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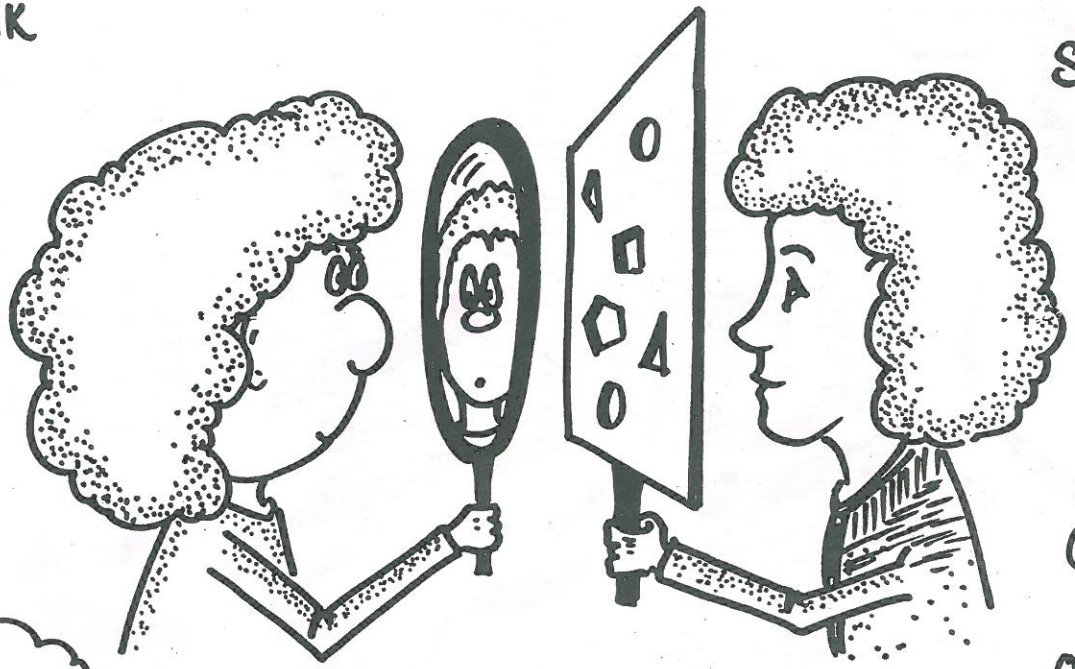
the Rapporter magazine

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Dream freely
Envision excellence
Cherish your creations
Exude enthusiasm
Be inspired
Inspire others
Take pride in you
Recognize inner beauty
Draw on inner strength
Look inside your soul
Create peace
Seek truth
Spread joy
Embark on adventure
Launch new ideas
Think big
Invoke positives
Live fully
Reach out
Aim high
Find happiness
Expect the best
Be the best

Each of us creates our own perception of reality

WHAT I THINK IS GOING ON IS ONLY MY *Perception*... NOT REALITY ITSELF



I FILTER ALL THAT I *See, Hear, Feel, Taste & Smell* THROUGH WHAT I *Believe & Value* SO THAT WHAT I *Perceive* IS A DELETED, DISTORTED GENERALIZED APPROXIMATION OF WHAT IS REALLY GOING ON.

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P Jayes '92

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.



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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PUBLISHED BY
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Pamela Lieberman, Editor
740 EAST MINGUS AVENUE
SUITE 2013
COTTONWOOD, AZ 86326 • USA
602-634-0554

Issue 53: October/November 1992

the Rapporter magazine

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CURRENT ISSUE	$ 5	$ 8

Notes from the Editor's Desk

Hi, again . . . . I've got so much exciting news to share with you! It's obvious that *The Rapporter Magazine* is changing — this issue and the next are transitional pieces and the NEW *Rapporter* will be making its debut with the first issue of 1993.

Although there is a need within the NLP community for a vehicle through which we educate one another and *The Rapporter Magazine* has, for over five years, met that need by bringing you quality material by the very best in the field, there are other needs which I feel must be met.

There is the need within myself that everything I do in my life reflect who I am and what my life is about. During the past 3 years, I have watched with delighted amazement my own process of change and transformation — and I want to share with you, even more fully, the results of those changes — to transform the *Rapporter* as I'm transforming.

And that brings me to the other reason for the changes taking place with this publication. In June of 1990, myself, Judi Powell and Deborah Pike spent several days with the owners of the then-titled *Meditation Magazine,* with the intent of persuading them to promote NLP to their thousands of readers. We brainstormed for 3 days and, to give credit where credit is due, those guys listened to what 3 women had to say and implemented our ideas! Why did I do this? Because it was my experience that NLP works to improve the quality of one's life and, it seemed to me, the people who could most benefit from discovering the "magic of NLP" weren't being reached. And, there wasn't then, and still isn't, an organized effort within the NLP community to achieve this outcome. That's just one example of my personal attempts to spread the word. And I know there are others who, individually, are working to accomplish the same end. Then, at the beginning of this year, I began teaching weekly classes and weekend workshops to "just plain folks." And I started writing a monthly column for *New Awareness Magazine.* I found that I was handing out copies of those articles to my class participants — not *The Rapporter Magazine!*

So I decided to completely redesign the *Rapporter,* both in looks and content, in order that it become a useful tool for those "outside" the NLP community, i.e., those people who haven't yet taken advantage of attending an NLP training.

My outcome for the new *Rapporter* is two-fold: to teach — share what works — and to generate interest in NLP and other self-empowering technologies.

This issue is the first step in the changeover process. The look will continue changing, with the end result being a full-color, tabloid-type publication. The contents, too, will be changing to appeal to, and serve the needs of, the general public.

In the next issue, the last one of 1992, you'll find the conclusion of several series of articles: "Cybernetic Epistemology" by Dr. Woodsmall, "Strategies" by Rene Pfalzgraf and "Human Dynamics" by Tim Loebs, as well as articles on "Concise Therapy" by Joan Donnelly and "Creative Writing Strategy" by Dr. Lloyd Flaro, and another of Dr. Frank Gruber's "Real Therapy" case studies. And, yes, you'll continue seeing some familiar names in the new *Rapporter* — along with new contributions from within the NLP community, as well as from other fields.

SUBSCRIPTION PRICES SLASHED BY 35%!

By the first of the new year, I'll have been able to reduce my operating costs and so am passing those savings on to you. Effective November 1, the annual subscription and renewal rate will drop from $35 to **$24** for US subscribers! Canadian, Mexican and International surface mail rates reflect the same price cut, from $50 to **$34** while International air mail subscriptions will drop in price from $75 to **$49.**

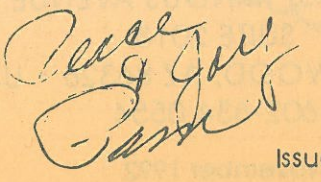
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CYBERNETIC EPISTEMOLOGY Part 6 — PUNCTUATION AND DISTINCTION

by Wyatt Woodsmall, PhD

The first act of a teacher is to introduce the idea that the world we think we see is only a view, a description of the world. Every effort of a teacher is geared to prove this point to his apprentice. But accepting it seems to be one of the hardest things that one can do; we are complacently caught in our particular view of the world, which compels us to feel and act as if we know everything about the world. A teacher, from the very first act he performs, aims at stopping that view.

