
SDB anxiety is created and if it were not created by the per-
son, there would be nothing to drop.)

15. “I always work best under pressure.” (Put the responsibility
for doing one’s best onto pressure.)

16. “I was so confused and jumbled up, I couldn’t do anything
else.” (To disown what was done to create the confusion and
jumbled up mess.)

17. Etc.

Disowning is one of the vital steps in keeping SDB patterns.
Therefore, if one wants to change, he must identify the many ways
he disowns, to stop those methods, and by so doing begin to own
himself more. If a person could not disown, he would be forced
to stand naked to the truth of what he does to hurt himself and it
would, in full truth, appear ridiculous. One should not stop his dis-
owning because it seems like a moral thing to do. This is a subtle form of disowning itself because rather than the person wanting to change just for himself, he is putting the responsibility for wanting to change onto the goodness or badness of the behavior. The person must stop the disowning because he sees the truth and the hurt he is causing himself, and he wants to quit being his own worst enemy. He needs to quit disowning in an owning way, and that would be only because he wants to stop.

Disowning and helplessness go hand in hand. The more one disowns, the more helpless one is to do anything about changing. This is so because it does not allow one to perceive accurately the continuation of the behavior patterns and without pinpointing the machinery, one cannot get a handle on it.
Chapter 8

PRICES—SOURCE OF ENERGY TO QUIT USING SDB PATTERNS

One has to understand wholeness in the universe, wholeness of each part of the universe, the relationship of each part to other parts, and the relationship of parts to the whole in order to fully appreciate this price concept. This is a big order which cannot be completely fulfilled because of man's limited knowledge. The understanding of wholeness can be used, however, as a guide to a deeper understanding of the penalties resulting from the use of SDB patterns.

Living things are made to be whole and when wholeness is abandoned, severe penalties result. The creative womb has built into living systems a method of keeping them operating on the wholeness principle. Thus, when an entity abandons wholeness, negative results happen. These results are intended to give the system direction which can be followed to achieve integration within itself and the achievement of integration in the ever-increasing larger systems to which it belongs. Without penalties for abandoning wholeness, the universe would be a helter-skelter mess.

It should be emphasized that it is not possible to use SDB patterns and not pay severe prices. Some people delude themselves into thinking that prices are not being paid, either because they do not recognize them or because they use a method which allows them to minimize to themselves the negative results of continuing SDB patterns, but prices are paid nevertheless.

In this country our underlying logos makes it difficult to perceive this concept in its true light. We see things that are related as unrelated too often. We do not understand the connection of something we do to the larger society. We do not fully appreciate that
the body is not composed of separate organs without interrelatedness. We have views concerning the universe that are a carry-over from the past and these interfere. For instance, we are just beginning to understand the universe as a hierarchy of systems and the interrelatedness of it all. But this knowledge has not yet filtered down to the man on the street. If our eyes are not set for viewing, we have difficulty seeing.

As we continue to emerge in our thinking and understanding of the universe in the last quarter of this century, the prices we pay for perpetuating defeating behaviors will become increasingly clearer. Right now it is hazy in the minds of most people. That is why so many people can continue defeating themselves. If the prices were clear, fewer and fewer of these patterns would be used. There might even come the time, only after the public can see the excruciating damage done as people use these behaviors, when helping people rid themselves of SDB patterns would be high on the national priority list. We do not become incensed at ourselves or people who regularly use SDBs because we do not have a proper observing perspective to see the damage. When we clearly see the damage done to the entire cultural system, not only to the person himself, things will change.

If you, as a reader, can begin to obtain some sense that man cannot use SDB patterns without paying severe penalties, then the task at hand is to begin to obtain a deeper understanding of what these prices are. With this deeper understanding, this knowledge can be used to give the person, or an entire culture, the motivation and courage to let these ill-fittings go and respond only with the integrated self. Perhaps best of all, it would force us to want to change our cultural conditions which literally demand people to learn SDBs in order to cope.

As I have pointed out numerous times, a whole is made up of smaller systems. Man is no different. He is made up of various systems such as the following: blood, respiratory, skeletal, reproductive, digestive, elimination, glandular, nervous and muscular. As people keep using SDBs, there is an interfering with each of the parts of the total system. The reader needs only to call upon his own knowledge to know that using defeating behaviors can result in digestive, elimination, reproductive, blood and respiratory difficulties, to cite but a few.

One perspective which can be used to look at prices is to begin looking at the negative results which happen within a human
system as these behaviors are used. The following diagram can help us here.

It is common knowledge that ulcers, skin difficulties, heart trouble, headaches, energy levels, the ability to respond to illnesses, and even life span can be greatly affected by one's mental and emotional condition. My own view is that we have only begun to comprehend the physical damage done to our systems through the maintenance of SDB patterns.

The physical prices within the human system are severe enough to demand change, but there are also the psychic prices which need to be considered. What is it like to be living in fear? What is it like to have little control over one's own choices? What is it like to feel helpless because one creates confusion through the use of these behaviors? What is it like to be imprisoned by one's own hands? What is it like to be caught in a death cycle where the output of SDB patterns is fed back into the system in such a way so as to perpetuate it even more?

At the deepest levels within living things, and man, there is the ache to be whole. Man wants to come home to himself. The further one abandons wholeness, the more psychic hell one pays.
This comes out in the form of anxiety, fear, restlessness, mental tiredness, not caring, an inability to respond as one would want, and loss of control over one's self. It is not uncommon for people to practice SDB patterns to such an extent that they drive their integrated selves so deep underground that the liberation of themselves becomes a very rare occurrence. One can literally imprison himself with his own behaviors to such a degree that when he taps on the dungeon wall of his own creation, no one hears his plea for contact. This kind of loneliness is a terrible psychic penalty for being unwilling to let SDB patterns go.

Another perspective for grasping this concept more deeply is to come at it from the angle of what is missed by the person as he follows the SDB road instead of the non-SDB one. We can begin looking from this angle by pointing out the positive things that could happen if one would get a living cycle started instead of the death one. If one thinks of the time, energy and ingenuity put into doing SDBs, it is not difficult to know that many good things could happen if the same time, energy and ingenuity were used in constructive ways. As one alienates people, the price in missed relationships must be evident. If one practices inferiority, the deeply satisfying feeling of being competently oneself is denied. If one does procrastination and disorganization, many things that could be achieved with the same energy it takes to do procrastination and disorganization never get done.

