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OUR PURPOSE AND PHILOSOPHY IS:

- *To provide the best and most valuable information available in the sciences of human change to our readers*
  by offering information from various fields of human behavior — including NLP, traditional and Ericksonian hypnosis and healing therapies — in order to provide many different models and strategies for interacting with clients, students, friends and relatives
- *To be instrumental in the reinstitution of personal freedom*
  by offering tools whose use empowers anyone to become a master of their own destiny
- *To stimulate and expand minds*
  by presenting techniques that effect controversy, stretching, change and enlightenment
- *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.

Perhaps, by moving from judgment of how others choose to express to acceptance of—even delight in!—differences, we can move beyond our present situations, beliefs and concepts to re-establish rapport throughout the planet.

Peace, RAPPORTER

Opinions, comments, letters, drawings and other materials are invited for consideration. Submissions must be signed and names will be withheld upon request. If return of materials or a personal reply is desired, include a self-addressed, stamped envelope.

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Rene Pfalzgraf • Wyatt Woodsmall, PhD

THIS 'N THAT!



PAMELA LIEBERMAN
Editor

During a television interview last month, Bill Moyers said, "I've given up the beat of politics, I've given up the beat of international affairs, because this (America's spiritual quest) is the biggest story of the millenium."

Today there are over 2,000 "alternative press" publications (compared to several hundred only a few years ago) — the vast majority of them dealing with spirituality in some form.

The swelling interest in and proliferation of 12-step programs throughout this country is another indicator of our apparent desire to connect with a "higher power."

And did you know that:

> Nine Americans in ten say they have never doubted the existence of God.
>
> Eight Americans in ten say they believe they will be called before God on Judgment Day to answer for their sins.
>
> Seven Americans in ten believe in life after death.
>
> . . . 37 percent of Americans believe in a personal devil. Fifty percent believe in angels — as opposed to the 15 percent who believe in astrology.[1]

NLPers interest in spirituality was first brought to my attention by Dr. Woodsmall during a conversation we had over four years ago when he told me that a large percentage of his students were asking how, specifically, could NLP techniques be applied to spiritual growth. Over the years, I've continued to hear very similar comments from NLP Trainers in the USA, Canada, Europe and Australia. At every NLP training/workshop/seminar I've attended, many lively discussions among the participants have revolved around "spirituality."

Like Bill Moyers, I feel that for the RAPPORTER to ignore (as Moyers called it) ". . . *the* story of the next 50 years" would be a disservice to its readers, so you'll be seeing more articles in the RAPPORTER emphasizing the wholistic concept of blending mental *and* spiritual self-empowering techniques to assist you in integrating different approaches. Since time is limited for most people, the goal of the RAPPORTER is to — through its articles — explore how other technologies can easily be combined in order to bring the reader to new heights of greater understanding. If you've been reluctant to share how you're synthesizing your knowledge of NLP with your Zen practices/crystal work/Reiki/gestalt therapy/etc., there's finally a forum for you — Let's all move into the next century now!

Late-Breaking News

Beginning February 6, **Dan Wilde, Director of Sequoia Institute of NLP,** will be hosting a weekly one-hour radio show on AM station KPLA (77.0) covering Modesto, Sacramento, Stockton, San Jose, San Francisco and Oakland, California. The show airs every Wednesday from 9-10 am. The format will combine discussions of NLP techniques, guests and listener call-ins. Scheduled guests (so far) are Ernie Larson, lecturer on codependency on Feb. 6; Richard Simmons on February 13, Thomas Grinder on February 20, with Barbara DiAngeles finishing off the month. Future guests include Sandy Duncan and Jimmy Carter.

Available soon: **Drs. Tag and Judi Powell's** *Silva Method of Mind Mastery for the 90s* and from Tag, his newest book, *Think Wealth — Put Your Money Where Your Mind Is.*

Other Stuff

You'll notice the increase in postal rates reflected in the cost of Back Issues (see p. 18) and in March our new rates for subscriptions and renewals. Currently, the average cost for mailing one copy of the RAPPORTER to Europe is $3.00, to Australia, New Zealand and South Africa it averages $3.50!

Let's continue asking for recycled paper goods — the greater the demand, the lower the prices, the greater the demand, the less paper trash — good for the ecology and the pocketbook!

Wouldn't it be fun to create your own planet — including evolution, continental drift, climate, atmosphere?! I recently read about a new piece of computer software called "Sim-Earth" which allows you to do just that — it even includes Lovelock's *Daisy World!* (For information call 415-376-6434.) I envision scores of NLPers using this software to create (on disc) their particular models of the world . . . . wouldn't it be a fun way to explore each others universes? What a great teaching/learning tool!

Dr. Lloyd Flaro told me that the article he was writing for this issue turned itself into a book! So, his column on education returns next month.

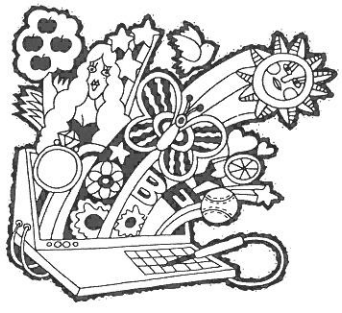
Correction!

In last month's *Behavioral Modeling* column, our illustrations of Devore's eye-scanning models should have shown "Memory of Smell" up and to the center and "Memory of Taste" down and to the center in both normally wired and reverse-wired persons.

— Peace, *Pam*

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[1] *Under God: Religion and American Politics,* ©1990 by Gary Wills, Simon & Schuster Inc., New York.



BEHAVIORAL MODELING



WYATT WOODSMALL
Chairman
Advanced Behavioral Modeling, Inc.

UNIFIED FIELD THEORY

A number of people in the NLP community have been working on a so-called "unified field theory of NLP." The term "unified field theory" has become popular in recent years in theoretical physics to refer to the effort to develop a theory that will unite quantum mechanics with gravitational theory. Such a theory would unite the macro and the micro dimensions of physics. A "unified field theory" in NLP would ideally identify and interconnect all the variables that combine to determine human behavior. The goal, as is the goal of any unifying theory, is prediction and control. The danger, as in any theory, is simplistic reductionism.

Philosophers, psychologists, sociologists, and anthropologists have sought with partial success to explain certain aspects of human behavior. The language they use often includes words like "thoughts," "feelings," "behaviors," "emotions," "beliefs," "values," "goals," "decisions," "actions," and "needs." These are all nominalizations and, as such, do not accurately reflect what goes on at the process level of events. Alfred Korzybski, the creator of General Semantics and one of the precursors of cybernetics and NLP, was one of the first to point this out. His distinction between the "map" and the "territory" is quoted in *The Structure of Magic I.*

One of the presuppositions or slogans of NLP is that "mind and body are part of the same cybernetic system." Often in an attempt to explain and control behavior, scientists isolate out thoughts, feelings and actions. If mind and body are, indeed, part of the same cybernetic system, then any such isolation is bogus and only leads to further confusion. This has happened in the NLP community.

NLP strives to go beyond the classical analysis of human behavior by penetrating to the process level of behavior. Analysis in terms of representational-system processing was the first step in that direction. Analysis in terms of the submodalities of the representational systems is another giant step.

Progress in reaching a true unified field theory will come, as it has in all of NLP, through denominalizing terms that mask what actually occurs at the process-level of events. Progress will be hampered by all attempts to reduce these complex processes to a simplistic set of variables.

One of the first steps towards a unified field theory was made by Leslie Cameron-Bandler when she analyzed human interactions in terms of internal process, internal state and external behavior. This corresponds roughly to thinking, feeling and doing. These are the cognitive, affective and conative dimensions of being. The history of NLP has been largely a history of reductionism, i.e. a history of the attempts of various members of the NLP community to reduce NLP to one of these three variables. There have been many claims that one of these three is in some sense more basic or that all of NLP can be reduced to one of these three dimensions. As a result of this trifurcation, NLP has gone in three different directions. John Grinder and Tony Robbins have been the champions of external behavior. They maintain that physiology is most basic and that the key to long-lasting change lies through changing physiology. It does seem clear that physiology is most available to external manipulation and that it can bring about the most rapid change. It also seems evident that it can change back the most rapidly and that it is the least long lasting of the three types of change. There are some types of physiological adjustments such as Rolfing and other types of bodywork which take longer to accomplish and which are longer lasting in their effects.

Leslie Cameron-Bandler has focused on internal state with her emotional hostage material. This approach says that emotions are basic and that long-lasting change begins with changing emotions. It does seem evident that emotional control is a major source of personal problems. The primary reason that almost everyone comes to therapy is because of bad feelings. Everyone wants to feel good and to avoid feeling bad. Emotions are more difficult to change than physiology, but once they are changed the changes appear to be longer lasting.