Carlos Castaneda, *Tales of Power.*

To any beginner, Indian or non-Indian, the knowledge of sorcery was rendered incomprehensible by the outlandish characteristics of the phenomenon he experienced. Personally, as a western man, I found these characteristics so bizarre that it was virtually impossible to explain them in terms of my own everyday life, and I was forced to the conclusion that any attempt to classify my field data in my own terms would be futile. Thus it became obvious to me that don Juan's knowledge had to be examined in terms of how he himself understood it; only in such terms could it be made evident and convincing.

Carlos Castaneda, *The Teachings of don Juan: A Yaqui Way of Knowledge.*

PROLOGUE

Before we can understand a new language we must understand what lies behind it. There is much use in NLP of words like *logical levels, feedback, perceptual positions, multiple descriptions, arcs,* and *loops.* These words are often misused and misunderstood. What do they mean and where do they come from and how are they useful? It is to these questions that we now turn.

In NLP we emphasize that people have differing "models of the world." Where do these models come from and are they all equally "valid?" We will find that one can do or believe whatever they want. The only qualification is that one must also accept the consequences of that belief or action! Different models of the world have different consequences. *How* and *what* one thinks, perceives and decides makes a tremendous difference in one's own life and in the lives of others that one comes in contact with. The study of *how* and *what* one thinks is called *epistemology,* and the most basic act of epistemology is the creation of difference which occurs through the act of drawing a distinction. It is to this act that we now turn.

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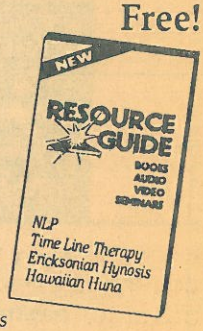
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EPISTEMOLOGY

Epistemology: (Greek *episteme*, knowledge + *logos*, theory) The branch of philosophy which investigates the origin, structure, methods and validity of knowledge.

Ledger Wood, *Dictionary of Philosophy.*

More basic than any particular theory, epistemology is concerned with the rules of operation that govern cognition. Epistemology, by definition, specifies how particular organisms or aggregates of organisms *know, think* and *decide.*

Gregory Bateson,
Mind and Nature: A Necessary Unity.

The study of epistemology is a way of recognizing how people come to construct and maintain their habits of cognition. It is impossible for a person not to have an epistemology, although it is both possible and common for a person not to be consciously aware of their epistemology. Further, a person's epistemological premises may be critically examined with regard to their particular ecological consequences. In fact, a critical challenge to survival in today's world is the uncovering and explication of the epistemological assumptions underlying our patterns of action and perception. For example, as Bateson repeatedly stressed, the premise that "more is better" has often led to ecological chaos in economic, biological and geophysical domains.

The last thirty years have seen a major epistemological debate in family therapy which has widespread implications for the conduct of NLP. This debate has contrasted the traditional linear epistemology ex-

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emplified by the classical medical model of psychopathology and its accompanying psychiatric nomenclature with an emerging non-linear epistemology which stresses an approach which is systemic, ecological, ecosystemic, circular, recursive, and cybernetic. The emerging epistemological paradigm has been called "ecological epistemology," "general systems paradigm," and "ecosystemic epistemology." We will call it *cybernetic epistemology*. It connects us to an intellectual tradition including Ashby, Bateson, Wiener, von Foerster, Watzlawick, McCulloch, Maturana, and Varela. The differences in these two competing epistemologies are summarized below:

LINEAR	NON-LINEAR
Atomistic	Interrelational
Reductionistic	Emergent
Anticontextual	Contextual
Analytic logic based on combinations of discrete elements	Synthetic logic emphasizing ecology, relationship, and whole systems
Therapy is an attempt to correct, dissect, or excise bad, sick or mad elements. Biochemical, surgical, and electrical approach to therapy	Therapy is a relationship between clients and therapists which is part of a process of change, learning and evolution

It should be noted that just because one is following an "interactional view," or thinking in "ecological metaphors," or using "therapeutic paradox," or treating whole families, this does not mean that one is necessarily following a non-linear epistemology. Actions alone will not reveal this.

The situation is further complicated by the situation described by Castaneda at the beginning of this article. That is that one cannot describe an alternative epistemology in conventional terms any more than don Juan could describe an alternative world of sorcery to an uninitiated outsider. What one sees will always be shaped by the world one is presently in. To view an alternative world requires being in that world. The best that this article can do is to point to various paths for encountering an alternative epistemology and warn that each of these paths may be distorted by the epistemology which one is already using.

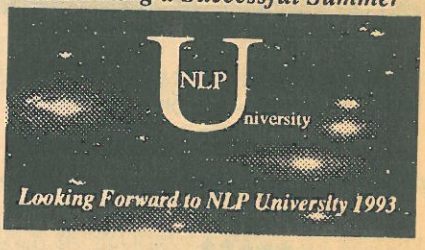
A NLP practitioner can choose to operate within a linear or non-linear epistemology. (Later we will find that this is oversimplified and that these are a complementary pattern and that we embody both.) The situation in NLP is similar to the situation which E.H. Auerswald describes in family therapy. There are three epistemological points of view each of which leads to the construction, maintenance and experience of a particular paradigm or world view. These are: (1) those who follow a traditional linear epistemology, (2) those who follow a non-linear "cybernetic epistemology," and (3) those who are in transition from the former to the latter. Those in the third category are in the dubious situation which Bradford Keeney describes as "moving toward seeing a world that, by definition, is impossible to grasp in the world to which one is traditionally accustomed." The reader may well find themselves in this position and is counseled to persevere. What we think, do and say is determined by our epistemology. In order to understand "cybernetic epistemology" one must speak and hear its language. It is to that language that we now turn.

DRAW A DISTINCTION

Distinction is perfect continence. That is to say, a distinction is drawn by arranging a boundary with separate sides so that a point on one side cannot reach the other side without crossing the boundary. For example, in a plane space a circle draws a distinction. Once a distinction is drawn, the spaces, states, or contents on each side of the boundary, being distinct, can be indicated. There can be no distinction without motive, and there can be no motive unless contents are seen to differ in value. If a content is of value, a name can be taken to indicate this value. Thus the calling of a name can be identified with the value of the content. . . . Draw a distinction.

G. Spencer-Brown, *Laws of Form.*

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The most basic act of epistemology is the creation of difference, because it is only by the act of distinguishing one pattern from another that we are able to know the world. The act of drawing a distinction, whether consciously or unconsciously, is the fundamental starting point for any action, decision, perception, thought, description, theory or model. This idea, although seemingly obvious, was first formalized in logic and mathematics by an Oxford Don named G. Spencer-Brown in 1973 in his classic book *Laws of Form*. As Spencer-Brown states "a universe comes into being when a space is severed or taken apart" and "the boundary can be drawn anywhere we please." Thus an infinitude of universes are possible from the fundamental creative act of drawing distinctions. Spencer-Brown calls the epistemological knife of distinction an *operator*. It is through the operation of drawing distinctions that we construct and know a world of experience. As Rabkin puts it, all experience arises as a result of particular "programs, rules, plans, scripts, recipes, agendas, dramas, sequences, relations, recursive systems, careers, structures, grammars, 'schticks,' and so forth."

