

Steps of The Decision Maker[®] Belief Process

1. **ASK** (the subject who is eliminating a belief): **Identify some pattern currently in your life that you have been trying unsuccessfully to change—either some undesirable behavior or feeling, or some undesirable circumstances.**

2. **NOTE** (to facilitator): After a pattern has been identified, **ASK: Tell me something you currently believe that logically could result in (STATE the essence of the pattern).**

3. **NOTE:** When the subject arrives at a possible belief, test it by asking the following two questions. If the subject says, no, to either of the questions, have him look for another belief.

A. **ASK: Does it logically account for the undesirable pattern?**

B. **ASK: Do you really believe that? Some part of you might “know” that what you believe doesn't make sense and some part of you might be embarrassed about believing it, but do you have a “gut” sense of believing it anyway?**

4. **NOTE:** Facilitate the subject to discover the events or circumstances that are the source of his current belief. To assist him to discover them, ask the following questions:

ASK: Where did (STATE the belief) come from? What are your earliest experiences that led you to forming that belief?

5. **NOTE:** After the source of the belief is identified, ask the following questions to assist the subject to make real for himself that his belief, which he thinks is “the truth,” is only “a truth,” something he made up. The questions are designed to facilitate him in creating for himself:

- that he formed a belief (an interpretation) about a series of events or circumstances;
- that what he thinks is “the truth” is merely one of many possible interpretations of what he observed in the world;
- that he never actually “saw” or discovered in reality what he believes;
- that the meaning (the belief) that he thinks is inherent in the earlier events exists only in his mind, not in the events.

A. **ASK: Is it real for you that your belief is the result of the interpretation you made of (STATE the essence of the early experiences that led to the belief)?** (The answer should be, yes.)

B. **ASK: Can you see that when you formed your belief the "evidence" seemed to justify that interpretation, in other words, it was a reasonable conclusion to**

reach? (The answer should be, yes.)

C. **ASK: Can you also see that most people at that age probably would have reached the same conclusion that you did?** (The answer should be, yes.)

D. NOTE: Have the subject come up with five or six other interpretations of the circumstances or events, until he is clear that what he concluded at the time (his current belief) is merely one of many possible interpretations. Make sure the subject sees each one as a valid interpretation.

STATE: Your belief is one logical interpretation for (STATE the essence of the early experiences that led to the belief). ASK: What other reasonable interpretations can you make now about the same events?

E. NOTE: After you have five or six interpretations, **ASK: Now that you see that there are other possible interpretations of the same events, is the belief you formed at the time “the truth” or only one interpretation of what you saw?** (The answer should be, only one interpretation.)

F. **ASK: Didn't it seem at the time you formed the belief (STATE the belief) that you actually saw it in the world, that you discovered it as a “fact” in the world?** (The answer should be, yes.)

G. **ASK: Did you ever really see in the world (STATE the belief)?** (The answer usually will be, no.)

H. **ASK: What exactly did you see?** (NOTE: The subject should relate the events he described as the source of his belief, in other words, what specific people did and said earlier in his life.)

I. **ASK: What does it really mean that (STATE the essence of the events he described as the source of the belief)? What is its inherent meaning?** (The answer should be, nothing.)

J. **ASK: If your belief was never “out there in the world” to be seen, where has it been all these years?** (The answer should be, “in my mind.”)

K. **ASK: Is it real to you now that, instead of actually seeing in the world what you've believed to be the truth, you saw various things happen and heard various people say things, and that the only place (STATE the belief) has ever existed has been as an interpretation in your mind?** (The answer should be, yes.)

6. NOTE: Have the subject observe that the belief has been eliminated. There are two signs: the subject doesn't experience the belief as true any more and he experiences more possibilities in his

life.

A. **ASK: Is it the truth that (STATE the old belief)?** (The answer should be, no.)

B. **ASK: Say the belief out loud. ... How does that feel?** (NOTE: The subject will not believe it any more. The words will not be experienced as real.)

C. NOTE: Only when the subject has eliminated several of the beliefs you've discovered that are relevant to the pattern, **ASK: Can you imagine a possible change in the pattern you described when we started?** (STATE the pattern.) (The answer should be, yes.)

7. NOTE: Have the subject create a new, "positive" belief to replace the "negative" belief he just eliminated.

A. **ASK: Has your life been totally consistent with your beliefs, even though those beliefs are not the truth.** (The answer should be, yes.)

B. **ASK: Can you also see that had you chosen any of the other interpretations you just named at the time you formed your current beliefs, your life would have been consistent with those interpretations?** (STATE one of the interpretations created earlier.) (The answer should be, yes.)

C. **ASK: Is it real for you that any interpretation ultimately will determine how your life turns out?** (The answer should be, yes.)