Robert Dilts and Richard Bandler have focused on internal process. Bandler has worked with submodalities and Dilts has focused on strategies and, most recently, on beliefs. There is always a tendency in any intellectual endeavor to reduce things to the cognitive domain. It seems evident that insight does not in and of itself lead to lasting change. Submodalities, strategies and beliefs are an effort to go beyond insight and to decompose cognitive processes. Such work can also lead to long-lasting change.

However valuable for analytic purposes a division of human activity into these three domains may be, it nevertheless is based on a major epistemological error. One of the presuppositions of NLP is that mind and body are part of the same cybernetic system. Thus, any effort to reduce human activity to one of these three dimensions is obviously a distortion. Any such division is purely arbitrary to start with. Thinking, feeling and doing are all one process. Any "unified field theory" needs to begin with this recognition. To fail to do so can only lead to reductionism. Another source of confusion is the infelicitous use of certain words by the NLP community. One of these is the word "state." At least "behavior" and "process" can be denominalized in terms of "behaving" and "processing." But how do you denominalize "state"? "State" can be used as a transitive verb, but none of its uses are related to its use in "internal state." The word "state" has been highly abused in NLP. Often people talk about being "in state." The question is "what state?" One is always in some state. The issue is not whether one is or isn't "in state" but whether the state one is in is useful or not.

Another infelicitous term which has led to a great deal of confusion is the word "criteria." It is another nominalization and a particularly egregious one since it has no verb to go with it. "Criteria" is used to refer to "the standards on which an evaluation is based." Evaluating is a process. It is correct that evaluations presuppose some standards that serve as a measuring stick. Where NLPers use the word "criteria," the rest of the intellectual world uses the word "values." Once one understands this, then one can draw on five thousand years of the discussion of this area in religion and philosophy for further insight and clarification.

NLP does itself a disservice by isolating itself from the intellectual history of mankind. NLP will progress as it positions itself with respect to the other disciplines (particularly psychology, sociology, anthropology, religion and philosophy) and as it is informed by the discussion of related topics that have occurred in these disciplines. When NLP fails to do so it merely reinvents the wheel and often does so poorly.

Once the link is made between "criteria" and "values," then much of the discussion of values, morality, ethics, and aesthetics becomes directly germane to NLP.

One person who has been working on a unified field theory of NLP is Robert Dilts. He draws his ideas from cybernetics (Bateson in particular), Feldenkrais, Richard Bandler, David McClelland and Leslie Cameron-Bandler. Robert centers his theory around the brain as the physical mechanism of the mind which functions as a self-correcting feedback mechanism which generates alternative means to achieve fixed goals. According to Robert, the brain stores, associates and compares aspects of the world around it (representational systems, submodalities and "common sensibles"). Robert further believes that every mental process has a comparison as its "heart," and that problems and changes result from conflicts in comparisons. These conflicts may be hierarchical, of logical level (Bateson) or excitory versus inhibitory (Feldenkrais). The comparison involves the juxtaposition of present-state input with "criteria" to be approached and avoided. Robert's final basic change model is a combination of Erickson's "present-problem state plus resources leads to the desired state" and McClelland's performance model of "want to, how to and chance to."

Robert focuses on "mental process," and it is not clear, as already indicated, that a reductionism to mental process can alone serve as an adequate explanation of the full range of human activity. Robert also focuses on "criteria," which we have discussed above. The basic metaprogram underlying motivation is "toward" and "away." People do things either to achieve certain things or to avoid other things. Values, which Robert (after Leslie) calls criteria, are those things which a person moves toward or away from. Values are those things that a person is willing to invest time, energy and resources to achieve or avoid. Values are a critical component of any unified field theory, and Robert is wise to focus on them. Whether they will bear the weight as the total support for a unified field theory remains to be seen.

For any unified field theory to be adequate, it will have to relate all aspects of human activity to the process level of events (as Korzybski suggests). Submodalities, as presented by Richard Bandler, are an effort to reach the process level of events. The power of submodalities stems from a single hypothesis: If the mind/body is capable of making any distinction, then it must have some way of making that distinction; and the way it does so is by differences in the submodalities by which the alternatives of the distinction are represented. This means that human activities like thinking, feeling, acting, choosing, deciding, believing, knowing, evaluating and valuing can all be decomposed into alternative possibilities represented by submodalities. Submodalities provide a foundation for representing human activities. The question that arises in terms of constructing a unified field theory of NLP is what human activities are necessary and sufficient to provide an explanation of human behavior that can lead to prediction and control. Leslie and Robert and Richard have already identified some of the critical parameters.

It would seem that a unified field theory would have to take into account at a minimum: 1) how one inputs data from the world via the senses, 2) how one filters this incoming data, 3) how one internally represents this data, 4) how one stores this data, 5) how one generates goals, outcomes, interests, and preferences, 6) how one accesses data from real-time inputs, 7) how one accesses data from previous experience (memory), 8) how one combines the perceptual inputs of the present with memories from the past and desires and expectations about the future to generate behavior which takes the form of actions or inactions and words or silence, 9) how this human output affects the world, 10) how the world feeds back information about the consequences and effects of this behavior, and 11) how one responds to this feedback. The situation is further complicated in that all these processes are occurring simultaneously and interactively. Any successful theory will have to be cybernetic and not linear as I have described it. It is evident that various aspects of NLP, such as representational systems, submodalities, strategies, metaprograms and criteria or values are efforts to represent some of these elements. What remains is a way to delineate the interconnections and clarify the model.

A discussion of some of the complexities in this undertaking may lead to some helpful clarifications. Let us consider some of the above-mentioned components. These components may be classified in terms of time. The now, which is the only moment of time that a person ever experiences, is a combination of awareness of sensory inputs from the environment and representations of internal experiences (i.e., internal sensations, internal pictures, internal sounds or meaning tokens - words and symbols). As we know from the "magic number seven plus-or-minus two," the metamodel, metaprogramming, and values, one can only pay conscious attention to five to nine aspects of experience (either internal or external or a combination). If one is preoccupied or in down time they may pay no conscious attention at all to their experience of the external world. Further, what they do focus on in external or internal experience they will delete, generalize and distort according to certain patterns. Also, what they do pay attention to will be

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determined by their metaprograms and values. The situation is further complicated in that the unconscious mind also takes in information according to its interests which it also deletes, generalizes and distorts.

The mind accesses past experience (memories) in the present (which is the only time one ever directly experiences). Memories are more or less accurate representations of what actually occurred. They are always inaccurate in that one can only remember what one was aware of at the time. Also, at the time, one's sensory inputs were filtered by one's needs, interests, values and metaprograms and deleted, distorted and generalized. When one remembers them in the now, they will be further deleted by one's current needs, interests, values, metaprograms and metamodel violations. Also, memories are selectively accessed. What causes one to access one memory rather than another? Also, one may unconsciously (and sometimes consciously) access information that was not in conscious awareness at the time it was experienced. Sometimes these memories are labeled "traumatic" and they may be repressed. One's experience of the past is obviously a determinant in generating current behavior, but the situation is complicated by the factors indicated.

There is another approach to deciphering the influence of the past. This is the indirect approach by way of presupposition — what is presupposed in current behavior about the past. Memories are the storehouse of karma. One's past manifests itself in the present in the form of habits and predispositions. Human beings are highly "mechanical" in their behaviors, thoughts and feelings. Every individual has a very limited repertoire of postures, gestures, emotions, and thought patterns. Because people are mechanical, their behavior is highly predictable. NLP is largely successful because of its ability to detect and utilize these mechanical patterns.

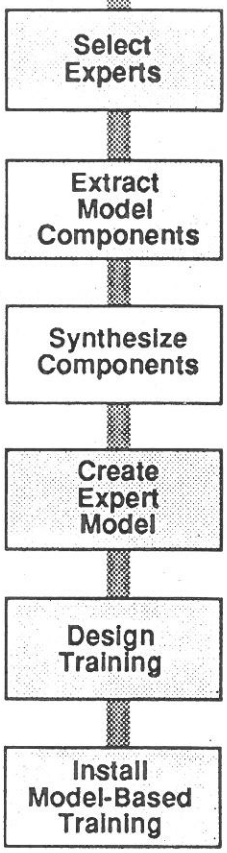
One also experiences the future in terms of desires, wants, goals, preferences and expectations. These were generated in the past and are experienced in the now as a source of direction for the future. One cannot change the past or the present, but one can determine the future within limits. People want certain futures and want to avoid other futures. They act in order to bring about the futures that they want and to avoid the futures that they don't want.