As one goes to new situations and responds with the old, familiar repeatable patterns, the new situations are made over into old experiences. It is something akin to the teacher whom I once had who taught for over twenty years. Each year was not a new experience but a dull repeat of the year before. She had cut off a lot of new experiences for herself and an awful lot of kids who passed through her classes.

This idea can become quite overwhelming. Most people stop their thinking along this line because the pain would be severe if they honestly faced it. But the cutting off of one opportunity may cut off many others. Thus, we can, by closing the door to one new experience, give up many subsequent opportunities in the way of new growth, better ideas, satisfying
feelings, and so on, in situations that could have been if the one door had been opened.

The point is not to cry over spilled milk. The point is to try and drive home to each of us the deep consequences in missed living that results when people continue to respond to life with defeating behavior patterns.

Half of the story about prices has to do with the negative results within the person using the behaviors. The other half has to do with the prices paid by people and systems beyond the person himself. Let us begin looking at this with a diagram.

To interfere with the creative functioning of any system interferes in some way with each larger system beyond the smaller unit itself.
As we have seen, each system is a part of larger systems. In the case of man he has influence on other men and, in addition, makes an impact on each system of which he is part that is larger than himself. As can be seen in the diagram, these systems are numerous. Obviously, a single man’s influence on the world system is not likely to be as great as that on his own family system. A general rule which can be followed is that as the systems get larger and larger, a single man’s influence diminishes. However, even though systems can become quite large and man infinitely small within the system, he still makes his impact. The question is, will it be a positive impact or a negative one? The more one practices SDB patterns, the more negative it will become.

The prices paid by systems beyond man can be seen if one begins to look in these directions. Husbands and wives make a great impact on each other. It is not unusual for one of them to hurt self in growth ways by trying to adapt to the partner’s defeating behaviors.

How about the children of those of us who practice SDBs? As I have worked with parents and children alike, it is my view that children cannot escape paying for the SDBs parents are unwilling to release from their own lives. In many cases children will spend a lifetime defeating themselves because, as they grow older, they will not be able to find the way, or will be too afraid, to let go of the defeating behaviors they learned from interaction with their parents. Children also contribute to confused family living as they use SDBs, and they need to own up to their behavior as well as the parents to theirs.

Some people, either by the nature of who they are and the position they hold, have more influence than others. This means, of course, that the defeating behaviors they use will have wide, negative impact. Teachers, clergy, politicians, psychologists, youth leaders, athletes, famous people, and the like, can make tremendous negative impact. When we think that something we may do in negative ways can be multiplied many times over by many people, the influence has a ripple in the water effect. Long after we are dead the world can still be affected by negative behavior patterns we practiced while alive.

It is not at all clear the nature and the extent of negative influence man can make on larger systems as big as the solar system. Perhaps it will be in the form of pollution or confused radio signals. This solar system impact should be one of the areas of learning as we continue to probe further out. But none of us should deny that
an impact is made because we are a part of this larger system. If we bring our sights back from something as large as the solar system to the world system, or even our own country, the impact is more clearly visible. The hurtful noise in the American psyche is only a reality because of the contribution of each of us. Old cultural fittings which lay the groundwork for hurting people are cemented in because individual people will not disintegrate the mortar in their minds which build larger defeating systems. The irresponsibility running rampant in our country derives its power from individual people. If we look, we can begin to see how an individual man can make negative contributions to systems larger than himself.

Another point must be made. The negative contributions which we make to the larger systems come back to hurt us. As an illustration, if a lot of people send out a lot of confusing noise into the system, the noise can become so loud and distressful that the individual can become more confused and lost. Thus again, only this time on a larger scale, we have a death cycle growing on the negative outputs of SDBs and feeding these back into the system to feed the flames of even more negative growth.

It has been demonstrated that people who practice defeating behavior patterns pay prices within their own systems in both physical and psychic ways. Further, we saw that other people and systems beyond the person himself all reap the negative effects of the individual practicing defeating behaviors. The question to be asked now is this: if the prices for using SDB patterns are so great, how come people can continue the behavior? This is a good question and will be focused on now.

Once people learn to respond to their world with ill-fitting behaviors, they are afraid to be without the behaviors. However, the prices for practicing these behaviors are so great that were prices accurately comprehended and allowed to do the job the womb intended them to do, the behaviors could not be used. Thus, a person who is afraid to be without the behaviors must find ways to render the prices impotent. He must find ways to minimize the prices to himself.

Man has devised numerous ways to deceive himself about prices. Prices can consciously be ignored as one way of not letting them hit home where they hurt. One can lie to himself and others and almost convince himself that he likes the outcomes of the behavior. It is not unusual for people to dismiss honest feedback from people, and the rest of life, as a way to maintain a lot of defeating
patterns. Another favorite trick in this country is to keep busy and involved to such an extent that this prevents slowing down enough to look at the results of behaviors.

Other favorite minimizing techniques include looking at one's success in life as a way of avoiding prices and comparing one's prices to someone who pays more and coming out looking good. A very effective method for shutting out prices is to shift the responsibility off from oneself and onto others. This is a frequent technique by some teachers. Rather than to honestly look at the outcomes of their defeating behaviors, they ignore them by seeing children as the only cause of difficulty in the classroom or school.

You might be asking why people would go to such great lengths to keep behaviors that hurt them and others, and why so much energy is devoted to keep prices from doing their job. As was seen in Chapter 3, it is the fear of being without the behaviors. The prices are a trade-off for the fear of facing the world with only oneself.

In summary, let me list examples of prices and list some of the many ways people have of minimizing them. The prices for using self-defeating behaviors fall into two categories. The first category consists of the actual results that come about from using the be-
haviors, and the other category consists of those positive experiences missed as the behaviors are used.

