META MASTERS

NLP MASTER PRACTITIONER TRAINING OUTFRAMED WITH META-STATES AND NEURO-SEMANTICS®

Advanced Training in the Science and Art
of Neuro-Linguistic Programming and Neuro-Semantics

L. Michael Hall, Ph.D.

Meta Masters: *The NLP Master Practitioner Track of Meta-NLP*®

> Developed by L. Michael Hall in conjunction with Bobby G. Bodenhamer and based upon published Training Manuals and books: *Time-Lining, Figuring Out People, Meta-States, Mind-Lines, The Structure of Excellence, NLP: Going Meta, Advanced Neuro-Semantics Modeling,* etc.

For more information about the International Society of Neuro-Semantics (ISNS) and Neuro-Semantic Institutes around the world as well as trainings in Neuro-Semantics as well as in Meta-Coaching, see

> www.neurosemantics.com
> www.meta-coaching.org   www.meta-coachfoundation.org
> www.self-actualizing.org

Disclaimer:

> This Training Manual has been designed for training and education and should not be used as a substitute for psychotherapy or psychiatry. While this training material, models, and patterns has been designed and developed by a psychologist and a Professional Licensed Counselor in the State of Colorado, and has therapeutic value, it is presented in trainings as *an psycho-education training,* and not therapy. We do not recommend it be used in the place of professional psychological and psychiatric assistance.

SYNOPSIS
META MASTERS — The Master Practitioner Course in NLP

FROM NLP TO NEURO-SEMANTICS

NLP—

A Model of Communication that describes how we process information and thereby create our mind-body states. This leads to the ability to run one's own brain. Using the "languages" of mind, i.e., the sensory representational systems (visual, auditory, & kinesthetics) & language, we "think" using *see, hear, and feel* dimensions. We call these modes of perception, modalities. As we *represent* data to ourselves on the inner screen of consciousness, so we signal our bodies, which puts us *in a state*—in a mind-body state of awareness (a neuro-linguistic state).

Developed by a linguist and computer student about human excellence and genius, NLP today is both a model and set of techniques that gives us step-by-step processes for *running our own brain,* managing our own states, communicating more effectively with ourselves and others, and replicating human expertise in any field.

META-STATES® —

- A state about another state as in joyful about learning, playful about being serious, curious about anger, calm about fear. The thoughts-and-feelings about other thoughts-and-feelings as mind reflects back onto itself and its products.
- We never just think. As soon as we think or feel—we then experience thoughts and feelings *about* that first thought, then other thoughts-and-feelings about that thought, and so on. We call this self-reflective consciousness.
- In meta-states we layer states onto states to create higher levels of awareness. *Primary states* are primary emotions like fear, anger, joy, relaxed, tense, pleasure, pain, etc. and involve thoughts directed outward to the things "out there."
- *Meta-states* are higher level structures like fear of fear, anger at fear, shame about being embarrassed, esteem of self, etc.
- *Meta-States* as a model describes the higher *frames-of-references* that we set and use that create more stable structures (beliefs, values, understandings, etc.)
- Wild and wonderful things result when we access and apply one state to other states, we develop frames of mind that we can keep with us.
- In these complex states, our self-reflexive consciousness relates (not to the world), but to ourselves, to our thoughts, feelings,, or to some abstract conceptual state.
- in thinking-and-feeling about previous state, the state in a higher position is *meta* (above, beyond) the second and so operates as a higher *logical type or logical level*.
- A special kind of internal logic arises from this layering of states. When we *transcend* from one state (say, anger or joy) to another state (say, calmness or respect) we set the second state as a frame over the first and *include* it inside it. This gives us "calm anger," respectful joy, joyful learning, etc. It makes the first state a member of the class of the second.
- It's not logical in a linear or external way, yet it is *psycho–logical*. And that's the difference. On the inside, when we put a state like anger or fear inside another state (calmness, respect, gentleness, courage, etc.), we change the internal logic of our nervous system and person. This is what we mean when we talk about "logical levels." When we put one state in a "logical" relationship to another state so that one is at a higher *level* then the higher one is *about* the other. This *about-relationship* establishes the "logic."
- There are no such "things" as logical levels. They do not exist "out there." They exist only in the mind as how we represent categories and levels. With this logical typing or leveling, the effect of each level is to *organize and control the information on the level below it*. In logical levels each level is progressively more psychologically encompassing and impactful.
- All states are not equal in their nature or in their function. There are three kinds of states: *primary states, meta-states, and gestalt states.* Gestalt states are emergent properties from

layering or laminating mind repeatedly with other states. It gives rise to a new neuro-semantic *system*, an emergent state that's "more than the sum of the parts" such as courage, self-efficacy, resilience, and seeing opportunities.

- By *repetition and habituation* higher frames or states **coalesce** into the lower states. The higher thoughts-and-feelings soak down into them to *qualify* or texture the lower state.

NEURO-SEMANTICS® —

- Via our states and meta-states we can and do translate the *meanings* in our minds (our semantics) into *feelings* in our bodies (neurology). This creates our neuro-semantic states.
- When something *means* something to us—we *feel* it in our bodies. The meanings show up in what we call "emotions." The meanings take the form of values, ideas, beliefs, understandings, paradigms, mental models, frames, etc.
- Neuro-Semantics is a model of how we make meaning through evaluating experiences, events, words, etc.
- It's a model of how we then live in the World or Matrix of Meaning that we construct and inherit.
- Neuro-Semantics describes the frames of reference we use as we move through life and the frames of meaning that we construct. It creates the Matrix of Frames in which we live and from which we operate.
- The first model of Neuro-Semantics is the *Meta-States model* that enables us to think about the levels of states or mind.
- The second model of Neuro-Semantics is the *Mind-Lines model* for conversational reframing.
- The third model of is the *Frame Games mind* for diagnosing, understanding, and working with states and behaviors as "games" driven and modulated by "frames."
- The fourth model of Neuro-Semantics is the *Matrix Model* that specifies seven matrices as a diagnostic and modeling tool.
- The meta-states of Neuro-Semantics involves a different kind of thinking from classical NLP as it shifts from linear to non-linear thinking. This systemic kind of thinking involves *reflexivity, recursiveness, and spiral thinking*. It means following feedback and feed forward loops around the loops of the fluid Matrix Frames.

