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- *To be instrumental in the reinstitution of personal freedom*
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- *To stimulate and expand minds*
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- *To be a bridge of rapport connecting the many different approaches to the pursuance of success, abundance, peace and joy.*

In our first issue (aptly named ACORN), we stated "We honor and respect that different strokes apply to different folks." This is a cornerstone of our philosophy. We respect different approaches and are excited that there is more than one road to enlightenment. As we continue to investigate other than familiar beliefs and truths in order to increase y/our capability for communication and change, we will look at results ("what works") as our criteria for success.

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Peace, RAPPORTER

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THIS 'N THAT!



Pamela Lieberman, Editor

TRANSITIONING AND INTEGRATING

About five years ago, while sitting in the Silence, I saw a vision of the great good NLP could bring to our Mother Earth and my heart leapt with joy as I saw these easy-to-learn/easy-to-teach skills sweeping this planet. I truly felt this body of knowledge/way of looking at the world was given to us (not for the first time) by Spirit as a way of re-discovering we are all One — of breaking through the illusion of separateness. My own experiences continue to confirm this vision as, using rapport skills, I began to communicate even more effectively with all manner of people from all walks of life — the defenses go down and over and over I continue hearing "I used to think we were so different, yet you're just like me!"

It's fun exploring other models of the world — oh, how wonderful our diversity, how rich and abundant with creativity we human beings are!

Each time I learn a new NLP skill/technique/procedure, I can't wait to put it into practice in my own life and to discover in how many areas I can use it. Sharing what I'm learning with family, friends, neighbors, even "strangers," only enhances my enjoyment, increasing my learning and integrating abilities.

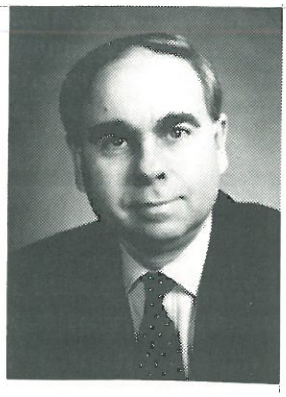
In my own experience, I'm delighted that integrating NLP skills with my spiritual practices gives them an oft-needed "boost." As an example, using these "tools" I am able to begin bringing the behaviors of my self into alignment with the desires of my Soul, allowing it to express its Self even more fully in the world of form.

As time passes, I realize that I am (unconsciously) integrating NLP with other self-empowering and growth techniques and I'm beginning to search for others who are combining the (often over-intellectualized) "stuff" of NLP with body and spirit methodologies. And, since searching implies finding, I'm delighted to begin sharing with you a more balanced and harmonious approach in this and future issues.

Quoting from a recent letter,

> *I think NLP could become well known for "Yes, that really does help me get along better." Looking at it in this way, NLP can bring about peace among conflicting groups. It can be used to bring happiness out of sorrow, joy out of sadness. If that is possible, then I think people who can teach NLP would do well to teach us all how to get along in peace together, how to make a person feel wanted, important and special. If there is to be peace, harmony and love, then it must be interpreted by the ordinary person, and lived. NLP reaches into all our lives, influencing our thoughts and the way we communicate with each other. Nothing else is more important to our lives, and it is our duty and responsibility to share our skills with them. If we teach good communication, then let us demonstrate good communication. If NLP espouses human growth and change, let's do it and take the risk!*





WYATT WOODSMALL
Chairman
Advanced Behavioral
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CYBERNETIC EPISTEMOLOGY Part 2 — A CRITIQUE OF THE LAWS OF THOUGHT

Prologue

> Aristotle's formulations of the science of his time were probably the most accurate available during his lifetime. His followers for two thousand years subscribed to the identification that they were true for all time. In more recent years, new systems of measurement disproved many of these "truths," but they continue to be the basis of the opinions and beliefs of most people. The two-valued logic on which such folk-thought is founded has accordingly been given the designation *aristotelian* (abbreviation: A) and the many-valued logic of modern science has been given the name *non-aristotelian* (abbreviation: Null-A).
>
> A.E. Van Vogt, *The Players of Null-A*, 1948, p. 56

The Laws of Thought

Aristotle said that people seem always to talk and act as-if a thing is what it is. Second, people talk and conduct themselves generally as-if they take it for granted that something cannot both be a particular thing and also not be that particular thing. Third and finally, people speak and behave as-if they assume that anything must be a particular thing or it must not be a particular thing. People are oriented in an either-orish or a two-valued way. They have a penchant to divide the world into two opposing forces and to ignore or deny the existence of any middle ground. Aristotle felt that these three premises, when taken together, represented the basic mold in which people shape their feelings, thoughts and all of their living reactions.

More technically, Aristotle said that people seem to always act and talk as if they believe that the world consists of things (substance) which have certain characteristics (attributes). They normally express statements with regard to the attributes of a substance in singular propositions of the subject predicate form: *This S is P.*

Using this language, Aristotle stated the three fundamental premises or rules or laws of thought that people acted as-if were true as follows:

1) The Law of Identity. A thing is always equal to or identical to itself. Everything is what it is. A is A.

2)The Law of Non-Contradiction. A thing cannot be both itself and something else. A thing cannot both be and not be so and so. A is not not-A.

3) The Law of Excluded Middle. A thing must be one of two mutually exclusive things. A thing either is or is not so and so. A is not both A and not-A.

These laws are not just a matter of words. They deal with the orientation by which we live. They operate at the unconscious level and form the structure of the language we speak and think in.

What Exactly Is Wrong with "The Laws of Thought?"

The laws of thought would be valid enough if all that they said was that this is the way that we usually speak or put our symbols together. The difficulty is that they are empirically false to the kind of world that this happens to be. Although they are "grammatically valid," the structure of the symbolism does not reflect the structure of our world at the "process level" of events.

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The first law states that a word means what it means within the same discourse and that a thing remains what it is. But a word cannot "mean the same thing" on two different occasions since a word always means a different thing every time that it is uttered. Also, a thing never remains what it is and is always changing into something else. Identification is a process or activity and not a characteristic of nature.