These actions are determined by two components. One is the things that one wants to achieve or avoid. The second has to do with what actions one believes will lead to or bring about these futures. In programming the future, values and beliefs merge. One forms certain generalizations about the way the world operates. The most important of these have to do with the causality of the world, i.e. with what follows directly from or is a result of what. These generalizations may or may not be accurate. They are stored in memory in the form of beliefs.

One may have a fixed goal and variable means to achieve it. Whether something will be a means or not in achieving a set goal is determined by one's beliefs about the consequences of actions in achieving results. The situation is further complicated by uncertainty and risk. Uncertainty has to do with the fact that many variables are unknown and that the generalizations may be probablistic. Risk occurs because certain actions, if they fail to produce the desired future, may instead produce an undesired future.

Values determine either directly or indirectly what one will want, desire or prefer. Values are those things that one is willing to invest time, energy and resources to achieve or avoid. They are those things that one moves toward or away from.

Values are distinguished from facts. One merely recognizes facts. One must select out values. Facts reveal "what is." Values reveal "what ought to be." Facts consist of statements about what is real, what is true, and what events are constantly conjoined (causality).



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"Value" is a nominalization. Valuing is an human activity. For any thing, attitude, ideal, purpose or goal to be of value, it must be selected out, i.e. it must be the result of an activity of judging or preferring.

"Beliefs" are what one cognitively assents to be real, true or causally connected. Remember that a "belief" is also a nominalization. "Believing" is an actual process. What one believes may be true, false or undeterminate. This depends on the way the world is. Also, one may vary in the degree of credence they bestow upon a belief. Thus, one may be certain, uncertain or doubtful about something. This depends on one's degree of confidence in their experience of how the world is.

Believing is often contrasted with knowing. Knowledge is often defined as justified, true belief. Thus, in order to know that something is the case, three conditions must be fulfilled. These are: 1) it must, in fact, be the case, 2) one must believe it to be the case, and 3) one must have justification or cause to believe that it is the case.

Expectations have to do with beliefs, and goals or outcomes have to do with preferences. Both are critical components of conscious and unconscious choices.

The mind/body uses submodalities to distinguish between levels of belief, hierarchies of needs, desires, wants and values, degrees of expectation, the true and the false and the real and the imaginary.

So far we have focused primarily on the cognitive dimension. Where do emotions or the affective dimension come in? As was already indicated, if mind and body are part of the same cybernetic system, then the distinction between thoughts and feelings breaks down. It is impossible to do one without the other. Also it is impossible to do either without some physiological correlate. Thoughts, feelings, and behaviors are analytic categories which result from attempting to separate out components of the mind/body process.

So-called feelings or emotions are always meta to experience. They are a positive or negative assessment of a body sensation which may be stimulated by pictures, sounds or other sensations. Values, wants, needs, and desires all have a kinesthetic component. Thoughts, feelings and behaviors are all combinations of pictures, sounds, and sensations (and maybe tastes and smells). As can be seen, the situation is quite complex. Any attempt to develop a "unified field theory" of NLP will have to take all of these variables into account. It seems evident that no such theory has yet to emerge.

❐

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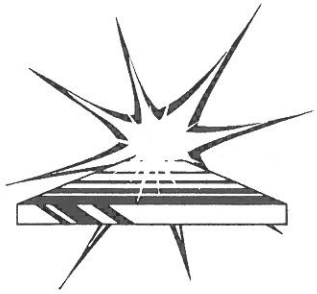
Wyatt Woodsmall, PhD, *Certified NLP Master Trainer and Master Modeler and Founder and Chairman of Advanced Behavioral Modeling, Inc. and Director of the National Training Institute for NLP, has pioneered in applications of modeling in the governmental and private sectors. Richard Bandler, co-creator 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. He will be conducting a Modeling/Master Practitoner Certification Training April 6-21 in Toronto, Ontario, Canada. He can be reached at Advanced Behavioral Modeling, Inc., 801 South 20th Street, Arlington, VA 22202, 703-979-3835 or FAX 703-979-4530.*

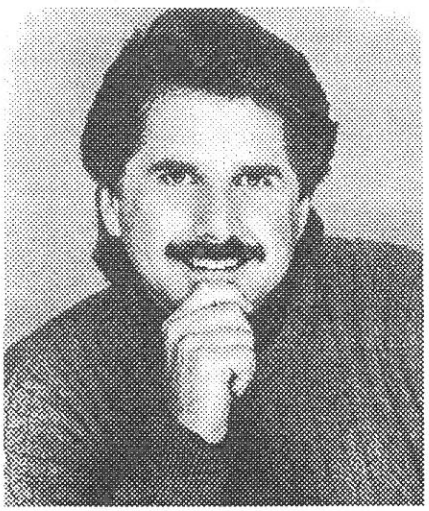
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SPECIAL FEATURE



RENE PFALZGRAF
Founder
NLP Arizona, Ltd.

THE NLP PRACTITIONER TRAINING

Part 5 —Unconscious Content Rapport

In my previous two articles I have discussed rapport. In each of these articles, the focus has been certain unconscious behavior on the part of another person which can be used to generate rapport with that person.

This is very helpful information, and yet these are also things that very few people pay attention to. Because this is true, it is also true that the very skills which have been discussed in the previous articles are skills which will take some practice to learn because the average person will be paying attention to things which s/he has almost never before paid attention to.

But there are many ways of establishing rapport, and some of these ways are more easily learned because the things that you will pay attention to are things to which you are already paying some attention.

This is an area which I call "Unconscious Content Rapport." The interesting thing about this type of rapport is that it is also unconscious. So from this you can begin to realize that the content referred to is not the content that you would have normally thought it was.

In most conversations people exchange content. One person will say something and then the next person will say something else, and both of the people pay very little attention to the *structure* of what has been said. The structure of what has been said is very important, because when the structure is repeated back to the person who had been talking, that person will be drawn into deeper rapport. So what types of things will create the "Unconscious Content Rapport?"

One of the things that a person will demonstrate in the content of what is said is which representational system or systems that person prefers.

Since there are a very limited number of ways to represent information internally, each person will demonstrate which system is being used in one of several ways. Since we are taking a look at Unconscious Content Rapport, it would be a good idea to take a look at what is being shown by the speaker.

Each person wants to have the other person or persons get in touch with the information so that they can grasp just how weighty it really is. In fact some things may not fit in place easily at first and may need to be shaped or molded in some particular way so that they will slide into place for the person who is sifting through the information that is being presented.

Unfortunately sometimes things just don't ring true, and no matter what is being said the other person just doesn't seem to hear it clearly. In fact it doesn't ring true nor does it resonate at all. And no matter how these ideas are said, whether with the crashing of ocean waves, or the light lilting sound of a running stream, nothing seems to strike a harmonious chord.

But you have noticed many things, and you have tried to communicate in many ways just what your understanding is, and yet the other person sometimes still is not able to evaluate the information so that the thoughts are recognizable and utilizable.

This is quite a predicament, and perhaps you have wondered how to look at things so that others will be able to grasp just what it is that you want to say, or perhaps you would like them to be able to put into perspective what has been said so that they can take the actions necessary, and yet sometimes it will be necessary to say things in such a way that others will be able to see how everything fits together and you might wonder as you think or you may realize as you begin to understand and, as you do create these realizations, you may allow yourself to complete those knowings in some particular way.

So my question to you is, "What has been going on so far?" Have you noticed what has been represented or did you see how things somtimes are foggy before you begin to focus in, or as you listened to how these ideas might harmonize did you find certain things may have been somewhat discordant while other things were ringing true, or did you find yourself groping as you tried to feel your way along until you could find firm footing?

Perhaps it is time for me to begin to make things more explicit so that you can smell the sweet aroma, and taste the delicious morsels because you might want to chew this thoroughly before you begin to digest it.

And so now we have come to the use of predicates. What are predicates? In regular school, a predicate is the part of the sentence that contains the verb and the objects, but in NLP a predicate is something else.

Predicates are those words which let the listener or the reader know which representational system is being used. There are five systems: visual, auditory, kinesthetic, olfactory and gustatory. Of these three, visual, auditory and kinesthetic, are primary.

People store the information that they have been given in one or more of these systems, and when they utilize the information they will employ several systems in a specific order (and this is what is known as a strategy).

By pacing the way that a person stores information, you will draw that person into rapport with you. One of the ways you can gain the knowledge of which system is being used is by listening to which predicates are being used.