Category I—Actual results

1. Inability to be fully happy with self.
2. Depressions.
3. Impaired relationships.
4. Living with fear.
5. Poor health and early death.
6. Unnecessary expenditure of money.
7. A giving-up-kind-of-tiredness from carrying around SDB patterns.
8. Contributing to hurt in others and getting in the way of their growth.
9. Death of energy, time and spontaneity.
10. Shame with self as the behavior pattern is practiced.
11. Negative contributions (if only in very tiny ways) to all of the systems one is part of: family, church, school, city, country, world, universe.

In a workshop a man explained that his practicing of SDB patterns cost him over twenty-five thousand dollars during the last two years.

12. Loss of full control over one's life.
13. An inability to fully know oneself as a person.
14. To lose contact with the reality of the self and others.
15. Loss of self respect.
16. Inability to know if others' responses are to the integrated self or to ill-fittings.
17. Discouragement.
18. Dissatisfaction with life in general.
19. Always feeling pushed into things.
20. Creating problems and then having to live with them.

Category II

A. *What is missed as SDB patterns are practiced?*
1. Creativity: increased openness, choices, fittings and transactions.
2. Deeper knowledge of what it means to be human.
3. Increased time and energy to do more important things.
4. An ability to accept self as a person and to be happy with that self.
5. More meaning and peace within.
6. A deeper ability to love.
7. Eagerness for a new day to dawn and looking forward to new, unknown moments of living.
8. An ability to live in the now, fully, without holding back.
9. A sense of freedom by being at the helm of one's own life.
10. Increased production at work, home and at play.
11. Openness to growth.
12. An ability to experience in a life-giving manner the full range of emotions from joy to grief.
13. A more positive impact on the lives of others.

B. *Ways to minimize prices*

1. To keep busy and occupied as a way to avoid facing them.
2. Joke about them. Make them seem less severe.
3. Compare one's prices to others and come off best.
4. Perceive them to be beneficial.

How people minimize prices—stated in their own words.

1. Oh, I'm not giving up that much
2. I think well of myself for being a martyr for paying prices.
3. I say, "I am better off now than I was."
5. Turn one’s head to the pain inflicted on others and systems beyond oneself.

6. Focus on the pain others experience as a way to avoid one’s own.

7. Become numb and somewhat accustomed to the prices.

8. Adapt to them. Build a way of life around them.

9. Perceive prices as something that one cannot avoid. To perceive them as a necessary and inevitable part of life.

10. Blame others for the behaviors.

11. Dismiss honest feedback concerning the nature of prices.

12. To use SDBs and create negative results and then think of myself as a martyr for being able to put up with so much from life.

13. Etc.

If a person wants to rid himself of ill-fitting, repeatable behavior patterns he must let the prices he pays, and others pay, do their job. Therefore, one needs to open up to prices paid within his system, by other people, and all of the systems of which he is a part. This can be accomplished by going over the lists in this chapter, and by using these as guides, one can identify the prices he pays. Further, the person must, while he is actually paying prices, focus on them and realize at the time that the negative prices are being experienced, that all this is unnecessary.

Lastly, the person must identify the ways he has of minimizing the prices and stop using these. This way he has no way to ward off the sting of the prices, and they will bring him to his knees. When that happens the motivation and courage will be present to face the fears and drop the behaviors.
Chapter 9

USING MENTAL PICTURES TO PROBE WITHIN

Undoubtedly people, by their behavior, have been trying for a long time to teach me about the importance of using mental pictures in behavior change, but I wasn’t open to the learnings. In 1971, however, three experiences occurred which led me into thinking deeply about this subject and to begin to use mental pictures in my work.

In one instance a woman I was counseling developed a mind picture of a rabbit which was both tame and wild. She developed the picture to get an important point across. The two of us worked with the picture and as it turned out the rabbit represented a psychological predicament which she was presently experiencing in her life.

Another time I was trying to help a young man and he pictured his feelings as though he was caught in a dark room with no doors, windows, or any other way to get out. We were successful in utilizing this visualization in changing behaviors.

In the third instance I was working hard to get a client to let go of defeating behaviors and in the middle of it all she suddenly said, “Look, I know what you want me to do, but I can’t.”

I asked, “What do you mean, can’t?”

She responded, “I’m afraid to let them go because I’ll be too helpless.” She went on to say, “Maybe you can understand what I mean if I share a picture I have in my mind which represents my feelings.”

“Go ahead,” was my reply.

“Letting go of my behaviors,” she began, “is like my lying flat on my back, naked, and my hands and feet are tied securely to four stakes that are firmly embedded in the ground. I can see other peo-
ple around me ready to hurt and mutilate me, and I'll not be able to do anything about it."

I took this picture and asked her if she'd stay in it to see what we could learn that would be helpful. Through using this mind picture, this person learned things that I doubt she would have learned without our working with the picture.

Since 1971 I have had many people develop mind pictures, and for many of them this experience has been a great aid in helping them eliminate SDB patterns. Through using mental visualizations people are often able to see things that they were previously unable to see, begin to own more deeply, go beyond fears they use to keep SDBs, and get a beginning glimpse of what life would be like if they dropped their SDBs.

To begin the process of using mental pictures to assist one in eliminating SDBs and living more creatively, each person needs to summarize in a word or a phrase the present state of his human system. Once this is done, then a mental picture representing the state of the system needs to be developed. The examples given below will assist you in knowing what I mean when I say "summarizing state of the human system" and what "representative mind pictures" are like.

**Example words or phrases summarizing the state of the human system**

**Breaking loose of SDBs and just starting to expand**

**Unable to get beyond my fears**

**Seemingly helpless when it comes to changing my SDBs**

**Finally out from under a heavy burden**

**Mental pictures representative of the state of the human system**

The image I get in regard to 'breaking loose and starting to expand' is of myself as a football player carrying the ball in a game. I have just received the ball from the quarterback, and I'm going through the line. Guys are hanging onto me trying to get me down, but I'm breaking tackles. If I get past the line, there is a whole field ahead.

I am standing in front of a sweaty wall trying to get on the other side, but it is huge and thick.

I see myself standing along a roadside, and I can't move because my feet are encased in cement.

See myself standing before many paths and heavy weights have just dropped off my shoulders.
Pulled two ways between something such as marriage and career, two loved ones, SDBs and life-giving behaviors, etc.