The second law states that a thing cannot be both A and not-A. This means that if I classify something one way, then it can't be anything else. The problem is that classification is a human activity and properties reside in human minds and not in nature. Things don't "belong" in classes. We "put" them in classes to deal with them. Classes reside in us and they do not effect things. Also, we can't be that precise in dealing with nature. We live in a probabilistic world. Classifications apply only to language and symbolism. This law is "all right" as a description of Indo-European grammar, but it doesn't mean very much when applied to nature.

The third law states that a two-valued logic system is both necessary and sufficient. A thing must be either B or not-B and a statement must be either true or false. This leaves out all of the qualifications that we need to fit statements into territory and results in a rigid, unreal and conflict-producing orientation. Multi-valued logic systems are used extensively in science. The world is gray in spite of any attempts by us to fit it into black-and-white molds.

Underlying Aristotle's laws of thought is the belief that the world consists of substances which have attributes. This takes the following sentence forms: *This S is P. S has the quality P. S belongs to class P.*

These sentence forms are grammatically correct but do not reflect what goes on at the process level of the world.

The sentences "This S is P" and "S has the quality P" ignore the fact that properties exist as organizing principles in human minds and do not exist "out there" in things in the world.

The sentence "S belongs to class P" ignores the fact that classification is a human activity and that classes are in the mind and not in nature.

At the heart of Indo-European grammar is the verb "to be." It has at least four different meanings. One is its auxiliary use as in "It is sunny." Another is its use to indicate simple existence as in "I am" or "she is." These two uses don't do very much and seldom cause difficulties.

There are two other major uses of the verb "to be," however, and both of them cause problems. These are identity and predication as in "Tad is a hypnotist" and "This page is white." In one case, we put an object in a class and in the other we ascribe a quality to an object. But as we have seen, classifying and predication are human activities. Classes and properties or qualities exist in human minds and not in nature.

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These two linguistic structures lead to what we call "identification." This occurs whenever we confuse or "identify" "what we say about" the world with "what it is." In the "is" of identity we confuse the human activity of classification with something "out there" in the world and in the "is" of predication we project out into the world the results of the human activity of perception.

What Happens When "The Map Equals the Territory?"

So, what else is wrong with the laws of thought? They are based on the implicit semantic assumption that *the map equals the territory*. This way of thinking assumes that classes are in nature, qualities are entirely outside of us, and the structure of reality may be asserted a priori and proved by argument. Also, the laws of thought are naive about the human processes of classification and projection.

The laws of thought fail to take into account critical differences between the structure of our language and of the world in which we live. Also, they ignore certain facts about the human nervous system and the language that we speak.

Language fails to accurately reflect the structure of "reality" in certain key respects. Among these are: It allows the use of static statements and "final" formulations to describe a dynamic structure that is always in change. It allows class labels stressing similarity and the "is" of identity in a world of non-identity where no two things are ever identical. It allows either-or structures and polar opposites in a world of gradations, degrees, and probabilities. It allows statements in isolation and statements implying one-way relationships (e.g., actor-action-acted upon; the "cause"; the "reason") in a world of fields of influence and interrelationships. It permits simple symmetrical and additive formulations in a world of non-symmetrical and non-additive relationships. It allows simple descriptions which split with words what cannot be split in "the world out there" which is complex and organized in levels.The human nervous system "distorts" reality in certain critical ways. To ignore this process can lead to disastrous results. Ignoring the fact that the nervous system abstracts on many levels can lead to dogmatism, "allness," and the search for single causes and final solutions. Ignoring the fact that the nervous system projects can lead to seeing our own evaluations as characteristic of the world. Ignoring the fact that the nervous system reacts as a whole and non-elementalistically can lead to dealing with "thoughts," "feelings," and "sensations" as if they are unrelated. Ignoring the fact that the nervous system creates symbols can lead to word magic in which symbols become confused with the things or relationships that they are used to represent. Ignoring the fact that the nervous system reacts rapidly but not instantaneously can lead to "trigger" reactions instead of conscious responses.

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The laws of thought also lead to *identification*. Identification is the assumption that language mirrors reality or that the map is the territory.

> Children, immature adults, and animals "identify." Whenever a person reacts to a new or changing situation as if it were an old and unchanging one, he or she is said to be identifying. Such an approach to life is Aristotelian.
>
> A.E. Van Vogt, *The Players of Null-A*, 1948, pp. 40-41

What Exactly Is the Case?

To accurately reflect the "structure" of "reality" the laws of thought need to be restated as:

1) The Law of Non-Identity. No two objects are absolutely identical. A thing is always changing and never is equal to itself. A is not A. This means, among other things, that the word is not the object or that the name given to a fact is not identical with that fact or that the map is not the territory or that an inference is not a description. In general, a given abstract is not the abstract from which it has been abstracted nor is it an abstract of itself. As Korzybski puts it "whatever you say a fact is, it is not."

2) The Law of Non-Allness. This means that the word does not represent all of the object nor does the map represent all of the territory. In general, what is abstracted on one level does not represent all that is abstracted on a lower level.

3) The Law of Self-Reflexiveness. This means that words can be about words and maps be of maps. Language may be used to talk about language, statements made about statements, and evaluations made of evaluations. Generally, abstracts may be made of abstracts.

4) The Law of Contradiction. A thing can both be and not be so and so. A thing can both be itself and something else. A can equal not-A. This means that contradictions exist only in the human mind and in symbolism but not in nature. The world does not come neatly sorted into polar opposites. Opposites are projected onto the world by human beings.

5) The Law of the Middle Ground. A thing may both be or not be so and so. A thing may be both of two mutually exclusive things. A may be both A and not-A. This means that the world does not come in either-or or black-and-white. The world is multi-dimensional and great distortion occurs when it is fit into pigeon holes without the necessary qualifications and systemic disclaimers.

Rules for Map Makers and Map Readers

The map stands for or represents the territory. To be useful it must be similar in structure to the territory. This gives it predictive value. The accuracy of the map depends upon the accuracy of the measurements that have gone into its making. The map cannot symbolize all of the territory or tell all about the territory. In fact, the more territory a map covers, the less it can say about that

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territory. Different maps may show different features of the territory. Even the best maps become obsolete sooner or later. Check the map against the territory whenever possible. The map is also self-reflexive in that maps can be made about maps, without end. This does not increase information about the territory and often leads to loss or distortion of information. Maps always incorporate the techniques of the map makers.