YOUR NEURO-SEMANTICS MATRIX OF FRAMES

- We live in a World of Frames within Frames within Frame built around ideas, events, emotions, hopes, dreads, fears, passions, and so on. This Matrix of Frames of meaning and reference create our "sense" of reality and the structure of our subjective experience.
- Waking up to our Matrix enables us to *detect* the matrix and then to *master* that Matrix.
- We have several kinds of matrices: process matrices that create the structures, content matrices around key concepts and semantic realities, and the grounding matrix of state. This comprises the 7 Matrices of our mind-body-emotion system.

1-Meaning

4-Time

3-Power

2- Self

Cinema

Event Stimulus

Response
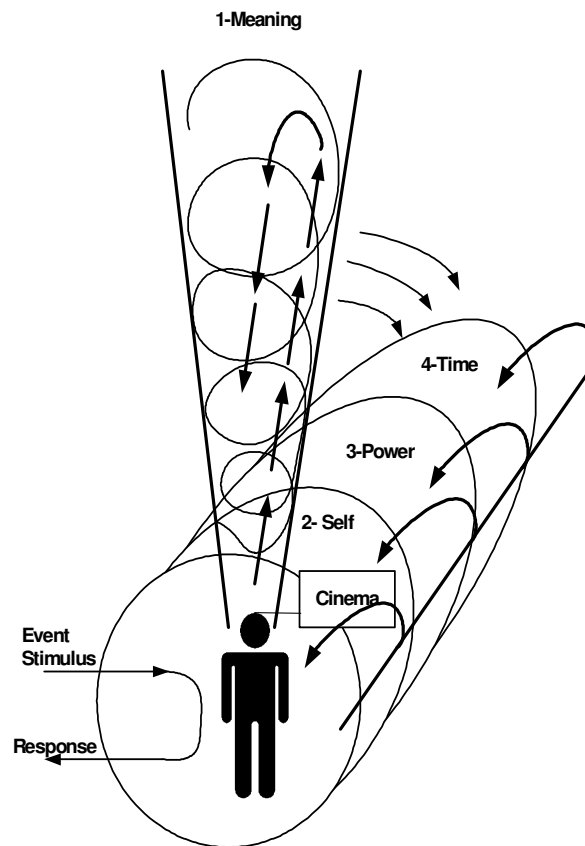
NLP AS A MODEL

What does it take to have a true "Model?"
How does NLP work as a "system?"

The Necessary & Sufficient Pieces that Comprise a Model

1) A Theory:

A theoretical background, foundation, hypothesis, etc. that offers an explanatory model for how the model or system works, the governing ideas and how to test and refine the ideas in order to create new applications.
Ideas that can be tested and falsified
Answers *Why* Questions
Epistemology

The NLP Presuppositions
Map/ Territory Distinction
Gestalt Psychology & Gestalt Therapy
Constructionism
Batesons' Cybernetics
Korzybski
Family Systems

2) Variables and Elements:

The pieces and parts that make up the components of the model.
Answers the *What* Questions.
What elements are absolutely necessary and sufficient to make the model work?
What processes?

VAK representational systems (Our Mental Movies)
"Sub-modalities" (Cinematic features of our Movies)
Meta-Levels— Meta-States & Frames
Language: Meta-Model distinctions and questions
Meta-Programs

3) The Guiding and Operational Principles:

The "laws" or principles (presuppositions) that define and articulate the mechanisms that make it work and how to use them in a methodological, systematic, and systemic way.

Adaptation of NLP Presuppositions
TOTE Model for Strategies

This gives one the ability to keep refining the model.
Answers the *How* questions:
How does the model work?
What processes, mechanisms govern it?

4) The Technologies or Patterns:

The specific tools that provide immediate application for using the Model or System to achieve something.
Answers *how to* questions:
How do you reframe meaning? Etc.

More than 150 NLP Patterns

INTRODUCING

Master NLP Practitioner Training

NLP training has been changing and evolving ever since it was invented. Today, twenty-five years after the NLP revolution began in Santa Cruz California, the kind and quality of NLP training at the Practitioner and Master Practitioner levels continues to change with every year. And so it should. As the field grows and expands, knowledge, insights, new models, new patterns, etc. should be added to the training.

I took my training from Richard Bandler in the late 1980s and his focus then was on developing a ferocious "Go for it!" attitude in people. It makes sense, that's his style and theme. He also focused on developing a propulsion system in people so that they *had to* and *got to* become *ferocious.* You can find that described fully in the book I wrote about those trainings (*The Spirit of NLP: The Process, Meaning, and Criteria for Mastering NLP*, 1996/ 2000).

When I began providing training in truly *mastering* NLP, I used what I had learned and so focused on building Propulsion Systems and teaching the passionate attitude. When I began co-authoring with Bob Bodenhamer, I discovered that he took a different approach, one that focused more on indepth work of the linguistics of NLP— mastering linguistic presuppositions and focusing on using NLP in therapy and for communication. After he wrote *User's Manual for the Brain, Volume I*, we began collaborating on *Volume II* on the Master Practitioner course and combining our focus.

