

## **Early decisions and rededitions.**

### **Reflections on this statement by Meyer Friendman, M.D.**

**“Changing your Type A Behavior (and beliefs) will be  
one of the hardest things you will do in your life.”**

*John R. McNeel<sup>1</sup>*

#### **Abstract**

*The article focuses on the process that starts from archaic decisions (Decisions of Despair and Decisions of Challenge) and leads to Redecision. The link between Type A behaviors and injunctive messages and the importance of replacing negative habits with new conscious choices is explored. The work explores some differences between the original thinking*

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*of Bob and Mary Goulding and the evolution of the Redecisional model developed over the years by McNeel.*

*The article shows how healing occurs through the resolution of injunctive messages and highlights the main factors to promote this process, such as the power of self-compassion and the possibility of choosing healthier and more positive behaviors to improve one's life.*

*The Appendix<sup>2</sup> consists of the most recent version of the extensive Tables that summarize the concepts developed by McNeel and the descriptive elements that allow their clinical use.*

## **Keywords**

*Redecision, psychotherapy, transactional analysis, Type A.*

It is not the purpose of this paper to focus primarily on Type A Behavior (TAB)) even though I am an expert on the subject, and I have written a book about it. (*Aspiring to Kindness: Transforming Male Type A Behavior*) However, it is almost impossible to learn expertise in one area and not relate it to another. I know so much about TAB because I was personal friends with Meyer Friedman and worked for him and his institute for more than twenty years. I have conducted thousands of hours of groups dedicated to modifying TAB.

As with many things TAB is easy to comprehend as a concept. It is only two types of behavior: Time Urgency (TU) and Free-Floating Hostility (FFH). I have never encountered anyone with a high school or above education who found it difficult to grasp. A person can learn the most salient features of TAB from a dedicated afternoon of study.

But recognizing those behaviors in real time as one is demonstrating them is another matter.

That involves an awareness of many things: voice tone, speed of

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<sup>2</sup> In the Appendic are reported the Tables describing the model developed by the author to identify the injunctive messages.

speech, intensity of affect, facial expression, motor behaviors and much more. That is the hard part. It is even more difficult to substitute new behaviors in place of the old ones. Even more difficult than is to recognize and correct the thinking patterns behind those behaviors.

It is a difficult and it is possible.

It is the same with resolving Injunctive Messages (IMs). As much as my beloved teachers (and the founders of Redecision Therapy) wanted it to be otherwise, what they called a “redecision” cannot be attained in an afternoon session. You can do lots of good important work in an afternoon or a morning session, but to come out of it with a rewired brain is asking a little too much.

Dr. Friedman did not make the above statement because he was a pessimist about change or to be discouraging. He said it because he believed it to be true. He said it so that people could have a sense of what they had taken on and would not grow discouraged as they encountered setbacks. After all, the first belief change he presented in his class materials was simply, “Type A Behavior (AIAI—Anger, Irritation, Aggression, and Impatience) can be changed.”

One of my late, and beloved colleagues, Dr. Virginia Price would refer to TAB as a “worthy opponent.” Again, she was not being discouraging, she was merely telling her group participants to not be surprised when it “knocked them down” again. Just get up, brush off and keep going. Tip your hat to it in respect. The issue is to keep going and to learn two vital lessons from each setback: 1) All setbacks are a sign of progress, not failure, and 2) A person can survive a setback.

In the charts<sup>3</sup> on the even pages, we talk about moving from the

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<sup>3</sup> In the Appendix are reported the Tables describing the model developed

left side of the page to the right side. That is, we are moving from Misery and Struggle towards Acceptance and Contentment. If you think you can make that journey or instruct others to make it easily and without setbacks, I want to come learn how you do it. I believe it is a bit messier than that.

As I am inviting you to reflect on what Dr. Friedman said about the difficulty of change, I will remind you that I was trained by two people who sought to help people change exponentially from short, concentrated pieces of therapeutic work. They never used the words “simple” or “easy,” but they implied them. It wasn’t that their methodology was incorrect, but that they asked too much of it. They created expectations that were not realistic. Robert Goulding (1985) made this statement in his presentation at the first Evolution of Psychotherapy Conference in 1985: “I want to talk about Redecision therapy. Redecision therapy is not simply making a decision to be different. It is the process in which we facilitate the client getting into his or her Child Ego State. From that state he relives an old scene and changes his or her part in it” (p. 305).

He and Mary Goulding believed that this reenactment of an early traumatic scene would be bring about lasting change if the person could construct in real time a corrective response to the early decision, thereby making a “redecision.”

In describing what he thought the lasting effect of such an intervention would be Bob said: “What we do is facilitate memory by giving enough clues to help the neurons close to the synapses. We go around the resistance by going directly to the neuron pathways by giving the client back his own words. And he goes “click, click, click” and remembers” (p. 306).

This quote from the same lecture at the Evolution Conference was fascinating for me to rediscover. I believed the Gouldings expected

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By the author to identify the injunctive messages.

their brief therapy techniques to realign the neural pathways in the brain. Here is Bob stating that belief. In other words, he is espousing his belief that a brief therapy can alter the neural pathways in our brains. The phrase, “click, click, click” was Bob’s way of saying that the change had taken place and was now implanted: easy.

I was also fascinated to find the following quote in Mary’s presentation at the same conference: “For those of you who let yourselves have this experience (of remembering and reliving an old scene), you may notice that your feeling is the same old rackety one you experienced lots of times as a child. (A “racket” is a Transactional Analysis term for a chronic bad feeling that is not used constructively.) What you say about self, others, and life may be early decisions you made back then. Perhaps you’ve already outgrown or reddecided these old decisions. Or perhaps youare still living them out” (p.289).

For many of you reading this paper, it might be the first time you have encountered the word, “racket.” It was in frequent use during my early training. While writing a recent article (*From Cure to Healing: Rethinking the nature of Cure Within in a Redecision Perspective* TAJ, Vol.51, No. 3, 216-225) I referred to the concept of rackets and the editor asked me to use a different phrase because it might not be familiar to today’s readers even though the article was to appear in the *Transactional Analysis Journal*.

I mention this because the Gouldings taught their trainees to watch for rackets and confront them. They considered them “dishonest” feelings that were being employed by the client to manipulate other people and to maintain their “victim” stance in the world. They also believed that one could “easily” and willfully give up these rackets once they were pointed out to them.

Reviewing what was taught to me back in the 1970’s and 80’s has been fascinating for me. Remember that Bob and Mary identified one decision made in response to what they then called “injunctions.” Since that time I have argued for the existence of two decisions to

each Injunctive Message: Despair and Defiant.