Words are not the things that they represent nor can they say all about anything. Details are lost as we generalize. Words can be about words and statements about statements. Evaluations are more likely to be accurate if we recognize degrees of difference. Degrees of probability are involved in all of our knowledge.

The world is always in process and never static. It is dynamic and always changing. Languages are only about events and never about objects. Every description that we make is always an abstraction from the non-verbal situation. The very act of perceiving effects what is perceived.

The qualities that we see in things are not properties of the things themselves but are there as the result of the inter-relationship between the things and our nervous system. Any attempt to map the complex, continuous, changing world or unique events into a single, digital, static language of categories will necessarily involve distortions.

The differences between similar things are as important as the similarities. No two objects are ever absolutely identical. As a consequence, no single word can ever represent "reality."

Training Techniques or "Mental Corrections to Promote Sanity"

> It is not enough to know about Null-A techniques. They must be learned on the automatic, that is, the "unconscious" level. The "talking-about" stage must give way to the "doing" stage. The goal is flexibility of approach below the verbal level to any event. General Semantics is designed to give the individual a sense of direction, not a new set of inflexibilities.
>
> A.E. Van Vogt, *The Players of Null-A*, 1948

Remember that maturity and sanity is not any one set of opinions, but a way of evaluating situations. There are training techniques for this purpose. Some of them follow.

Since an object or an event contains many properties, be aware that any statement about it *abstracts* only a few of its characteristics. What we call an object or event is not what it is. Our knowledge is always limited. We always see in part and know in part. For example, "Marilyne is wise" means that wisdom is one of her characteristics and she has many others of which we could never know all.

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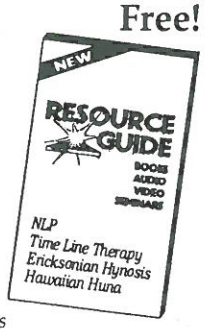
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Be aware of *projection*. Substitute "It seems to me" or "It appears" for "It is."

Since the world is in process and constantly changing, *date* all labels and statements and expect change. No one thing is ever twice the same. Static statements and "final" formulations are always outmoded. For example, "Advanced Behavioral Modeling[SM] (1991) is working with the US Diving Team" and "Russia (1990) is governed by a communist dictatorship."

Since each person and process is individual and different, *index* all labels to call attention to individuality and difference. No two things are identical and no word has exactly the same meaning twice. For example, "John and Richard, two grown men, different from each other and from all the other people in the world, created the meta model."

Since every individual and thing contains many attributes, use *et cetera* to indicate that only some attributes are being abstracted. One cannot say all or know all about anything. For example, "Gordon is a great guy, etc." Be aware that Gordon is much more than "great." He is also nice, kind, helpful, etc., meaning that he also has other characteristics.

Since words have multi-ordinal or many-valued meanings, use *quotations*. For instance, "conscious" and "unconscious" mind are useful descriptions, but it has yet to be proven (1991) that these terms themselves accurately reflect the "process" level of events. They are maps of a territory about which we can possibly never have exact information.

Be careful not to *label*, since human beings never quite fit any label. For example, words like communist, democrat, republican, Catholic, Protestant, NLPer refer to human beings who never quite fit any label.

Use a *hyphen* whenever elemental terms are united to produce non-elemental terms.

Be aware of *self-reflexiveness*. A statement can be about "reality" or it can be about a statement about "reality" or it can be about a statement about a statement about "reality," etc.

Have *delayed reactions* based on the *thalmo-cortical pause*. A delay of even a fraction of a second allows the nervous system to consider alternatives.

Perhaps one of the most extreme measures in defense of sanity consists of the proposal for a revised version of English called *E Prime*. One could describe this as ordinary English without use of the verb "to be." It consists of a more descriptive and extensionally oriented derivative of English, one that automatically tends to bring the user back to the level of first-person experience.

Practice observation in this order: observation, investigation or direct experience first and then words (descriptions, inferences), i.e. observation before talking, description before judgment, and facts before opinions.

Be sure to distinguish between:

The map and the territory

Predictions and hopes

Reports and inferences

Descriptions and feelings.

Note that it may be awkward and unnecessary to say or write out these devices except, at times, for emphasis or to make a point. The place that they need to be applied is "inside" in one's own thinking and in one's internal dialogue.

Postscript

> General semantics is a discipline, and not a philosophy. Any number of new Null-A oriented philosophies are possible, just as any number of geometrical systems can be developed. Possibly, the most important requirement of our civilization is the development of a Null-A oriented political economy. It can be stated categorically that no such system has yet been developed. The field is wide open for bold and imaginative men and women to create a system that will free mankind of war, poverty and tension. **To do this it will be necessary to take control of the world away from people who identify.**
>
> A.E. Van Vogt, *The Players of Null-A*, 1948, p. 186

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CHANGING YOUR LIFE WITH CHANGE PERSONAL HISTORY

Change Personal History allows you to make substantial positive changes to your life (and/or to the life of the client with whom you are working).

First let us look at what Change Personal History really is — an anchor chain applied to some past experience. In my previous article ("Anchoring," RAPPORTER Issue 44), you learned how to do an anchor chain, and when you did, you were asked to think of a time in the past when you were dissatisfied with the way you responded or the way that you felt. After you had done this, you then selected resources which, if you had had them, would have made the situation satisfactory. So you were doing Change Personal History without knowing it.

You were already in the past and you were adding in new resources. This means that you have already been doing the basic steps of Change Personal History without knowing that you were doing it. Now, it is time to add in some additional steps to make it even more powerful and effective.

The first change will be to add a rehearsal stage. This will allow you to test whether the new resources will be sufficient before you experience whether the new resources are sufficient. To do this you will need to be able to dissociate from the situation.

Dissociation is the ability to see yourself out there in a situation rather than being in the situation. In some of the newer jargon, this is third position. If you are not already able to do this easily, all you need to do is create a reference experience where this will be easily imagined. Such an experience would be to go to a sports arena or stadium and sit in one of the lower rows near an aisle and then to slip out of your body and walk up the steps of the aisle and then turn and look back at yourself so that you can see yourself down there.

When you are in this dissociated state, you can set an anchor so that you can easily create this state again when you want it. It is important to use an anchor which will be easy to use while you are firing the resource anchor which you will be setting shortly.

