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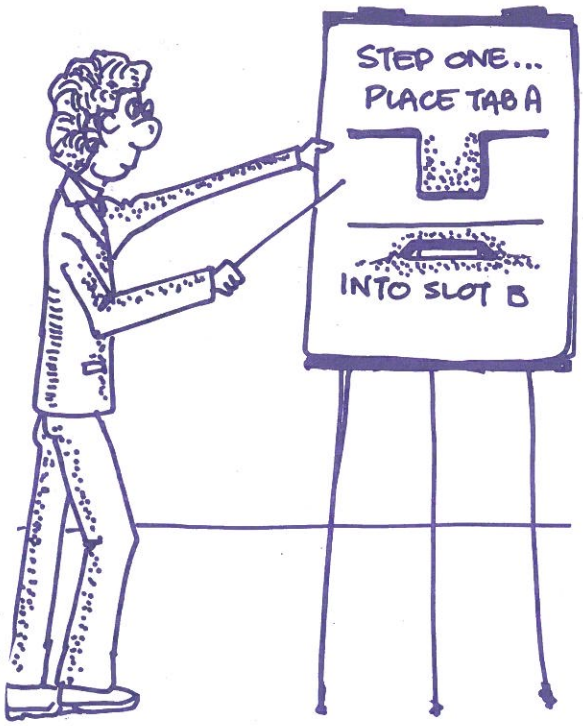
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- *To stimulate and expand minds*
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Pamela Lieberman, Editor

EGO: FRIEND OR FOE?

The answer is YES! Your ego can either be your worst enemy or your best friend — it's up to you.

Many, many years ago, when I first became aware of the Path I was traveling, and not yet realizing that the answers to all my questions are to be found within mySelf, I eagerly turned to others who had traveled the same Path for guidance. I read books by the hundreds, attended lectures, participated in classes and study groups . . . . all in an effort to discover how-to develop and/or encourage my spiritual growth/unfolding.

And all of these outside sources of information told me the same thing: "Kill the Ego!" Since I had a fervent desire to move forward on my journey, I did my very best to murder that part of myself named Ego in an effort to carry out the instructions of the many metaphysical teachers I'd encountered.

And what happened? Ego did what anyone would do when faced with annihilation: Ego fought back "tooth and nail." As I redoubled my efforts to slay my enemy, Ego, Ego redoubled its efforts to stay alive — and it was winning; after all, Ego was fighting for its life!

It was during this period of fighting with Ego that I discovered just how strong its will to live is and how extremely clever it can be. I was becoming exhausted — "Could this foe ever be defeated?" I wondered.

Then, one evening soon after my discovery of NLP and following a "parts training," something happened. I had just finished a "parts party" and was about to get up when I felt a presence nearby, then saw a bruised and battered figure, dressed in tattered clothing. As I watched this figure in amazement, I became aware that I could hear it weeping quietly. I reached out to comfort this forlorn creature and was dismayed when it recoiled from me in fear.

"Who are you?" I asked. "I'm your Ego," came the answer. "Why are you afraid of me?" "I'd be crazy not to be afraid of you — you're the one who's been trying to kill me all these years," Ego replied. And when I asked, "Why are you crying?" Ego replied, "I don't understand . . . . why are you trying to kill me? I never did anything bad . . . . I've done nothing to deserve the death penalty . . . . I've always done my job the very best I could. It's just not fair!"

Stunned, I replied, "While I don't know the answer to your question, I do know someone who can tell us the Truth," and Ego and I, hand in hand, went to see High Self.

"High Self, Ego has asked why it's necessary for it to die." "It's not!" came the reply from High Self. "But," I interjected, "that's what all the metaphysical teachers say is necessary." And then my true Teacher taught me the following lesson:

It is not the will of All That Is that any one or any one part of us die in order for us to Live. It isn't necessary to "kill the ego" or even "suppress the ego." What is necessary is to educate the ego as to its true job and give it the training it needs in order to carry out its job.

And what is ego's function in our lives? It's to carry out the desires of the High Self/Spirit. You might imagine Spirit as being the Lady, with Ego as Her Knight, ready and willing — even eager — to carry out the Lady's wishes.

"Ego" can also be thought of as the conscious mind, the left-brain, the male aspect of our being — and Spirit as the unconscious mind, the right-brain, the female aspect of our being. And these two halves — the yin and yang of us — are meant to work together as friends, even as lovers!

Long, long ago, when humankind made the evolutionary leap from human animal to human being, animal instinct was replaced by human ego. Ego's function was/is to deliver to Spirit, via the nervous system, sensory-based data concerning the physical environment in which the physical-emotional body lives, i.e., "it's cold," "there's a lion in the jungle", etc. Spirit adds this sensory-based information to its store of knowledge and "tells" the ego how to respond. It's then up to the ego to carry out the response. As long as these two aspects of human beings work together, with Spirit providing ideas, inspiration, etc., and ego carrying out the wishes of Spirit in the third-dimensional world, all works smoothly.

However, at some point in time, ego decided it could not only carry out the wishes of Spirit, it could decide what needed to be done. And, because ego doesn't have the resources of Spirit (by cutting itself off from Spirit, ego cuts itself off from its Source of knowledge), the decision-making process is difficult, and the decisions ego makes, based only on sensory input, rarely lead to the highest good for all concerned. After all, ego is concerned only with itself; Spirit, being omnipresent, always knows the action that needs to be taken that will result in a win-win situation for all parties involved (including, and not limited to, human beings; Spirit also takes into account how an action will effect all of life . . . . humans, animals, plants, rivers, etc.).

When you are working with your ego, it's helpful to remember that it's been doing the very best it can at a job for which it is ill-equipped and to thank it for doing an incredible job under difficult circumstances. Then, lovingly remind your ego of its true function: to carry out the wishes of Spirit. It's been my experience that ego will "heave a sigh of relief" when you let it know it's okay for it JUST to carry out the desires of your/its High Self — it knows it can do that well; after all, taking action on the physical plane is what it was designed to do!

So, when you (ego) are about to make a decision, I invite you to stop for a moment and ask Spirit for direction, then become receptive (in whatever way is appropriate for you) to Spirit's answer. You may "hear" that still, small voice suggesting the best course of action or you may have a sense of what's apporopriate for you to do or you may "see" the answer with your inner vision.

Once you've lovingly reminded your ego of its true job and have let it know that you value it and the job it does for you . . . . AND that you're not its enemy, that you've realized your error in fighting it all these years, it will be so delighted that you'll have a friend for life! And what a friend your ego can be — just imagine all that energy that it used to expend fighting for its existence now being used to take action in the world, to help you in achieving "your" (Spirit's) goals! Your energy level will go up, your frustration level at things not going the way "you" (ego) thought they would go will go down and you'll discover yourself accomplishing those things that you TRULY desire.

❐

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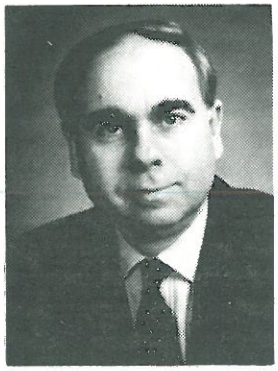
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PART 4
A CRITIQUE OF DIALECTICAL LOGIC

PROLOGUE

We have been studying dialectical logic as formulated by Marx and Engels. Dialectical thinking is not just confined to a crumbling communist order, but it is (and always has been) the dominant logic underlying most capitalist thought. The conflict between capitalism and communism has not just been a crash between different political ideologies but more so an inevitable confrontation between two superpowers committed to a philosophy of struggle and opposition.

THE LAWS OF DIALECTICS

The laws of dialectics as formulated by Marx/Engels are:

The Law of Transformation of Quantity into Quality

Changes in nature take place suddenly and abruptly rather than by gradual accretion. Sufficient changes in quantity may produce sudden changes in quality.

The Law of the Interpenetration of Opposites or of the Unity and Struggle of Opposites

Change occurs because the world consists of opposing forces overcoming and being overcome.

The Law of the Negation of the Negation

Progress occurs through continual destruction and amplified renewal.

These laws are not just a matter of words. According to Marx and Engels they apply both to nature and to human thought. Further, they are the basis of all true science.

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WHAT EXACTLY IS WRONG WITH THE LAWS OF DIALECTICS?