D. **STATE: If whatever meaning you read into events becomes true just because you say so, create a new, positive meaning. Your statement should be positive, for example, I am ... or Life is Don't start with the words I want ... or Life could**

E. NOTE: After the subject creates a new meaning, i.e., a new belief, **STATE: Look into your life and find events for which this belief could be a valid interpretations. ASK: Describe those events.**

F. After the subject describes the events, **ASK: Is it real to you that (STATE the new belief) is a reasonable interpretation of the events you just named?** (The answer should be, yes.)

G. **ASK: Doesn't it seem to you as if you can see in the world, as a fact, that (STATE the new belief)?** The answer should be, yes.)

8. NOTE: Have the subject create himself as the "decision maker," as the creator of his beliefs—which manifest as his behavior and circumstances. Don't do this after each belief is eliminated, only after the last belief of a session.

A. **ASK: Is it real to you that you create your beliefs?** (The answer will be, yes.)

B. **ASK: Is it real to you that your beliefs determine your life?** (The answer will be, yes.)

C. **ASK: If you create the beliefs that create your life, what does that make you?** (The answer should be, "the creator of my life.")

NOTE: Items D. through H. should only be done the first three times you work with a subject. After that, merely summarize these items with a statement like: Can you see that who you really are is the creator of the creation, not merely the creation?

D. **STATE: Most people, just like you, experience themselves as the sum total of their beliefs, and the behavior and feelings that stem from those beliefs. Notice, however, that even though one of your beliefs, something you said was an aspect of who you are, has just disappeared, your identify has not really changed. Look inside.**

E. **ASK: Are "you" are still here?** (The answer should be, yes.)

F. **STATE: Then, you can't be who you—and most other people—think you are.**

G. **ASK: If you're not the sum total of your beliefs, if you're not *what* you made up, then who are you?** (NOTE: Have a discussion in which they realize that there had to be an "interpreter" before there could be an "interpretation," a belief creator before there could be a belief.)

H. **STATE: There are other ways of saying the same thing: you are not your decisions, you are the "Decision Maker"; you are not your beliefs, you are that which generated the beliefs; you aren't the creation called your life, you are the creator; you were born as the possibility for all possibilities; any possibility you chose would have become the truth for you.**

9. NOTE: Make the space of the Decision Maker real for them by discussing the three ways of knowing and asking if they know they are the Decision Maker in the third way. Do this step only the first two times you work with a subject.

STATE: There are three radically different way to know something: (1) cognitively, by understanding it, (2) experientially, and (3) by creating or distinguishing it. We are familiar with and are accustomed to talking about the first two ways of knowing. We all know that the words we use to describe the experiential realm are different from the experience itself, for example, an understanding of swimming as compared to the actual experience of swimming.

Before today you might have *understood* that you were the creator of your

life and you even might have *experienced* that on occasion. At the moment, however, when you said that you never saw or discovered your belief in the world, that it was only an interpretation, that it became the truth for you only because you said it, and that anything you had said would have become true merely by virtue of saying it—you *created* or distinguished yourself as the creator of your life. You didn't merely *understand* it or *experience* it. You *created* it as true.

ASK: Is it real for you that you know you are the creator of your life in a profound way that goes beyond understanding or experience? (The answer should be, yes.)

10. NOTE: Have the subject experience the altered state he now is in, the state of the creator. Do A. below only the first two times you work with a subject.

A. **ASK:** Is it real for you that for most of your life, no matter what you accomplished and how satisfied you were, there was always the sense that something was missing? (The answer should be, yes.)

B. **ASK:** Just for a moment, put aside what you've felt and known up to now and what you expect to feel and know a few minutes from now. Look inside yourself right now, in the space of the Decision Maker, as the possibility for all possibilities, as the creator of your life—is there anything missing, right now? (The answer should be, no.)

C. **ASK:** What's possible? (The answer will be, anything.)

D. **ASK:** What limitations do you have? (The answer will be, none.)

E. **ASK:** What is your experience of yourself as the creator *right now*?

F. Note: do this step only the first two times you work with subject. After the subject answers, **STATE:** Others have described it as: nothing missing, powerful, serene, calm, peaceful, whole, complete, satisfied, empowered, no limitations, and unlimited possibilities.

11. Note: do this step only the first two times you work with subject. **STATE:** What the Decision Maker® Belief Process does is to facilitate you (1) to totally eliminate the beliefs that you hold as the truth and that constitute your reality, thereby fundamentally changing the “creation” and, (2) to create an altered state of consciousness in which you experience yourself as the “creator” of the creation, a state in which there is nothing missing and anything is possible.

12. NOTE: Acknowledge the subject in your own words, focusing either on his courage, on his willingness to tell the truth, on his willingness to look at incidents in his life that might have been difficult or painful to look at, or on his commitment to create himself as the creator of his life.

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Note: The things you actually say are introduced by the words “**STATE**” and “**ASK**” (in CAPS) and are printed in **BOLD**. Clarification statements are introduced by the word “NOTE,” which is not in bold and which are in a smaller typeface.