Now that you have a dissociation anchor, you are ready to go back to a past event, so pick a mildly unsatisfactory event upon which to practice as you learn this skill, and go there now. When you are there, fire the dissociation anchor so that you will see yourself out there in that situation. Once you have done that you are ready for the next step.

In my previous article, you learned how to anchor a resource state; now you are ready to stack anchors. Stacking anchors is linking several resources to one anchor so that when the anchor is utilized or "fired" you will have all of those resources available. To stack anchors you will go through the sequence of thinking of a resource you want, then thinking of a time when you had that resource, then stepping into that time and fully experiencing it again, and then setting the anchor.

The difference this time is that you will do this same sequence over and over again: once for each resource that you wanted to have had in that original experience and which, when you have it when you re-experience that experience, will make the new experience much more powerful and satisfactory.

Once you have gathered all of the resources that you think you need, it is time to test and see whether everything will look as good as you thought it would. To do this you will "send" those resources to that "younger you" and then watch the younger you go through that situation with

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those resources. (Note: every time you are in your past, that you who you are watching or experiencing is younger than the you that you are now, so that every memory you have is of a younger you.)

If things looked as good as you thought they would, you are ready to go to the next step. If they were not, you can then assess what additional resources you would like to have in order to have the new experience of that old situation be satisfactory, and then gather those resources and add them to the resource anchor that you have already begun creating.

Once you have watched that younger you go through that situation with the new resources, and you are satisfied that if you were to go through it in that way it would be satisfactory, you are ready to step into that situation with those resources (firing and holding the resource anchor you created). Once you have gone through the whole situation, you then re-evaluate whether it was as satisfactory as you had thought it would be. If it was not, then you will want to gather more resources and continue the process until you have all the resources that you need to re-experience that situation in a way that is satisfactory. When you have done this, you have completed repatterning that event, and you are ready to move on to the next level of sophistication.

At this point, you have really learned a procedure often called the New Behavior Generator, but I didn't want to tell you earlier that you would be learning two different procedures because I didn't know how comfortable you would be and I thought you might think that you really were learning two different procedures rather than two variations on a procedure that you are already familiar with, but since in the minds of some people these were supposed to be two different procedures, you can be aware of that and let them continue to live under that fantasy while you continue to perfect your skills.

You are now ready to move from the recent past to the far distant past. The way that you will do that is with a Transderivational Search. (Keep in mind that the more jargon you learn the more educated you become and the easier it will be to distinguish yourself from the masses of people who are yet ignorant of this powerful technology and its jargon.) And you might be curious what a Transderivational Search or TDS (the short version of the jargon) is.

A Transderivational Search allows you to cross reference an experience or feeling with other similar experiences or feelings at other times in your life. Now, you might wonder what doing that would do for you — it allows you to make sense out of the world around you because, without the ability to see things as similar or different to your past experiences, you would not be able to generalize about the world and would be forced to constantly be relearning everything as if it were totally new.

In this case the real question is, "How can you use a TDS to further enhance the changes you want to make in your life?" The answer is to anchor *resourceless* states. Some

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people believe that resourceless states are bad and should be interrupted but wiser people realize that by anchoring those states you have a thread which can take you back to the foundational experience which set in motion this set of associations. Finding that situation offers the possibility of repatterning that association and having it ripple throughout all of your experience in such a way that it more fully empowers you. So all we have to do is begin at the first step.

The first step is to anchor a resourceless state when it occurs or to remember a time when you were resourceless and step back into the experience and anchor that state. The second step is to hold on to the feeling and allow yourself to go back in time to an earlier time when you had the same feeling, and to continue to do this until you are at the earliest time when you had the feeling even if the event and context are quite different that the event you began with. Now, you have located a "core event."

It would also be useful to anchor each event which you found along the way as you did the TDS so that you can return to those events a little later and also allow them to transform.

Once you are at the core event, you can fire the dissociation anchor in order to allow you to dissociate even more easily, and then you can look at the event and begin to determine and gather all the resources you needed for that situation. You will now follow the steps that you did previously of gathering resources, sending those resources to the younger you and watching that you go through the event to make sure that it looks right, and then stepping into that situation with all of those resources and going through it. Once you have done that and it is satisfactory, you are ready to begin to return to the present.

You will now reverse the TDS, stopping at each of the events which you stopped at when you originally went back into the past, and you will start with the event next farthest into the past and work your way back to the future. At each event, you will re-experience the event with the resources you gathered in the earliest event so that you can have each and everyone of those events change in ways which will be most beneficial for you. When you have returned to the present, you can then go into the future and experience how these changes which you made in your past will be enhancing and improving your future. Once you have completed that, you can return to the present and begin to enjoy the changes.

As you continue to practice this on yourself and with others, you will begin to learn to appreciate resourceless states as doors which open to the possibility of tremendous generative change for yourself and your clients, and as you utilize this more and more, the amount of personal transformation will continue to expand in ever more wonderful ways. And as you do that, you can allow yourself to wonder what new learnings you will gain when you read my next article. So continue to practice in ways which will allow you to increase both conscious and unconscious skills, and I will look forward to meeting you here again and again in the future.