The observer first distinguishes and then describes. A description always follows an act of demarcation by a describer. In communicating internally and with others this fundamental action is like a command to follow or construct a set of distinctions and to explore the consequences of doing so. Description is secondary to the act of having obeyed a command, injunction or prescription for drawing a distinction. The situation is like baking a chocolate cake. If one carefully follows the commands of the recipe, then the result will be a chocolate cake.

All distinctions are made by an observer who draws a distinction for another observer which may be himself. Knowing a world always implies a social context of at least two observing systems. We observe by drawing distinctions. What we perceive always follows from an act of making a distinction. As Heinz von Foerster puts it, "If you desire to see, learn how to act." Or as Spencer-Brown puts the matter "Our understanding of such a universe comes not from discovering its present appearance, but in remembering what we originally did to bring it about."

Some important distinctions in NLP and therapy are those between form and process, map and territory, describer and described, observer and observed, environment and system, context and simple action, therapist and client, intervention and symptom, family and individual, solution and problem, description and prescription, diagnosis and intervention, autonomy and control, stability and change, organization and structure, subject and object, mind and body, and whole and parts. Each of these distinctions carries its own implicit epistemology. Distinctions are all that there are, so make them wisely!

The world can be perceived in an infinitude of ways depending on the distinctions that one makes. As Korzybski emphasized, distinctions exist in the human mind and not in nature. We project them on the world and then see the world through them. If we operate from different distinctions we see the world differently. How we see the world has consequences in thought and actions.

In the traditional view of therapy, a therapist treats a client through a given intervention. A reverse view is equally plausible. In this view, a client's behavior is an intervention which provokes the therapist to come up with a useful solution, and the therapist's behavior is problematic when it fails to help the client. In this view, treatment is successful when the client provokes the therapist to say or do the right thing. Both of these views are linear and incomplete.

One danger of linear views is that they become self-fulfilling prophesies. In other words, the hypotheses and questions that the therapist brings to the therapy help create the reality of the situation being treated. Therapists and clients construct a shared reality thought the epistemological distinctions that they establish. Keeney warns the mental health field of falling prey to self-perpetuating the very problems which it attempts to cure. As he puts it: "Any effort to 'discover' pathology will contribute to the creation of that pathology. Increasing distinctions of psychiatric nomenclature mobilizes the construction and discovery of those 'disorders.' Similarly, the invention of new problem-solving techniques and cures will ultimately be part of a more general process that will produce a population of clients with problems perfectly designed for the new cure."



Another way to view the situation is in terms of cybernetic epistemology. As Bradford Keeney puts it:

> One could view the therapeutic situation as being more complexly organized: The behavior of client and therapist could be seen as "interventions" that attempt to alter, modify, transform, or change the behavior of the other individual in a way that will solve his problem. In other words, clients are treating therapists at the same time that therapists treat clients. This framing of therapy is an example of cybernetics, which views the behavior of both client and therapist as circularly or recursively connected. In such an organization of events, any behavior is simultaneously a cause and effect (or intervention and problem) in relation to all other behaviors in that context.

To develop a perspective that encompasses these apparent opposites requires that we attend to epistemology. One's knowing about therapy changes one's therapy, which subsequently changes one's knowing about therapy.

PUNCTUATION

Korzybski emphasized that language is a tool for projecting our distinctions on the world. What one perceives and knows is due to the distinctions that one draws. An observer draws distinctions in order to observe. What the observer observes can be described. These descriptions are further distinctions upon what we observe. We can always go meta by making further distinctions upon distinctions. The operation of drawing distinctions upon distinctions is called *recursion*. The use of distinctions to indicate differences is called *punctuation*. When we divide our stream of experience into distinctions we reveal our habits of punctuating that experience. Experience is whole. Through punctuation we divide it into sequences of events. As a therapist one can choose to punctuate one's unity of treatment as the individual or the family system or to see it from a perspective that makes the individual-family distinction irrelevant. How one punctuates one's unity of treatment obviously determines how one will approach therapy.

Watzlawick suggests, in fact, that disagreements as to how to punctuate the sequence of events is at the root of countless relationship struggles. He cites the classic couple dilemma of "I withdraw because you nag" and "I nag because you withdraw." The dilemma arises from the epistemological assumption, shared by both sides of the couple, that their behavior is a response to the other's antecedent stimulus. The solution is for the therapist to reshuffle the punctuated segments of the interactive system so that an alternative frame of reference emerges. Watzlawick called this process, with which every NLP practitioner should be aware, "reframing." As Watzlawick puts it "ordering sequences in one way or another creates what, without undo exaggeration, may be called different realities."

This suggests a redefinition of therapy as "a context wherein social premises (usually unconscious) regarding punctuation may be altered" (Keeney) or an "interpersonal agreement to abrogate the usual rules that structure reality, in order to reshape reality" (Montalvo).

The therapist can understand a client's experience only by observing how the client punctuates their social context. The therapists must have a way of punctuating the client's punctuations or an epistemology about their epistemology. The therapist must have a way to investigate how clients acquire their particular ways of knowing the world. To do this, the therapist, himself, must identify three basic ways in which he draws distinctions. First, what distinctions does the therapist use to identify his "raw data." Second, what distinctions (patterns) does the therapist use to organize this raw data. Third and finally, what distinctions does the therapist make in order to organize his patterns. As the therapist follows the recursive process of going meta he constructs an epistemology that allows him to constantly recycle and modify his knowledge in order that he may know how to act. Explicitly noting the level of recursion is an important procedure in epistemology. This forms the basis for the so called "logical levels" of therapy which we will discuss in the next article.

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STRATEGIES — Part 2
by Rene Pfalzgraf

In my previous article (Issue 51, May/June 1992), we began to study strategies. Strategies are thought by many to be one of the main building blocks of how people create behaviors. Once you have elicited a strategy, it would be useful to determine whether the strategy is well formed or not. If a strategy is well formed, it will be able to produce the results that the person wants. If the strategy is not well formed, it will not. So let's begin taking a look atwhat are the generally accepted characteristics of a well-formed strategy. (This is the list which I was given when I was taking my practitioner training.)

WELL-FORMED STRATEGIES

A well-formed strategy has the following characteristics:

1. Has a representation of the desired outcome; has precise criteria established for the second test.
2. All loops have at least three points or parts to them or, as I was originally told, "No two-point loops."
3. Has all representational systems.
4. Has provisions to go external after a certain amount of time or certain number of steps.
5. All steps move toward the outcome of the strategy.
6. Has the necessary sensory checks, both internal and external, to facilitate reaching desired outcome.
7. Has all the elements of a TOTE.
8. The strategy which will accomplish the outcome completely in the fewest number of steps is the best structured, i.e., few steps are preferable.

Now that we have looked at these well-formedness conditions, the next step is to translate them into English. After all, most of us, when we read these, will not know exactly what is meant by them.

Perhaps the first place to start is at the end, step 8. It would seem obvious that if a strategy is well formed, then it would accomplish what is desired. So the first question you want to ask about a strategy is, "Is it accomplishing what the client wants?" The answer is also obvious because the client is a client. If everything was fine, the client wouldn't even be going through this process.

The next point is that the strategy accomplishes the outcome in the fewest number of steps. This means that if there are two or more ways of accomplishing the goal, the one that does it in the most straightforward way is the preferable one. Is this always the case? Of course it is always the case — except when it is not.