Here we have integrated not only our work in those areas, but also with some of the newest and most cutting-edge training in NLP, that is with the newer developments in Meta-Programs, "Sleight of Mouth" Patterns that we call *Mind-Lines* and the third meta-domain of NLP, *Meta-States*, which is our speciality. So here we will be offering the most advanced developments in NLP that we've been helping to formulate, especially the newer developments that we call *Neuro-Semantics.*

The aim of this training is to provide you *tools for mastery.* That means facilitating in you
- *The attitude* and spirit that you'll need
- A comprehensive understanding of the models, principles and guidelines that govern mastering our neuro-linguistic states
- Hands-on practice with the meta-domains of Meta-Programs and Meta-States
- Use of the language models of NLP in performing the magic of Mind-Lines and Hypnotic inductions
- The foundation for working with strategies and modeling excellence
- Appreciation for how the three meta-domains work together as three avenues to the same thing— human experience, and how such mastery will empowers you to use NLP with greater efficiency.

- Appreciation of the true nature of "sub-modalities" as meta-level frames and how to use them in powerful ways.

Because true *Mastery* is a process and initiates one into an adventure of discovery, it is not a thing or end state, but an ongoing experience. It does not mean that you know it all, not at all! It means you have just enough curiosity, passion, wonder, playfulness, love and compassion to begin the journey. It means that you have a passion to *apply to self* and to get all of the value and benefit you can from running your own brain and mastering the higher levels of your mind. It means accessing your own personal genius ... and then being able to coach and facilitate the same in others.

Our focus here obviously involves lots of factual and detail facets of NLP. Yet it involves so much more than that. It involves becoming masterful in the way that we conduct ourselves as professionals in the field of human functioning and development, the way we become a community of people with these powerful models and patterns. What we have in NLP and Neuro-Semantics today is the foundation to *change our lives, our families, our countries, our world*. And we are but at the threshold of an exciting century... May you become masterful in being a part of this revolution!

About this Training Manual
This training manual was put together from several individual trainings and training manuals. You will undoubtedly find that there is more in these pages than you will be able to cover in the time of the actual training. Why? Because if you develop the mind, heart, and eyes of a Neuro-Linguistic Magician you will have more materials to use for your explorations. That we have much more than we can cover also sets an important frame— *There is so much more!* And, *you don't know it all*. None of us do. That's why domains of expertise have been emerging in NLP in recent years.

Like what?
- The domain of Modeling: here you have two or three days, we could spend another ten days on modeling.
- The domain of Metaphors: detection, use, understanding, etc.
- The domain of Neurology: body work, energy work, physical therapies, etc.
- The Domain of Health: while we will apply things in this area, there are multiple patterns and processes that we will not even touch upon.
- Etc.

OVERVIEW OF SCHEDULE

Day 1: Mastering NLP
Introduction to the *Mastering* of NLP, orientation to the training.

Days 1-3: Mastery via Meta-States
Introduction and exploration of the nature of reflexivity in mind-body states, the levels of thought or mind and a more than a dozen meta-stating patterns. Focus on "Accessing Personal Genius" with regard to *mastering* NLP itself as a discipline. Based on *Secrets of Personal Mastery, Meta-States, Dragon Slaying.*

Days 4-5: Mastery via Trance
Two days applying the hypnotic languaging in Meta-States; focusing on creating and using higher level inductions for resourcefulness. Use of the meta-level of "time" and time-lines to use trance inductions.

Days 6-7: Mastery via Meta-Programs
Introduction and exploration of the second NLP meta-domain, that of Meta-Programs: perceptual filters. An exploration of these meta-perceptual frames for profiling people, activities, and responses. How to use MP for persuasion and influence. Based on *Figuring Out People.*

Days 8-9: Mastery via Mind-Lines
Two days of linguistic focus using the conversational reframing patterns that classic NLP called "Sleight of Mouth" patterns. Patterns of persuasion and influence in changing meanings at higher levels. Based upon the book, *Mind-Lines.*

Day 10-13: Mastery via Modeling
Introduction into the heart of NLP. *Sub-Modalities:* Use of the meta-levels of Sub-modalities, for modeling in our search for the structure of experience. Unmasking the meta-levels in "sub-modalities" and using this to create magical transformations of meaning. Based on *The Structure of Excellence.*

Strategies for Modeling
Tracking the flow of human mind-body responses that creates a behavior. Identify, unpacking, and replicating strategies. We will also add meta-levels to this description and introduce the foundations of Neuro-Semantics modeling. Based on *NLP: Volume I* (Dilts), *NLP: Going Meta.*

OPENING FRAMES FOR MASTERING NLP

As an NLP Practitioner, you know *about* the art of running your brain ... and you have the opportunity during this training to put that knowledge to the test.   Will you agree as we begin to assume complete ownership for managing your own states, especially your ability to learn, apply, and practice?
*   Will you also assume complete ownership for finding and getting value from the training and for contributing value to the group?
*   Will you adjust your Time-Line or Time-Lines as we begin so that you can get here on time and move through the practice groups with appropriate speed?
*   Will you help us to make this a safe place to learn and have fun by committing yourself from any criticism of others?

This is a Certification Training.
*   So, will you fully agree to focus on the *NLP Patterns and Processes*, to learning them, gaining competence with them, and for using *only* NLP in the practice groups?

This is a training for NLP Mastery.
*   Will you give yourself in this training to being open to feed back and shaping so that you can tune up your personal knowledge and skills so that you can become much more resourceful, more resourceful than you have ever been before?
*   As you well know, sometimes things will come up as you process and reprocess through things ... if that happens, just let it... knowing that it's just representations of things, just a map, and not real.   If you need to talk with Bob or myself or any of the Assist Team, please do, that's what we are here for.
*   As you also well know, part of building up new learnings is entering into states of confusion and disorientation... this is the gateway to new learnings, so if you get confused or overwhelmed, just welcome that in and go with it... trusting the process that you will come out on the other end just fine. That's our promise.