Dialectics as formulated by Marx/Engels is a partial description of some phenomenon. The difficulty arises when reality is stretched to fit into its Procrustean bed. Let us consider each of the laws in turn.

The first law stresses that changes in nature take place suddenly and abruptly rather than gradually and that changes in quantity lead not just to quantitative but also to qualitative changes. Examples of this law are the sudden change of water into steam at its boiling point and into ice at its freezing point. Engels cites other examples of chemical and mechanical change. These are all intended to give force to his thesis that social change also occurs by revolution and not by gradual alteration. Engels feels that sudden revolutionary change is a fundamental characteristic of the universe as a whole. Thus when one advocates revolution, one has the universe behind them.

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Of course this leads to perpetual revolution. Once socialism was established it is natural that socialist leaders were not interested in their own disappearance and the emergence of still further social revolutions. This problem so vexed Stalin that he wrote scornfully of "comrades who have an infatuation for explosions."

The laws of modern quantum mechanics suggest that all changes, both quantitative and qualitative, involve changes of quanta. At the macro level new properties may seem to emerge suddenly and abruptly but at the micro level such changes are gradual and predictable. Also changes in the physical world would seem to have no logical connection to changes in the social order unless, in fact, the social order really is, or is reducible, to physical events. Engels, himself, and almost all contemporary scientists and philosophers reject such a reductive materialism. Engels is at best inconsistent in his thinking and would seem to be at odds with both quantum mechanics and the anti-reductionist views of modern science.

The second law of dialectics holds that contradiction, or opposition, is the motive force both of natural and human history. As we have seen, in critiqueing the laws of thought, contradiction is a logical relationship that exists in the minds of man. It is absurd to assume that it can be a relationship between things or events in the natural world. Engel's position was even abandoned by Soviet communist theorists who by 1960 stated that contradictions in nature should not be confused with logical contradictions.

The third law of dialectics states that all progress occurs through continual destruction and amplified renewal. Engels cites as an example of this law a plant that has seeds that germinate and produce further plants. He cites other highly disparate examples from geology, mathematics, and philosophy. The problem with the law is that by carefully choosing what are to count as the negating terms it can be made to fit almost anything. Engels wanted to use the law to support his view that all human progress is by destruction that leads to better things. The law, however, can be made to fit both this view and its antithesis by the arbitrary selection of negating terms.

Engels claimed that all scientists were dialecticians who did not know it. What Engels did was search the sciences for examples of dialectic laws and apply his terms in such a way that he could not fail to find them. To scientists Engel's formulations would appear metaphysical and speculative at best.

In summary, Engel's detailed formulation of the laws of dialectics is wrought with difficulties which led to its abandonment in the form that he gave it. Its spirit, however, still lives on today in the hearts and minds of many people on both sides of the capitalist/communist controversy.

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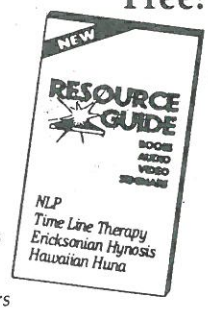
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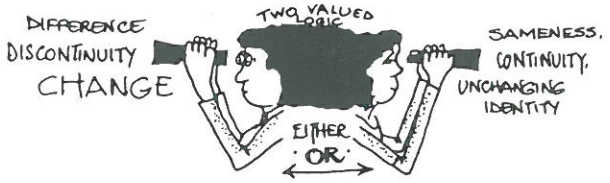
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WHAT EXACTLY IS WRONG WITH THE SPIRIT OF DIALECTICS?

In one sense, formal logic is simply the sameness meta program applied to all reality and dialectics the difference meta program applied to all reality. One sees only sameness, continuity, and unchanging identity while the other sees only difference, discontinuity, and change. Both are based on a two values logic. Both see the world as either/or instead of both/and.



The spirit of dialectics emphasizes progress through revolution, opposition and confrontation. It leads to certain errors in thinking which Robert Horn calls "traps." Some of these "traps" according to Horn are:

The "inevitable antagonism trap" which occurs whenever we assume that there is an inevitable antagonism or conflict between persons, groups, nations or ideas.


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The "force can do it trap" which occurs whenever we assume that all problems can be solved through the proper application of more force or whenever we force a solution onto a situation.

The "no limits trap" which occurs whenever we assume limitless resources, limitless space for expansion, or limitless time for action. This assumes an "open system," and ecology continues to stress that we live in a "closed system" of limited resources, space and time.

The "more is better trap" in which we assume that if some is good, then more is better, and too much is barely enough while way too much is just right. This leads to an endless pursuit of more resources.

The "there is always tomorrow trap" which assumes that we have an infinite amount of time to solve all problems.

The "conflicts creates productive change trap" which assumes that the best way to create change is through creating conflict. Further this assumes that conflict will always produce something better. Followed to its logical conclusion this leads to constant conflict as a way of making the world better and better.

The "there has got to be a winner trap" which assumes that in any situation there have to be winners and losers.

The spirit of dialectics leads to approaching all situations in such a way that one looks for opposite forces, increases the forces, and continues the conflict unceasingly and without limits. In dialectics there are no problems which cannot be solved by time and force. Given this philosophy a nuclear war is both thinkable and winnable and it behooves one to get on with the highly serious business of figuring out how to do so. It will not be easy and will involve sacrifice, but given enough time it will be possible. Needless to say the ecology of such an approach is open to question. Ecology is best understood (to use the great science fiction writer Frank Herbert's words) as the study of consequences. Dialectics certainly leads to consequences, although they may not be ones the human race can survive.

RELATIONSHIP OF DIALECTICS AND POWER

Dialectics is the logic of power and the NLP community as well as a large segment of humanity is certainly obsessed with power. And of course if power is good then unlimited power is even better and limitless power will be even better still. Unless, of course, we are reminded of Gregory Bateson's warning.

Gregory Bateson wrote his seminal book, *Steps to an Ecology of Mind: A Revolutionary Approach to Man's Understanding of Himself*, in 1972, drawing on the lessons of the great world wars. What was true at that time has been demonstrated even more by history since then. Bateson has this to say about the metaphor of "Power":

> They say that power corrupts; but this, I suspect, is nonsense. What is true is that the idea of power corrupts. Power corrupts most rapidly those who believe in it, and it is they who will want it most. Obviously our democratic system tends to give power to those who hunger for it and gives every opportunity to those who don't want power to avoid getting it. Not a very satisfactory arrangement if power corrupts those who believe in it and want it. Perhaps there is no such thing as unilateral power. . . . It is an interaction, and not a linear situation. But the myth of power is, of course, a very powerful myth and probably most people in this world more or less believe in it. It is a myth which, if everybody believes in it, becomes to that extent self-validating. But it is still epistemological lunacy and leads inevitably to various sorts of disaster.

Bateson argues that "power" is a physical metaphor which has no applicability in the biological world. Power applies to locomotives and nuclear generators but not to mental process or human interactions. To apply the metaphor of "power" to biological systems is dangerous to the ecology of living process.

As Bateson points out, "All metaphors derived from a physical world of impacts, forces, energy, etc., are unacceptable in explanations of events and processes in the biological world of information, purpose, context, organization and meaning."



THE DIALECTICS OF NLP

The issue of the "myth of power" arose in the early and mid seventies in the context of family therapy. Bateson repeatedly warned family therapists that any use of physical metaphors applies a linear and non-cybernetic epistemology to living systems and has nothing whatsoever to do with formally knowing the pattern, form and organization of family events.

Bateson's most vocal attack was on Jay Haley who edited Milton Erickson's papers in *Advanced Techniques of Hypnosis and Therapy* and who wrote books such as *Ordeal Therapy* and *The Power Tactics of Jesus Christ*. Haley insistently used the metaphor of power in his description of family therapy. Richard Rabkin described the Bateson-Haley disagreement as the "epistemological fulcrum" in family therapy and said that their differing orientations dramatically demonstrated the contrast between the old epistemology of material and the new epistemology of pattern.

Bateson argues that family therapists (and all life sciences including NLP) must adopt a cybernetic epistemology or fall into the trap of regarding ourselves and our contexts of living as though they were heaps of bricks subject to locomotion. Such a position is not only loco but dangerous to the ecology of a living system.