But what are you going to look for, listen for, get a feel for? Here are some examples:

Visual

See . . . . Light . . . . Dark . . . . Hazy . . . . Look . . . .
Imagine . . . . Color . . . . Observe . . . . View

Auditory

Listen . . . . Voice . . . . Hear . . . .Speak . . . . Whistle . . . .
Laugh . . . . Harmony

Kinesthetic

Stroke . . . . Touch . . . . Feel . . . . Soft . . . . Grip . . . . Tingle
Hold . . . . Warm. . . . Cuddle

There are many more examples than the ones given here. Each system has many more words which demonstrate that a particular system is being used. One of the things that you might want to do as you begin to listen to one person or another is to see if you can hear which words jump out in a particular system.

When you begin to notice which words and which system or systems are being used, you can begin to use the same words and system so that the other person will begin to feel that you are very much in touch with what they want you to get a handle on.

Because people think that there is nothing special about which words they choose, especially the words which demonstrate representational systems, people are unaware of the words in their own speach. Since this is true, when you use those words you will begin to establish a link at other-than-conscious levels which will draw you and the listener closer together.

Always keep in mind that as you do something to someone else, you might want to first step into second position (for those of you who are familiar with this euphemism for stepping into someone elses shoes) and take a look at what it might feel like to listen to what someone else (you) is going to do/say in a moment. And then ask yourself, if you were the one receiving this gift, would you want to give it back or keep it? Once you have done this, you might find as you do this more and more that you begin to give what you would be willing to receive, and by so doing, others might be quite happy with what they have received from you.

Since so much of what each person communicates is at an other-than-conscious level, you might want to begin, if you haven't already begun, to align yourself in such a way so that all of you is communicating in the same way. As you remember that your unconscious mind communicates all of the time, and that the other person's unconscious mind is listening and watching all of the time, you can then begin to grasp how all of the rapport skills are simply icing on the unconscious communication cake of your mind. So use these skills wisely as you build the foundation of your knowledge. And I will look forward to writing something new for you to look at as you begin to digest new concepts or retaste old ones in new recipes which bring spice to what may have become flavorless before.

So you might begin to wonder what will be included in the sixth installment in this series of articles covering the skills included in an NLP practitioner training, and until the next installment may all your practice, both conscious and unconscious, give you superb learnings.

❐

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MARVIN OKA
Director
Maxxum International

"GENERATIVE LEARNING"
The NEW Accelerated Learning

The "NEW" acclerated learning?
Wait a minute, what's the OLD accelerated learning?

With this eighth article on NLP and Accelerated Learning I would like to take the liberty to begin to use a more descriptive form of language labels for the numerous concepts, principles and techniques we have been discussing in our previous articles. It is through such descriptive labels that perhaps we can better operate from the appropriate logical levels of thinking to more fully comprehend and appreciate the power of how the *new* accelerated learning produces a completely different QUALITY of learning than traditional accelerated learning.

Firstly, if you have just joined this series as a reader, please allow me to quickly summarize where we are to date. We have been explaining a new form of accelerated learning which we have been researching and developing here in Australia called Learning 3. In past issues of the RAPPORTER, I have outlined the conceptual working structure of Learning 3 and how you, as an NLP Trainer, can facilitate a Learning 3 experience within the neurologies of your students.

As my background is in the field of accelerated learning (AL), I use it quite extensively in all of my trainings. In the past, I was often perplexed and frustrated with AL because, although its results were impressive with both the speed of acquiring information as well as the quantity of information acquired, the QUALITY of the learning process was not as generative as I knew it could be. The teachings of Milton Erickson hint quite blatantly as to the level and extent of which the human mind is able to make pervasive and generative change, and it is with much more precision than what Georgi Lozanov, the father of Suggestology (and, thus, accelerated learning) originally proposed. At a higher logical level it is easy to perceive that the extent and level of personal change is due to the extent and level of learning that is processed. It would seem only obvious that the quality of personal change and the quality of the learning process are directly related.

I noticed that most so-called "experts" in the field of AL based their enthusiasm on either the amount of results produced (quantity) or the speed at which it was done (quantity in relation to time) or both. Very few trainers in the field of AL were tracking the QUALITY of learning. While many of them would emphatically say there is a huge difference in the quality of learnings between AL and traditional learning, I found that their logical levels of description were confused. They were often mistaking the "quality of learning" for the "quality of results." In other words, they were mistaking the difference between the quality of learning as a process/verb (HOW things were learned) and the quality of learnings/noun (WHAT was learned and the effects that follow upon learning it). It is too easy to mistake mega good feelings of imprint proportions for quality learning. This has more to do with the fulfillment of the students' convincer, decision and remembering strategies than it does with their learning how to learn strategies. For instance, I originally came to Australia several years ago to help set up an accelerated learning camp for teens. Through AL methods, the teens learned much more than study skills — they learned about relationships with peers, parents and the opposite sex, emotional and intellectual choice, and a host of other development skills. However, even though the students achieved learnings which were much more holistic and integrated than what could have been achieved through traditional teaching methods (and with a much stronger good feeling!), their quality of thinking was still based on utilizing the learning processes which were of the same logical level as when they started. Granted, the content of what they were processing was of a much higher level (patterns), but the process being used to process the content was not.

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Over the years, I noticed two very distinct patterns emerge from the results of accelerated learning. First is the consistency of how people would make large personal shifts because they shifted from a perceptual paradigm to a higher one, *but the PROCESS of shifting* was still unknown! They couldn't do it again without the help of the AL teacher. Much "groupieism" was fostered here and self-development gurus who had the "magic" were created by the audience. Secondly, those who did make the shift of learning about the *process* of learning was inconsistent! That is not to say that there weren't many, because there were. BUT it was still inconsistent, without any precision. One could not guarantee the results with any degree of accuracy. The AL teacher could not guarantee that the student you specifically named would end up at specific quality levels of thinking, learning and change. Some students did, some didn't. At best, you could count on the fact that some WOULD, but specifically who, how many and how much they would learn is left to chance.

This paradox of imprecision was not resolved for me until I began to apply NLP and a host of other lines of thinking to approaching this dilemma. The advent of NLP has enabled us to make a major conceptual leap in the field of AL such that it no longer belongs in the same class of description. The major conceptual leap is what we have in past articles labeled as Learning 3. It is with a new class of descriptions regarding the process of Learning 3 that we move forward into this issue.

In my last article, we covered some ways to begin to elicit and facilitate the Learning 3 experience with our students. I also mentioned that in this particular issue we would cover the difference between the installation and elicitation of the Learning 3 experience. As Richard Bandler points out, there is a fine line between elicitation and installation. He sometimes also points out that, for all practical purposes, there is NO difference. As soon as you say it, it is installed! The installation occurs through linguistic presupposition. For instance, the very words "time line" presuppose one or the possibility of one! There may be a difference between the *concepts* of installation and elicitation, however, it is the awareness that in *practical* terms they become one and the same that gives us a very special tool to more skillfully facilitate Learning 3 experiences for our students.

Utilizing the tools of framing (see last article), metaphors and descriptive languaging of a higher logical level, we can now begin to install/elicit the foundations of the Learning 3 experience within the neurologies of our students with more precision. An example of how this can be achieved is by re-languaging Gregory Bateson's description of the Logical Levels of Learning and using this as an opening frame when teaching NLP:

THE LEVELS OF LEARNING

III GENERATIVE LEARNING

Learning HOW to continuously generate NEW learnings for yourself by creating your own personalized methods of Accelerated Learning.

II ACCELERATED LEARNING

Learning already existing patterns of how to better acquire additional information and to do Learning I quicker and easier.

I APPLIED LEARNING

Learning where and when to use your already existing learnings.

0 ROTE MEMORY LEARNING

Installing learnings through drills and constant repetition.

When the above description is set as a frame for your students to operate from, then we already begin to both elicit and install the foundations for a Learning 3 experience. With this descriptive frame of Generative Learning, an open loop is started, response potential is being built, Lozanov's dynamic use of "expectency" is being created, curiosity is elicited and your students are now "unfrozen" (see article in last issue). Through this frame, a good NLP Trainer can run shallow and deep metaphors which elicit and install the altered state that generates the Learning 3 experience. The key is to now create learning experiences which layer reference structure on top of reference structure within the unconscious so that students develop the ability to gain easier access to their own natural Generative Learning strategies.

In the next issue we will continue with how to build, nurture and install/elicit the reference structures of Generative Learning.

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HYPNOSIS



RENE PFALZGRAF
Founder
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THE MILTONESQUE METAMODEL

In my previous article, I pointed out two things: Milton Model is not inverse metamodel and how to use one of the metamodel patterns, Cause and Effect, to do pacing and leading.