❐

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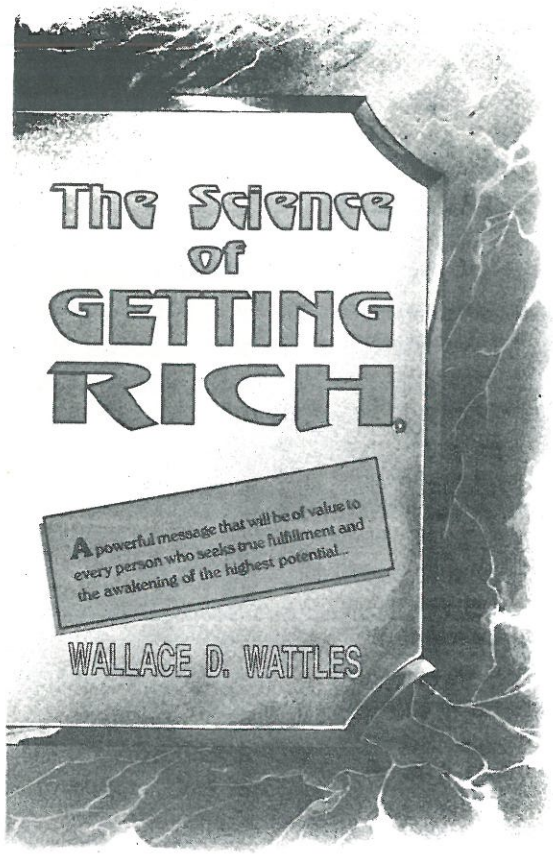
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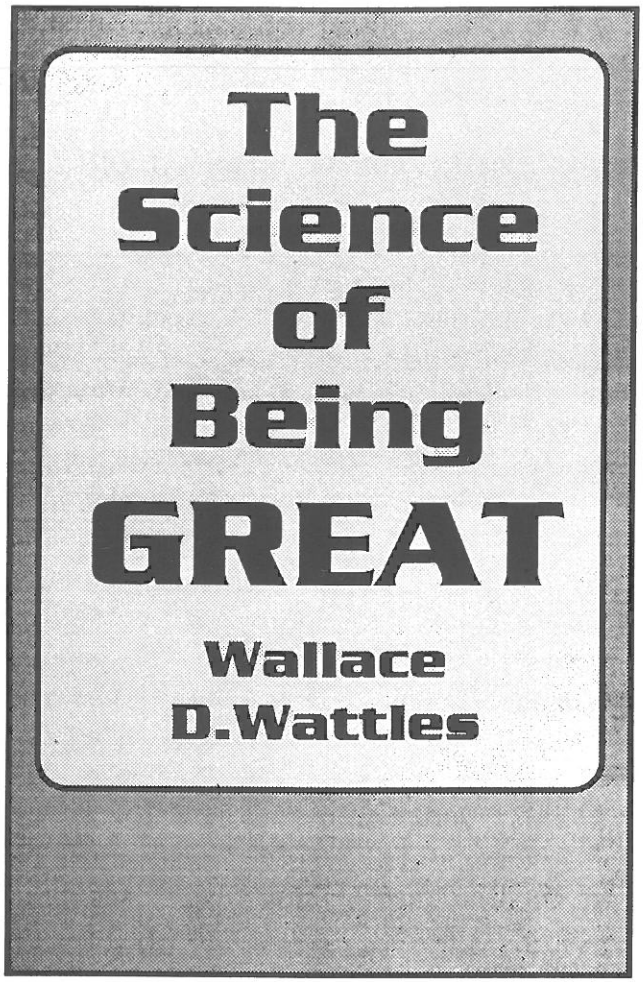
Fantastic: a down-to-earth, clear-cut and practical approach to "how to be rich." No bones about it, when the reader follows the thoughts presented in this book, they too, like the author himself, will become rich, without the feelings of guilt. As a matter of fact, the author writes that the poverty-stricken (and even the middle class) should be the ones to feel guilty by not living up to their true potential as *Thinking Beings.* It's been written about many times over, that is, "becoming rich," but when you read this rendition, you *truly believe that* ***you*** *can do it.* And afterall, belief is the key to unlocking the door toward success.

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Do not think that you will begin to act in a great way at some future time; begin now. Do not think that you will act in a great way when you reach a different environment; act in a great way where you are now. Do not think that you will begin to act in a great way when you begin to deal with great things; begin to deal in a great way with small things. Do not think that you will begin to be great when you get among more intelligent people, or among people who understand you better; begin now to deal in a great way with the people around you.

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SPECIAL FEATURE

TIME TRAVELING

by Tim Loebs

I first learned about time lines while reading *Change Your Mind and Keep the Change* (1987) by the Andreases. The notion of time line really fascinated me and I started experimenting with it by asking any and everyone who crossed my path about their time lines and how they did it. With the subject of NLP being new and different for the majority of the people I knew, when I asked about the metaphor of their time line, the response was less than curious and I really didn't know much about what to do with all of that.

Shortly after that, I heard Tad James' presentation on audio cassette from the 1988 NANLP Convention and it all began to make sense to me. I then ordered *Time Line Therapy and The Basis of Personality* (1988) by Tad James and Wyatt Woodsmall. The effectiveness of my changework with clients increased significantly in a short period of time. I was happy, they were happy, etc.

Up to that point, most of my clients had been pretty familiar with and able to internally visualize what I was asking them to do. My greatest challenge with being an NLP practitioner was taking a technical subject with all its jargon and translating it into everyday language that would make sense to the ordinary individual. Even today, the awareness of that challenge stays with me.

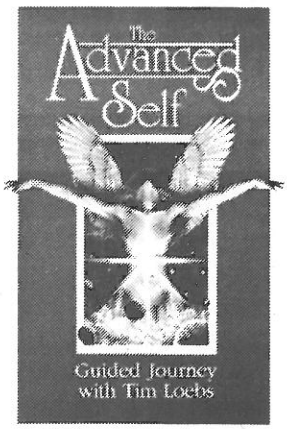
The more I worked with a greater variety of individuals from various walks of life and education levels, the more I realized that, with a majority of people, their ability to visualize internal images or, at least, be aware that they do that, was not well developed. When I would ask them to float above their time line, I would notice a physiological "resistance" or a "I can't do that."

I also began to realize that I hadn't been aware of my own internal images until I had started meditating and practicing visualization techniques a few years prior to beginning my NLP training. In addition, I recently became aware that I fit the description of someone who would have been labeled "learning disabled" and having "attention deficit disorder," since I was easily distracted and would blank out or my brain would short circuit when least desired — like at test time or when in front of a group giving a report, etc. Thank goodness they didn't have those labels back then or else I may have turned out differently. Who knows, they might have labeled me "auditory/digital" or something bizarre like that!

Two years ago, my son, who was then in second grade, was having difficulty with math and spelling. Being aware of eye-pattern movements, it was easily noted that he was not utilizing the part of his brain that stored visual information. He would search auditorily then talk to himself about it. So I wasn't surprised at the outcome. After teaching him the spelling strategy and how to access visually, all that changed fairly quickly as his new skills became integrated. It seems that the visual representational system (making internal images) is the last system to fully develop and with many people it remains that way, undeveloped. At least, my experiences with clients who can't imagine floating above their time line seems to bear this out.