The issue from the point of view of Bateson and cybernetic epistemology is stated quite succinctly by Bradford Keeney in his highly insightful book, *Aesthetics of Change*. Keeney says:

> You must realize that "seeing" power in any context follows from a way of punctuating events. If you say that a therapist and client are engaged in a "power struggle," I will say that you have punctuated the context of therapy in a way that constructs that view. "Power" is in the hand of the punctuator, not necessarily in the "observed." The major epistemological issues are therefore concerned with the consequences of particular habits of punctuation. As the ecologists have warned us, punctuating biological events in terms of physical metaphors often breeds pathology in the form of fractionation of complexity and destruction of patterns that connect. . . . Bateson's work attempts to demonstrate how such a punctuation reinforces greed and cor-

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> ruption in all those who believe in the "reality" of "social power," whether they think they have it or not. Preventing such pathology requires avoiding the use of power metaphors to punctuate the biological world. . . . Pathology may be perpetuated by therapists who work without an aesthetic orientation. A therapist who sees himself as a unilateral power broker or manipulator is dealing with partial arcs of cybernetic systems. Such a position threatens the recursively structured biological world in which we live. Only wisdom, that is, "a sense of recognition of the fact of circuitry" (Bateson) can safely and effectively deal with ecosystems.

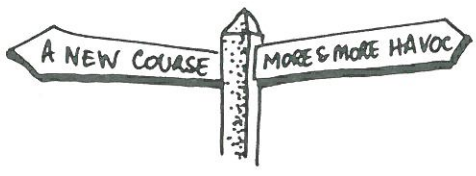
If Bateson felt that the metaphor of power is bad, he would have been even more horrified by the notion of "unlimited power." Even in the physical realm "unlimited power" is only possible in an open system. Ecologists are continually warning us that we do not live in an open system with unlimited energy and resources but in a closed system with scarce and diminishing resources. To apply the notion of "unlimited power" to therapy and personal growth is even more insane. Once again as Keeney so succinctly summarizes the matter:

> Part of Bateson's criticism of "power" addresses the assumption that more power will always be more powerful. This idea is in the strictest sense not applicable to ecology. Ecological products (e.g., population, oxygen, protein, money, number of clients, workshops, and so on) are intransitive and become toxic if an optimum value is exceeded. Anyone suggesting that a therapist is solely responsible for change implies a transitive and linear relationship. It may then be assumed that the more skilled a therapist, the more "power" the therapist has to achieve change. Such an assumption is potentially toxic and after a certain point it may lead a therapist to becoming less and less flexible, less and less creative, and less and less effective as a therapist, teacher, and student. Ecologists suggest that our planet faces certain "points of no return" owing to social policies governed by an epistemology of "power." What ecological pathologies are being constructed by therapists who implement change through an epistemology containing metaphors of "power?" Bateson continuously issued prophetic warnings in this regard.

Many people in the NLP community including its creators have fallen into the trap of dialectical thinking. This has started NLP down a road that can only lead to more and more havoc. Many people are abusing NLP, because they adopt a dialectical epistemology of "power." It can only be hoped that enough members of the NLP community will awaken to the dangers of dialectical thinking in time to banish an epistemology of power once and for all and forever from the ranks of all who use NLP ethically and professionally. As Bateson warned, the "myth of power" corrupts and the "myth of unlimited power" corrupts absolutely. It is time for all responsible NLPers to turn back from the gates of lunacy and disaster and to chart a new course where myths applicable to human beings and living systems replace forever those drawn from the realm of physical objects and machines. In the next issue we will begin an exploration of what form such a non-dialectical approach will take.

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Concludes in the next issue.



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KARMA IS NOT RETRIBUTION

Beat yourself up, why don't you? That is what you do when you think of Karma in the old metaphysical (not necessarily spiritual) viewpoint.

This article came to the forefront when a friend of mine, we'll call her Kathy, wrote me a four-page letter describing a very vivid dream. (She feels that I'm extremely gifted at dream analysis, since for over a decade I have been teaching people to recall and to get information from their dreams. After counseling thousands of people, it intuitively comes easily.) During our consultation, we found that she was heading in the right direction .... only taking a very long road .... and could not reach a breakthrough. "I must have been terrible in a past life to have been born in a sexually abusive family this time. What did I do that I'm suffering for it now?" she cried in anguish. It seems that she was still "stuck" in a childhood which could have been left behind 40 years ago. And perhaps you are also stuck in time.

Being in the metaphysical frame of mind, she "bought into" the concept that Karma was all about getting even .... paying retribution for something you did wrong in the past or reaping the rewards for something you did right. I don't blame her for I, too, thought that way. Where do we get these notions? We get them from reading books written by people who read books written by other people .... it's like the old wives tales! It is information perpetuated by individuals not in the "know" .... true knowledge!

Many teachers are "sharing" the MISbelief about Karma (or at least an over-simplification which often takes the students down the wrong road). An example of this might be that if in your last lifetime you shot someone in the legs, then in this lifetime you will be crippled or have extreme problems with your legs. By having pain and suffering in this life, it repays the wrongdoing in your past life.

Wishing for clarity on this subject of Karma, I received Spirit insight, which I term "Light of Mind," many years ago. Call it what you will — Karma, Accident, Kismet, Providence, Purpose, Luck, your Lot in Life, Fate — it is Destiny. And Destiny is the role you play in a particular lifetime based upon the decisions made by you in partnership with Fate (an ever-present entity). These decisions or choices incorporate either or both: what is needed in the world as a whole .... and what lessons are still yet to be learned as an individual.



And therein lies the heart of the matter — lessons — experiences we must personally live. But living the lesson doesn't mean a thing until you INTEGRATE the information learned; whereby information becomes knowledge. We can also glean knowledge through communicating with Light of Mind — now that's what I call easy learning. It takes some people many experiences in a lifetime .... and sometimes more than one physical lifetime to integrate a single lesson into their Soul Matrix!

"It's my Karma to suffer," you might say. Karma is not living through the same action you did to someone else! The truth of the matter is that if you're having a tough life it's because you must gain knowledge in that area

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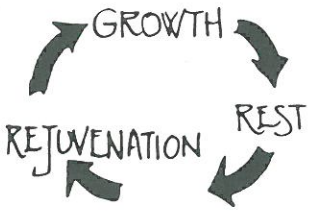
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and are repeating similar scenarios — different roles in which to learn the lesson. If you have physical or emotional pain now it only means you are not knowledgeable and in sync with Truth. Your soul, therefore, has placed you in an environment (emotional) along with a family heredity (physical) which will be conducive to you learning the lesson(s). Once you truly learn the lesson the "pain" goes away for it has served its purpose. The knowledge is then permanently woven into your Soul Matrix, which is a template gauging the evolution of your Becoming Self. In future lifetimes it is a synthesized part of your nature and you are not required to learn it . . . . you Become and act on it while learning other lessons.

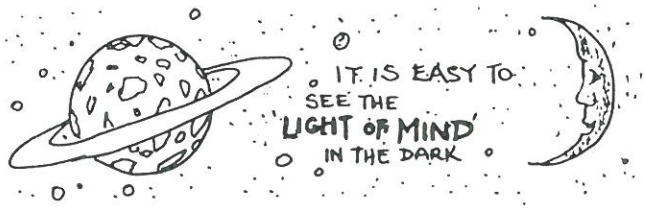
There are times that you are not even in this lifetime for any personal lesson to learn. You may be helping Fate accomplish what is on her agenda for another person or group . . . . taking on a "bit part" or a small acting role. And sometimes you are unaware of standing in the path of someone else's or a group's Karma train and you get derailed from your Destiny. In any case, don't take life so personally. Lighten up! New Agers have a tendency to take matters of Spirit so seriously. Life is but a few brief shining moments of Karma Camelot — moments that account for your actual Destiny — and the rest is "filler!"

Another name for Karma (lesson) is Law. Moses and a few other prophets were illumined in order to bring these Laws to humanity. Jesus has made such a lasting impression on human consciousness because he Became the lessons early on in single lifetime, and then Acted on them until his final Destiny on the physical plane. There appear to be seven basic Laws that physical life revolves around. Once those are learned we evolve; graduate on to other dimensions which again hold new lessons to learn. It is a cyclical process of growth . . . . rest . . . . rejuvenation. (To be discussed in future.)