At this time the charts contain twenty-five identified Injunctive messages. If you look downward through them and read only the Despairing Decisions, you will find many statements in that column that Bob and Mary would have labeled “rackets.” And they would have approached them as something the person consciously held fast to for the “benefit” they could derive from them in the form of sympathy or of rescue from other people. They would say confront them and most of all don’t stroke them. That is, don’t give people further reward with sympathy for staying “stuck.” They would say a person can choose another feeling.

This is the heart of my divergence from my teachers. I don’t see these as feelings easily changed because I see the Despairing Decisions as just that. On the charts they are described as “What I most fear to be true of me or of life.” At another place Bob (1979) spoke of his belief that a young child had the autonomy to accept or reject an early Injunctive Message: “Again, although injunctions and counter-injunctions are given, in order for them to be important in the child’s development the child must *accept* them. **He has the power to accept or reject.** (Boldness added) No injunction is ‘inserted in the child like an electrode,’ as Berne believed” (p. 39).

Having had an active and conscious hand in the process of accepting the Injunction, then that same child could later choose to change his/her response to that original message. Easy.

I could not disagree more. I believe the young child had no choice but to be deeply influenced by the power of an Injunctive Message. If the IM exists in a “pure” form with no countervailing messages in the environment, that child will decide the message is true and will respond in kind. And that response will not be only a feeling. It will become a profound belief which will feel integral to the person.

Since you are reading this paper, you are interested in what I am presenting here. In the charts look down the column under the Despairing Decision heading, all twenty-five of them. You might say to yourself, "I have felt or thought all of these things in my life." And, indeed, who hasn't? The difference is in degree and frequency.

The great difficulty I am going to present in this paper is changing the profound and unquestioned belief represented by the Despairing Decision and replacing it with what is listed under the Redecision column, which reads: "This is a new belief based on an unsuspected truth." The important word in this phrase is "unsuspected."

If someone is exposed to an IM in an atmosphere that is completely lacking any evidence of the "Unsuspected truth," there will be nothing to counterbalance the power of the IM. That IM and its destructive message will seem true. The environment will have been "saturated" with the message.

In changing Type A Behavior, the great challenge is responding to a familiar stimulus in a different way. It is not uncommon for a person with unmodified Type A Behavior to feel an instant irritation if someone behind them in traffic honks a horn or whizzes past them. The person will do what has become intuitive: either physically demonstrate their anger or swear quietly under their breath.

Change has clearly taken place when that same person has a vastly different response to the same stimulus. When someone is following too closely behind their car while exiting a freeway, great change has taken place when the thoughts are of concern for the person behind them, "Maybe he has a sick child in the car and is trying to get to the hospital." That is different from, "That person has no right to treat me in this manner. I'll show him. I'll slow down and see how he likes that." It is going from the intuitive to a learned new behavior supported by a different way of perceiving reality.

As described in earlier articles, I believe the second decision to be what I call the Defiant Decision and it is described in the charts as: “My best attempt to be healthy and resilient.” Over time, repeating this reaction thousands of times, the defiance becomes the intuitive and comforting response to any event that stimulates the Despairing Decision. That process becomes canonized into the Coping Behavior.

In the Type A work, we teach our participants to not expect the world to change. We seek to prepare them for the world as it is not as they wish it to be, so they won't be surprised when people continue honk in traffic and there are still lines that are too long at the local grocery store. We call these predictable events “Hooks.” That is, these small and unexpected events have the power to hook us in such a way as to stimulate our habitual behavior. We even tell them to expect thirty-five such hooks daily, especially if one lives in an urban area. The power for the person in those moments is not that they are more in control of the world, but they possess the choice to respond to a familiar stimulus in a different way.

My beloved teachers wanted people to have choice. They wanted people to no longer believe the falsehood contained in all the Injunctions. They wanted people to have choice in how they felt in response to familiar stimuli. They wanted people to choose survival, they wanted them to be able to maintain warm and close relationships, they wanted people to have the freedom to own their explicit identity, they wanted people to feel successful in the world and in their work and they wanted them to feel empowered to feel confident in their ability to cope with life.

They also ardently wanted a world in which people no longer killed one another. They believed that getting well also meant one must become dedicated to helping others. Without that, they found psychotherapy to be an exercise in narcissism. One of my pastors was fond of saying, “If you do no good for others, you do no good at all.”



And for all their talk about brief therapy, here is another quote from Mary:

What are the limitations of this approach? (brief therapy) As I have stated, some people want more (therapy), and some people need more. They need more time and especially they need to experience over this longer time a healing relationship between self and therapists. They need more opportunity for reality testing; more simple discussion of the here and now; much more of the warm, close, empathic relationship that, at its best is the hallmark of long-term psychotherapy. In long-term treatment, the client may achieve the profoundly curative experience of an intimate, non-sexualized, nonexploitative relationship. Perhaps for the first time in her life she can say what she truly thinks, believes, and feels and still know herself to be valuable and lovable. In this relationship the client learns to trust and gives herself permission to grow. Within this model of long-term therapy, the client will make many redecisions and practice them in her relationships with the therapist and with others. (p.290)

So, what is the point of my asking you to contemplate the phrase, “It will be one of the hardest things you will ever do” whether I am applying that question to changing TAB or to resolving Injunctive messages? In answer to this question, I invite you to view the Despairing decisions to the five IM’s contained in the “Survival” category. Below each Despairing Decision you will see the corresponding “Unsuspected Truth.”

DON’T EXIST:

Despair: No one cares about my life or whether I die.  
Unsuspected Truth: Unconditional love and affirmation do exist.

DON’T BE WELL (or take care of yourself): Despair: I am not worthy of attention.

Unsuspected truth: I need more help than I can give myself

DON'T TRUST:

Despair: I feel defenseless and on my own.

Unsuspected truth: There are people worthy of my trust.

DON'T BE SANE:

Despair: I am terrified (in an unprotected and cruel world).

Unsuspected truth: Forgiveness, not revenge cures the misery of Hatred.

DON'T TOUCH:

Despair: I'm unlovable (no one ever touches me gently).

Unsuspected Truth: I long for and need affection.

Please pause for a moment and study the distance between the Despairing Decision (which is truth to the person) and the new belief that can be attained by internalizing the Unsuspected Truth. You may think to yourself, "That is a difficult (if very worthwhile) journey to make." The Despairing Decisions are not merely "Racket Feelings" that can be dispensed with through an active decision. And, even if they could be dispensed with, what would replace them?

In reviewing the Unsuspected Truths above, there are two common responses. Some people feel a sense of unreality at the concepts contained in the truths. They seem fantastical. They are concepts never entertained. It is easy to understand how the truths would not be available to them in a stressful situation. For this group it is clear to see that they are nowhere near possessing new beliefs that effectively counter the beliefs contained in the Despairing Decisions.

For others, they can recognize that these truths are plausible and most likely true. But again, they will not appear in a moment when an ancient Injunctive Message is being restimulated by what is happening in the environment.