*   While we are here, our focus is on **Mastering NLP** and in the process we will be networking and developing friendships with each other... as well as becoming the leadership of the NLP Community here and around the world... Therefore will you take ownership to be appropriately professional while you are here. This is not the time to sell your products and services, to get business, if you develop relationships and rapport... that will naturally happen afterwards, but not during this training. Will you agree to help all of us to develop a laser beam focus on **mastering NLP** and leave it at that.

PART I:
A VISION OF MASTERY
NLP MASTERY

Our Aim and Design in this training is to develop *Mastery of and with NLP.*
- Yet, what is mastery? What does that mean?
- How do we attain mastery? What's its price?

Mastery involves focus, concentration, passion, intention, commitment, and discipline. We can't achieve mastery in everything. We don't have the time, energy, ability, etc. for that. Mastery involves honing in on one or a few areas and focusing intensely on them.

Georges Leonard in *Mastery* describes four types of people that he experienced over the years: Dabblers, Hackers, Compulsives, and Masters. We may dabble in one area, hack in others, be compulsive in some, and master only a few. Those few areas of mastery usually include relationships like marriage and our careers.
- **Dabblers** get into one thing, develop a certain level of skill, get bored, drop it, and move on to something else.

- **Hackers** develop a certain level of basic skill and then are content to sit on the plateau and never rise in skill or ability. Hackers can evolve to new levels of skill, but usually do so only in response to some immediate need or crisis.
  An Aikido student who finds his or her skills insufficient in a fight may choose to learn more, but will soon settle into a new plateau and stay there.
  An employee threatened by a new employee's abilities with the computer may choose to learn just enough so as not to look totally ignorant.
- **Compulsives** reach the first plateau and become uncomfortable with their level of performance and so push harder and harder to get better faster. They may reach another plateau or two, but ultimately they burn out.

- **Masters** understand that the plateau is part and parcel of the mastery process. They recognize that there are a never-ending series of plateaus on the path toward mastery. They recognize that being on the plateau and practicing is every bit as exciting as spurts of growth. So they are undaunted by plateaus; they view them as an expected part of the ebb and flow of life.
  The path of the master involves getting instruction, practicing, surrendering to the practice, keeping a clear intention to be the best, periodically pushing the "edge of the envelop."

Howard Gardner (*Creating Minds)* wrote extensive descriptions of 7 Geniuses of the 20th century, one as a representative of his Seven Intelligences. In that work, he describes his research about the pattern that it typically takes a person *Ten Years to Master a Field* of study.

THE QUADRANTS OF MASTERY

Using two axes ... commitment and focus we can establish quadrants that move us from various present states to Mastery.   Developed by Sally Anne E. Cotton, 2001, Australia.

High

Compulsives

MO: *Have to*
States: <u>obsession – > Burn Out</u>
Orientation: To Prove Self
　　　　　　　To be a someone
Style: Pressure, Driven, No balance

MASTERS

Get to / Want to / Can
<u>Competence – Confidence</u>
To Express Self & Skills
To Enjoy and Contribute
Balanced, Healthy, Kaizen

Commitment
Vision
Focus

Dabblers
MO: Try to, kind of want to
States: <u>Boredom, Procrastination</u>
Orientation: Searching for something to
　　　　　　　Make Me feel good
Style: Fragmented, Shallow

Hackers
Should, Need to
<u>Crisis, Tension, Stress</u>
Push to Competence when Have to
Need pressure
Skilled, Management by Crisis

Low   ------------------------------ Stability/ Focus --- High
　　　　Impatience   Some Patience

THE PATHWAY OF MASTERY:

1) *Getting Instruction:*

"Most people have spent their lives reinventing the wheel, then refusing to concede that it's out of round." It takes openness and humility to become a master in a field. We start out ignorant, then we become *aware* of our ignorance and *aware* of all there is to learn. Then with practice and learnings, we become skilled and competent. But not masterful. Mastery comes when our learnings drop out of conscious awareness and an automatic, intuitive part of our skills.

2) *Practicing:*

Practice is not only something you do, but something you *have* and *experience* —and something you *become.* We continue to practice even when we are on the plateau... especially when we are there.

3) *Surrendering to Practice:*

We suspend our disbeliefs, doubts, and surrender to our practice. We just do it.
"For the master, there are no experts, only learners."
"The beginner who stands on his or her dignity becomes rigid, armored; the learning can't get through. To be a learner, you've got to be willing to be a fool."

4) *Intention to be the best:*

A master develops a clear intention of his or her Vision and then takes the steps to make it happen.
"Intentionality fuels the master's journey."
"All I know is that the first step is to create the vision, because when you see the vision there —the beautiful vision—that creates the *want power.*" (Arnold Schwarzennegar)
"Masters are zealots of practice, connoisseurs of the small, incremental step. AT the same time, these masters are precisely the ones who hare likely to challenge previous limits, to take risks for the sake of higher performance."
"The secrets of success is constancy of purpose." Benjamin Disraeli

5) *The Push the Edge*:

Masters are risk takers, they are explorers and live life fully and they push the envelope. They move out to the edge of the field to develop new patterns, processes, products, ideas, etc.

6) Those who Catch the Spirit of the Field

Who move out to the edge of the field and beyond mere techniques to catch a vision of the *essence – the heart* of the field, who catch or develop a larger perspective ... a Vision of what's possible.

MAPPING OUT STATES
FOR NLP MASTERY

What are your Top Ten NLP Resource States?

Make a list of those personal states of excellence that enable you to be at your best when working with and mastering NLP. Which states would you like to have access to so that you give yourself a chance to operate out from them as your way of being in the world? Which states enhance your thinking and feeling?

State Accessing

1) *Identify* *the desired state and it's mind-body components.*

What state do you want? Describe it a little bit.

