

Storyslives' Four Mores©
Transforming Four Universal Addictions to Claim Your Largest Life

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Storyslives works at the intersection of story and purpose. Founder Catherine Reid Day developed Storyslives' Story + Mastery = More© coaching model and the Four Mores© as tools for exploring the journey of false self to becoming our true self—to claim our story and live from our MORE.

We assist clients in exploring five core questions (questions that are at the core of this presentation) while navigating four pathways to their largest life.

By embracing four super qualities (Clarity, Courage, Compassion, and Confidence) and activating four super powers (Vision, Excellence, Love, and Wisdom) we release our false and fearful self (the Scapegoat, Saboteur, Martyr, and Skeptic) and emerge as our larger true selves—as Visionaries, Artists, Healers, and Truth Tellers. People eager to embrace their MORE.

See More | Be More | Give More | Live More

Working with clients we hear story after story of the struggle to feel good enough, to believe in oneself, to boldly be true to our authentic selves. Our research also uncovered some useful work on addictions by cultural anthropologist Angeles Arrien. Her breakthrough book, [The Four Fold Way](#), includes a short passage on the cultural and universal roots of addiction that Arrien declared underlie all other addictions. They are:

- Focusing on the negative
- Perfection
- Intensity
- The need to know

She also shared four powerful antidotes to these destroyers of inner peace. They are, in matching order to the list:

- Vision
- Excellence
- Love
- Wisdom

Each time I shared these universal addictions and their antidotes with others, they wanted to know more. I did, too.

Put another way:

- **When we focus on the negative—things we dislike or disown— we lack clarity, needing a vision for what can be.**
- **When we expect perfection in ourselves and others, we misuse our power for excellence. We lack the courage to use our creative authority to manifest the extraordinary.**

- **When we numb ourselves by overdoing with intensity, we substitute doing for loving.**
- **When we seek answers and focus on our need to know what is unknowable, we fail to access our wisdom.**

I learned that Arrien would be coming to Minneapolis and went to hear her speak. Afterward, I approached her and asked if I could discuss these root addictions. If this was all she had written about them, could I take it on and do more with them? She agreed, I was free to do so, as long as I credited her initial work. Years later, I had a dream in which I saw a golden bowl, a very lovely sacred one, with a portion of broth and some bits of nourishment in it. I heard a voice urging me to eat from the bowl, to ingest its nourishment, to savor its contents and take them inside me. Two weeks later, Angels Arrien died. Immediately I felt the dream, my request and agreement from her, and her death were connected. It was time to shape and share this work with others.

What's at the root?

At the root of all our struggles and the universal addictions are our doubts, demons, mistaken beliefs and cravings that rob us of our very center, of our essential selves. Our task is to practice and trust our healthy inner voice, to claim who we are, fully and unselfconsciously, and live from our true and fullest identity by answering these essential questions:

- What is it only I can do because of who I am?
- What's not going to get done unless I do it?

Using current research on identity and the narrative self, Storyslices' process begins with a series of exploratory questions that travel along four major pathways that lead to a larger, fulfilling life. We also ask four questions often used in Alcoholic Anonymous groups, pairing them with the universal addictions and the four mores. Here they are:

Questions one:

What's the story that has brought you to this dilemma?

This is the false story you are telling yourself, the untrue story you believe, the story that is holding you in place. It's the story set in the limited landscape of the lesser you.

This story (or stories) offers you the opportunity to dive deep into memories and patterns, to collect and curate the 'easy clues' to your childhood loves, your passions and activities that point you to your truest identity.

At each step in this story collection process you'll receive encouragement and guidance. You'll rediscover and master your story and step into the more you want in life.

We often augment this clue collection process by using early recollections.

The next four questions guide us along pathways of mastery, the way to the MORE you want in life.

Question two: What do you want?**Why would it matter for me to claim and master my own true story?**

Finding the path to a life of clarity and authentic identity requires understanding where we've lost our way because of mistaken beliefs or useless assumptions about our own strengths and story.