All this has to do with accessing the right brain where the creative, imaginative functions exist. That cross-over ability does not seem to be taught in the school systems today. In fact, in some areas, teaching children to relax and visualize is considered taboo by many and even labeled "New Age." Nothing shuts down learning more quickly than labels and judgment or pre-judgment about that which is not understood, yet is a natural and normal part of an individual's make up. Now, it is only my opinion, but my notion is that this inability to access right-brain functions is a major cause of an individual's stuck state or comments like "I don't know" or "I can't." Awareness of this is the key, with prior conditioning and limiting beliefs the greatest blocks to growth and change.

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So, what does all of this have to do with time lines? Since Time Line Therapy™ is, in my opinion, one of the most powerful methods that exists on the planet today to affect long-term change in a short period of time, how do you utilize it if the client cannot visualize and float above their time line? Some have suggested having them walk their time line. I've tried that, but if you saw my office, the individual would end up having to walk up the walls and the results were just not the same.

One particular client of mine was extremely "resistant" and insisted she could not do "that float thing." I had already completed the usual set up and preconditioning for time line with outcomes, meta model, parts reframe and integration, phobia technique, etc. and the stage was set to clear the memories — only, how to do it?

So I invented "Time Chairs" (right-brain access .... I'm getting better at that). I suggested we play because that sneaks them unknowingly into their right brain. She agreed and I sat alongside her. I explained how the game would work and the rules:

The armrest contains the controls. (I always give the client the controls because that helps them get into the spirit and we all know that control is never the issue.)

Pulling the armrest back with the hand moves the chair back in time and pushing it forward moves forward in time.



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The floor now becomes a thick plexiglass shield with all the memories below the shield and the client safe and protected above all of that. I then usually anchor them there with my finger on their hand, reassuring them that I will be there with them, keeping them out of the memories and giving me additional feedback.

I have them slowly move the chair backwards in time, utilizing supportive language patterns, to the point in time that their unconscious mind suggested was the root cause, all the while matching, pacing and using all the sensory acuity I can muster.

Once "back there," the process is to identify the emotions or limiting decision, reframe the part, preserve the learnings and move back in time until the emotions lift off the event, install a new decision if appropriate, and then have them come back only as quickly as the gestalt is reevaluated and all the other similar events are also cleared.

Sometimes what happens is that the client is not fully aware of the feeling of the emotion or denies some deep feeling and they will slip down into the event. I'm always watching for that and, if it occurs, I get them back quickly and presuppose that their unconscious mind knows what it's doing as it has always worked out that it was necessary because in order to let go of the feeling, *it's important to know what that feeling is.* (Emphasis added —Ed.) Or else, how will you know when it's gone? (Note: I always check to discover if the event is traumatic or phobic and deal with that before going forward with the process.)

Since the client has the controls, s/he can move through the process at the appropriate pace for her/him.

Then I usually lift the touch anchor as the client is coming back to the present. I recommend the safety touch anchor as the feedback I've been given is that having that anchor there assisted the client in feeling secure with the process.

The results seem to be as effective as "floating above the time line," although floating is my preferred choice because of the time/space displacement. All of the clients who seemed to "resist" floating responded well to the "Time Chair." Also, they all found that it helped them to see internal images much more easily or, at least, be more aware of that process occuring. This process also assisted them with accessing their right-brain functions more readily and their awareness and understanding of the problem was more in focus.

❐

Editor's Note: Tad James' original work with time line was offered in print for the first time in his article, "Time Line Therapy — Changing the Memory of Past and Future," RAPPORTER Issue #3, (1987); a follow-up article by Tad, "Time Line Therapy," appeared in RAPPORTER Issue #6 (1987).

SPECIAL FEATURE

SWITCHED-ON SELLING
Part 2 — CHANGE YOUR BRAIN
by Jerry and Marilyn Teplitz

In the Switched-On Selling concept, muscle checking* is first used to determine the effect a negative sales situation has on you. To dissipate the negative energy so that the negative situation does not ruin your day, there are two simple body movements you will need to do. The movements actually change how the brain is perceiving the situation and how the body is reacting to it. The physical movements may seem unusual at first, but you will quickly become comfortable with them and find them to be both effective and restful. Practice these movements as follows to get the stress-relieving and energy-changing effects:

1. Have a partner muscle-check you while you are thinking of a negative sales situation. Your muscle will check weak.

2. Next, you will do a movement called "Cook's Hook-Up" (see Exhibit I). While you are holding the Cook's Hook-Up position, keep the negative thought you would like to dissipate in your mind. Put as many details and as much color and intensity into the thought as you can. Although most people will tell you not to think negative thoughts, in this situation it is necessary to do so to take the negativity out of the brain. After a short time, you may find yourself having difficulty focusing on the negative. If that happens, change your thoughts and start viewing the situation positively.

3. To do the Cook's Hook-Up, sit comfortably in a chair. Place your feet flat on the floor. Put your left foot onto the top of your right knee. Place your right hand on your left ankle, and place your left hand on the ball of your left foot near your toes. Close your eyes, place your tongue on the roof of your mouth one quarter of an inch behind your teeth. Breathe normally, and hold the negative thought. Hold this position for 30 to 60 seconds.

4. Keeping the eyes closed, the tongue up, and the negative thought focused, place both feet flat on the floor and bring just your fingertips together like a teepee in front of you. Hold this position for 30 to 60 seconds, breathing naturally.