As you're talking about that state, are you beginning to *enter into that state?*

2) *Evoke it fully.*

"Think of a time when you fully experienced this state..."

Think of a time when you clearly had it in a powerful way.

What thoughts really evoke this state?

What do you need to do to really crank up this state?

How much do you now have the feeling of this state? Be with that feeling... let it grow... now let it double...

What would increase the experience of this state even more?

If you're having any difficulty eliciting the state, ask:

"What would it be like if you did fully experience this state?"

3) *Anchor the state* *when it is highly amplified.*

Set a physical touch on arm, forearm, or shoulder as the person reaches the peak of the state (a 8 or above on a 0 to 10 scale). Or anchor it visually through a gesture, auditorially by a particular tone.

4) *Practice stepping in and out.* *Break state and repeatedly re-access .*

In just a moment I want you to step out of that powerful state, but before you do, take a snapshot of it in all sensory systems (what you see, hear, feel, etc.). Now let's practice stepping in and out of that state so that you can quickly "fly into that state" at any time you choose.

5) *Apply* *the resourceful state to a time or place in everyday life.*

Where could you really use this state in your everyday life as you engage in various wealth building activities?

Think of that time and *feel this* (fire the anchor).

Suppose you had this feeling or way of thinking as your attitude, fully and completely, in just the way that you would want it —would you like that?

Would that attitude transform things as you think about that activity?

How would it transform things... just notice inside... and enjoy.

STATE ELICITING SKILLS

Eliciting states and meta-states lies at the very heart of NLP and Neuro-Semantics. It's really an *Art. Elicitation* refers to a natural and inevitable process whereby we invite and facilitate or coach another person to access, create, and/or experience a mind-body state. In NLP, we typically focus on using *memory* or *imagination* to help us in elicitation.

> **1) Memory: Think about a time when you felt or experienced X.**
> **2) Imagination: What would it be like if you could fully feel or experience X?**

There much more to this art. The following offers some fine-tuning so that you can become much more skilled and artistic in your *Elicitation Skills*.

1) Get into your own best resourceful state for eliciting.

> What *state* do **you** need to access and operate from in order to most effectively *elicit states in others?* Find that state, develop ready access to it and then anchor it so that you can quickly "fly into" that state. For example: Relaxed and at ease, Fun & Playful, Mischievous, Curious. Set your own frame: Elicitation is about *getting someone into a state*.

2) Use all of your Output channels when eliciting.

> Do not just say the word (confident, relaxed, powerful, learning, etc.), but *speak in a way that sounds like* the state. Use your facial, tonal, postural, etc. elements to convey the state. *Congruency in all channels* amplifies your elicitation power.
> Continually listen to your voice, tone, volume, tempo *on the outside.* Keep adjusting your output until it has the variability and flexibility to elicit lots of states.

3) Provide a menu list of choices that assist the elicitation.

> Give a list of examples and sample references, even stories about people being in such states.

4) Create the context for the person to "go inside" and access this neuro-linguistic information.

> Set the frame for the person. "In just a moment, I want you to close your eyes and just let your mind float back to a time and a place when you learned something so easily and naturally that it hardly seemed like learning, like when you first began to play baseball..."
> Use *downward inflections* to speak in command mode. The person *accessing* needs to be protected and facilitated into the process. You are essentially communicating, "Go back and see the pictures in your mind that correspond to appreciation. Now, go back and do that."
> If you get lots of "I don't knows," you are not commanding enough.
> In *Commands:* your voice, eye brown, tone, etc. goes *down.*
> In *Questions:* make your output channels go *up.*

5) Use questions and statements that presuppose what you want to make the elicitation and accessing easy.

> Avoid using "Can" questions, "Can you think of a time...?" Say, "As you do this..." "While you ..."

6) Help the person sort things out.

Once a person has begun to access a state or to even help them begin to access, ask lots of *Indexing Questions:* when does it start? Where? What color is the picture (not, "Is there color?"). If you ask a question like that *after* you have already presupposed that there is a picture, you can confuse.

7) Give the person enough processing time.

Gauge your pace to the person as you calibrate to his or her speed. When the person "goes inside," shut up and give him or her enough time to process. Check from time to time to see where the person is and what he or she needs in accessing. When in doubt, ask. "And what would help you to fully access this state?"

WELL-FORMED OUTCOMES

Mapping *Outcomes* in terms that are well-formed empower you to think clearly about moving from your present state to your desired state. Key components that make this possible include the following. Use this basic NLP pattern now with your passion of mastering NLP.

Desire State

Resources

Present State

* Positive   * Sensory Based
* Contextualized — *where and when*   * Actions (steps and stages)   * Owned: self-initiated & maintained   * Ecological
                                            * Resources   * Compelling   * Evidence Procedure
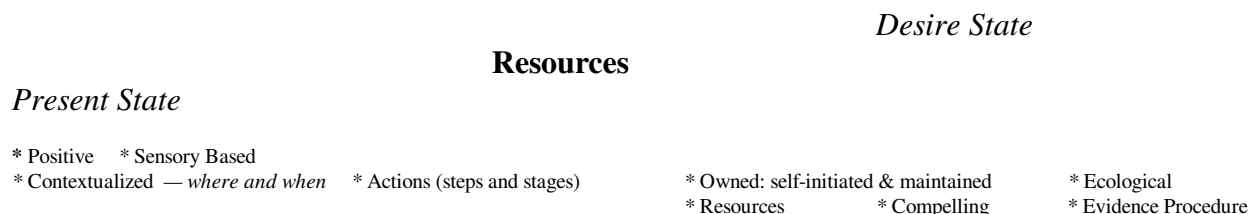
1) State the outcome in positive terms.
Describe the present situation and compare it with the desired future outcome.
> Where are you now? Where do you want to be?
> What do you want? Have you stated it in the positive?
> Is it something that you want to achieve?