And the Injunctive Messages we received when young will be stimulated on purpose or accidentally in present day life. It can be the result of someone's intended ire or it might be the result of circumstance that is not connected to us personally at all. In moments of such stimulation, we turn to what we trust to be the truth.

It is obviously painful if the Despairing Decision makes an appearance in such a moment. But remember, we are "equipped" to handle the pain contained in those beliefs. With blinding speed, the Defiant Decision is activated and is expressed through the Coping Behavior. First and foremost, the Coping Behavior is comforting to the person using it. Specifically, it is comforting to the pain aroused by the emergence of the Despairing Decision.

It is not enough to say, "OK, I have stood up to that decision and I have stated I no longer believe it." That is a good decision to make, but it does not prepare a person for the next time life stings them. Just as we prepared our Type A participants by warning them of the thirty-five hooks a day, so it is with the Injunctive Messages. There are traumas, great and small that life serves up to us on a regular basis. What is a trauma for one might well be a non-event for another.

Just as it is important for people modifying their TAB to recognize a hook in real time and name it as such, it is important for our clients to recognize the moment an IM is being stimulated and be able to name it. It is important for the person to be able to slow down so that he or she can feel the despair in their bodies in that moment. For the person to be able to say in effect, "I am feeling despair and my DON'T EXIST message is being stimulated."

Why is it important to be conscious? Because originally the despair was overwhelming to the person, and they had no alternative to it until the discovery of the agency contained in the Defiant Decision. Without conscious awareness, even a small stimulus might feel overwhelming and trigger an immediate “I’ll show you” response. That can take place so quickly that the person is left without a conscious awareness that they had felt an ancient despair.

Without that awareness, the person loses the opportunity to respond in a way that incorporates the new belief that stems from internalizing the Unsuspected Truth. Without awareness, there is no choice except the old intuitive and “instinctive” response.

This act of slowing down and naming the terrified response to feeling oneself in an old scene and helpless allows the person to know that they are in the present, not the past. There are moments in life that will hurt our feelings or cause us to feel helpless, but they are not the moments of our childhood. Slowing down intentionally allows a person to remember they have a new source of agency in responding to the trauma triggered by current events.

I was chatting with one of my colleagues at the Meyer Friedman Institute. I don’t remember the content of our conversation, but I was complaining with frustration about something or someone. At one point in my harangue, she said, “John, I think you are forgetting that you now have a Type B place within you. You can handle your feelings from that new place.” She was right. I had done what had been habit for years. With her reminder I found I had the power and the choice to switch.

Eric Berne talked about cure being the attainment of autonomy. In saying that, he was expressing his hope that a person could be free of the power of their Script. Well, a script never completely disappears but it is a different day when a person can recognize when they are in script behavior and have the awareness and ability to make another

choice.

On the monthly “Drill Cards” that I created for all the members of my Type A Groups, I included my phrase, “The process of transforming Type A Behavior is simply the creation of choice in place of our ancient and instant AIAI (Anger, Irritation, Aggravation, Impatience) reactions.” The key word is “choice.”

One’s life cannot become magically free of despair. There are many legitimate situations in life that should evoke some form of despair in us. If wars, famine, and injustice in all its variations do not disturb us, we should question our moral compass.

But it is transformative to be conscious that an ancient despair is becoming manifest within us and it has nothing to do with the wider world and its ills. This is the despair that presents itself when something occurs to cause us to feel as if we should not be here (SURVIVAL), can never satisfy our need for intimacy (ATTACHMENT), can never feel at home in our own skin (IDENTITY), can never have the feeling of accomplishment (COMPETENCE), or of ever feeling free to relax and enjoy life while assured we are able to handle life on its own terms (SECURITY).

It is transformative when we understand that those feelings are based on messages we internalized while young, just as we internalized the language spoken in our home and village. In the case of Injunctive Messages, what we internalized was false. And then we bent our lives to conform to the falsehoods. We were helpless to do otherwise. If there was cruelty in our growing up, we were victims. We were not taking a “victim stance” to manipulate others.

Our despairing decisions reflected that victimhood. And those decisions became “truth” to us over time. And we learned to fight those decisions as best we could armed with the tools of our

childhoods.

When we can see the evidence of that falsehood at work in the consciousness of a moment and name the Injunctive Message, we have choice. We can choose to conform to the previous belief or harken to a new belief based not on the IM, but on the Unsuspected Truth. That is change.

It is manifest change when we or our patients can demonstrate a unique response to a familiar stimulus rather than a mindless and intuitive one.

The more that the Unsuspected Truths were embedded in one's early environment, the more protection was provided against the falseness of the IM. For people coming from those environments, the Unsuspected Truths weren't unsuspected at all. They were the obvious truths.

Injunctive Messages flex the most power in the absence of any protective influence. We have all been (or will be) witness to the most astonishing stories of survival amidst harsh physical and psychological circumstances while one was growing up. We are often witnesses to abuse or cruelty.

In hearing a particularly tragic history, it is not uncommon for us to wonder, "How did you survive that?" "Well, I had a grandmother who never said anything, but who would look at me in the worst of it and I could see kindness in her eyes." "My uncle would smile at me." "My father was dead, but I would hear stories of how he would walk miles to get medication for me when I was small and ill." "I can remember my grandfather kissing me on the cheek and the scratch of his whiskers."

In his *The Brothers Karamazov*, Fyodor Dostoevsky writes:

You often hear people speak about upbringing and education, but I feel that a beautiful holy memory preserved from early childhood can be the most important single thing in our development. And if a person succeeds, in the course of his life in collecting many such memories, he will be saved for the rest of his life. And even if we have only one such memory, it is possible that it will be enough to save us some day.

Through such a thin thread as a single impactful memory, some people are saved. Through such a small glimpse a person can see a ray of light to something better than misery and constant struggle.

That glimpse is a view of the Unsuspected Truths. It is good to have a tree root to cling to if one has fallen over a cliff and is hanging on for dear life. It is better to live in a world far from those cliffs. It is a very good thing to admire the courage it took for people to form their Defiant Decisions. Those heroic thoughts or actions that said, "I will not give up, I will fight back."

It is a great gift if a person can accept another person's observations about their Coping Behaviors. That is also an act of courage in present time. It is not comfortable for another person to point out to us the destructive nature of some of our behaviors. Those Coping Behaviors have become habit and are comforting for us. Unfortunately, those same behavior discomfort others and are destructive to us over time.

When a person begins to truly consider that the Unsuspected Truths might contain kernels truth, it begins the process of letting go of the false conclusions contained in the Despairing Decisions. It is just like opening a window and allowing in fresh air.

The degree to which the discovery of the new truth will be upsetting to the old order of things rests primarily on the degree to which the Unsuspected Truths were absent from one's early

environment. It can be considered from one crucial point of view: the degree to which unconditional love was present or absent from the early environment.