Keeping these higher thoughts in mind, let's return to my consultation with Kathy. She now realizes that the physical and sexual childhood abuse was not a lesson for her on pain control or controlling her emotions! Nor was it payback for abuse she inflicted on others in past lifetimes. Her early childhood was a lesson for both her parents to learn control over their animalistic behaviors. She had chosen, for this lifetime, to help Fate with her tapestry design.

To delve deeper, what I did not mention was the fact that Kathy has had two near-death experiences, one at thirteen and one in her late thirties. Unaware at those actual times, having accomplished her main purpose in being a part of her parents' destiny, she then had chances to decide to continue in this lifetime; to expand her Destiny to include further studies in "Law." Kathy now understands what Karma really means and is being able to release or unstick the "negative emotions" of her childhood, and chalk it all up to a job well done . . . . a role excellently performed . . . . a purpose fulfilled. From here Kathy can move into the now and seek the joy of encountering other lessons she may be able to learn in this lifetime . . . . she can board her own Karma train. I know that you, too, will find understanding and adventure.



Remember to look to your dreams . . . . for there it is easy to see the Light of Mind in the dark!!!

❐

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Excerpts from her forthcoming book, *A Date With Destiny.*

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WHY JOHNNY CAN'T WRITE

by Dr. Lloyd Flaro

He's bright, charming and very verbal. He's what every teacher wants in a classroom. He's a leader who can carry any classroom discussion and whose questions seem to stimulate further questions from other classroom students. His quick and incisive mind and his apparent phenomenal memory provide the basis for verbal input and logical analysis that challenge the minds of other students and, to a large degree, expands the thinking capacities of many classmates. His verbal abilities and his extroverted nature is a blessing in disguise to many teachers. Whenever classroom discussions are mentioned or scheduled, you can feel the excitement generated by the anticipations of classroom students. And yet, something is not just right.

Sooner or later you begin to realize what the problem may be. While he provides a large amount of verbal input into classroom discussions and makes connections and leaps of logic that other students do not make, he cannot write his thoughts down on paper. More often than not, he does not complete in-class assignments nor does he complete them as homework tasks. He can come up with a myriad of excuses for not completing them, ranging from losing them to the dog ripping them up or chewing them to shreds.

And, on some occasions, he does hand in his assignments; often they are sloppily done, illegible and downright undecipherable. Further reflection reveals that he writes exceptionably slowly and in a laborious manner. As you watch the student write, you can't help but notice the tremendous amount of energy he puts into the task. His body is visibly tense and his pencil grip exerts so much pressure that he often breaks his pencil or rips holes in the paper. As he writes for prolonged periods of time, his energy level seems to decrease rapidly, often precluding him from getting what is known down on paper. And he can't take written exams because the process of writing often interferes with his thought processes. The verbal wonder is *dysgraphic.*

DYSGRAPHIA: WHAT IS IT?

Dysgraphia is often associated with handwriting deficiences. In actual fact, dysgraphia refers to the inability of the student to express his thoughts in written symbols. Generally, the handwriting of dysgraphic children is usually poor and is often accompanied by directional problems. More often than not, these students continue to print rather than employ cursive writing. As a result of this disorder, children may exhibit all or some of the following characteristics:

1. Awkward pencil grips: the grip is often too tight and the writing posture is often uncomfortable.

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2. Size of letters vary: often they write in big letters which take up a lot of space.

3. Trouble with slanted letter formations, pressure on the paper and the spacing of sentences, words and letters.

4. Difficulty staying on the line.

5. Reversals occur beyond the age of eight years, when this problem normally disappears.

6. Prolonged periods of writing frequently decrease the student's energy level and is often accompanied by complaints of having a sore arm.

DIAGNOSIS AND TREATMENT

Dysgraphia is often referred to as a neuropsychological disorder; referring to the fact that fine motor deficiencies contributing to the handwriting difficulties may, in fact, be the result of neurological impairment. However, there are several other viable hypotheses that are more useful in understanding handwriting problems and which provide the diagnostic basis for developing remedial procedures. These hypotheses are:

1. Inefficient deployment of attention
2. Visual memory
3. Automaticity of motor programs
4. Strategic inefficiency
5. Inner speech interference.

Deployment of Attention

When writing, the deployment of attention is focused on the context of the story or on the response to a problem or question. For the most part, attentional processes are not part and parcel of the writing process. Whenever the student is forced to attend to and concentrate on the formation of the letters, his attention cannot be directed to the formation of a story or to the formulation of a response. In this way, inefficient deployment of attention interferes with the written process and prevents the student from establishing well-formed motor programs.

Visual Memory

Good handwriters establish internal schematic representations and visual images of individual letters. In this way, they do not need to think about the letter each time they write it. Once the individual letters, words and even phrases are stored in visual memory, the student can simply recall without conscious awareness. Initially, the writing process required conscious deliberation and conscious attention to make sure the letters were well formed and correctly executed. As time progressed, the writing process went underground into the realm of unconscious competence. For the most part, this process is the by-product of internal visualization cognitions. As we will see in number five, the overuse of internal verbal mediation processes can radically prevent this necessary transition from happening.

Atomaticity of Motor Programs

Handwriting is a graphomotor skill combining visual perceptual knowledge, visual memory and motor coordination. In order for handwriting to become efficient, the relationships between the above factors must operate on an automatic level occurring without conscious awareness. Good handwriters develop strong kinesthetic motor memories for letters and words so that writing becomes a process whereby thoughts are directly and automatically transferred into the appropriate motor response. Many students with handwriting deficiencies do not develop automatic kinesthetic motor programs but rather rely on verbal mediation strategies to execute graphomotor responses; a slow, laborious process.

Strategic Inefficiency

The process of learning to write relies solely on the type of internal strategy developed to execute the motor response. In a sense, the internal cognitive strategy is a by-product of many other cognitive variables such as attention, visual memory, automaticity and others. It combines all these factors and streamlines them into a sequence of internal representations and cognitive steps which reaches the level of automaticity. However, inefficient internal steps may be reinforced by the teacher or the parent and these verbal instructions are likely to develop handwriting difficulties.

Teachers and often parents instruct children by using language as their means of communication. They tell students to use auditory verbal processes to learn to write and how to form individual letters: "up, around and then down into the basement." As a consequence of these vocal instructions, children often internalize them as verbal commands and instructional inner speech. For many students, the internal commands drop out of conscious awareness so that an efficient visual motor program is established, becoming reflexive and instinctive.

Strategically, children with handwriting difficulties employ one of many sequences of internal representations. For instance, some children look externally at what is to be written down and then talk to themselves about how to form the letters. Such internal dialogue creates tension, which is manifested throughout the child's body. The excessive tension causes poor motor control and consequently, these children may write all over the place or slant their writing as they write down the page. It also creates a tighter pencil grip which limits their motor flexibility and motoric fluidity.

A more effective writing strategy would be to see what needs to be copied down and to automatically transfer this into a motor response. It is analogous to a good athletic strategy where, for example, the tennis player sees the ball coming at him and without thinking reacts instinctively, hitting the ball over the net. In a similar way, the student must reflexively transform the

input information, be it internally or externally generated, into an efficient motor or graphomotor response. Good handwriters do it automatically without any conscious thinking whatsoever. This strategy allows them to have direct access to other cognitive processes and behaviors so that they can generate creative stories or react quickly to exam questions.

Inner Speech: An Interference

When children begin to exhibit handwriting problems, the most frequent remedy is to PRACTICE, PRACTICE, PRACTICE! For the most part, unless the student is taught a new, more effective strategy, this suggestion does not remediate the problem; instead, it only reinforces error! Thus the problem will not get better, it will only get worse and worse!

Handwriting is a motor task requiring the integration of visual motor functions and processes. For many children with handwriting difficulties, auditory verbal mediating processes — in short, inner speech — often acts as a disinhibiting mechanism that prolongs and ingrains error and precludes him from establishing efficient, unconscious and automatic writing programs. In addition, the use of internal speech predisposes the student to employ a verbal sequential cognitive procedure for learning to write. This means it forces the student to restrict his responses to doing one thing at a time. If he is writing a story and at the same time uses internal speech to generate the appropriate lettr configurations, he will not be able to perform the task. Writing requires a simultaneous cognitive process.

SUMMARY

While handwriting disorders and concomitant writing deficiencies are often attributed to some form of neuropsychological impairment, more often than not other viable hypotheses exist that can provide the teacher or resource room specialist with a basis for formulating more accurate diagnostic data that can be used to develop effective remedial interventions.