Lethargic

Really feeling high because of conquering some SDBs

I am just starting to live

Knowing I defeat myself a lot, but unable to see very clearly what the SDB patterns are.

I am tense and tight

Feeling closed and hemmed in

Highly defensive

In the middle of changing life-styles

Split between what I believe and how I act

Out of control

Hiding from people

Fearful

I am standing on the ground with ropes tied to my hands, and I am in the middle of a pulling contest.

I see a huge, gaseous, wispy expanse. The gas is slowly whirling, but going in no particular direction.

I see myself soaring in space, like an eagle, with a sense of freedom.

There is an orchard with lots of blossoms on the trees. One blossom stands out from all the rest.

I am in a thick, dark, gloomy mist.

A coiled spring.

There is a bubble that I am inside. The rest of the world is outside. I am trying to get out and talk to the people outside the bubble, but they are ignoring my attempts.

I am in a castle surrounded by a moat. The draw bridges are up, and men are guarding the castle.

Coming out of a tunnel into a new land.

I see myself split into two halves and the halves are searching for each other and unable to get together.

A car careening down a mountainside.

I see a hermit sort of a figure living in a woods. There are people passing nearby, but they do not even know he exists because he is so adept at keeping quiet and hiding.

I am on a high bridge which is wide on one end but narrow in the direction I have to go. There are no railings and down below is rapid running water. The wind is blowing very hard.
Adventuresome
I see myself as a pioneer on a shoreline just getting off the boat. I'm raring to go and see what the country is like.

Nervous and confused
I see a brittle broken mirror scattered on the floor.

Joyful
This little kid is running and jumping wildly going across this field. I can't see yet what he is so happy about.

Overwhelmed
I am real small and this big giant thumb is coming down on me.

Unsure of the future
I see a large gate with heavy locks on the gate that makes passage through the gate impossible. People are beyond the gate, but their faces are indistinguishable.

Once a mental picture is developed then the next thing to do is to clearly see what first step is necessary to explore the picture. This first step is used as a springboard to get involved in the picture and learn from it. To guide you in finding a fitting first step I am including some typical examples.

First step examples

In the case of the person standing in front of a wall, the way to begin exploring could be to find a way to get on the other side of the wall. He can find an opening in the wall, or he can even create an opening or find a way over the wall. He might look carefully into the picture and spot a way around or through the wall that was not evident at first glance. As an example, there may be a vine hanging from the top of the wall that can be used to get over.

The helpless woman whose hands and feet are tied to stakes and who senses danger all around could have as her initial move the exact identification of the danger. She needs to see what she is up against before she can begin to cope with it. Or, a beginning for her might be to talk to the people around her to really see if they are dangerous or not. Another option is for her to make a decision to try and get loose.

The person in the bubble needs to find a way out, or an initial move could be trying to look into the picture and see the reason for people ignoring his attempts to communicate.
In the examples of the coiled spring one could look into the picture to identify the source of energy which keeps the spring in a coiled position. Or, the spring may be connected to other apparatus and this could be investigated and seen. Another thing which could be done is to release the coiled spring and to see what follows that decision.

The bridges, in the example representative of the defensiveness in which a castle was surrounded by a moat and guards, could be let down as a beginning step. Another good start would be to send the people home who are guarding the castle.

Once the beginning step is identified then the main idea is to look, with the mind's eye, at the picture and follow it as it unfolds. In addition, the activities can be directed with the conscious mind. Learnings can come from both the unfolding of the picture and the activities which are directed.

A person can work with a mental picture for varying lengths of time. I suggest that people not impose time restrictions on this activity if circumstances provide sufficient time. Let the experience itself dictate the time which is needed. It is not unusual for people to work for as little as fifteen minutes or as much as three hours within these mind pictures.

I have a list of eleven suggestions which I give people as I personally work with them in this mind picture experience. I am including them here for your benefit.

Ideas for getting the most out of this visualization experience:

1. Explore the picture and that may mean taking what feels like chances. Fully free yourself to look around and try things out.

2. Don't sit outside the picture and speculate about what will happen if you would do something in the picture. Go do it in the picture and see what happens.

3. Take it upon yourself to figure out what you need to do in the picture.

4. If you want an answer about something which happened in the picture, look in the picture for the answer.

5. In some situations you will have the opportunity to respond with your SDBs, and then the opportunity will be there to go back and respond without SDBs. Go ahead and take advantage of this because it will give you a vivid contrast.
6. If you experience frustration, discouragement, fear, and so on, in the picture, look into the picture and see what is causing it (particularly look for your contribution).

7. If you stop the picture early, or if it stops on its own, find a way to continue. You may do this by starting a new picture or going back over something you too quickly passed as you were exploring.

8. If you run into an impasse, get stalled, etc., learn from it. Look into the picture and see the reason for the impasse (particularly your part in it) and find ways to cope with the block.

9. If you defeat this experience, look for how you did it and learn from it.

10. If you travel down the non-SDB road in the picture, identify for yourself what the road is like and what you need to do to keep traveling it.

11. Keep a written account of major happenings that occur in your visualization experience so that you can think deeply about them after the visualization experience is over.

To help you have a better understanding of this visualization experience, I shall include an example from a person with whom I once worked. I shall report, in numbered fashion, the major happenings and learnings this person recorded on paper as she participated in this experience.

Mental picture example

1. The summary statement depicting my life right now is a feeling of being "unable to move ahead."

2. I do not understand the picture which came to my mind. But, nevertheless, what I see in my mind is a rusty corroded gear.

3. The first step is not clear to me.

4. Now I can see that the first step is to take the gear and clean it up.

5. At first I didn’t know how to go about cleaning the gear, but I decided I needed a rag and a can of gas. It surprised me that I could actually see this in my picture. I took the rag and have begun to clean. That is where I am right now.
6. The gear is shiny and bright. I don’t know what to do with it now.

7. For awhile in the picture I did what I do in real life. I expected someone else to help me out and tell me what I should do. I saw that this wouldn’t work here. When I decided I couldn’t ask anyone else, I realized that a gear needs to be hooked up to something like a motor so it can be working. That is my next step I need to take.