The exception is when the strategy doesn't accomplish the outcome. This means that sometimes the strategy works and sometimes it doesn't. It is perferable to have a strategy which takes a few more steps to accomplish the goal if it is able to accomplish the goal consistently. So keep in mind that reaching the desired outcome is important, but being able to achieve the goal consistently is also very important.

Since we are already going in reverse order, let's continue: Step 7 requires that all strategies have the elements of a TOTE. This means that we must have an initial Test or Trigger, and then some operation, after which the output of that operation will be monitored for quality control, and if initial tests are passed, then the output will be reviewed a second time before the person goes on to the next project.

One place that strategies break down is at the point of the exit. The reason for the breakdown can generally be classified as an inability to successfully pass either the initial quality control check or the second evaluation, which leads to NO EXIT. A strategy will not function unless all of the steps are there, and it will not be of any value if a solution is generated but not carried out. In the second case, it is much like having a computer, using it to write a letter, and then not having anything with which to print the letter. Although the letter is written, it cannot be put to use.

As we continue to move toward the beginning, closing these open nested loops, it is time to look at step 6, which requires the necessary external and internal checks which allow us to reach our goal. This is also fairly obvious. What it means in English is that you have to have eyes, ears and sense of touch that work so that you can tell when something is happening external to you. You also have to have the ability to tell if it is what you had in mind (internal checks).

Another way of saying this is that you must be in touch with reality if you are going to have your strategy work and work consistently.

Moving forward from the back,we now come to step 5, which is that all steps move toward the outcome. This is like the difference between going to the movie and *just* going to the movie. If you wanted to go see a movie and you did several other things along the way, then you will have done more than just going to a movie. The next time you go to a movie, if you think that in order for you to go to the movie you must do all the same things you did the first time, then you have created a strategy which has extra, unimportant steps.

Of course, this information is redundant with that of step 8, which required us to reach the goal in the fewest number of steps because all steps would have to lead to the goal if you were going to get there in the fewest number of steps. Or, to say it another way, "How would you get sidetracked and not have taken extra steps?" Since you can't, let's move on toward the beginning and look at step 4.

Step 4 says that you have to come back from the planning phase and see what is going on in the world. This says that you must occasionally check to see what impact your actions are having.

Step 3 states that we must use all representational systems. This is fascinating, since one of the most often cited successes of strategies is the spelling strategy. The problem with the spelling strategy, as it is normally presented, is that it is ill formed. It violates step 3 because it does not have all representational systems, and step 2 because it does not have its loops have at least three components.

The way that step 3 was originally stated when I learned it was that there were no two-point loops. I have changed this wording for several reasons. First, it seems to imply that three points or more are desirable, and if that is the case, why not say so? The second is that "No two-point loops" implies that either more than two or less than two is acceptable. I am not quite sure how you would have a one-point loop because you would need two points to be a loop, but if two points is too few, which it is, then one-point loops must be even more too few than two were, would it not?

Step 2, which requires that you have all loops of a strategy have at least three points, seems redundant since there is no way to get all representational systems to be utilized unless there are three components to the strategy. (This allows for the use of visual, auditory and kinesthetic components as foreground in the strategy.)

Step 1 really contains two points. The first is that you need to have an idea of what you want to accomplish if you are going to do it effectively. Secondly, you must have some specifics as to how you would be able to tell if you had actually reached the target of the strategy.

This says that before you begin going somewhere or trying to accomplish something, it would be useful if you had some idea where you were going or what you want to accomplish.

The well-formedness conditions of a strategy are very useful if you are going to use strategies therapeutically or if you are going to model someone in order to find out how they do what they do. The reason for this is that these conditions need to be met if a strategy is going to work. If the strategy is to be improved, the place to begin is looking at which of the conditions is not fulfilled as effectively as it might be.

In therapeutic applications, this would entail eliciting the client's present strategy or strategies and then to redesign the strategy so that it will fulfill the well-formedness conditions and work effectively within the person's own system.

In the area of modeling, you will want to determine how well formed the strategy is which you have elicited. If it is not well formed, you can follow the guidelines of the well-formedness conditions and improve upon the original strategy.

There are still many aspects of strategies which we have not yet covered. In my next article, I address some of them.

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ZEBU — THE HYPNOTIC LANGUAGE CARD GAME by Robert Anue
Reviewed by Kirk VandenBerghe

Do you remember your English classes in grammar school? I certainly do and they are mostly unpleasant memories. English seemed unfair and inconsistent to me. My teacher presented the subject as an orderly set of absolute rules designed to provide structure to all verbal and written communication. These rules were the law — the truth. So far, so good, but this is where the unpleasant part came in.

I experienced three major problems with English. 1) Many of the rules ran counter to my intuitions about English. From the time I was an infant I had stored my language rules at the deep unconscious level. I had already learned a very complicated language without any explicit, conscious, rule-based grammar. 2) The rules were inconsistent and sometimes untrustworthy. What good is the law if exceptions to the law are not covered in the law? It seemed arbitrary and unnecessarily complicated to me. 3) The rules had long names to which I could not assign any meaning. There seemed to be no "common sense" in English.

"What does this all have to do with the Zebu cards," you ask? Well, I have taught a number of classes on the Milton Model, or Ericksonian, language patterns. The first thing that happens when the "official" names of the patterns are presented is that many of my students present the same kind of unpleasant neuro-linguistic behavior I did way back in grammar school. I mean, "Generalized Referential Index," "Selectional Restriction Violation" or "Syntactic Ambiguity?" My European students often start mutiny planning at the next coffee break! The Zebu cards are a wonderful solution to the problem of grammar phobia and Milton Model shock syndrome.

Zebu is a normal deck of 52 playing cards. Each card has a language pattern on it. Each deck comes with instructions for how to adapt common card games to learn the patterns. In testing the cards in a recent course I was teaching in Italy, I had all the students form a large circle. Each person received a card. The purpose of the game was to practice trance induction and deepening. One person would speak, using the pattern on their card, and pass to the next person by ending their sentence with a linkage word like "as" or "and." The goal was to create one long run-on hypnotic utterance. Emphasis was on how to structure the suggestions, not exactly what to say.

I found that by using this format, and many others, students had a positive initial experience. The technical labelling of the patterns came at the end and I made it clear they were of little importance in comparison to being able to demonstrate skill. The Zebu cards work and are a valuable accelerated learning tool.

Now for a few criticisms. 1) I would like to see the layout format of the cards be more consistent. The instructions mention that underline is "emphasis" and italics are "embedded commands." Many students found exceptions to those conventions and got a bit confused by some of the explanatory text on the cards. 2) It would be great if the print was one point size larger since some of my students had trouble quickly reading the small print. 3) The author encourages card users to be "mischievous" as they playing the game. There is no question that fun and learning work well together but students need to be reminded that people really do go into trance, even while role playing. The more I learn about hypnotic communication, the more respectful and gentle my suggestions are becoming. 4) The price is $14.95, which seems high to me. I imagine that the pricing is fair, from the author's viewpoint, given production, marketing and distribution costs. However, these cards sure would be more attractive at under $10.00. 5) Even after all my haranguing about the grammar phobia, I would still like to see the formal name of the language pattern at the bottom of the card somewhere. It would be a useful dominant hemisphere learning aid.

The Zebu cards are a wonderful creation and a great accelerated learning tool. I recommend them enthusiastically.