In this article, a theoretical base was provided to explain the possible underlying causes of handwriting problems — more accurately labeled dysgraphia. The next article will provide specific remedial strategies for correcting handwriting deficiencies.

❐

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Continues in our next issue with "Strategic Interventions"



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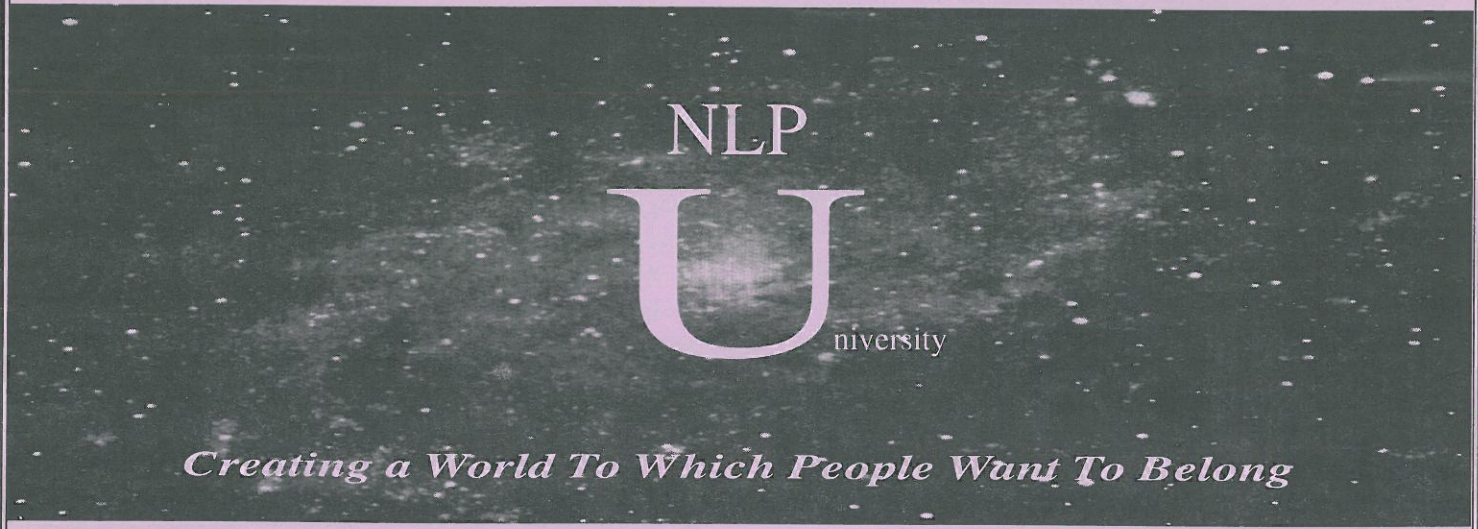
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HAND GAME



Investigating the Vagaries of Uncertainty

by Nelson Zink

On a cold December night we find ourselves in a crowded hogan on the Navaho reservation, halfway between Chinle and Second Mesa. Everyone sits on untreated sheepskins covering a packed-dirt floor. Wagering takes place, then a ball fashioned from yucca root is hidden in one of four shoes which, in turn, are covered over with dirt. The game is on! For the next seven hours, two teams (Day and Night) attempt to accumulate all of the 102 scoring counters by means of correct guessing, inspired hiding, pointing, faking, gesturing, yelling and an immense amount of dirt digging. The play is accompanied by structured singing (chanting), confusion, dust and general excitement.

A strange run of luck by an intense player on the Day team is matched by an 80-year-old grandmother who remained silent throughout the evening, rising only twice when the Night team was confused, majestically walking forward and with a single finger pointing to the correct shoe.

It's well after midnight before we begin to get the general drift of the game. Strategy, tactics, hexing, patterns, attempts at distraction. What we are playing is Moccasin Game or Shoe Game, the Navaho gambling game.

Since the fall of 1990 we (the staff of NLP Santa Fe) have been investigating a branch of Native American gaming called Hand Game. Hand Games are widely distributed, having been found among 81 tribes belonging to 28 different linguistic stocks. This extensive distribution may be partially accounted for by the fact that, as they can be played entirely by gesture, games can be carried on between individuals who have no common language other than signing. The name is descriptive, referring to lots being held in the hand during play. In various places it is called Grass Game, Bone Game, Stick Game and so on. All of these games are similar, in that marked objects are hidden, then held in outstretched hands to be guessed by an opposing team. There are regional variations of specific rules and scoring, but the games have the fundamental similarity of hiding one or more marked objects in four hands or containers. In Shoe Game, a ball is hidden in one of four shoes; at Hopi or Zuni it may be hidden in wooden cups. The point of play is to correctly guess the location of a marker and then keep the opposite team from finding it. You are to actively deceive your opponents, trick them, lie to and disorient them. When we tell friends of these games they often become uneasy. Gaming isn't a proper pursuit in our culture and few can conceive of the possibility of it having spiritual lessons and qualities.

All religions and belief structures have at their foundations one of two concepts: retribution or reciprocity. Whichever guides your actions has a tremendous impact on the nature of your life. To believe in retribution is to believe that personal success or failure, reward or loss, is determined by some external power or entity that is pleased or disappointed by your behavior and actions. Central to retributive beliefs are the notions of good and bad, worthy and unworthy. A retributive universe is one which is arbitrary and fickle, and in such a universe, the path to fulfillment is to be GOOD.

memo:

Yo John–

You were right! At NLP of Santa Fe they're doing new and different trainings. Tom Best and Nelson Zink head up the team. They were smart to get Tim Hallbom and Suzi Smith involved in training with them at their Masters Certification. They've gone meta-- creating a map of NLP that is specific about how to apply it, especially useful for therapists. They keep me on the edge, learning by doing,-- and not just classroom exercises. We go NightWalking (something you've got to try) to build unconscious processes, something they call peripheral mental abilities. We play a Navaho game in the evenings to develop advanced sensory acuity. This Navaho medicine man comes by for us to learn from and model.

They've got a 20 day Masters residential this spring. And in the fall they're doing some wild and weird stuff: Hand Game Training, Patterns of Physiology, Mastering the Metaphor taught by Zink who wrote The Structure of Delight. Call them for their 1992 brochure at:

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Richard

To believe in reciprocity is to believe that the universe simply responds, that it has no choice in the matter. Central to reciprocal beliefs are the notions of understanding and correct action. The path to fulfillment in a reciprocal universe is to be WISE. It doesn't take much thinking to realize that retributive ideas first appear in childhood, where a child's welfare is determined by what seems to him or her as entirely capricious circumstances. Should this child fail to mature, s/he will carry these magical ideas the rest of their life, be forever dependent and fill the role of a victim. To retain retributive beliefs is to retain the need for a strong parent. As a child matures out of the beliefs of retribution, s/he encounters a universe which seems to respond to the child in peculiar ways. While at first these seem mysterious, the child's task is to learn the ways of the universe and master the actions necessary to make it respond in a desired manner.

Judaeo-Christian religions believe very strongly in retribution. You might think about the Lord's Prayer with the above in mind if you have any doubt. Surprisingly, Native American religions of the Southwest are strongly based in the belief of reciprocity. And so gaming is approached with the idea of skill instead of luck. Gaming gives Native Americans a unique opportunity to practice and expand subtle non-conscious skills.