8. It took me a long time, but I finally hooked the gear up to a motor. I need to figure out what I need to do next.

9. I needed a way to open the gear box. I looked extra hard at the gear box and could see a lid on the top. I have been sitting wondering if I should open the door or not. I am afraid of what is on the other side. I anticipate something like a jumping jack springing out at me or something going to pull me into the box and hurt me.

10. I am still deciding what to do.

11. I have been watching myself put off what I know I need to do. I tried different things. I got my boyfriend to try and do it for me, but he wouldn’t do it. There were other people around, and I asked some of them. One tried opening, but he told me I was the only one who could. I realized I had to do it for myself.

12. I was scared but I flipped the lid open. Nothing scary happened. So, I walked over to the gear box and looked in. What I saw was startling. The motor was my own mind, and it was rusty from not being used. I could see it so clearly. But it is true, I hardly ever use my mind.

13. I have been experimenting in the picture with trying to get my mind working. I have been able to see some of the techniques I use with others to get them to do things for me. I play weak. I ask them to do things they like to do, and I play on this. If others won’t do it, I get angry at them. I could see all this in the picture. Then I decided to experiment and not to do that anymore and the motor started up.

14. I took your suggestion and watched other people in the picture when I used my mind and when I didn’t. Neither they nor I liked it when I didn’t use my mind. When I did use it they
liked it better and it worked out well for me. What I need to do now is to try and find situations in everyday life where I don't use my mind and make choices to use it. I can think of one specific one right now that is coming up this week that I have been putting off.

Learnings from the mental picture experience

The visualization experience itself is often beneficial in and of itself, but more often the most helpful part is to take what was seen in the picture and transfer this knowledge into giving direction for everyday activities. As an example, this person who pictured the rusty gear always knew she didn't fully use her mind, but the mental picture made this fact more vividly clear. She was then able to look and see in what situations she didn't use her mind, and what she needed to do to put it into gear. It also helped her to see the fears she uses to keep her mind turned off, and aided her in owning up to the effect this had on others. In the picture this person had used manipulating techniques, and through seeing its use there, was able to see how and when she used it in various aspects of her life.

The learnings people obtain from their experiences in using visualizations to probe more deeply into themselves are often new insights to them but sometimes they deepen the intellectual knowledge already possessed. The way one workshop participant put it was by saying: “The information I learned was not entirely new to me, but the depth of learning was new. For instance, in the first part of the workshop I was beginning to realize I was the one creating my own fears, but that didn't help me much. Now I intimately know how I create them and what they do to me, and I see it so clearly I am doing something to change.”

I have kept track of some of the learnings people derive from the visualization experience. I will share them with you in the language of the owner.

1. Life really treats me better if I use my mind and say and do what fits me. In fact, I learned that the people I feared would reject me most if I was me, like me better if I operate out of my fitting self.

2. My fear of my integrated self was based on my not letting it out.

3. My own SDB struggle was with myself.
4. I wanted to get married and get away from parents but that was shifting dependency from one place to another, and I lied to myself that this was so. I could see I was a liar, mostly to myself.

5. I could see that I do a poor job financially with my money in order to convince myself that I need to hang onto my parents. If someone had told me that, prior to my seeing it in the picture, I wouldn't have believed them. But I saw it so clear, I can't deny it to myself anymore.

6. Going into the unknown is not scary. The scary part is mostly a projection of fears I put down this road.

7. When I left my SDBs in the picture and went down the non-SDB road, things got brighter, not only in the picture, but I felt lighter and brighter sitting in the room.

8. The picture showed me that I have a lot more options—choices—to move and do things than I ever thought possible. When I would not take the options available to me, or if I chose the wrong ones, I created helplessness.

9. If I hang my "stuff" on others, I don't learn anything because I only get back what I have hung onto them.

10. If I am open to be me, I learn from me no matter what others do.

11. As I did SDBs I had a bad opinion of myself. I had to quit the SDBs to find out what I am really like in order to be able to like myself.

12. When I opened up in the picture and explored myself and the terrain, I couldn't believe the good feelings I had in the picture and sitting in the room.

13. I really am responsible for doing my SDBs. Really! I sort of knew it before, but now I really know it.

14. Going into the unknown of myself is not frightening; in fact, it is freeing and exciting.

15. I project fears outside—on others—and then react as though they were really there and not something I project.

16. Choices are real things to follow. They happen fast, however, and if you don't take a choice when it is there, it is gone and you lose it.
17. *I do have* an inner self.

18. It really is a choice if I am going to be me or if I'll go with ill-fitting data.

19. Over-controlling cuts down on a lot of alternatives available to me, and it causes me to miss a lot.

20. I'm just human, and finally I realize that it is OK. Finally!

21. When I sit outside of me and guess what my inner self is like, I not only do not know what it is like, but I put things on it that do not fit.

22. I have more power than I thought. I have been giving it away.

23. I don't need to get out ahead of myself to set up barriers. I could see that setting up barriers just caused me work and got in my way. It sounds funny, but I was afraid not to set up barriers. See, I knew how to cope with the barriers because I set them up, but I didn't think I could handle it if I just let life happen.

24. If I don't take a step I should take for myself, it creates an additional obstacle.

25. Trying to be perfect keeps me from being human and actually brings about inadequacy.

26. When I do not respond realistically to a situation, I always have an inner part telling me what I am doing wrong. I need to listen to this data in the moment of interaction.

27. I carried a lot of things with me "in case" I needed them. The only thing about it was that all this stuff weighed me down so I could hardly move.

28. Others decide a lot of stuff for me. What I saw clearly was that I allow it. Now I can own my allowing.

29. The unknown is not as unknown as I thought before I took it.

30. People ignore me when I don't respond. I didn't realize it was my not responding that caused it.

31. When I get into the unknown (non-SDB path), I can see better—my whole system works more effectively. When I use SDBs, I dull all my senses.
32. I was confused in life—things seemed to be going so fast and pass me by—because I didn’t really look at life.