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HUMAN DYNAMICS Part 5 — THE TRINITY
by Tim Loebs

The frame of personality seems to be the first and most dominant frame in our lives for many, many years, if not for all of our lives for many people. The interactive conflicts with the ego and the emotions, the duality of nature and the communicative flow of information between the conscious and the unconcious minds are the predominant aspects of the personality through which we experience the world and which promote our sense of reality.

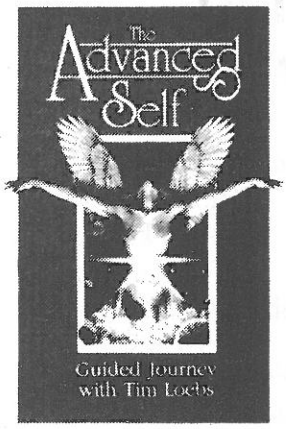
There is, however, a broader frame that influences and helps to expand the frame of personality to a greater dimension. That frame is what I call The Trinity. The Trinity encompasses the frame of personality, expands it and gives it a sense of purpose and direction. The notion of Trinity is a notion of wholeness and unity — the three-as-one concept: body, mind and spirit; Father/Mother (God), son/daughter (soul) and holy spirit; higher conscious mind, conscious mind, unconscious mind. These are all interconnected and working as a whole unit, regardless of how you choose to think of it from your background experience.

I grew up influenced by the Catholic religion and the idea of The Trinity was predominant in my education. And, like many people whom I have spoken with who have had similar upbringings, I didn't really understand what it was all about. The concept of God working through me with the help of the holy spirit was one which I accepted but one which did not give me a sense of purpose and direction. I could not grasp that concept in my daily experience and it remained a surface belief. I had no experiential basis personally and, at that time, some of the laws and dogma of the church seemed to be non-supportive and contradictory to real individual needs in everyday life e.g., the notions of being guilty for eating meat on Friday or of not visiting other churches seemed very superficial. Much of that has changed and the church has evolved since then and I am grateful for the training and education I received and for the values that upbringing afforded me. And, in addition to that, I needed more because I was not feeling a wholeness about myself. Something was missing in my life and I was feeling unfulfilled.

My traditional religious upbringing could not pierce the veil that seemed to be hanging over me and I wanted to know the truth (my truth, not other people's truth). I always felt that there was a God or higher intelligence but couldn't seem to get to it or communicate with it. As hard as I tried consciously (reading, thinking, logically analyzing, etc.), the more frustrated I became. Yet I hadn't realized that I was going about it from a direction that would not get me there. I was trying to get to the Higher Self through the conscious thinking mind (the way I was trying to get to everything in my life). Fortunately for me, I learned that you cannot get there directly from the conscious mind. The path does not exist from the conscious mind (soul) to the Higher Self. You have to go through the unconscious mind (spirit), which made so much sense to me. The idea that God works through me with the help of the holy spirit (unconscious mind) allowed that early teaching to come alive inside of me.

One of the ideas I teach in my "Secrets of the Advanced Self" seminar is that truth has an experiential basis. For something to be true personally and have a reality personally, it can be experienced personally. If you cannot experience something as true, then it is only a belief, and a belief is only a hardened notion, and a notion is an idea about something you believe to be true. I jokingly tell people that I don't have beliefs, I only have notions. This allows me to be able to work with a notion that something is true, without being attached to it or hardened by it. When the notion becomes a belief, then the flexibility of discovering more or being open to more information gets lost and we are then doomed to being disappointed later on if we discover somehow through our experience that this hard-fast belief in which we have invested so much time and energy is really not true. And since the only

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constant in life is change (a basic tenet of nature) and our beliefs are hard-fast and do not have a built-in flexibility mechanism, then life becomes filled with more adversity and disappointments than would be there otherwise. Now, I don't want any of you to believe any of this is true; I would suggest that if you were to least have this notion and try it on, you might learn something interesting about yourself and others around you. It's only a suggestion.

So, as I was working with this notion of The Trinity, I found out that the more I allowed myself to experience life from other than inside my head, I first discovered a lot about myself which I didn't like too much. What happens is that when we move outside of our head (ego-left brain), the only direction we can go is to the feelings (emotions-right brain) or receptive side of our conscious mind. When that happens, we discover (consciously) the doorway to the unconscious mind where all of our memories are stored, where all of our past emotions reside and we come face-to-face with our basic nature and all that we have denied in our life. We come face-to-face with our fears, our dislikes and all we have repressed during life and then begin to feel them in our bodies. At this point, many people retreat back into their heads, become afraid and the door closes and numbness returns as the feelings once again become denied. The problem with this course of action is that we will be confronted with this later on in life, since repressed emotions are not good for the body and may show up as physiological ailments or dis-ease.

Facing our fears takes a lot of courage — and the rewards are unbounded. It is so much safer to stay in our heads and pursue a higher conscious level (God) from that place. The reality is that it does not work. Denying it does not make it any less so. The point at which we choose to face our fears is the point where a real transformation begins to take place. Since each of us has free will, the method and the timing we choose are ours alone to decide. The risks may seem overwhelming because when we face our fears, our lives change and a whole new dimension of reality opens up to us. Our fears are our blocks to a higher level of consciousness and, just as communication with the Higher Self (God) is through the unconscious mind (spirit), so, too, the flow of information from the higher conscious mind has to work through the unconscious mind. "Logically" this makes sense when you understand that *all* perceptions coming into our being comes through the unconscious mind (the nervous system, also known as the body/mind). So, clearing out the unconscious mind or nervous system of fears or negative emotional patterns is essential for the free flow of information or intelligence from higher levels.

Think of it this way: It is very difficult to be high-minded when our physical, mental and emotional bodies are out of balance. I, like many of my male (especially) and female brethren, used to exist in my head. And as a result, I had limited my ability to experience (much less understand) life since I was denying or did not know what a feeling was. As with many people like myself, it took a significant emotional experience and a strong lack of meaning and purpose to turn me in a different direction. As I experienced more, I learned more, I felt more (some feelings less pleasant than others) and I became more of a human being and less of a human doer. My life changed in ways I hadn't thought possible and I experienced that thing called happiness which I had thought only to be a word. The challenges didn't stop coming, but I felt a security in knowing a higher guiding force was really working through me and in me and around me. I learned things like self-worth, that I was an important person, that I really mattered. I learned to trust my own intuitions, to choose and decide what I wanted in my life and that what I felt was just that, my feelings, and that it was OK to have them. But most of all, I learned (and am still learning) that I am alive and a co-creator with my higher guiding force of all that takes place in my life.

My next article will conclude my discussion of "Human Dynamics" as I get into talking about energy.

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REAL THERAPY
by Frank Gruber, MD

Real therapy is a column about what happens during therapy sessions, about the issues that come up, and a lot about what I've learned in working with patients over a 20-year period. Real therapy is not about truth, the right way or the only way. It's about my opinions, about which techniques work for me, in what circumstances and to what depth. It's about the frustrations, fears, joys and sorrows of being a therapist. In short, it's what I've learned by paying attention to life and by working with patients over the past 20 years.

TRIXIE TIMES TWO

MULTIPLE SESSIONS

One belief I find rather entrenched in the NLP community is that everyone should be cured in one session. You learn a group of techniques and get the impression that you only need to use one technique and do one session for the average patient.