If unconditional love was largely absent in the form of touch, emotional warmth, and loving speech, then the more transactional the early environment would have been. The absence of the unconditional requires the dominance of the conditional. Everything is quantified and must be earned. It becomes a quid pro quo world, hence the struggle with impossible expectations and eventually the misery.

Where there should have been a warm Emotional World, one finds the lack of emotional warmth that is the basis of the Practical World. St. Paul said it well, "What if a person gains the whole world (has everything the Practical World can offer) but loses his soul (the ability to give and receive love). what has he gained?" That is the great danger of a life robbed of the unconditional and chained to the conditional for all of life's satisfactions.

There is one more observation I wish to share before I come to the end of this reflection on change. Not surprisingly it has to do with the Unsuspected Truths. I think of them in three ways, not unlike Bob Goulding's reflections on the three types of impasses: first, second- and third-degree impasses.

In that conception Bob described a range of difficulty. What he called first degree impasses were seen as easy to resolve. Second degree impasses were exponentially more difficult and third-degree impasses were the most difficult. These are so difficult because the person does not feel a sense of conflict: "This is just who I am or how I am."

We encounter a similar spectrum in dealing with the Unsuspected Truths. For lots of people many of them are not unsuspected at all,



having been abundant in their early environments. For some they will easily recognize many of the truths and will feel relief with having them clearly stated and set forth.

For others they will be an astonishing and perhaps a doubtful revelation. They will feel resistance to taking them in. Their inclination will be to argue and to dispute. They will be active “non-believers” and will challenge us to prove them wrong. They won’t see this as an invitation into a gentler world, but a challenge to see who is right and who is wrong. Those are a lot of the people we see.

And then there are those who will be awe struck by a reality they have never known. They too will demonstrate disbelief, but not from the rubric of right and wrong, but from more wonder, “Could this really be true?” For these folks, even considering the possibility of the Unsuspected Truths will cause their foundation to shudder. It will cause them a deep unease, a profound confusion. For them it is like being told something monumental, such as “your parents are not your real parents.” “What!” Everything suddenly shifts. It is destabilizing and unnerving. That is the power of the Unsuspected Truths.

And please, don’t take my word for it. Look in the charts. Study all twenty-five Unsuspected Truths. You are free to disagree with me. Who knows? Maybe I will disagree with myself and alter the wording of one or more of them. I have certainly tinkered endlessly with the wording in the charts for more than thirty years.

But look at them. Read them. Ponder them. They are true. Or they contain truth. And they are the truths that can help us and our patients unlock the hold the IMs. They are the truths which allow us to know that we are inheritors of the right to Survive, to Attach, to know our Identity, to feel Competent in the world and to feel Secure in the knowledge we know how to cope with life.

I prefer to think that what we are doing is majestic in its intention. I don't think anything truly majestic is easy to accomplish. The important questions are, "Is it worth accomplishing?" and "Is it possible?"

## AFTERTHOUGHTS

I began my training as a psychotherapist in the fall of 1969 even though I did not realize it at the time. I was a senior at the Louisville Presbyterian Theological Seminary in Kentucky. I had signed up for a course taught by Professor David Steere in which we were to learn about how to conduct group therapy using the concepts of Transactional Analysis and Gestalt Therapy.

In that class and later in my training in California with Bob and Mary Goulding I was to encounter many of the Unsuspected Truths. My life would not be the same.

The most striking aspect of encountering these truths is that for most of them, they were not dramatic moments. Looking in from the outside an observer would not have known that I had just learned something that was to alter the way I saw myself and the world.

I was talking to David one day in the hallway outside his office. I said to him that he seemed to be free of a constant pain in his stomach and chest. He demonstrated no look of pain. I asked him if it was true that he went about life free of constant pain in his midsection. He told me my observation was correct, that while he knew the pain I was talking about he did not experience it on a continual basis.

I told him that being in that sort of pain was normal to me and it was striking to think it was not normal for everyone. Then I said to him that I thought I must have a very strong stomach as I had been in pain for years and had never developed an ulcer. David said to me,

not unsympathetically, “Well, keep it. I’m sure you will manage to get one (an ulcer) someday.”

That was one of many feelings of disorientation that were to be common for me in the next few years. I felt disoriented because David was telling me that the pain in my midsection was not happening to me but I was maintaining it. I think I felt what Fritz Perls called, “Organismic Disgust.” He used that phrase to describe what a person might feel on realizing that they had responsibility for maintaining a feeling of victimhood.

An even more powerful, but still undramatic moment came during a group I attended for a few weeks that David conducted. It was most likely my first experience with being invited to use the “empty chair” technique. The content and details of that piece of work are lost to me. Most likely, I placed my mother in the chair. The best I can remember is that I was talking to her, begging her to understand something about me. I don’t remember.

What I do remember is that this “conversation” went on for a while between me and her. At one point David came over and squatted down behind the empty chair and put his arm over it. Looking at me he simply said, “You really believe what you are saying to her,” except that he used an expletive in his original statement. My immediate thought was, “Yes.” Then I realized he was pointing out a flaw in my thinking, that I was making an argument for being a victim.

The earth turned slightly on its axis for me in that moment. I remember walking out of the building and the world looked slightly different and not in a pleasant way. It is not pleasant to feel disoriented. It was not immediately comforting to me to realize that I had been seeing the world and myself through a lens that left me feeling like a victim. I remember I went and sat for a long time in the chapel stunned by this new awareness. Growing up feeling like a

victim was a common theme in my culture. That I was now responsible for maintaining that way of thinking was mind boggling.

That is the power of an Unsuspected Truth.

The introduction of these truths are not always so disorienting. I was sitting one morning at the Western Institute waiting for the nine o'clock session to begin. Bob came in a few minutes early.

Informally we chatted. I said to him, "I am beginning to accept that I am smart, much smarter than I ever imagined. But that leaves me wondering, 'If I am so smart, why have I felt so confused for most of my life?'" In return, Bob said simply, "If I had had a father who never talked to me, I would have felt confused too."

Again, this was not some moment filled with memorable drama. I wasn't beating on a pillow or scrambling at someone in my past. No one noticed that Bob and I were talking. No group cheered for me in that moment. It was a moment when the fog cleared, and I could see something I had never realized. Obviously, I have never forgotten that moment. That moment ushered in a compassion for myself I had never felt before.

I have written before, perhaps exhaustively about my first interview with Dr. Friedman at his institute in San Francisco. At the end of that interview, he asked me if I was aware of the Type A Behaviors I had demonstrated during the interview and could I identify them for him. I could not. He asked me, "May I tell you?" Reluctantly and feeling some dread, I said, "Yes."

He proceeded to tell me of at least seven or eight behaviors. I recognized them as he said them.