2) Specify the outcome in sensory based terms.
> What will you see, hear, feel, etc., when you have it?
> What steps or stages are involved in reaching this outcome?
> Have you engaged all of your senses in this description process to employ more of your nervous system?

3) State the context of the outcome.
> Where, when, how, with whom, etc. will you get this outcome?
> Is the outcome appropriately contextualized?
> Have you tested your goal by applying to a context?

4) Time Frame of the goal.
> When do you want to reach this goal?
> What is the time-frame for this outcome?

5) Action Steps
> Have you broken down your goal into small enough chunks so that each is do-able?
> What are the size of the behavioral chunks? Could the size possibly overwhelm you?

6) Self-initiated and maintained.
> Is the outcome something that you can initiate yourself and maintain?
> Is your goal something that you have within your power or ability to do?
> Is it within your control? Can you initiate and maintain the goal?
> Is it dependent on other people, what they have to do

7) State the resources needed to achieve the outcome.
What resources will you need in order to get this outcome?
Who will you have to become?
Who else has achieved this outcome?
Have you ever had or done this before?
Do you know anyone who has?
What prevents you from moving toward it and attaining it now?

8) Specify the outcome in a way that you find compelling.
Is the outcome compelling? Does it pull on you?
Make it a compelling future representation that's dissociated.

9) Run a quality control check on the outcome for balance and ecology.
Is the desired outcome ecological?
What will you gain through it? What will you lose?
Is it achievable?
Does it respect your health, relationships, etc.?
Run an ecological check to make sure that your goal fits every part.
> "Are there any parts of me that objects to actualizing this desired outcome?"
> Pay attention to how your whole self responds to the question in terms of images, sounds, words, and sensations within you.

10) Evidence procedure.
How will you know that your outcome has been realized?
What will let you know that you have attained that desired state?

Exercise:
1) Pair up with someone and identify some of the goals you have and would like to achieve from this training.

2) Coach each other through to formulate your goals so that they meet all of the requirements of a well-formed outcome.

CIRCLES AND SPHERE OF EXCELLENCE

Pattern:

1) Identify an excellent state.

> What state would you would like to have available for your use, a state which would allow you to act from your full capabilities?

2) Imagine a circle on the floor.

> Visually imagine that there's a circle in front of you on the floor and make sure that it is big enough for you to step into.

3) Fill up the circle with symbolic colors of the resourcefulness.

> What color would you like to use to symbolize the resource?
> Notice how the qualities of the circle grow and develop and become richer for you in terms of their color, texture, material, size, etc.

4) Take a meta-position.

> What you ever had a time when you experienced that resource? As you recall that instance, stand outside the circle, and let the circle fill up with those qualities ... qualities that you want to have available now and in the future.
> If you need to, pretend that you have these qualities or model them from someone else who does have them.
> What do you see? Hear? Feel? What do you say to yourself?
> How are you holding your body when you are experiencing these resources fully?
>> Anchor this state in all sensory systems.

5) Step into the circle

> Seeing yourself possessing all of these qualities and resources, now step into the circle and breathe them in fully.
> Hear what you say to yourself, see what you look like and notice what you now feel.
> Fire all anchors as you amplify the state or states in your circle of excellence. Experience your thoughts and feelings fully.
> As you do, let the circle become a sphere... a bubble... a space ... from which you live and move...

6) Future pace.

> As you continue to experience the circle, see, hear and feel yourself performing in the days and weeks to come... using this state as you move through the world. Notice when and where you will want to use this.

7) Break state and Test.

> What did you eat for lunch two days ago? (State interrupt)
> Now step back into this circle and fire your anchors for your state of excellence.

PART II
META-STATES:

The Domain of Logical Levels
and Higher Frames of Mind
(Three Days)

"Accessing Personal Genius"
The *mastery* that we call "personal genius" is the mastery of focus, commitment, and intentionality. To create this high quality level of mastery we use higher logical levels to the state of focus. This was the ideal set forth by Grinder and DeLozier (*Turtles All the Way Down*) but which has only been most recently developed in the *Meta-States Model*.

This Section of the Master Practitioner Training involves two objectives:
> 1) First to present Meta-States as a model and to show its practical application in accessing personal genius. The supreme practicality of Meta-States, in fact, is precisely seen and discovered by learning to think in non-linear ways about mind and self-reflexive consciousness.
> 2) Second to apply to your mastery state. By taking your mind *up-and-up and away* into the higher reaches of human consciousness, we will move up "the levels of mind" where we can access our higher executive powers for developing *personal genius.* This will give us much more mastery or "personal genius." Then we can more efficiently use the higher levels of mind for problem solving, creativity, relationships, etc.

The Model: Introduction to the Levels of Mind or Meta-States Model
1) Introducing Meta-States as a Model of Reflexivity in states of consciousness
> Introduction to using and working with meta-cognitive abilities, how to recognize and monitor our own self-reflexive awareness, to step out of the muddles and closed-ended loops.

2) Meta-Stating Learning: Accessing the experience of Accelerated Learning– an important aspect of mastery: *learning about* our learning for accelerated learning.

3) Meta-Stating our Concept of "Self:" Self-Acceptance, Appreciation and Awe (Esteem)
> The Neuro-Semantic approach to self-esteeming involves accessing the resources states of acceptance, appreciation, and esteem and applying these to our self. This quick route cuts out self-contempting, self-depreciating, etc. as it distinguishes self-esteem & self-confidence, being & doing.

4) Meta-Stating "Thought" with "Confirmation" to Generate the Gestalt of "Belief."