I was quite dismayed when I began doing NLP. I thought it was strange that it was taking me several sessions to deal with a problem. When I did a reality check (spoke to other competant NLP therapists), I found that it took them about the same number of sessions to help people. However the 6 to 12 sessions necessary for NLP are a whole lot fewer sessions than for standard therapy!

When I get to an end of a series with a patient, I send them on their way and tell them I'll be there if and when they encounter another problem they can't handle alone.

Throughout the course of therapy, I also teach them how to run their brains so they really may not need to return.

THE TRUNK AND THE ROOT

People who have significant behavioral problems may have structural belief patterns that are at the root of their problem. These beliefs tend to occur in groups which come off of a central issue like roots off of a tree trunk you're trying to pull out of the ground. You cut root after root till you cut the key root and suddenly you can pull the whole stump out.

Last month we talked about finding the chief complaint and dealing with it. Often the central root of the problem is hidden behind other roots you have to cut away first. That's what takes multiple sessions. The person presents the surface problem (the trunk) to you. The longer you work with them, the more you cut and untangle their roots.

TRIXIE

This month I'd like to talk about Trixie, a 46-year-old patient. I had done about three sessions with her starting in 1989. With each session she made significant progress but it took a while to untangle her roots.

Trixie told me her big problem was with men. She had had multiple relationships including several marriages. She dropped them or they left her.

She had quite a pattern of abandonment in her childhod as well. She had been repeatedly emotionally abandoned by her parents. Our sessions often occurred when a relationship ended because Trixie felt abandonned at those times.

After a couple of sessions about abandonment, it began to dawn on me that we were working on the trunk instead of on the roots.

Leslie Cameron Bandler feels that there are five states that a well integrated individual should be able to access: worthwhile, significant, nurturing, sensual-sexual, and powerful.

During our fourth session, I asked Trixie when she felt each of these states. They all seemed to work well for her except for "powerful". She said that she felt powerful when she was able to completely detatch from her emotions.

"But you're really an emotional person in relationships," I noted.

"Yeah, that's the problem. I get really emotional about a guy and I feel powerless because I can't stay emotion-

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ally detatched. Then I'm nervous because I'm so powerless and I feel like I have to get away. Or I push at him until he leaves."

Trixie began to understand for the first time what her pattern was. She saw the pattern but wasn't able to change it.

Recap

So what do we have here? We have an emotional person who gets strongly attached emotionally during a relationship but who has a belief, "I feel powerless because I can't stay emotionally detatched."

The belief is structured in the cause and effect format: "I feel powerless," is the effect. "I can't stay emotionally detatched," is the cause.

THE SOLUTION

I asked Trixie what a better belief would be, one that would allow her to include her natural emotional nature, and allow her to feel powerful. She quickly offered, "It would be wonderful to feel powerful when my emotions and my logic are communicating."

I then asked Trixie to go back on her Timeline to where she had made the decision that she felt powerful only if she was emotionally detached. She went back to a memory with her mother in childhood.

Then I asked her to go back to before she made the old decision and at that point to make the new decision, "I feel powerful when my emotions and my logic are communicating."

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I then asked her to feel that communication, to feel how powerful that makes her. I watched her non-verbals. Her face got red. She sat up straighter. Her muscles relaxed. I asked her how she felt. She said, "A lot more powerful now that my emotions and intellect are communicating."

I then asked her to grow up with the new decision.

When she finished, I asked her to go back and re-experience the situation with her mother having now made the new decision.

"How's that?" I asked.

"Wonderful!" she purred.

Then she went out into her near future and thought of a situation in which, in the past, she would have dealt with by feeling powerless but, by understanding that she could allow her intellect and emotions to communicate, she felt very powerful. She had the same physiological changes: her face got red, she sat up straighter, and her muscles loosened.

Then we went out a bit farther into the future and future paced her a couple more times.

Recap

So what did we do here? Well, we used the Timeline Belief Change Process to change a belief. This process is covered in more detail in *Timeline Therapy and the Basis of Personality* by Wyatt Woodsmall, PhD and Tad James, PhD.

Just as a tip, you may notice the process works better if you call it a "Decision Change" rather than a "Belief Change". Patients get wary if you start tinkering with their "beliefs". It seems much less threatening to help them re-decide something.

So, by using the same processes she uses every day, her emotions and her intellect, suddenly Trixie is powerful. She's powerful because she changed her definition of the word "powerful". So you see just how "powerful" words are in our every day experience.

Trixie was delighted with the change. It was the first time in her life she had ever felt powerful.

So I sent Trixie away and told her to come back when she needed help again.

ADDICTION RESULTING FROM EXTERNAL FRAME OF REFERENCE

Trixie came back four or five months later. I re-checked our preovious work. She felt quite powerful but relationships were a problem again. Trixie wasn't happy if she wasn't involved in a relationship. If she was in a relationship she idealized her mate of the moment. Once she broke up, she violently denounced the cad, but she was miserable.

When she was young her mother had constantly harped on the "fact" that she would need a man in her life. We had already done some work around this issue. But as I pointed out above, patients often have a series of problems grouped around one issue. You have to cut the roots one by one till the whole trunk is ready to come out. Trixie arrived at my office one day, having just pulled the trunk out.

NLP is a generative process. We teach patients the mechanics of how to run their own brains. I had been giving Trixie the NLP tools and she had been running with them.

Although we had made major breakthroughs, we never put to rest the feeling that Trixie had of being uncomfortable in the world. She always felt "as though there was someone behind the next tree waiting for me with a knife."

"You remember", she asked, "when you told me about frames of reference?"

I remembered clearly telling her that a frame of reference is the way a person evaluates a situation, person or thing. There are two basic frames of reference: internal and external.

An individual with an external frame of reference evaluates a situation based on feedback that comes from others. Her own opinion counts little. She makes a decision based strictly on the opinions of others whom she believes knows more than she does about the situation for one reason or another. People who go to therapy often have an external frame of reference. They trust the therapist's viewpoint more than their own.

On the other hand, an individual with an internal frame of reference makes decisions based on her own evaluation of a situation. She may take into account what others say, but her own opinion is the most important in making a decision.

There is a continuum between internal and external frames of reference. At one extreme is the individual who uses only the opinions of others to make a decision, at the other extreme is the person who never pays any attention to others because only s/he could be right. Both extremes can be a problem.

The person with a pathologically strong external frame of reference is at the mercy of everyone else for her self-esteem. She only feels validated if others praise her and she feels like a failure if others tell her she hasn't done something well or right.

The person with a pathologically strong internal frame of reference is the typical jerk who's the boss. She never listens to anyone else because she thinks she's right because it feels right to her. The rest of the world can drop dead because she's right (according to her).

Most of us lie on the continuum somewhere between internal and external frames of reference.

"Well, guess what I discovered?" challenged Trixie. "I figured out that I had an external frame of reference where relationships were concerned."

That was not something that I had considered. Frames of reference are context-dependent. For example, you can have an internal frame of reference in your personal life but an external frame of reference in your work. Trixie had such strong internal frames of reference in almost every context, that it never dawned on me to explore her FOR concerning relationships.

I thought it was wonderful that NLP had allowed Trixie the tools to make a major discovery about her internal processing.

"You'll never know how important that information is," she emphasized.