I felt deflated, a mild case of organismic disgust perhaps or maybe just embarrassment. He could see behaviors I had read about

but could not see in the moment they were taking place. He evinced no doubt that I could change them and become aware if I chose. I would have to choose. My habits would not change on their own or without the help of people who had done so before me.

Driving home that Friday night I felt mildly downcast and buoyed at the same time. I could not have described why I felt downcast. Of course, I had impossible expectations going into the interview. I had expected the world's leading expert on TAB to find me flawless. That wasn't conscious, but why else would I have been downcast even though I knew he was going to invite me onto his faculty. Expectations.

I have one other transformative moment to share. This also comes from my senior year at the seminary and once again it occurred in a hallway. I was listening to two of my professors talk with one another. One was David Steere, and the other a professor, named Dr. Dan Wessler.

They were brainstorming, talking about possible future learning events they might present. They were being creative and bold with their ideas. They had confidence and wanted to try new things. They were talking about possibilities that they might be able to create, things never tried before.

In that moment, I thought to myself, "I want to have that sort of confidence." I realized I wanted to know something so well that I could feel empowered to push new boundaries, to have the courage of imagination that I was watching. In that moment I realized I wanted to pursue the art of psychotherapy. I didn't just want to dabble in it and add it to my list of things I knew something about.

What happened in that moment? In my words, I got a glimpse of the right side of the charts. I had been getting glimpses all that year. Without that concept or those words, I saw that I could get to the

right side. I could achieve competence by devoting myself to one thing instead of everything.

Remember, many people have no concept that the right side of the charts exist. For some people, our greatest contribution to them will be allow them a glimpse into a world never imagined. For so many people they only dream of a world where they have maximum safety by being bullet proof and good at everything, the best at everything, if possible, but or competing to be the best.

Watching my two confident and creative professors talk, I did not wish to be like them. I wished to be like myself. I wanted to be more eager to learn the outer limits of my abilities than to have a safe life where I sought to please everyone. My professors did not know that I was having a revelation of a new life as they were having their conversation. They were living in that moment from the right side of the charts and I was attracted to what I saw. It was infectious.

Late in that final year, David sat down with me. He knew I was headed to California the next year ostensibly to take another master's degree. He also knew I had a plan to train with the Gouldings once I got there. He said to me, "You are headed for an enchanted place." He was right. I was off in search of the right side of the charts. That was in the spring of 1970.

#### THE POWER OF ONE MOMENT

In that same conference, The Evolution of Psychotherapy, one of the presenters was Paul Watzlawick. In his paper, "If You Desire to See, Learn How to Act," he shared this moment from the fictional writing of Victor Hugo:

In this connection, alexander (Alexander & French, 1948, pp. 88-70) refers to Victor Hugo's famous story of Jean Valjean, in *Les Misérables*, Valjean is a violent criminal who, upon his release from

a long jail sentence which brutalized him even more, is caught stealing the bishops' silver. He is brought before the bishop but instead of calling him a thief, the bishop asks him very kindly why he left behind the two silver chandeliers that were part of the bishop's gift to him.

This kindness totally upsets Valjean's world view. (p. 93)

Hugo explains: One thing which he (Valjean) did not suspect is certain, however, that he was no longer the same man; all was changed in him, and it was no longer in his power to get rid of the fact that the bishop had spoken to him and taken his hand. (p. 94).

We must bear in mind that *Les Misérables* was written in 1862, half a century before the advent of psychoanalytic theory, and that it would be a bit preposterous to assume that the bishop was simply an early-day analyst. Rather, what Hugo shows is the timeless human experience of profound change arising out of an unexpected and unexpected action by somebody. (p.94)

Using this vignette, Watzlawick is showing that there can be transformative moments in our lives, positive transformation. Those moments inform us that the right side exists and beckons us toward it.

There is certainly the opposite where a negative traumatic event can convince someone adopt even more fiercely the Coping Behaviors found on the left side. Dr. Friedman was clear that there was only Type A Behavior, not a Type A Personality. He did allow that there were individuals who had used the Coping Behavior of TAB so extensively throughout their lives that there was little of their original personality left as they became elderly.

There are people who have placed their stake in the ground and have firmly and defiantly planted their flag on the left side. Those

people are often what Dr. Friedman referred to when he said, “There are ten to twenty percent of our participants who will refuse to be convinced. You will not get to them and they will not change.” Again, he was not being pessimistic. He was friends with reality.

We cannot force anyone to accept the concepts we offer. Nor can we know when we are saying something or demonstrating a behavior that may be transformative to someone. We can be confident that change, transformation in a positive direction is possible and we are offering an invitation to at least consider that the right side of the charts is a possibility.



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TABLE ONE:

THE DIFFICULTIES CREATED BY THE SURVIVAL INJUNCTIVE MESSAGES AND THE PATH TO HEALING PART ONE			
THE INJUNCTIVE MESSAGE (IM)	THE DESPAIRING DECISION	THE DEFIANT DECISION	THE COPING BEHAVIOR
A BELIEVABLE FALSEHOOD	WHAT I MOST FEAR TO BE TRUE OF ME OR OF LIFE	MY BEST ATTEMPT TO BE HEALTHY & RESILIENT	MY HABIT PATTERNS STEMMING FROM THE DEFIANT DECISION
DON'T EXIST	No one cares about my life or whether I die	I'll show you (my life has worth) even if it kills me	Determined to gain approval, recognition, or envy
DON'T BE WELL (or take care of yourself)	I am not worthy of attention	I will prove myself to be a strong person	Frequent exhaustion
DON'T TRUST	I feel defenseless & on my own	I will only count on me	Extremely controlling
DON'T BE SANE	I am terrified (in an unprotected & cruel world)	I am "Normal!" (& angry at a world that hurt me)	Easily aroused resentment/hatred & quick to express rage
DON'T TOUCH	I'm unlovable (No one ever touches me gently)	I will be self sufficient	Projecting an attitude of "nothing hurts me"
<p><b>The Difficulties:</b> Self-destructive patterns that create a <b>defiant</b> "I'll show you" attitude that creates a drive to gain recognition, approval, or envy in place of affection. A genuine disregard for one's well-being is often unquestioned. Who cares? Sometimes results in suicidal thinking, but always in behaviors that are destructive over time to body &amp; soul. There are efforts to become impervious to pain through a misguided definition of being strong. <b>Rage and hatred</b> are close at hand.</p> <p><b>The Ancient Voice:</b> No one cares what happens to you.  <b>The Accepted Falsehood:</b> I don't matter.</p>			

  