5. When you are finished, open your eyes.

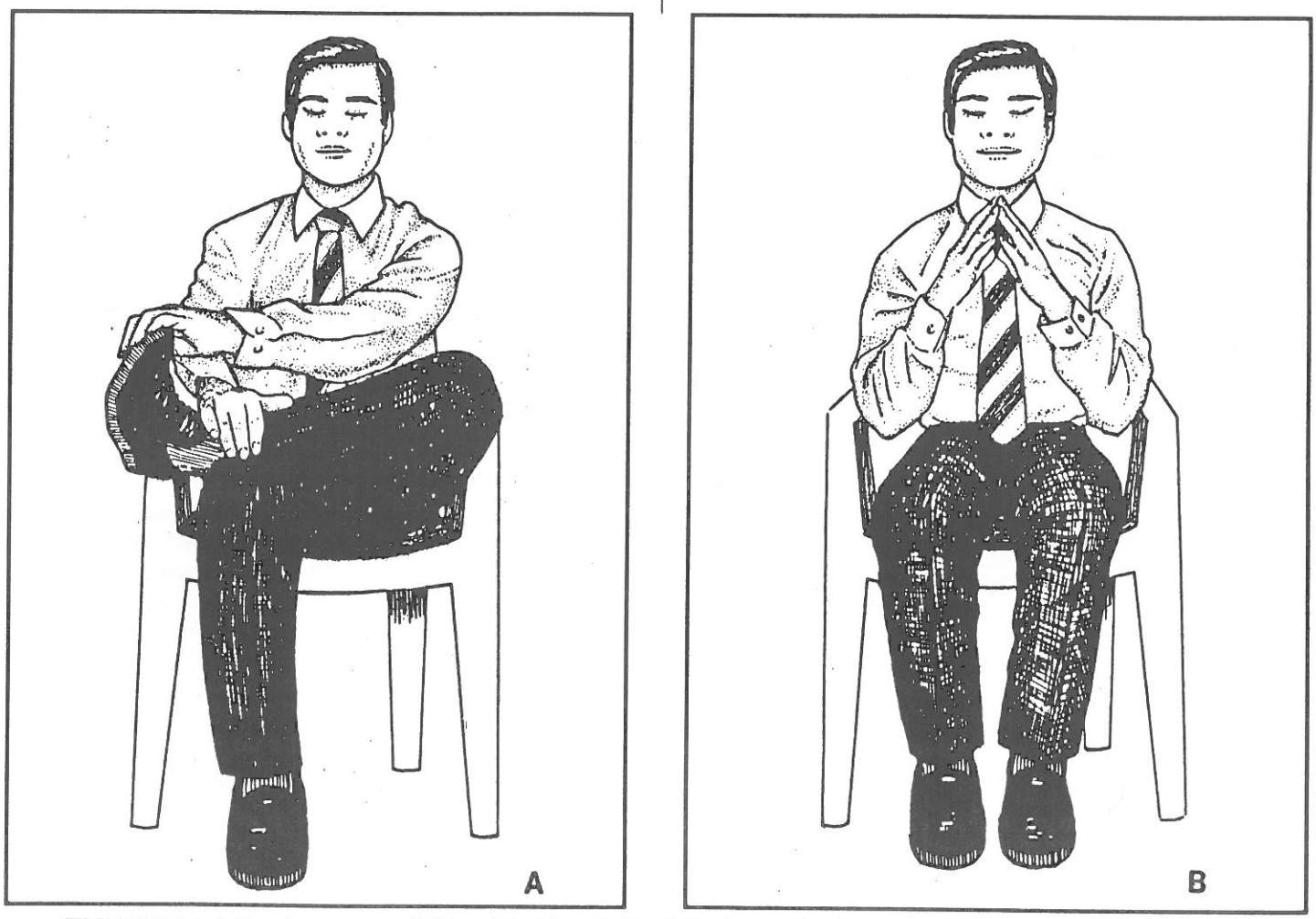


EXHIBIT I: The two-part "Cook's Hook-Up" helps eliminate negativity in the brain.

6. The second movement you will do is called "Positive Points" (see Exhibit II). On your forehead, in the middle of your eyebrow and halfway up to the hairline, there is a small bony protrusion known as a frontal eminence. Place the middle three fingers of the left hand over the left frontal eminence and the three fingers of the right hand over the right frontal eminence. Apply a very light pressure.

EXHIBIT II:

Using the "Positive Points" movement allows the negativity to dissipate by focusing on the positive side of an event.



7. Close your eyes and remain in this position for 30 to 60 seconds. If you feel the negativity dissipating, begin to focus on a positive side of the event. When you are finished, open your eyes.

8. Have a partner muscle check you again while you keep the same situation in your mind. You will experience that your arm will stay solid.

After you have completed these positions, you will find that you are able to recall the situation but that the negativity is gone from your memory. You can use these two positions whenever you have a negative sales situation occur. Consequently, a negative sales situation first thing in the morning no longer has to ruin your day.

❐

*For an explanation of muscle testing and "how to," *see* Part 1 of this article in RAPPORTER Issue #45.

EDITORIAL COMMENTS

Since I was familiar with deltoid muscle testing, I was intrigued by the Teplitz' manuscript when I received it. I decided to give the Cook's Hook-Up/Positive Points movements a try the next time an appropriate situation presented itself, instead of the Reverse Anchor Chain that I usually choose to use. I found it a very effective technique and have added it to my personal "medicine bag" ("toolbox").

Another Use for Muscle Testing

I've been using deltoid muscle testing in various teaching/training/counseling situations since the mid-seventies. In a very dramatic way, it allows people to *experience* the tremendous impact their thoughts have on their bodies. When demonstrating how to do deltoid muscle testing in front of a group, I enjoy choosing the biggest, burliest, male as the "subject" of the demonstration and do the following:

First, I calibrate for normal muscle strength (preferably in natural light). Then, I ask my partner to look at a fluorescent light (for 30 to 60 seconds) while doing the muscle testing. As you would expect, the deltoid muscle always tests weak.

Now comes the really fun part! I then ask my partner to think of or imagine someone or something they dislike intensely (using sensory acuity, it's easy to know when they've done so). At that point, I test the muscle. Of course, the muscle tests weak. Now for the "ah-hah!" — I then ask my partner to think of or imagine someone or something they love intensely, repeat the muscle test and smile along with my partner as the muscle tests *stronger* than normal!

When I do this with a group,I always make sure to leave a lot of "extra" time in the schedule, as most participants are eager to experiment/play with and discuss new and various ways they can use muscle testing.

WHO'S WHO

Authors ✍

Tim Loebs MA, is a psychotherapist in private practice and owns Heart & Mind Psychotherapy - Innerwork for Life Changes. He is a Master Practitioner of NLP and co-owner of Heart & Mind Productions, a production company specializing in producing guided relaxation and self-help audio tapes. His initial tape, *The Advanced Self Guided Journey,* has just been completed.

Tim can be reached at Heart & Mind Psychotherapy, 1012 16th Avenue N.W., #118, Surfside Beach, SC 29575, 803-828-0096.

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Rene Pfalzgraf is the Founder of NLP Arizona, Ltd. and has been certified as a Trainer by the Society of NLP. He has a bachelors degree in Psychology, a masters degree in Business and is presently working on a doctorate. He has been providing NLP trainings in Arizona for the past four years, including introductory seminars, practitioner trainings, master practitioner trainings and business training. He also has been involved with developing many new personal-change techniques, including Belief Lines and Values Lines and is co-developer of Lifeline Therapy™ He is presently working on several books relating NLP to business and to personal change.