In this article, I will more fully explore how to use metamodel patterns in a more Miltonesque way.

There are three basic categories of metamodel patterns: Distortions, Generalizations, and Deletions. Each of these is useful and each of these should be mastered by anyone wanting to use Ericksonian Hypnosis or NLP in an effective way. It is better to practice these patterns one at a time until you have mastered them.

Let us take a look at one of the patterns, so that you can begin to appreciate the usefulness of them. for the sake of review, let's begin with the Cause-and-Effect pattern.

This is an extremely important pattern because it includes a pace and a lead in its structure. In the sentence, you are linking two thoughts, two ideas or something verifiable or already accepted, with something that is yet to be accepted. The reason this pattern is so important is that it builds power into the lead.

One of the things to keep in mind is that it does not matter if the connections make sense consciously, as is demonstrated by the following examples:

1. You are breathing in a certain way which focuses your thinking more completely on this article.

2. Since you are looking at this article, you are ingraining unconscious patterns of performance which will be of great value to you later.

3. When you think of how to use metamodel patterns in a Miltonesque way, you will increase your abilities to use the patterns even more.

In each of these examples, the conclusion of the sentence is supported by the initial statement because the initial statement is either verifiably true, or can become true at some point in time. It is also true that the initial statement is not really related to the conclusion which follows.

Let's look at each of the examples. The first two examples pace something that is presently going on. In the first, you are breathing, which you are, and in the second, you are looking at this article, which you would have to be doing to have noticed the sentence.

In the third sentence, a different kind of initial statement is used. In this one, whether you are thinking of how to use metamodel in Miltonesque ways or not is unimportant. What is important is that either now or in the future thinking about how to use metamodel patterns in Miltonesque ways will have a certain result. If you are not thinking this thought at the present time, you are not getting that result presently either, but if you had thought of things in that way previously or if you would at some other time think of those things, then you will receive a certain result. And since the only way that you could begin to verify if this were in fact very true would be for you to think the thought and at that time begin to become aware of whether you are aware of the fact that the result is beginning to take place.

In each case, the conclusion becomes more plausible, more acceptable when coupled with the pacing statement.

Another very useful pattern is the Lost Performative. In this pattern, the speaker doesn't acknowledge who is the authority, and by so doing adds authority, expertise, and credence greater than his own to the statement, as is demonstrated by the following examples:

1. Reading empowers the reader.

2. It is important to practice these patterns everyday.

3. There are certain learnings to be gained from reading this.

One thing that you may have noticed is that each of these sentences is also an example of another pattern, Mind Reading, but notice the difference in the way you react to the same ideas when they are presented as just Mind Reading:

1. You are empowered by reading.

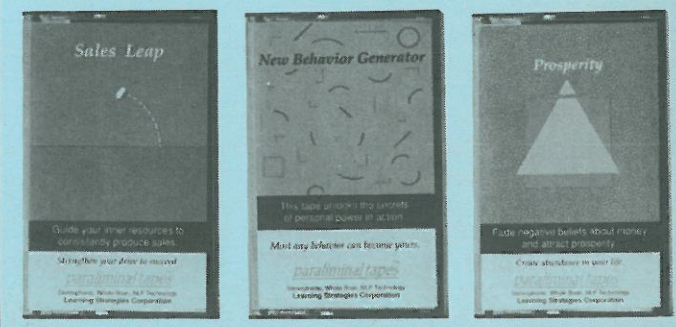
2. You feel practicing these patterns everyday is important.

3. You are gaining certain learnings from reading this.

Test and begin to notice that it is easier to nod your head and go along with, "Reading empowers the reader." than it is with, "You are empowered by reading." Since the first implies the second, then the second is equally true whether the first or the second version is used, since you are reading and are, therefore, a reader and must be empowered.

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The power of Lost Performatives comes from the fact that implicitly there is some authority other than that of the speaker which will substantiate the conclusion of the statement. Lost Performatives tend to present a conclusion without any evidence, which makes them similar to Mind Reading, but the form itself tends to result in a greater likelihood that the listener will agree.

In order to produce the same effect in the listener when using Mind Reading, it will be necessary to modify the statement with qualifying presuppositions.

1. Have you noticed how you are empowered by reading?

2. In time you will feel that practicing these patterns everyday is very important.

3. You may notice the new learnings that you are gaining from reading this article.

In the first example, the idea that you are empowered by reading has been established because the question is directed at whether the listener has noticed being empowered. This makes it possible for the listener to either have noticed being empowered or not, which is independent of whether the listener is empowered.

In the second example, it is assumed that you probably don't presently feel that practicing these patterns is important, but that this attitude will eventually change.

In the third case, the idea that you are gaining new learnings from reading this article has been accepted, but in this case you are being told that you may have noticed that this was true or you may not have noticed that this was true which means that the speaker is uncertain as to whether you have noticed and is leading you to accept the fact that you have noticed these new learnings at some level.

This completes the Distortion patterns. Distortion patterns establish a model of reality in both the speaker's and the listener's world. This is why Distortions are so important. When they are accepted, they establish by presupposition certain beliefs. In fact, all the other patterns will exist within these patterns because in order for you to lead a client to a particular resolution, it will be necessary for you to establish the fact that the client is changing and in order to do that you will have to find a way to have the client accept the fact that those changes are already real or that they will become real at some time in the future.

As you begin to use these patterns, you may notice some other things, and each time that you allow yourself to notice something new you will increase your learnings. It is often useful to allow yourself to use the patterns in one way or another, and after using them to review the learnings both consciously and unconsciously, so that each time you use these patterns you will increase your mastery. You might be aware of how you are going to use these patterns to help others and you may already have made plans to begin practicing and using these patterns, and whether you use these consciously as you have planned, or you simply use them without being fully aware of the fact that you are using these patterns in many ways, you can begin to benefit from the fact that you have read this article, and since you have an interest in hypnosis, you can begin to apply what you have learned in the areas of your interest in such a way that you might wonder how pleasantly surprised you will be when you begin to notice how much more easily you are already using these new patterns and many others.

It is interesting how people begin to recognize how often they already used the patterns without being aware of it, and sometimes there is an added incentive to continue learning these patterns and other patterns so that all of their communications will empower the people who are listening. And it is important to be aware of the wants and the needs of the person with whom you are working so that each time, as you create a vehicle in which someone can transform, that that vehicle will be one in which that someone would want to ride, just as you would want others to be respectful of you, and to take into consideration how you are different from them, so that you can generate changes that are just right for you. They also would like the same from you as you help them. So allow yourself to practice, and through that practice to learn how you might always be a student, and in that way never lacking for things to learn, become the master of what you have set out to learn. And so the foundation is set and the floor is now in place, so it will soon be time to raise the walls as you continue.

So as you begin to practice what you have learned in this article or what you will learn as you allow yourself to review what has been presented, you might begin to anticipate what additional learnings will be yours when you read the next article which will continue the building of the structure of sound hypnotic language patterns, and so until next time practice when you do and when you don't practice in other ways of which you are yet unaware, and allow yourself to have pleasant and wonderful dreams because in your dreams you can practice in additional delightful ways, and before you realize it, my next article will be before your eyes and we can again journey together hypnotically as you learn newer learnings and more yet to come.

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SPECIAL FEATURE



LEE KUNES
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CHOICE POINT
A Strategy for Empowered Living

Recently I heard a description of the difference between simple and easy. It went something like this: "When you are standing at the edge of a very high cliff, it's simple to step off the edge. But it's not always easy." Empowered living is much like that. It can seem simple to know what to do. But it's not always easy. In my course called "Living in Choice", I never fail to be amazed at just how difficult it is for some people to make a simple choice. We all do it. We all have things we know are good for us yet we fail to take the actions necessary to make the changes necesary for better health, for better relationships, for better career moves or for better attitudes. Why is it so difficult for us to live in choice?

In teaching a holistic approach to NLP, I have found that quite often the client's need for choice is of a spiritual nature. Often it is between two or more directions in the belief system neither of which can be readily verifiable to the client. Is there a God or isn't there? Have I been here before or haven't I? Is there a reason we are here or are we just biological oddities with a heightened ego? Is there really a judgment day or are we beings of light whose sole reason for existence is to learn and to create, hence it does not matter what we do?

Granted, on the surface these considerations do not seem to necessarily fall within the classic domain of NLP. Yet I personally feel that we are short changing our clients and students if we do not effectively meet them at their complete model of the world. Even more importantly, if these belief conflicts are not in some way dealt with, our changework may never have the desired effect in spite of our best efforts.