33. I always do know the decisions to make, but I had not let myself know that.

34. When I try to make life go in a direction it’s not supposed to, I get into trouble—like wanting to go in my friend’s direction when it is not fitting to me.

35. Exploring the unknown will go on forever. It is important that I follow it.

36. I set limits on a lot of things. I pave the way ahead of myself. It gets me into trouble.

37. Holding onto things I do not need (ideas, values, expectations, rules) gets in my way of living. They are like restrictive weights on myself.

38. It wasn’t until the experience was over that I could see that everything in the picture belonged to me. My wall, the speed I moved, the fears, the judging, the confusion, the darkness, the choices, the distance I was from people—these were all mine.

39. If I do what is me and others really don’t like it, I can still be happy because I satisfied myself.

40. Satisfying myself is more important than I realized.

41. I really can trust my own ideas and my own feelings.

42. If I don’t run all over the place trying to do everything for everyone else, the world doesn’t fall apart.

43. When I want people to like me, that is OK. But when I believe I need them to like me, then I begin to imprison myself. In the visualization I experimented with both ways and wanting them to like me was better for me and for them.

44. The fears I had of being without SDBs really were a myth. I really didn’t believe that before.

45. The biggest thing I learned was that I am not helpless. I am not helpless. I am not helpless. Do you know what it means to me to realize this?

46. If I say what I really have on my mind, other people do listen.
47. I am good enough to respond to life and when a situation comes up which I can't handle, the only realistic thing to do is to accept it. I knew this before, but now I know it better.

48. Living in the past or the future keeps me from fully living life in the present. I don't know if I got this from the visualization or not, but I am beginning to realize how important it is to me not to let my life go by without living it.

49. If I allow life to happen and respond to it as best I can, it works out much better than if I try to be ready for what I think will come along and prepare for it.

50. Other people have power over me in terms of my not being able to be my best and most complete self, only to the extent that I give them that power.

51. I get along better if I let myself out of my cage.

52. I am mostly having a tug of war with myself, not so much with the outside world. Before this experience, I was convinced it was all outside myself.

53. I learned that it just isn't as frightening or difficult to give up and be without my SDBs. It's beautiful to be more myself—like having a fresh breeze blow by me and through me. I have felt that way a few times before.

54. If I create fear, then I can do away with it.

55. What I anticipated in a frightening way would happen if I let go of my SDBs did not occur.

56. Aloneness is not the terrible, horrible thing I made it out to be.

57. I have had one hell of a time coping with passive and aggressive behavior in individuals close to me. In the mental picture I saw that I could strike out at that behavior and those using it would survive.

58. In working so hard to keep from hurting others I hurt myself, and I didn't keep from hurting them this way either.

59. I didn't learn anything I didn't already know. However, it did reaffirm and deepen my own thoughts.

60. To quit saying "I am too weak" and to take action and put into use what I learned and start living again.
61. The only one who can change my SDB patterns is me.

62. I could see that it is good to need people and love them, but to give it in self-pity or just because of a sick need is very unsatisfying and unnatural and fake.

63. I can defeat my SDBs.

64. I found out that I predict what a day, situation, and so on will be like, and prepare myself for it with SDBs. I also learned that by lumping all my fears together, I can scare myself rather than just letting things take its course and face one fear at a time.

65. The visualization helped me to see that I am always striving to accomplish my goals, but I don't want anything to get in the way. If it does, I'd rather not deal with it. I saw how bogged down I become as a result. It was nice to see myself on a rung one step above the bogged-down rung without the opposition.

66. The more I fear that I will be alone, empty, and unfeeling, the more the fear prevents feeling and openness and leads to aloneness and emptiness.

67. That I've been like a helpless child, afraid and lonely and incapable of moving in a positive direction. I now see I can pick a direction to move and go that way without fear, but I must make the decision to move and be.

68. I could see that I don't need others to decide for me whether my actions and feelings are valid. I don't need certain people (my boy friend, parents, friends) as crutches to rely on in tight situations. That when I trust myself, I will be relaxed and free of mental burdens (fear and guilt). That the people I know will have a place in my life even when I stop using SDBs.

69. I have always been a person without feelings. In the picture the "me" I saw had all sorts of feelings. This was a revelation of sorts. I guess I always knew I had feelings, and yet I thought I didn't. It was clear in the picture of my mind, though.

70. I saw that I have been restricting myself by trying to live up to who I was in the past, but which no longer fits me.
Chapter 10

CONSCIOUSLY TRAVELING THE NON-SDB LIFE ROAD

If a person understands what it takes to perpetuate SDB patterns and has begun to cease these defeating activities, and if a person has been successful in using the visualizations to probe within, then he is most ready to consciously begin traveling the non-SDB life road.

Hopefully, it is clear to the reader that by stopping SDB patterns the human automatically begins behaving in life ways. However, there is an additional step which can be taken by people to further insure increased life for themselves. This step includes knowing what is necessary to travel the life road and then acting on this knowledge.

There are four main steps necessary in traveling the life road, and these steps depict what the universe uses to do its creating as described by Mooney.¹ Let us look at these steps and see examples of how each of the parts of the life road can be used by people.

Openness

In order to continue practicing SDB patterns it was seen that fears are used to close off the life road so that a person could not follow his integrated self out in his interactions with his environment. This closure insures that SDB patterns will be used. On the other hand, when a human comes to a new moment of living and does not close the new moment off with fears, he can be open to his own internal fittings and open to the real world outside himself. Let me point out that for growth and development to occur on the inside of man he needs to open his system to let new things into it. Without an open system new experiences are shut out, new ideas and information cannot penetrate, and the psychic digestive system has no new material to digest. I think you can see that new psychic food is required for growth and development to occur inside of man.

When I refer to openness I am not suggesting that this means we humans need to share our private thoughts with everyone, or get our dirty linen out where everyone can see it. Openness is more a matter of coming to a new moment of living as a learner, willing to let go of present fittings and allowing new psychic food in. Openness is experiencing life in fresh ways, even if similar new moments have been experienced before.

Of course, the maintenance of SOB patterns closes people off. Thus, anything a person can do to quit using fears, to choose to follow the integrated self, to stop using techniques, to eliminate disowning and let the prices do their job, the more free-flowing intercourse there will be between life within and without of man. With the flow of life in and out, individual men can give life to the culture, but, in addition, individuals can take life back inside on their trips from out to in.