The Meta-Yes-ing Belief Change Pattern. We distinguish a mere "thought" from a "belief" in terms of logical levels. We can "think" and even fully "understand" lots of things that we don't believe. When we believe, we move up a level and confirm or validated the thoughts in some way. We validate a thought by saying "Yes" to it. When we say "No" to it, we dis-validate it and reduce it from a belief to a mere thought. Since limiting beliefs get in the way and define therapeutic dysfunction, the ability to quickly and even conversationally transform beliefs gives a therapist a very powerful therapeutic intervention.

5) *Dancing with Dragons: Dragon Slaying, Taming and Transforming:* Meta-Stating Morbid States:

The power of meta-stating not only creates our highest and most profound states, but misused can create layers of negative thoughts and feelings about our states. To the extent that we turn our psychic energies against ourselves, we put ourselves at odds with ourselves and create *Dragon States.* Neuro-Semantics enables us to slay, tame, and transform such dragons.

Higher Levels of Mind for "Genius"
1) Meta-Stating Concepts: *The Neuro-Semantics of Human States*

NS: a model about the structure of meaning at multiple levels distinguishes associative meanings (Stimulus-Response meanings) and contextual or frame meanings. We often suffer from having a "poor relationship" to a concept that undermines our personal mastery.

2) *Meta-Stating Using the "As If" Frame: Meta-Stating the Concept of a "Miracle"*

We can spatially anchor "possibility thinking" in a chair to give ourselves a chance to step aside from "the kind of thinking that created the problem" and to think "outside of the box."

3) *Mind-to-Muscle Pattern*

We can turn concepts and high level principles into "muscle memory" when we know how to translate down from mind to muscle. Mastery follows when we can take great ideas and put them into neurology.

4) Meta-Stating Pleasure: *Meta-Pleasuring — Gestalting Happiness*

Pleasure at the primary level involves stimulating the nervous system and sense receptors. Higher level pleasures involves the meanings and values we endow things. Discovering our strategy for pleasuring puts this dynamic into our hands letting us take charge of our ability to make ourselves happy. This details the structure of addictions and in De-Pleasuring, we can undo the semantic damage that occurs when we over-load an event with too much meaning.

Qualifying and Texture Your Genius States
1) *Meta-Stating Intentionality: Taking an Intentional Stance with Our Highest Objectives*

In "consciousness" we have both *attentions* and *intentions*. By strengthening our highest intentional meanings, we can live more purposefully by accessing and using the higher levels to direct our everyday attentions.

2) Meta-Stating Committed Focus: *Accessing Your Personal Genius*
A pattern for accessing, strengthening, and containing a focus state of "flow." Accessing the personal genius of impeccable state shifting, focus, self-trust, commitment, and ability to get lost in the moment.

3) *Meta-Stating Congruence: Meta-Alignment and Integration*
A pattern for ending incongruence and internal conflict that would undermine personal efficacy and power. Aligning everyday activities and behaviors with our highest purposes and values gives us more mastery and congruence.

4) *Meta-Stating Integrity Beyond Language, or "Spinning Icons.*
A second pattern for alignment and congruence using a non-propositional approach. Designed to create a higher level from for congruence without needing to put the solution into words.

WHY ENHANCE YOUR REPERTOIRE OF SKILLS WITH META-STATES?

With *self-reflective consciousness*, we inevitably "go meta" to our thoughts, feelings, experiences. This creates a *layering in our consciousness* as we continually *embed* our states in various meta-level frames-of-reference. Many of the values and benefits that beckon us on with regard to "Going Meta" involves recognizing and working more effectively with these meta-levels.

 1) *To more fully understand yourself & others more thoroughly and with more depth.*
Human minds inevitably *go meta* to think about thinking, feel about feelings, and reflect on reflections. To *figuring out* ourselves, others, and the NLP Model itself, we have to discover how self-reflexivity works. To *not* understand our meta-levels invites all kinds of *meta-muddles.*

2) *To effectively manage your states* — **To learn the art of personal mastery**
Going meta enables us to create a self-reflexive context for examining our thoughts-and-feelings and models of the world, to make clearer choices about our maps, and to manage our states from higher levels.

3) *To skillfully handle meta-phenomena*
At meta-levels we experience meta-programs (perceptual or attentional filters), beliefs, values, decisions, time, identity, mission, etc. Everyday we "leap logical levels in a single

bound" into these phenomena—now we can do it with our eyes open as we set new frames. *To **identify contexts** and contexts-of-contexts* that our experiences lie embedded in order to understand the meanings, reasons, and whys that drive our experiences.

4) To model meta-level structures

As the NLP Strategy Model expanded & developed the *TOTE* model, it enabled us to track down neuro-linguistic reality linearly. MS now enables us to add the meta-level distinctions and tease out the higher logical levels governing those experiences that involved embedded and layered levels of consciousness. Making *meta-level distinctions* allows us to explore and discover the principles that govern Creatura (Bateson) or our psycho-logics (Korzybski).

5) To handle meta-levels while communicating

To hear the meta-levels in language, to pace such levels, and thus to meet another person at his or her model of the world.

6) To work with & master conceptual states

These higher semantic states encode our highest level of meanings and specify the frames-of-references we use in navigating life. Recognizing them enables us to reframe, deframe, and outframe in ways to generate "magical" transformations ... to do Word Magic (Mind-Line shifts). And skill at that level will turn you into a full-fledged *neuro-linguistic magician*.

7) To track consciousness **as it makes meta-moves.**

This facilitates advanced Modeling, the ability to tease out the meta-level structures inside and behind the more complex and layered experiences, and track with others as they communicate.

8) To gain larger perspective.

By its very nature, going meta assists us in becoming more "objective," thoughtful, and mindful in our approach to life. This enables us to avoid the dichotomies (the Either/Or thinking patterns that prevents one from seeing the whole picture

9) To set higher frames.