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Jerry V. Teplitz PhD, JD, is president of Jerry Teplitz Enterprises, Inc., a consulting company specializing in stress management, employee productivity, and sales development seminars. He is a professional speaker and author of the book *Managing Your Stress: How to Relax and Enjoy.*

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Marilyn L. Teplitz is a certified trainer and consultant in edu-kinesthetics and brain-body integration techniques with the Educational Kineseology Foundation. She is also an associate trainer in stress management with Jerry Teplitz Enterprises, Inc., and is a consultant with Performax Systems International.

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Wyatt Woodsmall, PhD, Certified NLP Master Trainer and Master Modeler and Founder and Chairman of Advanced Behavioral Modeling, Inc. and Director of the National Training Institute for NLP, has pioneered in applications of modeling in the governmental and private sectors. Richard Bandler, co-creator of NLP, has described him as "a walking encyclopedia of NLP," and as "one of the few people in NLP today who are actually doing modeling and extending the limits of its application." Doctor Woodsmall is co-author of *Time Line Therapy and The Basis of Personality* and is currently working on books on human typological analysis, advanced behavioral modeling, negotiations, training, and NLP and personal growth.

Wyatt will be conducting a Modeling Certification Training October 26 to November 3 in Calgary, Alberta, Canada. He can be reached at Advanced Behavioral Modeling, Inc., 801 South 20th Street, Arlington, VA 22202, 703-979-3835, FAX 703-979-4530.

✎ *Art and Photos*

Margie Chappel is a free lance art photographer and stained glass sculptor. She was born and raised in England and, after spending 10 years in Australia, now makes her home in the Sedona (Arizona) area.

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Peter Joyes is an artist and calligrapher who was born and educated in England. After spending 17 years in the department store management business in the States, Peter resigned his position, sold everything he owned and, 15 years ago, began his rewarding career as "Peter Joyes, Artist." He is the author and illustrator of *Making Your Dreams Come True — Some practical ideas and insights into the Magical process of bringing to life that which now exists only in your mind.*

You can see Peter at work if you stop by his exhibit at the Bellis Fair Mall in Bellingham, Washington, November 1 thru December 24. (You might want to ask him about an "M&M Reading.")

To receive a mail order catalog of Peter's artwork and unique products, you can write him at 1916 Pike Place, #12-107, Seattle, WA 98101.

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WORLD HEALING MEDITATION

In the beginning
In the beginning *God*.
In the beginning God created the heaven and the earth.
And God said Let there be light: and there was light.

Now is the time of the *new* beginning.
I am a co-creator with God, and it is a new Heaven
that comes,
as the Good Will of God is expressed on Earth through me.
It is the Kingdom of Light, Love, Peace and Understanding.
And I am doing my part to reveal its Reality.

I begin with me.
I am a living Soul and the Spirit of God dwells in me, as me.
I and the Father are one, and all that the Father has is mine.
In Truth, I am the Christ of God.

What is true of me is true of everyone,
for God is all and all is God.
I see only the Spirit of God in every Soul.
And to every man, woman and child on Earth I say:
I love you, for you are me. You are my Holy Self.

I now open my heart,
and let the pure essence of Unconditional Love pour out.
I see it as a Golden Light radiating from the center of
my being,
and I feel its Divine Vibration in and through me, above
and below me.

I am one with the Light.
I am filled with the Light.
I am illumined by the Light.
I am the Light of the world.

With purpose of mind, I send forth the Light.
I let the radiance go before me to join the other Lights.
I know this is happening all over the world at this moment.
I see the merging Lights.
There is now one Light. We are the Light of the world.

The one Light of Love, Peace and Understanding is moving.
It flows across the face of the Earth,
touching and illuminating every soul in the shadow of
the illusion.
And where there was darkness, there is now the Light
of Reality.

And the Radiance grows, permeating, saturating every
form of life.
There is only the vibration of one Perfect Life now.
All the kingdoms of the Earth respond,
and the Planet is alive with Light and Love.

There is total Oneness,
and in this Oneness we speak the Word.
Let the sense of separation be dissolved.
Let mankind be returned to Godkind.

Let peace come forth in every mind.
Let Love flow forth from every heart.
Let forgiveness reign in every soul.
Let understanding be the common bond.

And now from the Light of the world,
the One Presence and Power of the Universe responds.
The Activity of God is healing and harmonizing
Planet Earth.
Omnipotence is made manifest.

I am seeing the salvation of the planet before my very eyes,
as all false beliefs and error patterns are dissolved.
The sense of separation is no more; the healing has
taken place,
and the world is restored to sanity.

This is the beginning of Peace on Earth and Good Will
toward all,
as Love flows forth from every heart,
forgiveness reigns in every soul,
and all hearts and minds are one in perfect understanding.

It is done. And it is so.

The RAPPORTER *wishes to thank the Quartus Foundation for generously providing us with information about The Planetary Commission. For more information and up-dates on the effect of the ongoing World Healing Meditation, contact the Quartus Foundation, P.O. Box 1768, Boerne, TX 78006-6768. Beautiful color 11x17 World Healing Meditation posters can be ordered from them at a cost of only $1.00 each plus $1.25 posage for four or less.*

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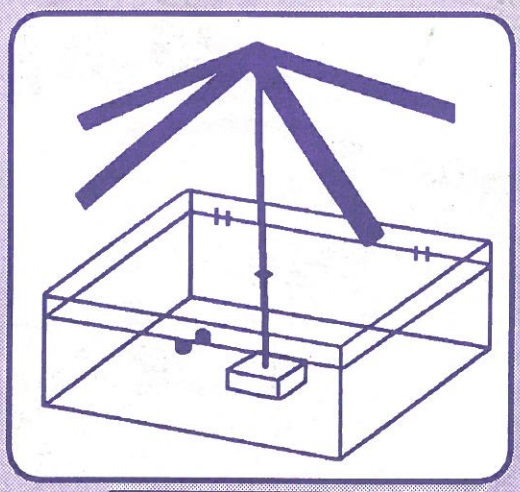
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