Openness is something which can be consciously achieved by a person. One does not need to wait around hopeful it will occur. In the beginning the person must be committed to the perpetuation of life in himself and in others, and then realize the importance of openness. Once this realization groundwork is laid, then the person must see what he can do in a practical way to continue to be open both in and out as life continues for him.

Fortunately for people, the inner human world is a fantastically rich storehouse of life material. I have often said to people that there is a universe inside of man, as well as outside. One could spend a lifetime exploring his own insides—ideas, feelings, information, physical self, social and spiritual aspects, and all the rest—and never run out of new discoveries.
Outside of one's own self the territory is just as fertile. People of different cultures and people with different philosophies provide chances for new openings. Men have many opportunities to open themselves to what woman can contribute to their growth, and women can learn from men. Older people can learn much from the fresh view the young have to life, and young people can learn much from the accumulated experience and wisdom of older people. Nature provides many first hand opportunities for openings—all the way from sub-atomic particles to the whole universe itself. The opportunities for opening oneself up to traveling the life road are endless; we merely need to take advantage of the possibilities.

In my work with people I ask them to consciously achieve new openings. One group I worked with reported the following as openings within themselves and without that they were able to achieve. The list is given to you to help direct you in achieving openings for yourself.

Openings in

1. That I need to work for what I want.
2. To how I create situations to make myself helpless.
3. To my senses.
4. To what I really want to say.
5. That I have something to give.
6. To the fact that I need people.
7. To a dream of something I really want to do.
8. To learnings my parents taught which I believe, but which I have never taken over as my own.
9. To my stinginess.
10. To the fact that if I just keep busy my SDBs won't go away.
11. To control over myself that I can have which I never thought possible.
12. To anxious feelings.
13. To the fact that all my SDB patterns are tied together.
14. To my own lying. To my own truth.
15. To my priorities.
16. To my hesitancy and resistance to change.
17. To my worthwhileness as a person.
18. To the fact that I allow others to control me.
19. To the fact that I have gone from being a girl to being a woman.
20. To how I give up too soon on lots of things.
21. To my own uniqueness and good personality.
22. That I don't control my mind like I could.
23. To the vast potential for doing good that I have.
24. That I don't have to solve all conflicts immediately.
25. To how badly my human system aches to create.
26. To a low level boredom I never knew I had.
27. That I am more talented and skilled than I thought.
28. That I make mistakes and it is a mistake not to allow myself that freedom.
29. To some basic human hungering feelings that I have never listened to very well before.
30. To the fact that I often close my mind to new ideas.
31. That I don't need to over-plan. I can handle on-the-spot things.
32. To how badly I want wholeness as a person.
33. To big, underdeveloped parts of my mind.
34. Etc.

Openings out
1. To my family.
2. To people I have always wanted to interact with but have been afraid to.
3. I have been listening better to people younger and older than myself.
4. To my work as a mother.

5. To the fact that I need to change jobs.

6. To how to follow the life road.

7. To the fact that I need to extend myself to others in order to get the fulfillment from them that they have to offer.

8. To necessary commitments.

9. To the fact that others are more relaxed and accepting of me when I am that way with them.

10. To the fact that my wife needs to deal with her own problems that are really hers.

11. To the fears people have as to why they put expectations on me.

12. To the necessity of accepting things I can't change.

13. To the enormity of the world. To the universe.

14. To travel.

15. In new ways to my work.

16. To caring for another person.

17. To someone totally different than myself.

18. To crafts and making things with my hands.

19. To relaxation techniques.

20. A new awareness of the pain other people experience.

21. To the fact that other people's impressions of situations are sometimes different than mine.

22. To how a person I respect can build relationships with the opposite sex of a depth nature, while at the same time not go against her marriage vows.

23. To girls in a class situation.

24. To a different political view.

25. Etc.

As a person is able to develop new openings, it will be evident that one opening leads to another, and that leads to another, and
so on. Just as self-defeating behavior patterns feed on themselves in destructive ways, so does following the life road feed on itself.

Through the achievement of openings both "in" and "out," a next step in traveling the life road becomes available. That next step has to do with making life choices and this will be addressed now.

Life choices

One time a woman came to see me, asking me to volunteer to help out on some worthwhile project. I refused to volunteer and she said, "I'm surprised and disappointed because I heard you were an open sort of a person." Well, I personally do try to achieve as much openness in my life as I can, but to travel the life road one does not throw choices away. I think this woman made the mistake I see a lot of people making, and that is assuming that to be open a person does not discriminate in regard to what comes into his system and in regard to what he decides to do with his life. Nothing could be further from the truth.

If one can achieve new openings, the way is paved for continued new choices. But, the choices need to be good ones to insure new life. Choices need to be made in regard to the kind of material one allows into his own mind. Choices must be made about what one will do with his time and energy. Choices continually need to be made in interactions with others.

What a person must do is to see the many choices that are available as new openings are created, and begin to practice making life-giving choices. To assist you in this task I shall share with you a list of choices reported to me by a group of people which they evaluated as life-giving for them.

Life choices

1. To accept my own honest wishes.
2. To set priorities for myself and to realize even more important future ones.
3. To seek new situations (this feels exciting and challenging).
4. To put my mind into gear and think for myself.
5. To let myself do nothing when that is fitting.
6. To accept my own honest mistakes.
7. To believe in me.
8. To work on listening to myself.
9. Decided to depend more on my intuition.
10. Decided to explore my own loneliness.
11. Chose to open up to my own abilities and how I feel about them.
12. Chose not to feel threatened by someone who told me something about myself which I didn’t want to hear.
13. To get involved in a ball game.
14. Decided to accept the fact that the other side of life—the side of failure—is not so bad, but rather, a learning situation in itself.
15. To keep trying.
16. To diet.
17. To be me even when I may be less popular.
18. To let other people be them.
19. To explore my compassion.
20. Never to choose to lose myself in an attempt to please others.
21. To discuss a touchy issue with my boyfriend.
22. To strengthen some already good relationships.
23. To follow my dream to see if it will work out.
24. To work at being more aware of my own inner life.
25. To look at situations realistically.
26. To accept myself even if others do not.
27. To verbalize my thoughts. To let the outer world know who I am inside.
28. To be friendly.
29. To be calm in previously arousing situations.
30. To accept responsibility for myself to learn.
31. Decided not to leave it up to others to try and make changes that I know need to be made.
32. To take the initiative to communicate to others.
33. Etc.