THE REDECISION	THE RESOLVING ACTIVITY	A NEW PARENTAL VOICE THAT IS PROTECTIVE WITH AGENCY, LOVE & COMMON SENSE
THIS IS A NEW BELIEF BASED ON AN UNSUSPECTED TRUTH	DIRECTIVES TO CREATE & STRENGTHEN NEW HABITS	
Unconditional love & affirmation do exist	Admire the courage it took for you to survive	Your life has great meaning so protect it
I need more help than I can give myself	Think and say the words, "Help me" frequently	Guard your health & allow others to care for you
There are people worthy of my trust	Discern individual character	You are smart enough to tell the good people from the bad people
Forgiveness (not revenge) cures the misery of hatred	Practice the phrase, "I forgive you" in your mind everyday	Unrelenting rage is emotional cancer, so seek relief from it
I long for & need affection	Allow others to touch you: physically, verbally & emotionally	Feeling empathy heals your soul & offers healing to others
<p><b>The Healing:</b> Learning that unconditional love exists. It is possible to feel trusting enough to be vulnerable to allow affection in. Both help and love must come from others. Recognition and approval are good but are not affection. The search is for emotional warmth as opposed to finding reasons to be angry. Forgiveness doesn't erase memory but allows the past to be in the past. The empathy of others is seen &amp; is palpable.</p> <p><b>The New Voice:</b> You are irreplaceable so do yourself no harm.  <b>The New Truth:</b> I am precious.</p>		

<b>SET POINT ASSESSMENT FOR THE SURVIVAL INJUNCTIVE MESSAGES AND THEIR MOVEMENT</b> <b>PART TWO</b>			
<b>THE GOAL: MOVING THE SET POINT FROM MISERY AND STRUGGLE TO CONTENTMENT AND ACCEPTANCE</b>			
<b>THE INJUNCTIVE MESSAGE (IM) A BELIEVABLE FALSEHOOD</b>	<b>MISERY &amp; STRUGGLE (Thinking that reflects an IM influence)</b>  Reinforces hopelessness	<b>THE REDECISION</b>  <b>A NEW BELIEF BASED ON AN UNSUSPECTED TRUTH</b>	<b>CONTENTMENT &amp; ACCEPTANCE (Thinking that shows freedom from the IM)</b>  Invigorates a sense of agency
<b>DON'T EXIST</b>	I am a mistake & my life has no meaning	Unconditional love & affirmation do exist	My life is precious
<b>DON'T BE WELL</b> (or take care of yourself)	I am tired & exhausted & no one cares	I need more help than I can give myself	I am well loved & well cared for
<b>DON'T TRUST</b>	I often feel I am misused & betrayed	There are people worthy of my trust	I take deep pleasure in counting on people I trust
<b>DON'T BE SAME</b>	I am defenseless in life without the armor of my resentment	Forgiveness (not revenge) cures the misery of hatred	I feel love for me & mine & forgiveness for those who harmed me
<b>DON'T TOUCH</b>	I feel proud of the harshness I had to endure during my childhood	I long for & need affection	I understand how lonely I felt & now feel profound empathy for my young self

TABLE TWO:

**THE DIFFICULTIES CREATED BY THE ATTACHMENT INJUNCTIVE MESSAGES AND THE PATH TO HEALING**

PART ONE

THE INJUNCTIVE MESSAGE (IM)	THE DESPAIRING DECISION	THE DEFIANT DECISION	THE COPING BEHAVIOR	THE REDECISION	THE RESOLVING ACTIVITY	A NEW PARENTAL VOICE THAT IS PROTECTIVE WITH AGENCY, LOVE & COMMON SENSE
A BELIEVABLE FALSEHOOD	WHAT I MOST FEAR TO BE TRUE OF ME OR OF LIFE	MY BEST ATTEMPT TO BE HEALTHY & RESILIENT	MY HABIT PATTERNS STEMMING FROM THE DEFIANT DECISION	THIS IS A NEW BELIEF BASED ON AN UNSUSPECTED TRUTH	DIRECTIVES TO CREATE & STRENGTHEN NEW HABITS	
DON'T BE CLOSE	I feel distant & forgotten	I will become loveable & attract an imaginary love	Looking for an ideal love that does not exist	I can survive living with an open heart	Say: "I love you," "I like you," "Thank you" often.	Be a loving & nurturing person
DON'T FEEL ANY ATTACHMENT (Only rejection)	I am abandoned	I am entitled to have all the objects of my desire	<b>Unconsciously possessive, insistent &amp; manipulative</b>	There are people who have genuine affection for me	Learn what brings pain to those who love you & refrain from those bitter behaviors	Treasure & protect the people who have given their hearts to you
DON'T BELONG	I am outside looking in	I won't seem to care	A pattern of isolating & being remote	I am free to find a tribe (family) of my choice	Continually look for people you like	Show interest and care to people you like
DON'T BE A CHILD	There is no room for my emotional needs	I will be strong & endure the neglect that reward me	<b>Habitually attending to others hoping the gift will be returned</b>	I am a person with needs & not a machine	Remember this, "you can ask for anything"	Share your emotional needs with people who care about you
DON'T INVEST (emotionally)	There is no Time for me	My time will be devoted to activities that reward me	<b>Focused on the Practical World at the expense of the Emotional World</b>	I can give certain people my whole heart	Name your beloved ones & give them your time	Be loyal to those in your Emotional World
<p><b>The Difficulties:</b> Since the modeling for the Emotional World was poor or lacking, it is easy to create fantasies of relationships that are narcissistic &amp; perfectionistic. This creates a win/lose view where conflict inspires either abandonment or dominance patterns. The desperate desire to attain love blinds the person to the need to be a giver of love and affirmation.</p> <p><b>The Ancient Voice:</b> No one truly loves you.  <b>The Accepted Falsehood:</b> I am unlovable.</p>						
<p style="text-align: center;">IMPASSE ALLIES: AFFIRMATION, GRATITUDE, ACCEPTANCE, ENCOURAGEMENT, ADMIRATION, EMPATHY, CONFRONTATION, HUMOR, INVITATION &amp; RELIEF</p>						
<p><b>The New Voice:</b> Loving others brings love to you.  <b>The New Truth:</b> I am capable of love.</p>						

SET POINT ASSESSMENT FOR THE ATTACHMENT INJUNCTIVE MESSAGE AND THEIR MOVEMENT PART TWO	
THE GOAL: MOVING THE SET POINT FROM MISERY AND STRUGGLE TO CONTENTMENT AND ACCEPTANCE	
THE MISERY & INJUNCTIVE STRUGGLE MESSAGE (IM) A BELIEVABLE FALSEHOOD	CONTENTMENT & ACCEPTANCE (Thinking that shows freedom from the IM) Invigorates a sense of agency
MISERY & INJUNCTIVE STRUGGLE (Thinking that reflects strong IM influence) Reinforces helplessness	THE REDECISION A NEW BELIEF BASED ON AN UNSUSPECTED TRUTH
<p><b>DON'T BE CLOSE</b></p> <p>In relationships I have a history of being hurt &amp; I feel wary</p>	<p>I can survive living with an open heart</p> <p>There are good people in my life to whom I am loyal &amp; deeply loving</p>
<p><b>DON'T FEEL ANY ATTACHMENT (only rejection)</b></p> <p>In relationships I withhold compassion and understanding</p>	<p>There are people who have genuine affection for me</p> <p>I am protective of the people who have affection for me (especially from myself)</p>
<p><b>DON'T BELONG</b></p> <p>No one is interested in me</p>	<p>I am free to find a tribe (family) of my own choice</p> <p>My pattern is to invite people I like into my life</p>
<p><b>DON'T BE A CHILD</b></p> <p>I give up easily and adapt to the wants of others</p>	<p>I am a person with needs &amp; not a machine</p> <p>I treasure the people I depend upon</p>
<p><b>DON'T INVEST (emotionally)</b></p> <p>Work and practical activities always seem to come first in my life</p>	<p>I can give certain people my whole heart</p> <p>The people I love &amp; their happiness come first in my life</p>