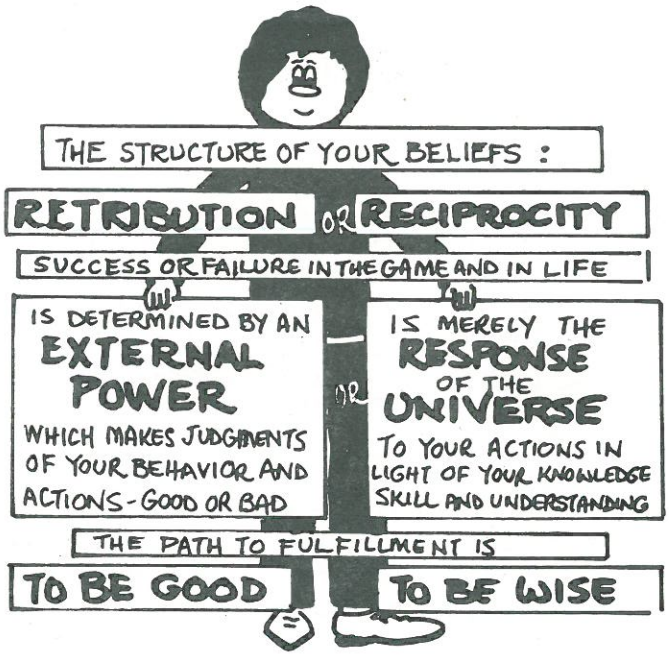
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What this all boils down to is the realization that with retribution, supreme power resides external to one's self, while with reciprocity, this power is created internally. During Hand Game, you have an opportunity to examine which of these two basic belief structures you operate with. Do you believe in luck (being rewarded or punished for your virtue?) or do you believe in knowledge and skill? This type of gaming is a deeply revealing activity and, as such, it is of value.

The notions of causality and predictability have historically been linked in the concept of cause-and-effect. However, recent advances in the physics of chaos have made it clear that certain types of events are causal AND unpredictable. Further, Chaos Theory is coming to understand that a seemingly tiny change in a chaotic system can have dramatic results in the future direction the system will take. We have discovered that certain types of "games of chance" native to the Southwest already embody this understanding.

During computer simulations consisting of hundreds of thousands of games, we realized a remarkable fact about Native American gambling contests. They are scored in such a way as to amplify any ability which can move the contest's outcome away from being random. To explain further: When the odds of a game are 1-to-1 (as in flipping a coin), they are said to be even; or to say it in another way, the outcome will be determined randomly. In Native American gaming, the odds are amplified in an amazing way. If you can shift your advantage from 1-to-1 to 1-to-1.01, you will win virtually every time. Moving the oddds from 1 to 1.0001 will make you a very successful player. In these contests, the tiniest edge translates into concrete results. These games then serve as a dramatic feedback mechanism to demonstrate how small observations and actions can effect and determine the outcome in uncertain situations.

Gaming reached high development in the Southwest; it became transcendent and spiritual, figuring prominently in kiva shrines of the Zuni and Hopi, for example. With the Navaho, it is a part of the Beauty Way Chant.

Native American gaming differs from what we think of as traditional gambling in several respects. First and foremost, it is an exercise in ongoing perception instead of analysis. Games like chess, where moves can be analyzed and pondered, are rare among Native Americans. Contests are usually carried out between teams rather than individuals. Contests are much longer in duration, ranging from hours to days, as opposed to, say, Blackjack, where a game may be over in seconds. Precise strictures apply to where, when and how these contests are carried out. The Navaho Shoe Game, for instance, may be played only on winter nights and only in an enclosed space. Contests tend to be complex rather than simple. We played Shoe Game for several hours before we had any inkling of what was going on. The Navahos themselves were hard pressed to explain the rules and scoring. Before the night was over, it became apparent that many of the Navahos in attendance didn't fully comprehend all the subtleties of the game, either. Teams play against each other instead of playing against "odds" as in a gambling casino, which is designed to eliminate any influence a player may have over the outcome.

A dominant feature of the modern age is the unertainty of future events. This is the basis for neurotic behavior, as fear stems from a perceived inability to anticipate or control the future. Hand Game is an activity that teaches personal management in the face of uncertainty: how to intuit some of the structure of uncertainty and influence one's future well-being. In one way or another, a universal feature of almost all gambling is the attempt to predict and influence the future.

The point of Hand Game isn't so much to win, it's to become proficient at "winning"; it's to acquire and demonstrate grace in the face of adversity. One who has achieved such results can enjoy the world and its uncertainty, perceiving it from a state of delight.

Hand Game is a context for all participants to get really "High." There can be moments when you become so clear, centered and certain that you feel as if you are "walking with the gods," touched by divinity and divine yourself. Moments when you can stare into the smoky eyes of uncertainty, discern its structure and order it to your liking. In that instant, anxiety is replaced by delight.

Often when we demonstrate Hand Game, folks get caught up in its spiritedness and ask if it's okay to cheat. And the simple answer is, "Sure, if you can get away with it." Continual awareness seems to be the only reliable safeguard against cheating. No one is going to look out for you — you've got to do it yourself.

To a certain extent, the Native American view is that we are all engaged in a Hand Game whether we want to be or not — it's called life. And the best approach is to recognize that fact and proceed accordingly. In their view, Hand Game or life isn't for the naive.

For years we have searched for a context in which to learn some of the more profound aspects of NLP. Certain insights are only possible after mastering the ability to manage BOTH primary and secondary attention on an ongoing basis. Hand Game in one context that requires absolute congruence and unswerving attention. You can be as covert as you're capable of and as overt as you dare. A game can move quickly so feedback becomes immediate. Mastering Hand Game is primarily about mastering your attention, moods and strategies. It is exactly the context we were searching for.

NLP Santa Fe will be giving an in-depth seminar covering all aspects of Hand Game October 12-16 and all participants who master a basic proficiency will be certified.

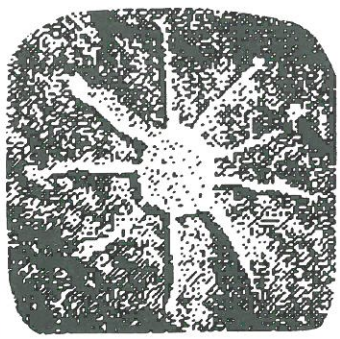
We believe that Hand Game serves as an excellent device for mastering many of the finer points of NLP. Native American team gambling was traditionally designed to reveal the profundity of subtle mental abilities. This stuff is real, folks! And it has been learned, practiced and studied for centuries, right here in the Southwest.

❐

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by Nelson Zink

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HUMAN DYNAMICS
Part 3 — The Personality

by Tim Loebs

In developing the notion of personality, it is important to understand that the content of the experiences of each person is unique. It is influenced not only by the genetic coding received from the parents at conception, but also by environmental influences, including the family and sociological and religious aspects permeating the individual's environment.

This content then determines the attitudes, beliefs, values, memories and decisions with which the individual operates and interacts in the external and internal (subjective) worlds. The success with which the individual is able to make their way through the world will be determined by how well the individual can maintain and/or allow balance in their thinking and in their feeling.

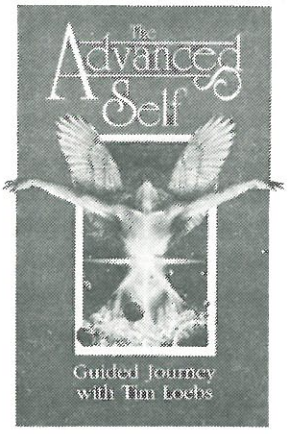
The label I chose to identify my private practice, the work that I do, is "Heart and Mind," which, for me, represents the ultimate in balance. The female and the male aspects, the right and the left brain. This idea took seed after listening to Robert MacDonald's presentation of "The Heart of Codependence" which he gave at the 1990 NANLP Convention. In it, he talked about the "heart" and the "sword." The heart, he said, was the love and compassion, the meaning and purpose in life, the emotions. The sword was the mind which was like a double-edged sword which could cut both ways. It was the direction, the protection that would lead the heart to greater fulfillment and happiness or in the opposite direction. So, for me, achieving balance between the mind and the emotions and knowing how to maintain that balance over time whatever the circumstances is the key that unlocks the doorway to your own personal freedom and walking down your "true path" — the path that universal consciousness is efforting to guide you down. It is when mind and the emotions are not in balance for whatever reason that problems arise and blocks are formed and your path less clear. You've heard people say, "I've seen the light" or "It all makes sense to me now" or "All the pieces just fell into place." These are all examples of an out-of-balance state of either the mind or emotions or some block which had prevented the person from clearly seeing their way, from grasping the truth of the matter or from hearing it said in a different way and then having it come into balance. So, having resolved the issue, settled the matter or learned something new brings into balance energies of thought and emtion that were previously scattered.

This process of "balance to imbalance to balance" is a necessary part of a healthy personality and is how we learn and grow. Some people call it being "stretched." However, when the process gets overburdened by placing too much emphasis on thinking or too much weight on feeling (the scales get tipped), then the frequency of the over-emphasis on thinking and the heaviness of the feelings are the deciding factors as to how easy it is to bring the personality back to a balanced state. It is when this happens that people begin to seek professional help.