Life transactions

On both the SDB road and non-SDB road choices need to be made and ways must be found to carry out the intent of the choices. The way to carry out defeating choices I have named techniques. Mooney has chosen to use the term transactions to describe the activities engaged in to carry out life choices.

If the examples of transactions listed below are given some study, it can be seen that transactions are action things. They are the doingness of the life road traveling.

Life transactions
(Ways to carry out the choices)

1. I stopped myself from blanking my mind and becoming incoherent.
2. I am checking myself when I do SDBs.
3. I am staying more with things till they are complete.
4. I am going to myself for advice.
5. I am doing things as they need doing.
6. I am evaluating my own output (e.g., class reports) on the basis of my criteria and not comparing it to others or reading things into their reactions.
7. I am taking better care of myself.
8. I wrote up a take-home exam long before it was due—no one knows what a big step that is for me.
9. Accepting people as they are and not how I want them to be.
10. I am entering new situations without anticipation.
11. I began playing the piano again.
12. I asked a friend out. Before, I would let these kinds of wishes go by.
13. I am looking friendlier. I used to look angry all the time.
15. I am making decisions and following through on them.
16. I am not letting people push me around.
17. I began to take better care of my own personal interests and business.
18. I am spending more time with my family.
19. I have been accepting my own honest mistakes.
20. I set time aside to just think about me (rather than always to be so busy).
21. I am following up on choices and dreams.
22. Sticking to a diet.
23. I am listening to myself more.
24. Committed myself more to my school and to my wife.
25. Placed myself amongst the girls in a class situation.
26. I am studying more.
27. I consciously got into my loneliness.
28. I selectively remembered both good and bad things concerning feedback given to me.
29. I comforted a co-worker.
30. Went to bed early when I was tired.
31. I did quite a few things to make myself known to people.
32. Allowed myself to have good feelings about my abilities.
33. Accepting things I need to accept.
34. I listened to my boss in a deeper, more open way.
35. I gave up an old God concept in me and I am going with a better one that fits.
36. I am meeting people of different races, different ages, and different sex.
37. I initiated an interaction. I reached out to another person.
38. I am trying. Before, I would give up too easily.
39. Living each day—one at a time—to the fullest. I am letting life unfold.

40. Etc.

Creation of new fittings

Supposedly there aren't many guarantees in life. Death and taxes are the two guarantees mentioned most often. In my study of human behavior, and in my helping people, I have discovered another guarantee. It is this. If any person achieves a new opening, makes life choices based on the opening, and carries the choices out with life transactions, new fittings will result. To date I have never seen it to fail and do not ever expect it to. The reason it does not fail is that the universe conducts its creative business in that manner and when man operates consistent with the universe, he can expect creative results, too.

New creative fittings which can be realized by traveling the life road are such things as new attitudes, better abilities, deeper feelings, confidence, more life-giving control, calmness, skills, understandings, learnings, and the like.

The list below shows some new fittings people reported that they were able to create by developing new openings, making life choices based on the openings, and carrying the choices out in transactions.

New fittings

1. New attitudes about loneliness.
3. A dawning realization—growing all the time—that to do what I feel is me inside will be the only way to go.
4. New tools to help me be open to threatening things and people.
5. Better ability to assess reality.
6. Ability to accept hurt without always becoming angry.
7. I have the control over depressions and being scared.
8. New confidence in social situations.
9. A deeper realization—almost a shock at my deepest level—that I am really o.k.
10. More calm inside.

11. Better skills of how to confront people directly without shutting them off.

12. A better attitude about school.


15. New ability to concentrate.

16. I have achieved a better order in my mind.

17. New listening ability.

18. New attitudes about women.


20. I have created new life inside. There is more spontaneity.

21. Increased energy.

22. New attitudes about studying.

23. Deeper ability to love. A new respect for myself.

24. Increased compassion.

25. I have slowed down inside. I have created a more peaceful state for myself.

26. Better ability to communicate.

27. New control over my temper.

28. I have created the courage to change.

29. I have created a prettier face for myself with my new attitudes about me and others.

30. Etc.

There is a rhythm to traveling the life road. First one sends his integrated non-defeating self out on a trip. If he is open in and out, makes life choices, and carries these choices out in life ways, he takes life material back inside of himself and growth and development occurs. Thus, on the next trip out he is a little different than he was on the previous journey because he has added new
material to his integrated self. In other words, new fittings occur. It is unlikely that a person will recognize these new creations inside of himself each new moment. The fittings may have to accumulate to be recognizable by the person himself or those with whom he transacts. I often suggest to people that they make a benchmark of who they are today and then, after a year of consciously traveling the life road, take another benchmark and compare the difference. Over a year's time the growth and development will be marked.

Concluding statement

To eliminate SDB patterns and follow the life road it does take some effort. Effort needs to be expended in learning how to eliminate SDBs and what specific steps need to be taken to be creative. It is not enough, however, to merely learn what needs to be done. The learnings need to be implemented. I can't stress this point enough. Without application of the learnings, behavior change will not occur.

It is not unusual for people to ask me if they need to spend the rest of their lives being very conscious of not using SDBs and trying to travel the non-SDB road. The answer is no. While eliminating SDBs extra conscious effort needs to be expended, but after a period of conscious application of the material in this book, being creative can become a natural way of life for each human being and the amount of conscious effort expended in going from the SDB to the non-SDB road can be greatly reduced. However, I would hope that each human would never quit using the conscious mind to direct his own life, but this conscious effort need not be a burdensome thing. It can, in fact, lead the human being to a higher level of development. Not only will the person be responding with creative behaviors, but he will be directing the process because he understands what must be done not to use SDBs and what must be done to live creatively.
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