When we focus on what's NOT working well, when we focus on the negative (one of the universal addictions), we lose our way. When we focus on the negative—things we dislike or disown—we lack clarity, needing a vision for what can be.

The mistaken belief we must overcome here is the belief we are not enough as we are.

We find it difficult to allow ourselves to be most ourselves because we feel exposed. We fear we are inferior to others. We are less than. In Adlerian terms, we doubt our own significance.

In this way we've taken on the characteristics of the tragic scapegoat.

The tragic character of scapegoat is the one we blame for what goes wrong.

A famous story of a scapegoat is Pandora's box. Pandora was instructed NOT to open the box but she became curious and opened it. All the evil in the world escaped and she was blamed for them all. Yet the box also held something beautiful. What was it?

HOPE.

Acting as the tragic scapegoat, we become blind to our own gifts, our strengths. We lose sight of the vision we had for ourselves, for our real self.

To transform the scapegoat we get to emerge by appreciating ourselves. We raise our energetic vibration by practicing the art of appreciating ourselves and what is around us. As we appreciate ourselves we're practicing being seen and known for who we really are. We see and share a vision of our whole self.

Asking the core question, 'what do you want?' while appreciating who and what we are, offers clarity and vision to see oneself truthfully. As visionaries, we aim in the direction of what we want. We imagine where we want to go.

When we transition into claiming our true **clarity** of VISION we See clearly a vision for what we want to build.

The Clarity to see the self truthfully and imagine where we want to go.

Getting Clear. (I want) To See More.

Transforming the scapegoat into the Visionary

I am becoming the **Visionary**.

Question three: What do you need?

What do I need to face and conquer so I can be more myself; what do I need to see, know and do so I can be more me?

What we need is often located right next to what matters most to us and what barriers we put in the way of what matters. Often what we need is masked and subdued by our craving for unrealizable perfection. We reject ourselves before others can reject us, mistakenly thinking this will save us from pain. When we expect perfection in ourselves and others, we misuse our power for excellence. We lack the courage to use our creative authority to manifest the extraordinary.

This is the tragic saboteur: the self who fears we are a fraud. It's the imposter who believes we are not perfect as we are, who bullies us and talks us out of what is true.

Often it shows up as complaining about something close to what we need and want. We complain when we fear that we will be rejected for our imperfection, in Adlerian terms, that we will not belong. So we externalize it into what is wrong with others. We bully. We condemn. All the while, we lack the courage to express and ask for what we most need. We fear taking on the work toward our best self expression, our distinctive excellence.

The saboteur uses self doubt and self destructive behaviors to undermine ourselves and stop ourselves from doing what we most need to do, which is to be ourselves and be real.

A famous story of the saboteur is the movie Birdman. In the movie, former cinema superhero Riggan Thomson (Michael Keaton) is mounting an ambitious Broadway production that he hopes will breathe new life into his stagnant career. It's risky, but he hopes that his creative gamble will prove that he's a real artist and not just a washed-up super hero and movie star. Like Birdman, we're very good at replacing what matters most to us with substitutes that are close but not on the mark. These create a form of violence, the violence of our unhappiness generates more complaining.

Asking the question, what do you need, opens the door to owning our truer self, our vulnerable self. To engage with others as equals and to be our full creative selves. Herein lies access to our creative authority.

The antidote to complaining is courage. The courage to be more ourselves and to be real. The path to this real self is found by embracing your excellence as our true power.

Locating a path to a life of **courage**, to face your dilemmas and creative authority calls you to understand what matters most to you. What you know is yours to do.

Transitioning into the **courage** to own your creative authority is to understand why your life and existence matters. Finding the path to live with courage requires facing our dilemmas and recognizing that the violence of our unhappiness stands in the way of a life of creative authority and our ability to manifest the extraordinary. The artist uses excellence and unique creative authority to produce great work

Gaining Courage. (I need to) To Be More.