There has been much written about the separate functions of the left hemisphere and the right hemisphere of the brain. I don't profess to be an expert on the brain's neurological functioning; for the purposes of furthering this discussion of the personality, I would ask for some latitude and have you understand that what follows in this article (and in those to come) is a somewhat simplistic theory or notion of how we all work and is based solely on my learnings and experiences and by what I've observed through working with clients. I have utilized these notions to guide me in my own self-healing (through balance) and with those who cross my path in whatever capacity.

For the purposes of this article, when I'm talking about the right and left brain functioning, I'm indicating the dualistic qualities which make up the conscious mind. Both sides of the brain are simultaneously interative with each other, transmitting information from one hemisphere to the other by way of the corpus callosum,

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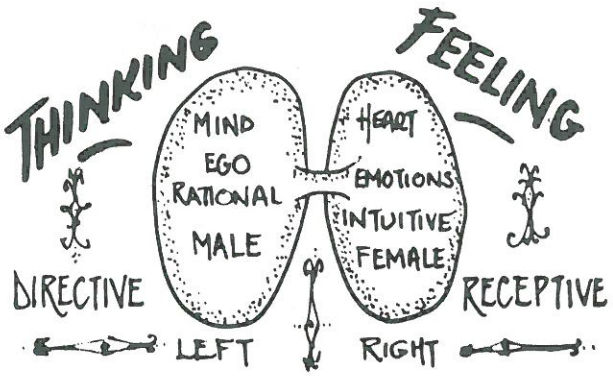
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which can handle as many as two billion bits of information every second. The interactive cooperation between the two hemispheres is incredible. (*The Intuitive Edge*, Goldberg, 1983) I have heard that the size of the corpus callosum is larger in women than in men (more well developed), which could account for the idea in some respects that women are more intuitive than men. This would seem to be of some credence, since most women seem to have grater conscious access to and greater expression of their feelings.



The above diagram illustrates a simplistic drawing of the dualistic qualities of the left and right hemispheres of the brain, with the crossover of the corpus callosum shown by separation. (Diagram matches reader's orientation for normally right-handed person.)

The left brain is in charge: directive, ego-oriented, rational male energy. It is the thinking side of our brain which is time-oriented, linear, analytical, verbal, judgmental, serious, social. The right brain is passive: receptive, emotion-oriented, intuitive female energy. It is the feeling side of our brain which is creative, wholistic, spatial, symbolic, humorous, musical and not limited by time. When the cross flow of information is somehow limited or blocked, the conscious part of the personality gets out of balance and the resulting choices and decisions made during those periods of time are generally inappropriate and not useful for the wellness of the individual in general. For example, if you think back to a time when you might have had a bad cold or the flu in the past, didn't it effect the clarity of your thinking and your resulting behaviors?

I'm sure you've heard people say, "Their heart's just not in it" or "That just broke my heart." Or perhaps you know someone who you'd call "heartless." These are all descriptions of the heart being led down an unfulfilling path or not allowed expression.

You also may have heard it said, "He's all in his head" or "That person's going in the direction that will lead to problems" or "He doesn't have any feelings." These are descriptions of the mind being over-emphasized.

It is my presupposition that information that flows from the outside world is received by the receptive, right brain from the unconscious mind and then only small amounts of that information is perceived or available to the thinking/ego left brain. The perception by the mind (left brain) is determined by the previously mentioned filters — attitudes, beliefs, values, memories and decisions.

The quality of information that gets to the thinking mind and becomes conscious is determined by the energy charge it receives as it moves through the emotions in the feeling side, with the survival-oriented and security- or power-oriented energies taking precedent. In other words, the amount of information that the left side can handle at any one time is very limited and dependent upon whether the mind is more receptive or directive.

How the conscious mind communicates with and gives direction to the unconscious mind and the part that the emotions play in this communicative flow will the the subject matter in the continuation of my discussion of personality in the next issue.

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The Care and Feeding of the Wild Pendulum Part 3 — Your Pendulum Swings Into Health

Contacting our inner self has been a quest of all seeking a higher awareness, yet many often bypass the inner methodologies to take care of our health and the health of our loved ones. Using our inner abilities to maintain a healthy (Godly) physical body should be on the highest level of importance. The following technology is not to circumvent standard health advcse or to contradict your health caretaker but to augment and enhance our bountiful health.

The perfect body has no headaches, backaches or even allergies. Something has caused an imbalance in our system to cause a malfunction. As the mind can control the brain and the brain has absolute control over our body we can often correct an imbalance with the proper diet, exercise and thinking. The first step is to identify the problem. It is believed by many that the major cause of body malfunction is improper intake of body fuel . . . food. Research has pointed to cases where specific foods caused allergies to some individual. These foods, although they may not bother most people, can cause a major disturbance in others. Our first step is to use your pendulum to discover if you have any allergies to specific foods.

In the first article we discovered how to create a personal pendulum; in the second article we learned how to program your psychometer for specific readings. As you recall, the pendulum is a strategy for getting information from our inner consciousness, high self or higher consciousness.

Let's go back to the basics: In our model, when your pendulum swings back and forth from your body, the movement signifies YES; when your pendulum swings right and left that signifies NO.

Since it is believed that "We Are What We Eat," let's test the food we eat daily to see if some may be causing a problem. Our next step for better health is to assemble food samples for testing. There are basically three schools of thought about requirements of the testing samples or "Witnesses" as they are often called by dowsers.

Model A:
Dowser must use actual samples of the food.

Actual samples of each item must be tested. For testing under this requirement you need to:

1. Place a sample of the actual food in your mouth, allowing the food to assimilate or
2. Put a sample of the actual food in the inside of the elbow at the bend of the arm, folding the arm upward allowing the soft tissue to absorb the sample into your system while holding the pendulum or
3. Hold the sample in the palm of the hand or
4. Hold your palm about one or two inches over the food.

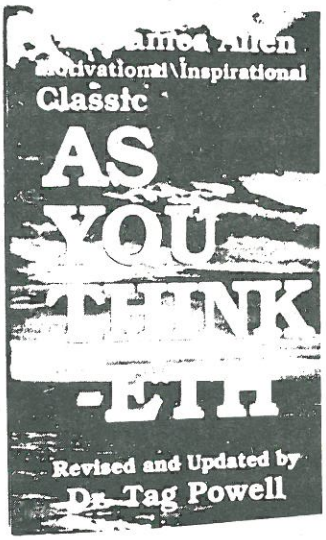
Model B:
Dowser can use symbolic samples of the food

Doing away with the actual food itself and writing the name of the food on a piece of paper while either:

1. Holding the paper in your hand or
2. Holding your open palm over the paper or
3. Pointing to the paper with a pointer (pen, pencil or pointing to the paper with your finger).

Model B is often called "Proxy Dowsing" where the actual subject or object is not used in the testing. In fact, the subject of the quest may be a great distance away. This process will be explained more fully in a later issue for Map Dowsing.

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Model C:
Dowser need only to think of the food for testing

Think of the food while the pendulum is position. (No sample or proxy required). This is most effective if the Dowser thinks of the food — its color, taste and smell — while testing.

Which one of the methods is the best? Although many swear that one particular model is the only way to get the "True" reading (answer), it may be only a matter of belief structure. The one that seems most feasible to you will probably reap the best results. I have no doubts that they all will work; Model C might get the weakest results for some, as it may be easer to focus our inner consciouness on an actual object or at least a written symbol of the object. As your pendulum is a truly portable testing tool, you will probably use it in restaurants to test your foods. Be aware that foods are cooked in oils and spices which may be the cause of negative results.

TESTING PROCESS

Holding the pendulum by the chain (when testing an item that requires the use of the other hand, I prefer to hold my pendulum in my left hand and use my right hand to receive the information), and resting your elbow on the desk or table (see previous article), ask your pendulum, "Are the conditions correct for testing?"

If the answer is NO, ask, "Should I try to correct conditions?" If the answer is NO, put away the pendule until another time. If the answer is YES, you have the chance to play 20 questions with the pendulum to find out how to correct the conditions.

After the conditions are met, continue testing the food. The first question I would ask is: "Does the food I am testing have something added that might confuse the test?" When you have the conditions right, ask if this food (indicated by one of the models A, B, or C) might cause a problem in your body that will lead to a allergic reaction or something worse. If the answer is YES, you might want to eliminate that food from your diet.