TABLE THREE:

## THE DIFFICULTIES CREATED BY THE IDENTITY INJUNCTIVE MESSAGES AND THE PATH TO HEALING

## PART ONE

THE INJUNCTIVE MESSAGE (IM) A BELIEVABLE FALSEHOOD	THE DESPAIRING DECISION	THE DEFIANT DECISION	THE COPING BEHAVIOR	THE RESOLVING ACTIVITY	THE REDECISION	A NEW PARENTAL VOICE THAT IS PROTECTIVE WITH AGENCY, LOVE & COMMON SENSE
<b>DON'T BE YOU</b>	I am unacceptable	I will somehow be a flawless person	Playing a role in someone else's play	Consciously love both your gifts & your flaws	I can claim & love my unique life	You are beautiful as you are & I love you
<b>DON'T BE SEPARATE</b>	I cannot be who I am	"You can't make me" (be who you want me to be)	Leading a double life to avoid conflict	Use disagreement to clarify your identity & to learn that of others	I am the only person with the right to define who I am	Be yourself; other people are more resilient than they appear.
<b>DON'T BE VISIBLE</b>	I feel shame & ashamed of myself	I will hide behind my public self	Appearing ever confident & composed	Reveal your true self to loving people	There is no shame in being vulnerable	What you keep hidden deprives you of being known
<b>DON'T BE IMPORTANT</b>	I am nothing	I will always be better than others	competitive & comparative	Focus on people you love rather than the conquests you seek	Pride brings no lasting sense of importance	You are important because you exist
<b>DON'T HAVE WANTS</b>	I have no sense of me	I'll know what others want before they do	Adaptive to the unspoken "needs" of others	Ask yourself: am I making my wishes known?	I have an ego & desires to match	You were not born to please everyone
<p><b>The Difficulties:</b> Basically, unaccepting of one's own immutable personality as it is often not known or celebrated. There is a desire to be someone else or to have the gifts of other people. It is easy to be overcome with shame and to present a false front to the world. Strengths are used to establish feelings of superiority and perceived weaknesses are despised. There is no concept of acceptance of one's natural self.</p> <p><b>The Ancient Voice:</b> No one cherishes you (as you are).</p> <p><b>The Accepted Falsehood:</b> I am a flawed person.</p>						
IMPASSE ALIES: AFFIRMATION, GRATITUDE, ACCEPTANCE, ENCOURAGEMENT, ADMIRATION, EMPATHY, CONFRONTATION, HUMOR, INVITATION & RELIEF						
<p><b>The Healing:</b> Replace the drive to be someone else with a sincere curiosity about one's real self. Through curiosity identify and love both strengths and weaknesses. Often, what was seen as a weakness is now seen as a unique gift. My multifaceted self is far more interesting than any false front. Committed relationships are the key to knowing myself.</p> <p><b>The New Voice:</b> You are one of a kind with your own beauty.</p> <p><b>The New Truth:</b> I cherish my unique life.</p>						

SET POINT ASSESSMENT FOR THE IDENTITY INJUNCTIVE MESSAGES AND SET THEIR MOVEMENT PART TWO			
THE GOAL: MOVING THE SET POINT FROM MISERY AND STRUGGLE TO CONTENTMENT AND ACCEPTANCE			
THE INJUNCTIVE MESSAGE (IM) A BELIEVABLE FALSEHOOD	MISERY & STRUGGLE (Thinking that reflects Strong IM influence) Reinforces hopelessness	THE REDECISION A NEW BELIEF BASED ON AN UNSUSPECTED TRUTH	CONTENTMENT & ACCEPTANCE (Thinking that shows freedom from the IM) Invigorates a sense of agency
<b>DON'T BE YOU</b>	I fear being reviled or belittled	I can claim & love my unique life	I am curious to know my innate wants, desires & talents
<b>DON'T BE SEPARATE</b>	I am stuck in a role I did not choose and I do not want	I am the only person with the right to define who I am	I am my own personality and no one else
<b>DON'T BE VISIBLE</b>	I only show my public self, never my authentic self	There is no shame in being vulnerable	I reveal my vulnerabilities with emotionally safe people
<b>DON'T BE IMPORTANT</b>	I struggle to excel to have meaning in life	Hard won pride brings no lasting sense of importance	Those who will "love me for the rest of their lives" reveal to me my true importance
<b>DON'T HAVE WANTS</b>	I forgo my own wishes to gain the approval of others	I have an ego and desires to match	I make my wishes known so others don't have to "read my mind"

TABLE FOUR:

### THE DIFFICULTIES CRATED BY THE COMPETENCE INJUNCTIVE MESSAGES AND THE PATH TO HEALING

#### PART ONE

THE INJUNCTIVE MESSAGE (IM)	THE DESPAIRING DECISION	THE DEFIANT DECISION	THE COPING BEHAVIOR	THE REDECISSION	THE RESOLVING ACTIVITY	A NEW PARENTAL VOICE THAT IS PROTECTIVE WITH AGENCY, LOVE & COMMON SENSE
<b>DON'T (ever) MAKE IT</b>	I am never good enough	I will prove myself to be extraordinary	MY HABIT PATTERNS STEMMING FROM THE DEFIANT DECISION  Striving for achievement while preoccupied with feelings of failure	THIS IS A NEW BELIEF BASED ON AN UNSUSPECTED TRUTH  I have made & I am making a mark on the world	DIRECTIVES TO CREATE & STRENGTHEN NEW HABITS  Monitor and modify your expectations	Love how accomplished you are
<b>DON'T GROW UP</b>	I feel lost & never know what to do	I must fend for myself in the world	A "little person" striving to look grown up	It's a necessity to have good models to show us our way in life	Seek to see the admirable qualities in others	It is vital to accept influence & inspiration
<b>DON'T THINK</b>	I feel inadequate	I will discover certainty & make it my own	Immediately defensive of fixed beliefs & prejudices	I have the courage to learn & to face ambiguity	Monitor for "moments of certainty" and back off	You, & you alone are the custodian of your mind & thoughts
<b>DON'T FEEL SUCCESSFUL</b>	I feel I am always at fault	I will fix everyone & everything	Constantly seeking to accomplish the impossible	The pain of the world (my family) is not my responsibility	Consciously enjoy being beneficial to others	The person you seek to be defines you as being adequate
<b>DON'T (feel free to act)</b>	Whatever I do is wrong	I will defend my inaction in life	A well defended anxiety that is not amenable to facts	It is not possible to remove risk from life	Seek "victories" by doing activities that anxiety prohibited	Life is richer beyond your comfort zone
<p><b>The Difficulties:</b> Nothing I do is ever good enough for very long. The habit of over-expectation spoils the feelings of success and achievement that are necessary for self-esteem. Measurement and competition are the only metrics of success leading to an easily aroused sense of competition. Even if measurably successful in the Practical World, still haunted by fears of failure and thoughts of not being good enough.</p> <p><b>The Ancient Voice:</b> No one believes in you.</p> <p><b>The Accepted Falsehood:</b> I am a failure.</p>						
IMPASSE ALIEN: AFFIRMATION, GRATITUDE, ACCEPTANCE, ENCOURAGEMENT, ADMIRATION, EMPATHY, CONFRONTATION, HUMOR, INVITATION & RELIEF						
<p><b>The Healing:</b> Expectations are tamed to fit our natural abilities. Admiration of other models of success replaces an automatic and involuntary sense of competition. Feeling successful is associated with the direction and passions of one's life. Wisdom and satisfaction become major quests. Confidence in learning from setbacks replaces an aversion to assertive action.</p> <p><b>The New Voice:</b> your pursuits, not facts, make you a significant person.</p> <p><b>The New Truth:</b> My life is admirable</p>						





TABLE FIVE:  
THE DIFFICULTIES CREATED BY THE (SENSE OF) SECURITY INJUNCTIVE MESSAGES AND THE PATH TO HEALING  
PART ONE

THE INJUNCTIVE MESSAGE (IM) A BELIEVABLE FALSEHOOD	THE DESPAIRING DECISION	THE DEFIANT DECISION	THE COPING BEHAVIOR	THE REDECISION	THE RESOLVING ACTIVITY	A NEW PARENTAL VOICE THAT IS PROTECTIVE WITH AGENCY, LOVE & COMMON SENSE
WHAT I MOST FEAR TO BE TRUE OF ME OR OF LIFE	Life is empty	MY BEST ATTEMPT TO BE HEALTHY & RESILIENT	MY HABIT PATTERNS STEMMING FROM THE DEFIANT DECISION	THIS IS A NEW BELIEF BASED ON AN UNSUSPECTED TRUTH	DIRECTIVES TO CREATE & STRENGTHEN NEW HABITS	WITH AGENCY, LOVE & COMMON SENSE
DON'T ENJOY	Life is empty	I will construct a world that is "not empty"	An overfull life driven by "event greed"	Joy does exist & is not under our control	Consciously say "no" to empty "ego events"	Protect your time so there is room for joy in your life
DON'T BE GRATEFUL	There is never enough	I will attain all my desires	A life of insatiable longing (always wanting more)	Abundance exists & is not a function of getting more stuff	Practice counting your blessings everyday	A grateful heart allows you to feel the goodness of life
DON'T FEEL	Feeling my emotions is too painful	I will do whatever is necessary to deaden my feelings	"Emotional responses" lack warmth	Compassion allows the Emotional World to feel both rich & safe	Name your emotions & feel them without censure, explanation, or embarrassment	Even when most uncomfortable no one dies in the Emotional World
DON'T RELAX (Or feel safe)	Life is full of threat & hidden danger	I will keep myself safe by being alert	Constant vigilance	I have coped with hardship & suffering & will again	Use memory to create a sense of confidence & of agency	Remember: You are strong & capable of handling life
DON'T BE HAPPY	Life is sad	I will obtain happiness someday	The pursuit of an imagined happy future	Happiness is the skill of being content in the present moment	Express happiness by laughing & smiling from your heart	Happiness exists apart from our circumstances
<p><b>The Difficulties:</b> Creates a life focused on becoming "Bullet Proof" as a model for being secure. Feelings are disregarded or severely maligned as signs of weakness and unwanted vulnerability. There is a drive toward an imaginary future that creates a sense of time urgency. Happiness, enjoyment, and relaxation are the goals of this future state but not experienced in the present moment. The lack of feeling alive in the present moment hampers the creation of rewarding or reassuring memories.</p> <p><b>The Ancient Voice:</b> You can never be safe.</p> <p><b>The Accepted Falsehood:</b> I will never feel secure.</p>						
IMPASSE ALLIES: AFFIRMATION, GRATITUDE, ACCEPTANCE, ENCOURAGEMENT, ADMIRATION, EMPATHY, CONFIRMATION, HUMOR, INVITATION & RELIEF						
<p><b>The Healing:</b> Happiness and a habit of gratitude are necessary for health. The idea of "absolute security" is a fiction. Self-confidence derives from the memory of overcoming past challenges. Suffering &amp; melancholy are parts of life and are not signs of failure. Feeling emotions while feeling confident to handle them enriches life rather than feeling frightening. Joy exists and is felt.</p> <p><b>The New Voice:</b> Enjoy your life while feeling confident.</p> <p><b>The New Truth:</b> I am resilient &amp; prepared for life.</p>						

SET POINT ASSESSMENT FOR THE (SENSE OF) SECURITY INJUNCTIVE MESSAGES AND THEIR MOVEMENT PART TWO		
THE GOAL: MOVING THE SET POINT FROM MISERY AND STRUGGLE TO CONTENTMENT AND ACCEPTANCE		
THE INJUNCTIVE MESSAGE (IM) A BELIEVABLE FALSEHOOD	MISERY & STRUGGLE (Thinking that reflects strong IM influence)  Reinforces hopelessness	CONTENTMENT & ACCEPTANCE (Thinking that shows freedom from the IM)  Invigorates a sense of agency
THE REDECISSION  A NEW BELIEF BASED ON AN UNSUSPECTED TRUTH		
<b>DON'T ENJOY</b>	I "comfort" myself by being busy, irritated & in a hurry	I am never more than a moment away from reliving moments of joy
<b>DON'T BE GRATEFUL</b>	I equate gratitude with complacency & settling for less	I value the gift of my life & all that is in it
<b>DON'T FEEL</b>	I have no time for feelings & other trivialities	Feeling alive does not frighten me
<b>DON'T RELAX (Or feel safe)</b>	If I worry, maybe nothing bad will ever happen to me or mine	I'm confident I will have the resilience to handle what comes up in life
<b>DON'T BE HAPPY</b>	There is not much in life to smile about	Laughing & smiling are important aspects of my life