Transforming the saboteur into the Artist.

(I need) To Be More (myself). I am becoming the **Artist**.

Question Four:
What do you feel?**What might be different if I forgive myself and allow my full loving self to be in service to the community and humanity?**

When we are caught up on our addictive intense self, we are often afraid to feel. We've experienced pain when we've been ourselves so we decided not to feel our feelings. Feeling means pain so we are afraid to feel. When we numb ourselves by overdoing with intensity, we substitute doing for loving.

The martyr is the self who believes we must suffer to please others instead of pleasing oneself.

A story of a famous martyr is Atlas. Atlas tragically believed he must carry the whole world on his shoulders.

The martyr shows up as busyness, an intensity of doing that causes us to numb ourselves or to show disdain for self. It is our fear of insignificance and our very mortality that drives our intensity of doing. Our mistaken belief is that we are no one and nobody, that our lives do not make any difference.

Transitioning from martyr to healer means taking time to explore not where we fell, but rather where we lost our balance. In other words, what external story or belief knocked us off our center and turned us away from self? Transforming intensity into forgiveness and self **compassion** means connecting the dots and letting our feelings and passions lead us to our own capacity for forgiveness and healing. Self-compassion means facing where we lost our balance and fell, when we forgot we are enough.

It means stepping in to act for good, not for praise or reward, superficial indicators that never last. Experiencing the generosity of love for self and love for others means that in being yourself, you are MORE than enough.

Taking the plunge into a life of compassion requires recognizing the mistaken belief that you must do more than is possible and embracing the essential truth that you are more than enough.

Expressing Compassion. (I feel I can) To Give More.
Transforming the martyr into the Healer.

(I feel I can) Give More. I am becoming the **Healer**.

Questions five:
What are you willing to do about it?**What stops me from believing in myself and sharing myself freely and unselfconsciously with others?**

Our skeptic is our addiction and craving for knowing the answers, a need to know that goes beyond what is useful. The skeptic engages the self with anxiety, the feeling that life is out of control. We

fear chaos and finality. Our Alderian need is for Safety. We falsely say: "I cannot be trusted to know what's right or true for me."

The skeptic is the self who has difficulty believing in oneself and others. When we seek answers and focus on our need to know what is unknowable, we fail to access our wisdom.

The skeptic's true longing is to expand into the real self through trust and self understanding. Our skeptic wants to gain access to our Wisdom; the wisdom of the truth-teller.

A famous story of the skeptic and truth-teller is 'The Emperor's New Clothes.' Told by Hans Christian Andersen, it's about two weavers who promise an emperor a new suit of clothes that is invisible to those who are unfit for their positions, stupid, or incompetent.

When the Emperor parades before his subjects in his new clothes, no one dares to say that they don't see any suit of clothes until a child cries out, "But he isn't wearing anything at all!"

The emperor seeks answers from others, people who are greedy and cannot be trusted. It takes the innocent child to tell the truth and break his spell of not trusting his own truth, his wisdom. We access our truth and wisdom through laughing--both with ourselves and at ourselves. The truth-teller encourages our growth while the skeptic would rather talk us out of our truth. Asking the question, "What am I willing to do about it?" offers us access to our ability to transform scarcity into treasure through the usefulness of the truth-teller. Living with confidence means discovering and owning our distinctive personal velocity and wisdom. Finding the path to a life of confidence requires recognizing the mistaken belief in scarcity and the way it obstructs our life path.

What can happen when we accept our own truth and fully express our uniqueness? When we share the truth of what we most want to see and be in the world? When we are confident in our own voice, we also own our truth. By owning our confidence and using our wisdom we can claim our greater self, the one who expansively generates more for all. It's the truth that sets us free.

Developing Confidence. (I am willing to) To Live More. Transforming the skeptic into the Truth-teller.