It is certainly not my intent to answer these questions. I have my own beliefs, of course. I know what I believe today. But I also know that what I believe today is quite different from what I believed two years ago. Or five years ago. And I am certain that two years from now I will believe differently from today. That is what learning is all about. Yet today I need to believe in something. I need to believe that there is a reason for life. I don't necessarily need to know for certain what it is but I need to believe that there is a higher reason for the experiences we share (and in some cases endure). Otherwise, why bother living at all. Any of you who have worked with suicidal clients might recognize immediately how their belief systems are often either in serious conflict or in total disarray.

We in the NLP community are about change. Rapid change. When it comes to changes in the belief system we have the technology to make changes so fast that our belief system can take on the appearance of a chameleon. When it comes to our spiritual beliefs for example, the very foundations on which we built our lives in the past can be altered in an instant. How can we expect to create our dreams and desires for the future if our foundations are in such constant flux? Yet we need to believe in something.

Let's look at health for a moment. At what point in your life did you know that a small cut on your arm would heal itself automatically? A quick rinse and a band-aid and a few days later there was not clue that the arm had been injured. Two years of age? Three? By the age of twenty did you believe that a broken bone would heal automatically? A quick reset and a plaster cast and a few weeks later you have forgotten all about it. Maybe you were thirty. What do you believe now? Will your cancer also heal automatically? Will your severed finger regenerate? No? Well, where do you draw your boundaries as to what is possible? If you have not yet learned of the incredible studies done on the bioelectric circuits of salamanders and other living creatures by Dr. Robert Becker and others, I suggest that you stop by your local bookstore and check it out. It may expand your horizons.

And so, as our learnings increase we continually find our belief systems undergoing change. That's the way life is. What is absolutely "true" for us today may be markedly different tomorrow, yet today is the moment in which we live. How might we choose to live today, in the moment, knowing that tomorrow even our most basic foundations might be unrecognizeable? How can we live a life of empowerment in such a dynamic condition?

Let's for a moment consider a "choice point." We have them all the time. But let's select a fairly major one for many people, one of a spiritual nature. One that might really make a difference in how we lived our lives in the today's moment depending on our choice of belief.

CASE STUDY

"John Doe" came to me after a class one evening and said, "I have a real problem. Every time I try to make a decision about ANYTHING I get really nervous. I can't seem to make a decision about anything at all. Even the simplest little thing. It seems that as soon as I decide one thing, immediately I wonder what would happen if I went the other way. My wife is ready to divorce me and my job is suffering. What do you think?"

Now, NLP has some very efficient techniques for dealing with decision making. Yet my intuition (sensory awareness) suggested there might be more to the story. So as Paul Harvey would say, "Here's the rest of the story."

LK: "John, has decison making been a problem all of your life or is it a recent occurence?"

John: "No. It has been mostly the past year or so."

LK: "Do you remember when it began?"

John: (John thinks for a moment) "I guess it started when some friends were at the house and they were talking about reincarnation."

LK: "And you had no difficulties with decision making before that?"

John: "No. Not really."

LK: "What specifically was it about that particular discussion that might have created this problem for you?"

John: "Well, I was brought up as a * (a particular organized religion). We definitely did not believe in that. But you know, what they (the friends) said made a lot of sense to me. Still, it is difficult for me to accept. There is just no way to know for sure, is there?"

LK: "Let me sidestep that question for a moment and ask you this. Is there something that you do know? Something that you know absolutely such as the sun will rise in the east in the morning?"

John: "Sure. Lots of things."

LK: "Pick one out. One that you absolutely know for certain. Got it?"

John: "Yep."

LK: "Now, How do you know this is true? By that, I mean do you see a picture, do you hear an internal voice, or do you have some type of a feeling? Do you understand what I am asking?"

John: "Yes. I guess I just get a feeling."

LK: "What type of feeling? Specifically, where is it located and how does it differ from other feelings?"

John: "It's hard to describe. It's all over my body — sort of like my body has expanded out another two or three feet."

LK: "Good. Now I want you to think of something else for a moment. (A short pause) Now, I want you to create that same feeling while you think about something that you know is NOT true."

John: "I can't do it. When I think about something that is not true I get muscle tension in my face but not the other feeling."

LK: "Good. I noticed that, too. So now you have an unconscious signal that will tell you if something is true for you or not at this particular time. Is that correct?"

John: "Yea. That's wild."

LK: "OK. Now, I want you consider the idea of reincarnation. Which signal do you get?"

John: "Neither one. I don't seem to know either way."

LK: "Judging from your physiology, I agree with you that you don't know right now. But if you decide one way or the other in the future you now have an indicator that will give you that information. Is that correct?"

John: "Yea. That's neat."

LK: "Good. So now we have a dilemma. How can you make a choice about something that you don't know the "truth" about?"

John: "I'm not sure. That's where I always seem to end up."

LK: "OK. Since you don't know for sure which path to choose at this moment, would it be all right to consider both alternatives, knowing that later down the road if the one you choose turns out to be wrong, that you can then choose to change to the other path at that point. Remember, you now have two ways to recognize what is either "true" or "not true" for you at any moment in time so you can always stop and check along the way to see if you've figured it out."

John: "That sure sounds better than what I've been doing."

LK: "Good. So let's consider the first alternative. If you follow that belief, the belief that there is no reincarnation, how will that affect your daily world?"

John: "Well, my life will be pretty much the same as it is. Everytime I go to do something I will feel like I should be doing something else. I will continue to wonder what might have happened if I did it the other way. Since I only have one shot at it I will always be afraid that I'm making the wrong decision. If I screw up too bad I'm headed for eternal damnation. I won't ever want to make any decision for fear of being wrong and not getting another chance. It seems so unfair. How are we supposed to know what to do. We screw up too bad and that's it. It's scary."

LK: "John, I want you to check your belief system right now and tell me if this is your belief at this moment. You know how to do that."

John: (Checking) "No. It's not my belief right now. But maybe it's really true."

LK: "I understand that. But right now it's NOT true. Is that correct?"

John: "Yes. That's right."

LK: "Good. Now I want you to consider the second alternative. What would happen if REINCARNATION was the truth. How would that affect your world right here and now?"

John: "That would be really nice. It would take the pressure off trying to be perfect. If you made too many mistakes you could get to come back until you get them right. If you wanted to be a pilot and a mountain climber, you could be one one time and the other the next time. In fact, you could get to be all sorts of things until you got tired of coming back. That is, as long as you learned all your lessons. I don't know what happens then but you must go somewhere else."

LK: "That's a positive insight. But how would it affect your daily world today?"

John: "Well, I could finally relax and maybe not develop ulcers. I could go ahead and enjoy the job I have now because I can do something different next time. I could enjoy my wife and family a lot more because I wouldn't be worried all the time. I could even get the dog I've always wanted but have been afraid to get because I was always wondering if we were going to be moving somewhere else."

LK: "What will happen to the problem that YOU USED TO HAVE regarding making decisions?"

John: (Thinks for a minute) "There's no problem. If I screw up, I just come back and do it over. That's neat."

LK: "Have you noticed that your physiology has changed compared to when you considered the first alternative?"

John: "Yea! Big difference."

LK: "OK John. Now this is important. I want you to check your belief system again and see if you believe reincarnation is the "truth."

John: (Stops and checks) "Nope. Still not sure one way or the other."

LK: "But if you were sure, you would know wouldn't you?"

John: "Yep."

LK: "OK John. Now I want you to think about this carefully. Since you don't know for sure if reincarnation is true or not, you still have a choice to make about what you believe right now. One of these paths will empower your life right here and right now and one will not. Which one will you choose until such time as you may have additional information so that you will know what the "truth"is?"

John: "That's a silly question."

LK: "No, John. It's not a silly question. It's either yes or no.

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It's a choice point. You have to choose one or the other or someone else chooses for you. What will it be?"

John: "I didn't mean it that way. Since I don't really know for sure, why would I choose to believe in the first possibility? It destroys my life. It's been destroying my life for a long time now. The second possibility is really neat. Why would anybody choose the first possibility?"

LK: "I don't know John. That's a good question. But we all have our own paths to follow, don't we? Some people choose the first possibility and some the second. Whatever they choose, that is the right choice for them. Don't you agree?"

John: "Yea, I suppose. But I know what makes sense to me. And like you say, I can always check in to see if things have changed."

LK: "Does it help to know that?"

John: "Yes, but I sure hope they don't."

LK: "OK, John. There's one more thing I'd like you to do."

(At this point we did a future pace with an ecology check.)