Be aware of the phrasing of your question, i.e., "Is this food bad for me?" what is bad and how bad? Probably only food that is organically grown with no chemicals, pesticides or steroids will be good for us. Finding this perfect pollutant-free food may be next to impossible. What we need to discover is what is causing the serious problems first.

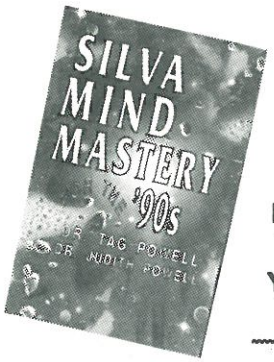
Until the next issue use your pendulum to test anything you put in your mouth. This includes vitamins, minerals and liquids. Trust your inner self and eliminate those items from your diet that test negative and notice if you can tell the difference. Until then, keep 'em swinging.

Note: if you are under prescribed medication and your pendulum gives a negative reading, contact your health caretaker for permission before discontinuing use.

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These articles are part of the forthcoming new book, *Taming the Wild Pendulum,* to be published by Top of the Mountain Publishing, Largo, Florida.



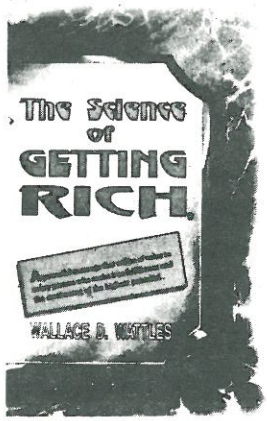
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TOOLS FOR DREAMERS
by Robert B. Dilts, Todd Epstein and Robert W. Dilts
Reviewed by Kirk VandenBerghe

Tools for Dreamers by Robert B. Dilts, Todd Epstein and Robert W. Dilts (Robert's father) is a wonderful book. It is wonderful because it fills a very important need in the NLP community. The authors have organized *Tools for Dreamers* around the theme of creativity but it is much more than just a book about creative processes. They have written an up-to-date, easy to read and comprehensive reference on NLP modeling technology.

In the mid-70s, before the originators of NLP created all the techniques that most people confuse as being NLP, there was simply a modeling technology — a meta-model. Compared to the tools we have today, the initial distinctions were primitive. Even so, they proved powerful enough to assist in evoking an ever-increasing set of concepts, principles, models, strategies, defined skills and yes, techniques, that we now call NLP. Unfortunately, much NLP training is designed only around learning techniques and the procedural skills that support doing techniques. Modeling has all-to-often been relegated to a small section on "strategies." *Tools for Dreamers* fills a very important need since it provides a clear, systemic approach to modeling which can enhance existing learnings. For this review, I thought it would prove interesting to present some specific examples of what the authors have included in the book. Here are twelve that I personally have found to be useful:

1. The R.O.L.E. Model - The acronym stands for Representational Systems, Orientation, Links and Effect. An excellent organization of Rep Systems, Sub-Modalities and a subject usually titled Strategies.

2. The T.O.T.E. Model - Stands for Test, Operate, Test and Exit. Adapted from the work of Miller, et al, 1960, and familiar to many, this fundamental model provides a very useful framework for describing mental and behavior programs.

3. Logical Levels - A further development of Gregory Bateson's model of levels of learning and change. Levels include Spiritual, Identity, Beliefs/Values, Capabilities, Behaviors and Environment. I have found these distinctions to be invaluable in my own teaching and learning.

4. Meta Program Patterns - A very concise and helpful description of how to elicit and utilize some of the major Meta Programs in a modeling project.

5. Dreamer, Realist and Critic - A great description of the creative cycle gleaned from modeling Walt Disney and other highly creative persons.

6. Well-Formedness Conditions - There are many specific applications of the classic well-formed outcome to individual and group modeling projects.



7. B.A.G.E.L. - The R.O.L.E. Model elements deal primarily with cognitive processes and B.A.G.E.L. is an easy-to-remember framework designed to tie in the corresponding behavioral components of Body Posture, Accessing Cues, Gestures, Eye Movements and Language Patterns.

8. The S.C.O.R.E. Model - Stands for Symptom, Cause, Outcome, Resource and Effect and is the result of a modeling project on Robert and Todd's unconscious strategies for facilitating change. I have found this model essential in working with clients in my private practice.

9. Strategy Elicitation Procedures - There are a number of tips, charts and illustrations that assist in systematic elicitation.

10. Exercises - A number of exercises are included so that the reader can sharpen their skills as they study.

11. Examples - Many transcripts of actual modeling sessions are incorporated, including interviews with Musician Michael Colgrass (Pulitzer Prize Winner), Inventor Lowell Noble and Scientist Bjorn Rorholt. Many interesting anecdotes from the life of Walt Disney are included as well.

12. New Behavior Generator - A great example of how an NLP technique can be significantly refined and enhanced by "running it through" the models listed above. *Tools for Dreamers* is 396 pages of what I consider to be some of the most innovative and exciting NLP information in print. I highly recommend it for anyone doing NLP.

Meta Publications, 1991, Hard Cover, $24.95; Available through *The Rapporter Magazine* using the Order Form on page 24.

Authors

Dr. Lloyd Flaro is a psychologist, learning disability specialist, NLP Trainer and author of the acclaimed book, *Mending Broken Children*, and is currently working on his soon-to-be released book, *Mending Broken Spirits*.

Dr. Flaro can be reached at Flaro & Associates Ltd., Suite 225, 13220 St. Albert Trail, Edmonton, Alberta T5L 4W1, Canada; telephone 403-452-4660 and 403-459-2515 (eves).

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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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Dr. Judith Powell has been a professional motivational speaker, human potential trainer and spiritual philosopher for over a decade. She has motivated and trained thousands of enthusiastic people attending her worldwide seminars for the public and private sectors — "Mind Mastery," "Color Mystique," "Love Yourself," and various other workshops.

Judi is currently writing a new book encompassing and integrating the heart, mind and spirit. As one reads the pages, the reader will actually be participating in the process of union underlying the many spiritual metaphors, thereby eliminating long, drawn-out mental work. Look for her many audiocassettes and book at your local bookstore or contact Top Of The Mountain Publishing, Largo Florida.

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Dr. Tag Powell is a world class author, lecturer, trainer and publisher. His books are translated into seven languages and include many best sellers, *Silva Mind Mastery for the '90s* and *Think Wealth... Put Your Money Where Your Mind Is!*

Tag, with his wife, author and trainer Judith, produces and hosts the award-winning cable TV show, *It's All In Your Mind*. Tag writes numerous articles, including monthly columns for three international magazines. Dr. Powell has been a full time professional trainer/speaker in the self-help and New Age field for over fifteen years, and has trained hundreds of thousands of people. He earned his doctorate in Psychorientology from the Institute of Psychorientology, Texas. This is the highest certification in the field. He also has earned Master Practioner's and Trainer certification in NLP.

Tag and Judith live in St. Petersburg, Florida with their three Scottish terriers, Master, Buddha and Isis and can be contacted at Top of the Mountain Publishing, 11701 Belcher Road South, Suite 123, Largo, FL 34643, 813-530-0110, FAX 813-536-3681.

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Kirk VandenBerghe is a Certified NLP Master Practitioner and Trainer with Facticity Trainings, Inc. In addition to providing training in NLP, Ericksonian Hypnosis and Facticity in both the United States and Europe, he maintains a private consulting and counselling practice based in Seattle, Washington.

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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 can be reached at Advanced Behavioral Modeling, Inc., 1201 Delta Glen Court, Vienna, VA 22182, 703-757-7945.

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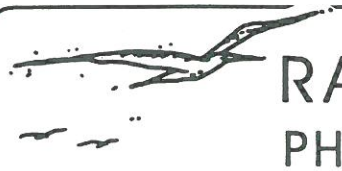
Nelson Zink, author of *The Structure of Delight*, is a psychotherapist practicing in Embudo, New Mexico since 1983 and co-founder of Embudo Center. As an NLP Trainer on the staff of NLP Santa Fe, he can be reached by contacting NLP Santa Fe, P.O. Box 9910, Santa Fe, New Mexico 97504-9910, phone 505-986-3922.



Art

Peter Joyes, who illustrated this issue, 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*..

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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