(I am willing) To Live More. I am becoming the **Truth-teller.**

Conclusion:

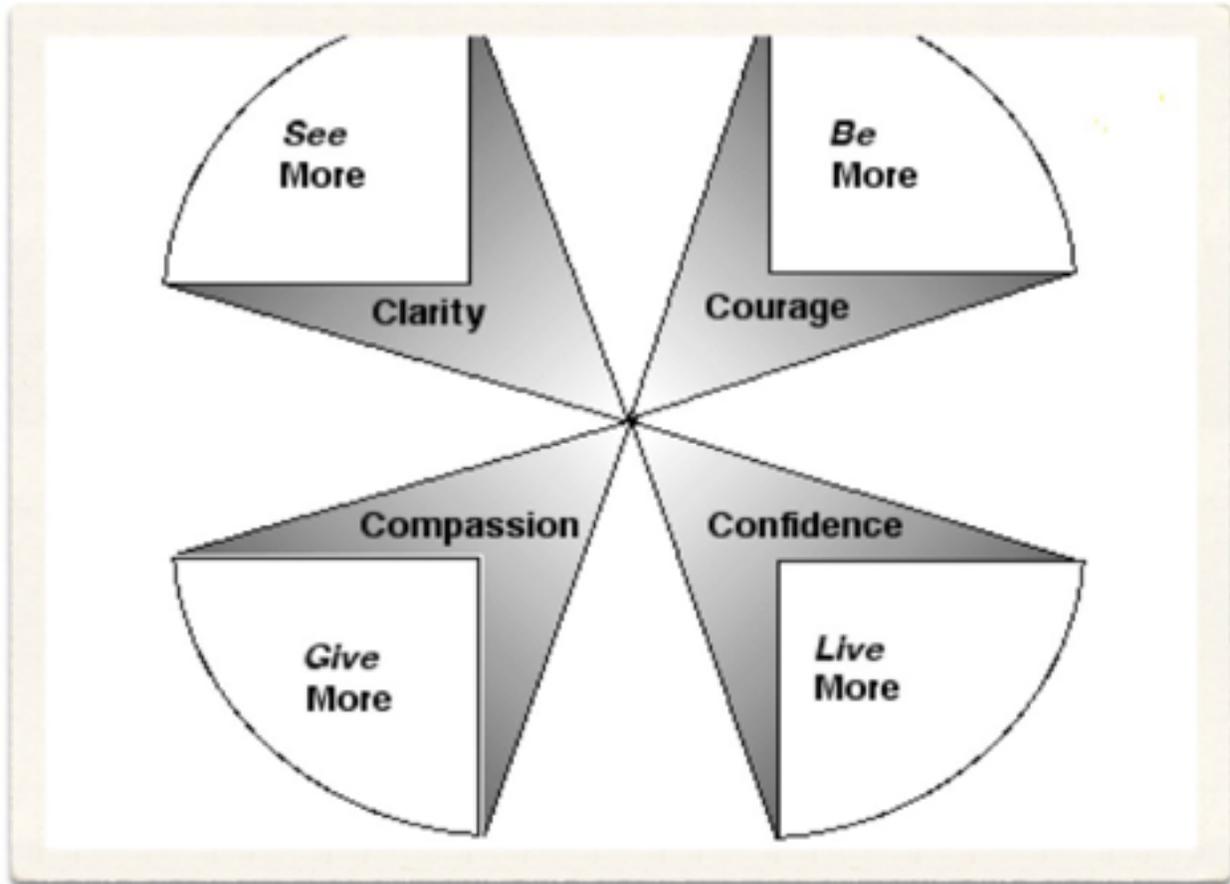
As Thomas wrote in the Gnostic Gospels:

**If you bring forth what is within you, it will save you.
If you do not bring forth what is within you, it will destroy you.**

Mastering your unique story and living from your center truly is the shortest distance between you and what you want. It just might save your life, too.

"The privilege of a lifetime is to be who you are." Joseph Campbell

See More. Be More. Live More. Give More.



Contact Catherine for a free introductory consultation.

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