LK: "John, I'd like you to try something for the next week or two. This is something you can do all on your own and have a lot of fun doing. I'd like you to practice LIVING IN CHOICE. I'd like you to start with little things like the salt and pepper shaker. If you normally reach for the salt first, I'd like you to stop and use the pepper first. If you normally take the same route to work, I'd like you to take a different route. If you always shower first in the morning then eat breakfast, try it the other way. In essence, begin to exercise YOUR choice in your world in everything that you do.

"Once you've got that down and want to have some real fun, try this. Choose an experience at work that normally is disturbing to you. Make the choice going into that experience the next time it happens that no matter what happens, what you are going to learn from the experience will have the emotions come from the positive side. It may take a little practice but once you learn how to do that you will have learned a wonderful lesson. I won't tell you now what comes next but when you are able to do that, give me a call. The next session is on me. It's my gift to you.

"Just remember, once you choose to LIVE IN CHOICE, you accept 100% responsibility for your world. The bad news is that you're already doing that and that is why you are where you are now. The good news is that if you don't like where you are, guess what?"

Follow Up

About five months after the first session, John called and asked me if I remembered what I had told him. He said he had been practicing hard and felt he was ready to move on. When he arrived at the office I hardly recognized him. He began by telling me how he was now choosing EVERYTHING in his life. He had received a promotion at work, his family life was the best he could remember, and he was even getting along with his in-laws. (Judging from my in-laws, I should have charged triple for that. Whoops, sorry dear.) When I asked about his ability to make decisions he just smiled and said, "Well, there's a time to fish and a time to cut bait. Personally, I prefer to fish." He signed his next check "(The New) John Doe."

What comes next is not the domain of this article. But I would like you to consider this. What will happen when you create your experiences such that the emotions attached to those experiences come from the positive side no matter what the outcome of the experience? (I'll give you a clue. The larger the challenge, the bigger the jolt of the good stuff you get... no matter what.) Think about it.

From the practical side, I have found in my workshops that the concept of living in choice is the most difficult for individuals operating in crisis and becomes increasingly easier to grasp as we move "up the scale" to individuals who have resolved their basic issues and are interested more now in pursuing a life of possibilities. This is to be expected. As Tad James so aptly states, until we move the client from the effect side of the equation to the cause side of the equation, change will not take place. I heartily agree. There is a "true revelation" that occurs when an individual accepts that they are 100% responsible for their world. Do you want to live an empowered life? Then consider a future where the larger the challenge, the stronger the postive emotion that goes with it, no matter what.

The strategy described in this article will assist your client in moving from effect to cause. It will move the client to action. It will provide feedback on a daily basis that the choice is his or hers. It will greatly assist in dealing with those spiritual belief systems that from time to time seem to really get in the way of creating the change that the client wants. And when you get right down to it, choice is really very simple. But nobody said it was going to be easy. So don't take my word for it. After all, it's your experience, too, isn't it? Aren't you curious?

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METAPHOR GALORE

METAPHORS BE WITH YOU
By Larry Bellinger

Perhaps it is unique to the frigid Adirondack mountains of New York State (as I write this, it's 15 below zero and it's still FALL) or something about the type of clients I attract, but I have noticed quite a few with a particular strategy that doesn't serve them well. I call it the "Donna Reed Syndrome," because many sitcom storylines are based on the wife hearing the husband saying something negative about her, feeling bad and acting as if all the thousands of good things the husband had said never existed.

The strategy is Ae-Vc-K-Vr-K. The client hears someone say something negative, constructs a picture that symbolizes the statement, feels bad, then remembers the constructed image, feels worse, and loops between the last two steps. Some clients remain in the loop and go into depression. Others exit into anger when a threshold is reached.

As part of my process to help these people find hobbies other than beating on themselves, I developed the following metaphor. Of course, each use requires modification to fit the individual involved . . . . but then, YOU knew that.

Carmen and the Conductor

Once upon a time there was a bunny rabbit by the name of Carmen. Carmen lived deep in the woods in a city of many bunnies. And she had one thing that was more important to her than anything else — music. Carmen lived for music. While others listened to music, Carmen listened to it, saw colors, felt things happen in her body, and even smelled and tasted the notes.

Carmen's love of music worked out very well, because it happened that she had musical talent, too. She played percussion in her city's symphony orchestra, and for this she was well paid and respected.

Even more respected and well paid was the conductor of Carmen's orchestra. He was a sweet old bunny who never had an unkind thing to say to any of his musicians. He encouraged them to greater and greater heights of performance with unabashed flattery, and all the bunnies in the orchestra loved him dearly. So it was with great shock that one day — I think it was in the spring — they heard this great man announce that he was retiring, and the search was on for a new conductor.

After the rehearsal, many of the bunnies met in different restaurants around the symphony hall, but all spoke the same dialogue: "Will he be as good to work for?" "Will any of us lose our jobs?" "What new musical areas will we get in to?" "Will he take the musicians' side at contract time?" Speculation on several different guest conductors was widespread. And more than a few tears were shed, for they all loved the current conductor.

Some months passed and it became autumn. And one day the conductor arrived at a rehearsal with a much younger bunny. He was not a young bunny — not as young as Carmen — but he was much younger than the conductor. The conductor said, "This is David, and he is your new conductor. He will be taking over the baton after Saturday's performance."

David then spoke briefly about his background, which was impressive enough, but still the orchestra was a nervous-looking bunch. After all, most of them had only played for one conductor in their lives, even though many had played for years and years. Then David announced that there was a sign-up sheet on the door of his office and asked that each musician sign up for a one-hour meeting the following week so that he could get to know everyone. Then frantic whispers went through the orchestra as he ended by saying, "And bring your instrument."

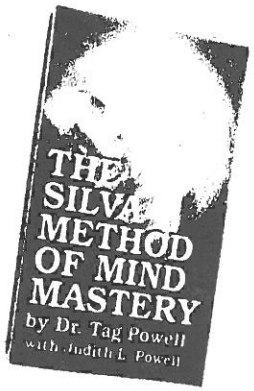
The old conductor talked after David left about the selection process and how good he thought David would be. The one word that kept recurring in his talk was "honesty." David was honest in his personal dealings. David showed honesty in his musical interpretations.

Carmen stood at the back of the orchestra and surveyed her friends. She saw that they were all feeling what she was — FEAR! "Bring your instruments" meant audition. Would he fire them and bring in others? The more she saw, the more she felt a feeling in her abdomen.

So the old conductor's final performance passed and the weekend passed, and the meetings with David began. Carmen's appointment was not until Thursday, and the waiting increased the feeling in her abdomen.

There WERE firings. Not many, but some. The oboe player was gone. The second trumpet. Two violinists. New people began to show up at the rehearsal hall, including a harpist, which the symphony never had. She was heard practicing and she played VERY well. There were rumors that most of the new players came from David's last posting.

Finally, Thursday afternoon arrived and Carmen walked into David's office with her snare drum in one hand and her sticks in the other. She set up in front of a music stand. David dropped some music on the stand and asked Carmen if she had ever played it before. She looked and noticed that it was a rhythmically difficult modern piece by Khachaturian that she had never heard, and she told David that.



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"Good. I want to see how you sight read."

When Carmen watched David say this, she felt the feeling in her abdomen increase even more. "Oh, great," she thought. "The hardest thing to do, and he starts me right out on it. Good thing I did some warmup in one of the practice rooms."

For those of you who are not musicians, sight reading is looking at a new piece of music for the first time, and playing it right through. It is not as easy as reading this story the first time.

But Carmen tried to ignore the feeling, and started in. She stared intently at the notes, and played. The feeling came back, stronger and stronger, but she kept playing and she got through it. She played it slower than intended, but that is normal for sight reading. She knew she had made mistakes.

"You made nine errors," David said. "Not bad for your first look at that Khachaturian." He rummaged through some music.

"Well," Carmen thought, "everybody keeps saying he's honest. I guess I did make nine mistakes."

David put several pieces of music on the stand, and Carmen saw they were all familiar. "Play these for me," he said.

She did, and at the end of each he would announce how many errors he had detected or that she had played it well or that his interpretation of the piece was different, but that he understood she was playing the directions of the old conductor. When she was done, he asked her to play the 26 basic rudiments.

For those of you who are not drummers, there are only three things a snare drummer can do with her two sticks. Single strokes (striking the drum once then moving to the next stick), double strokes (striking the drum in such a way that the stick bounces and strikes the drum a second time before moving to the next stick), and Flams (striking the drum with both sticks at the same time). The 26 basic rudiments are combinations of these three strokes that keep cropping up in drumming. Like Flam, many of them have silly names — Ruff, Ratamacue, Paradiddle. (This writer has no idea of the origin of these names, but is sure they were created by a person with a sense of humor.) As an example, a Paradiddle is two single strokes with alternate sticks, followed by a double stroke. It is played either right-left-right-right or left-right-left-left.