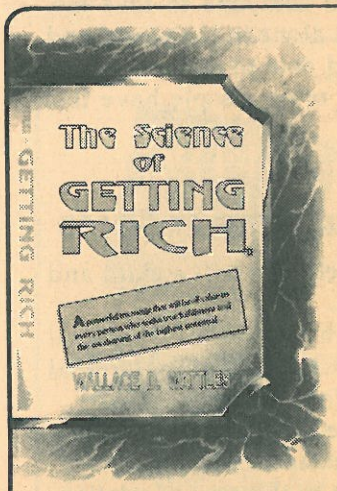
"It was very subtle. It wasn't as though I needed the other person to feel good about myself. It's more that I didn't have a part of myself that could love me. All love came to me externally. If I didn't feel love from someone else, if I didn't have a mate or boyfriend, I didn't feel loved.

"Of course, that's the way a child feels. A child has only an external frame of reference. It's only as you grow up that you develop your internal FOR. A child is totally dependent on the parents to give her love as well as food and care which are the physical representations of love.

"Since my parents always made me rely on them and would pull their love away at a moment's notice, I never grew up in the context of relationships. No wonder everyone in the ACOA movement talks about the inner child. What that really means is that the individual has an external FOR when it comes to relationships.

"So I began to figure out a way to develop an internal FOR in the arena of relationships. I had literally nothing to draw on as far as what a healthy relationship felt like. I'd never had one, from my parents on. So I had no internal concept or feeling to draw from.

"So I went to several other areas in which I had an internal FOR and tried to access what that felt like. Once I found the feeling in my own experience of what an internal FOR felt like, I went onto my Timeline and installed that feeling into relationships I'd had in the past



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and future-paced to relationships I'd be having in the future. Then I let the information generalize into my whole life and into every cell in my being.

"Once I did that I realized I needed a part of me that could be inside of me and love me from the inside so I didn't need to have the validation from the outside. I would just feel good about me all the time. So I went inside and talked to the committee of parts that takes charge of running me and asked it to create a part of me that would be inside of me and love me all the time. So the committee got together and it did create that part.

"The next night I had a dream that I got mad at the last guy who had abandoned me just like my parents always used to do and I dumped ice water all over him in the dream, and then left.

"I can't tell you how liberating this process has been for me. My inner child has been allowed to grow up. I don't have to be at the emotional level of a child when it comes to relationships. A child can't balance its intellect and emotions. (Remember the previous session). Decisions are made emotionally. Now I can balance the intellect and the emotions in the arena of relationships and that makes me feel extremely powerful. (This comment confirmed the work we had done last time without my having to ask any questions at all.)

"No wonder people talk about their inner child when it comes to relationships. That part of them has never been able to grow up. As a result they have the Frame of reference of a child which is external. This has been an extremely powerful process for me to unravel. I love myself now. I don't really need someone to love me. When I didn't have a lover I felt alone in the world and abandonnd. Now I feel safe and able to make my own way. Gee, I wonder how many other people have this same problem?"

"A lot," I said, "a whole lot."

REVIEW OF TRIXIE'S INNER CHILD PROCESS

1. Recognize that your inner child is still a child and that a child has an external FOR.

2. Access other areas in which you have an internal FOR. If you have no areas in which you have an internal FOR, check last month's article for how to proceed.

3. Feel what it feels like to have an internal FOR in that context. Amplify the feeling, then anchor it.

4. Carry that feeling with you to the area of relationships. If you have trouble carrying over the feeling, fire your anchor to get the feeling back.

5. Experience several relationships in the past with that feeling of an internal FOR.

6. Notice that when you do that, you can experience the relationship from both a logical and an emotional viewpoint. You can appreciate how you made solely emotional decisions regarding relationships in the past. Now you understand how you can make decisions based both on your intellect and your emotions. Notice how much better you feel and how powerful you are when you're able to dovetail your emotions and your intellect.

7. Go onto your Timeline and generalize the information or just ask your body to let the information permeate into every cell of your being.

8. Go into the future. Fire the anchor again to get the feeling of the internal FOR. Future-pace by experiencing several relationships in the future with the internal FOR feeling.

9. Ask your being to create an internal part whose purpose is to love you no matter what you do, how you look or what others may say about you. Allow yourself to know that you are important and ok just the way you are. You may then begin to notice that you don't have to control every cell of your body. You don't have to consciously take charge of your weight. You don't have to take charge of your health every instant of the day. You have a part of you that loves you and can take charge of those things in an automatic way.

10. Ask if every part of you is ok with the process. If not, do a parts integration to make sure all parts are in agreement with the role of the new part. For example, you may have a part that wants to know how it can trust the new part to do what it was created to do. Remind that part of you that it can keep tabs on the new part and report to you if the new part doesn't do its job, too. So now you have a whole team. You even have a supervisor who'll check on the new part!

I have used this same process with patients who are sexual addicts. That's also problem of an external FOR, this time in the body department. Often the sexually addicted person needs to know that they are still physically attractive. They have to prove this over and over, by daily seeking multiple sex partners or by forcing their partners to have unwanted sex multiple times each day.

You can use the same procedure, this time using the strong internal FOR state and going back to re-experience past episodes of body image. See how they now can understand how they were just fine all along. Take that out and future-pace it. Create the inner part that loves them just as they are.

Isn't it wonderful that NLP is a generative process! Once we give them the tools, our patients become our greatest teachers. Thanks Trixie, from me and from a lot of others who'll be helped by your process.

Note that each session allowed significant progress to be made. Life is a never-ending process. Patients often need multiple sessions. Each session becomes the building block for the next.

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THE CARE AND FEEDING OF THE WILD PENDULUM
Part 7— MIRACLE OF TELERADIESTHESIA (MAP DOWSING)
by Dr. Tag Powell

Most people have dreamed of finding a sunken or buried treasure or have seen a treasure map or have dreamed of finding a lost gold mine. Others have looked for lost people, ships or airplanes. Map Dowsing or Distant Dowsing with a pendulum has become one of the most effective tools to help these investigators find success.

Dowsing with an "L" rod (my favorite), a "Y" forked stick or one of the commercial dowsing devices are the preferred tools used when the dowser actually puts foot on the property. But what about Distant Dowsing? Many do not have the time or the money to travel to a specific location. Sometimes a dowser is asked to dowse a place in a different country or to find problems in the home of loved ones miles away. Distant Dowsing or Teleradiesthesia, as it was named by Master Dowser Verne L. Cameron, is the answer. It is also easier to use if you are seeking sunken treasure for it helps to locate the general latitude and longitude before going out on a boat with your dowsing devices.

Map Dowsing To Locate A Missing Person

I was once asked to find the location of a kidnapped businessman being held for ransom in Columbia. I was given a small map to dowse and got a reading in a specific point on the map. This information was flown to Bogota to the specific authorities. The location I had pinpointed on that small map worked out to an area about three miles square. A search of this area was in progress when the ransom was paid and the businessman was released.

Although my dowsing expertise was of little value in helping to recover the kidnapped victim, the police acknowledged that I was correct, the man had been held within that three-mile area. Lesson: You can use a small map to define the general area, then try to get a larger map to pinpoint the specific spot. Had I had a bigger, more detailed map, I might have been able to point out the street or even the house where the hostage was held.