Feeling completely at home, Carmen ripped through the 26 rudiments, not even noticing the feeling in her abdomen.

When she was done, David said, "It's time for my next appointment. You are retained, but I DON'T LIKE YOUR NINE-STROKE ROLL. It starts off all right, but it comes apart at the end, losing its focus completely."

Carmen left David's office in a state of shock. She forgot to hear that she had been retained. She forgot the times David said she did well. She forgot that he was honest about those things. All she could see was a big neon sign flashing brightly in front of her, "I DON'T LIKE YOUR NINE-STROKE ROLL." That was one of the basics. How could she cope?

She went back to her drum teacher and asked to take lessons again, ". . . to brush up on the basics." But he soon dropped her because all she would practice was the nine-stroke roll. She began to notice that her friends were no longer coming to the rehearsal hall at the same time she did, because they became irritated by the continuing nine-stroke rolls. So she went to their homes, but when there, she hunted their records for nine-stroke rolls. If she found any, she would borrow the record, take it home and record the rolls several times. In a few months she had two 90-minute cassettes filled with nothing but nine-stroke rolls.

As she practiced more and more, she began to notice that there WAS something wrong with her nine-stroke roll. It was STRANGE! She could play a seven-stroke roll just fine. Her eleven-stroke roll was a model of crispness and smoothness. But her nine-stroke roll didn't compare. It was almost as if there was

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something in her body that wouldn't let her play a nine-stroke.

As the months passed, the orchestra settled down to its new management, and no new crises arose. In time, most of the old members were willing to admit that the orchestra was stronger under David, and that maybe the old conductor had been too tolerant of the people David had replaced.

Carmen began to see more of David. It was a gradual thing. First he showed up at the coffee shop she went to during rehearsal breaks. Then he asked her to show him good places to shop around town. Then he invited her to dinner. Then dinner became a weekly event. He didn't seem to have any romantic interest, but they would talk for hours. And always Carmen would hold up her end of the conversation, but barely. She would see flashes of that neon sign and feel that feeling. She couldn't think of friendship, even though she spent time with him. She kept trying to understand him more, to learn how he could be satisfied.

Even though the orchestra avoided crisis, Carmen had another one. In the spring, David called her into his office. They were working on a piece that had several nine-stroke rolls. David told her he had come to a decision. He wanted her to speed up an eleven-stroke roll and fit it into all the places where there was a nine-stroke. "As a matter of fact," he said, "I don't want you to play any more nine-stroke rolls at all. I know you've been practicing very hard, and it just isn't coming together. From now on, I want you to substitute either a sped-up eleven-stroke or a slowed-down seven-stroke, whichever is most appropriate to the music."

Carmen was devastated. Now the neon sign said, "YOU CAN'T DO IT." The feeling became permanent.

As did another feeling. Carmen began to get headaches. And though she continued to go to David's for dinner, she barely heard him because of the pain in her head. David was concerned. He suggested it might be because of all the practice time she had been putting in, and insisted she see an eye doctor. He even arranged to take her, which was a good thing, because the doctor put some drops in her eyes and she couldn't see anything.

David took her to his home and made dinner for her. Light bothered her, so he gave her a silk scarf to tie around her eyes. To keep her mind off her helplessness, he suggested that they play a game. They would pretend that she was newly blind, and he would help her learn to cope. "You will have to strengthen your sense of hearing to compensate," he said.

At first, she felt ridiculous. After all, she was a musician. Hearing was already very important to her. But she began to notice something strange. She had to concentrate on her hearing and everything seemed so much clearer. Things sounded different somehow. She realized that she always included the external visual field in her appreciation of sounds, and now that it was no longer there, she assued there was more brainpower available for processing the sounds.

And she talked with David, and the neon sign dimmed and finally faded away completely, taking the feelings in her abdomen and head with it. She listened as he laughed at her stories and said he liked her sense of humor. She heard him tell her he liked to cook for her, because she always appreciated his skills and the effort that went into preparation. A new feeling began to grow . . . . a warm feeling near her heart. And he told her that her sense of time was so good that he felt confident that he could pass out in the middle of a performance and the rest of the orchestra could finish the concert by listening to her. There was more, and she reveled in it. And she resolved to close her eyes and listen more. And she decided that having a friend who ONLY disliked her nine-stroke rolls wasn't bad at all.

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EVENTS LISTING

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January 25-27 (program begins), **Vernon, Connecticut**
IMPERATIVE SELF; contact New England Institute for NLP, 413-259-1248

February-May, Calgary, Alberta, Canada
7TH NLP PRACTITIONER CERTIFICATION TRAINING, *Gordon A. Sherley;* contact Sherlco Corp., 403-240-3565

February 1-3, Palo Alto, California
SELF MASTERY: A COURSE IN LIFE CHANGES, *Thomas Grinder;* contact Sequoia Institute of NLP, 415-366-5153

February 2-3, New York City
BOUNDARIES AND SELF-ESTEEM TRAINING, *Anne Linden;* contact New York Training Institute for NLP, 212-473-2852

February 8-10, New York City
PREREQUISITES OF PERSONAL GENIUS, *Judith DeLozier;* contact New York Training Institute for NLP, 212-473-2852

February 9-11, Anaheim, California
THE SECRET OF CREATING YOUR FUTURE, *Tad James;* contact Advanced Neuro Dynamics, 1-800-800-MIND

February 15-17, Hartford, Connecticut
HYPNOSIS CERTIFICATION TRAINING, *Rene Pfalzgraf;* contact NLP Arizona, 602-252-4840

February 22-24, Palo Alto, California
SELF MASTERY: A COURSE IN LIFE CHANGES, *Thomas Grinder;* contact Sequoia Institute of NLP, 415-366-5153

February 26-March 12, Newport Beach, California
NLP PRACTITIONER CERTIFICATION TRAINING, *Tad James;* contact Advanced Neuro Dynamics, 1-800-800-MIND

February 28, Worldwide
WORLD HEALING MEDITATION; contact the Quaratus Foundation, P.O. Box 1768, Boerne, TX 78006-6768

RESOURCE GUIDE

If you're looking for books, audio and videotapes, and other products covering neurolinguistic programming and related fields, here's who to contact. (We haven't intentionally omitted anyone; if you'd like to be included in our Resource Guide, send us your most recent catalog or brochure.)

Advanced Neuro Dynamics
1001 Bishop Street, Pauahi Tower, Suite 702, Honolulu, HI 96813, 1-800-NLP-7870, ext. 800

The Changeworks
P.O. Box 4000-D, Berkeley, CA 94704, 415-540-5707

Eastern NLP Institute
P.O. Box 697, Newtown, PA 18940, 215-860-0911

FuturePace, Inc.
P.O. Box 1173, San Rafael, CA 94915, 415-485-1200

Georgian Bay NLP Centre
P.O. Box 1210, Meaford, Ontario N0H 1Y0, Canada, 519-538-1194

Laura Grinder Associates
1803 Mission Street, Suite 406, Santa Cruz, CA 95060, 1-800-338-4667

Grinder, DeLozier & Associates
200 7th Avenue, Suite 100, Santa Cruz, CA 95062, 408-475-8540

Learning Strategies Corporation
900 Wayzata Blvd., Wayzata, MN 55391, 612-475-2250 or 1-800-735-TAPE

Metamorphous Press, Inc.
P.O. Box 10616, Portland, OR 97210-0616, 1-800-937-7771

National Association of NLP
310 North Alabama, Suite A-100, Indianapolis, IN 46204, 317-636-6059

National Training Institute for NLP
801 South 20th Street, Arlington, VA 22202, 703-979-3835

New York Training Institute of NLP
155 Prince Street, New York, NY 10012, 212-473-2852

NLP Arizona, Ltd.
P.O. Box 2800-291, Carefree, AZ 85377, 602-252-4840

NLP Center of New Jersey
P.O. Box 424, Hopatcong, NJ 07843, 201-770-1084

NLP Products & Promotions
13223 Black Mountain Road, #1-429, San Diego, CA 92129, 619-538-6216

Powell Productions
11701 Belcher Road South, Suite 123, Largo, FL 34643, 813-530-0110

Southern California Center for NLP
2075 P.V. Dr. N., Ste. 200, Lomita, CA 90717-3726, 213-833-4234

Southern Institute of NLP
P.O. Box 529, Indian Rocks Beach, FL 34635, 813-596-4891

Success Dynamics
P.O. Box 6749, Fresh Meadows, NY 11365, 718-461-3220



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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