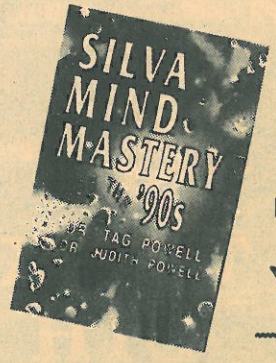
Sometimes You Do and Sometimes You Don't

Although most beginners and professionals have excellent results, sometimes you can be 100% off the mark as well. The answer to why dowsing is occasionally off its mark is a mystery. I know some experienced dowsers who believe that what they eat is a factor in their abilities. Certainly if you are in poor health or simply not feeling well it will probably have some bearing on your accuracy.

The American Society Of Dowsers holds map dowsing tests from time to time. Members are asked to find a hidden object with Map Dowsing. Admittedly, they have had positive and negative results. Some of the inconsistencies can be attributed to the emotional environment. A person might be more effective in searching for a lost loved one than finding a silver dollar hidden in a tree. And by the same token, if one has an emotional bias about the suspected location of a lost loved one, then they could get a false reading. Finding treasure is also not always easy.

The difference between need and greed is often a fine point. Some of the most effective map dowsers consider Map Dowsing as a hobby or adventure — desiring success but not thunderstruck if the location fails to provide the goal in mind. The reasons for success or failure, especially when looking for financial gain, are very broad and the odds of success increase with practice. The more confidence you have in your abilities, the better the chance of accuracy. And confidence comes with practice.

Take a simple dowsing function like finding water. It is true that some professional water dowsers do not always find water, but then often neither do certified geologists find water — with millions of dollars worth of scientific equipment!



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Discovering Deadly Noxious Rays

For years dowsers have been dowsing houses and businesses and discovering noxious rays or noxious gases. Many in the scientific community have said that the dowsers were wasting time for there were no such things as these strange rays and gases seeping up from the ground beneath the floors. The dowsers might as well be looking for boogie men, ghosts, or something equally as silly. It has only been within the last few years that science has discovered "Radon Gas" as a culprit in destroying the health of many people. These gases are apparently "... seeping up through the floors of houses and office buildings" across the nation. Is the Radon gas part of the problem that dowsers have been discovering for years? With Map Dowsing you can check out the houses of loved ones miles away with a simple drawing of the floor plan. If you are interested in discovering noxious rays or gases, drop a card to this magazine and maybe we will do an article on finding and diverting this problem.

How to Map Dowse

The process for Map Dowsing or Distance Dowsing with a pendulum is a simple technique and if you have been following these articles, it is similar to Proxy Dowsing. As in most of our pendulum dowsing experiments, you hold the pendulum in your right hand and ask if it is the right time to find the answer you are seeking. If the answer is "Yes," proceed. (as you recall, for a "Yes" answer the pendulum swings back and forth, to and from your body). If "No" (pendulum will swing back and forth from left to right, then back again), follow the directions in previous magazine issues.

The next step is to reduce the location to a specific area; to chunk down to an easily manageable size. Divide the map in quarters: you may do this physically and mark the map, but I prefer to mentally divide the map or fold the map into quarters. Sometimes I may be distracted by the pen or pencil lines, especially if a line is over a point where I get a reading. You will need some type of pointer to locate the area selected for dowsing — a pen, pencil, pin or nail will do fine. You will hold this instrument in your left hand over the map or drawing of the place you want to dowse. You could use your finger as a pointer but you need a sharp point to zero in on a precise location.

While holding the pendulum in your right hand, touch the approximate center of the upper-right quarter with the pointer in your left hand and ask, "Does this quarter contain the area I am seeking?" If you get a "No," move on to the next quarter, moving in a clockwise fashion. When you get a "Yes," you may choose to divide this specific quarter into a subset of four quarters, and repeat the process. This will help you find the location in the shortest amount of time (depending on the size of the map). You can continue to quarter each section until you get to a section approximately three or four inches square, or still smaller if you desire.

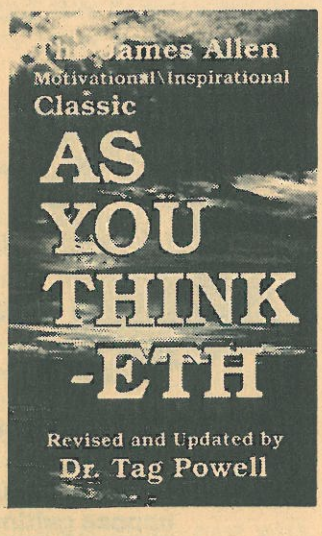
When you have a size that you consider manageable — while all the time asking for the pendulum to give you a "Yes" when you are near the correct area you are seeking — very slowly move your pointer starting at the upper left-hand corner, moving across to the right-hand corner. Drop down about a quarter- to a half-inch (depending on the size of the map area you are working) and move your pointer across the map from right to left in a straight line. When you get a "Yes," continue past the area to complete the line or row until you get a "No" swing. Drop down and repeat the process looking for an outline of the area that your pendulum feels is correct. (You may use straight pins to mark the outlined area if you desire.) When you define the area, use your pointer to pinpoint the exact location. (Tip: Even if you have a small map you can enlarge the selected area with most copy machines and pinpoint the area in greater detail.)

It is a tradition in the dowsing circles that when you use this process to find hidden or sunken treasures, you will send 10% of the treasure sales to the one who taught you the system. When you find that treasure, by all means call or write to this publication for my address to send me your tithe money. At any rate, do let me know about your successes in all areas of dowsing that you have learned from these articles. Perhaps I will put them in my next book.

Now that you have tamed the wild pendulum, it can become your best friend. Keep 'em swinging!

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Authors ✍

Frank W. Gruber, MD is a practicing physician who is a Certified Trainer in NLP. Doctor Gruber treats patients with serious chronic illnesses. He uses many techniques of traditional and complementary medicine, including NLP and Homeopathy. He is currently involved in working with United States Olympic athletes to improve their performance.

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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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Rene Pfalzgraf is the founder of NLP Arizona, Ltd. and has been certified as a Trainer by the Society of NLP a Fellow in the International Association of NLP, a Certified Hypnotherapist by the American Board of Hypnotherapy and is Certified as a Hypno-Anesthesiologist by the National Board of Hypno-Anesthesiology. He is listed in *Who's Who in Arizona.* He has a bachelors degree in Psychology, a masters degree in Business and is currently working on a doctorate.

Rene has been providing NLP trainings in Arizona for the past six years, including introductory seminars, practitioner trainings, master practitioner trainings and business training. He has also been involved with developing many new personal-change techniques, including Belief Lines and Value Lines and is co-developer of Lifeline Therapy™. He is presently working on several books relating NLP to business and personal change. He may be contacted by writing NLP Arizona, Ltd., P.O. Box 2800-291, Carefree, AZ 85377 or by calling 602-488-1393.

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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 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 Trainer who teaches NLP and Ericksonian Hypnosis in both the U.S. and Europe. He maintains a private consulting and counselling practice based in Seattle, Washington. Kirk's most serious NLP goal is to have fun embodying the NLP presuppositions. You can write him at 2550 Thorndyke Avenue West, #403, Seattle, WA 98199 or call 206-283-4190.

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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.

✎ Art

Peter Joyes, who illustrated this issue, is an artist and calligrapher, 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.

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