We move up and set a higher frame and that in turn, governs and controls experience and enable us to modulate the higher messages that organize things. This allows us to take charge over our own conceptual categories, contexts, and frames that govern the meanings that we experience. It answers the question, "What organizing structured do I use...?"

10) To think systemically.

Going meta facilitates systemic thinking regarding our neuro-linguistic and neuro-semantic states. It provides us more insight into how we create our "realities," and the embedded layeredness within them. As we learn to think more systemically we learn to see the full

circuit of the interactive parts and the role that "time" plays.

11) *To recognize and work with systemic relationships and interactions.*
This empowers us to work effectively with the system quality of "betweenness." Bateson called attention to the kind of thing that *difference* signals. He asked, *"Where* does difference exist?"

12) *To recognize system properties.*
These include: emergence, gestalts, paradoxes, etc. As state systems and meta-systems operate, new properties emerge over "time."

13) *To qualify, temper, and texture states.*
We can now qualify, temper, and texture the properties (or qualities) of the state experiences that we want. This enables us to temper, balance, and synergize our states — to engage in "Human Design Engineering."

14) *To avoid logical level "category errors."*
We become skilled in recognizing the difference between description and evaluation so we do not confuse levels. Recognizing and using multi-ordinal terms allows us to work with hierarchical reality.

And much more
—to make finer distinctions, to access higher level resources, *to resolve human nature puzzles and paradoxes, to slay and transform dragons, to frame life with health, wholeness, fun, integrity, etc., to relate with more elegance and grace, etc.*

"STATES" — THE FOUNDATION OF META-STATES

To understand meta-states, you have to understand *states* of consciousness as dynamic mind-body states or energy fields.

> We *experience* life in specific mental and emotional *states.* Our *state* of mind, *state* of body, *state of emotion* are all so inter-related that we cannot actually separate them. When we do, we only do so linguistically, as a description. *As* we think, *so* we feel in our body and move and act and this entire configuration (or gestalt) is what we mean by "experience." We live and move and have our being as mind-body persons— as *a neuro-linguistic class of life.*

As a neuro-linguistic of life we *experience and map* the territory beyond our skin, the world "out there" so that we can effectively relate to it. This means that most fundamentally, we operate as pattern detectors and mappers, and this gives us our most unique ability to *program* ourselves. As we map things, so we become. It begins with our **neurology,** how we use our nervous system and sense receptors and then it moves to our **linguistics,** how we use symbols, words, metaphors, and classifications to create mental and emotional programs. This allows us to discover how to take charge of these processes to *run our own brains.* NLP provides the models and technology for doing this. Taking charge of our "reality constructions" empowers us in controlling our neurology. Building ever-more accurate and enhancing models of the world increases our resourcefulness. This is the heart of NLP— *state management excellence.*

NLP, as the study of *the structure of subjective experience,* began as a search to understand how superior language skills create therapeutic magic. Though but a college student studying computer programming and mathematics, Richard Bandler had a gift for mimicking. As he listened to audio-tapes by Fritz Perls, Richard found himself mimicking him and later reproducing much of the magic of Gestalt Therapy without having studied it. It happened also in recording Virginia Satir.

How could that happen? Enter Dr. John Grinder. As a linguist and young scholar in the field of Transformational Grammar, John applied his analytical skills to break down the magic in the language. Together they discovered and formulated *The Structure of Magic.* In *Modeling Excellence*, then, NLP explores the structuring of our empowering and enhancing states as well as the limiting and pathological ones in order to specify the *Programming* that we create via our mapping. And so the magic begins.

The Components of Neuro-Linguistic Magic:
* Linguistics:

> *The sensory representation systems (the **VAK** for short)*
> **V**isual: pictures, scenes, images
> **A**uditory: sounds, noises, music
> **K**inesthetic: sensations, touches, tactile, proprioceptive, motor movements, etc.
> Olfactory (smell), Gustatory (taste), & Vestibular (balance)

The language representation system (auditory-digital)
> Words, Sentences, Linguistic structures
> Mathematics, Music symbols, Metaphors, Stories

* **Neurology:**
> the functioning of our nervous system as it interacts within our body and physiology of our Central, Peripheral, and Autonomic Nervous Systems.

States:

We create states of consciousness from our mental-emotional-somatic mapping. This gives us *two royal roads* to State—

> **1) Internal Representations** specify our state of "mind"—the things that we internally map out visually, auditorially, and kinesthetically (VAK) as well as the things that we say to ourselves (language), our "understandings, learnings, beliefs, values," etc. that make up the representations on "the theater of the mind." And because we always have a choice about **what** to represent and **how** to code that representation, we have R*epresentational Power*.

> **2) Physiology / Neurology** describes the physical state or state of "body"—the things that we experience in our body involving health, posture, breathing, bio-chemistry, etc.

> Add these together, we have **Neuro-Linguistic states—**the interface between neurology and the "languages" of mind (representational and symbolic systems) by which we encode the information of the process world "out there" and in the process world "inside." This is the basis for *Meta-States* and for the higher levels of the mind— the domain of *Neuro-Semantics*. Alfred Korzybski originated both terms, *Neuro-Linguistics* and *Neuro-Semantics.* In his General Semantics, he used both terms interchangeably. Here we use *Neuro-Linguistics* for primary states and *Neuro-Semantics* for meta-states.

STATE MANAGEMENT #101

State Object: In primary states (i.e., fear, anger, joy, calmness, sadness, etc.) the **object** usually refers to something *outside* you and "beyond" your nervous system..
> *What* do your thoughts-and-feelings refer to?

State Awareness: Awareness of the states & the factors that drive them. Because all states *habituate*, they tend to drop out of conscious awareness. Notice the quality of the state: How "pure" your state? How much congruity? Complexity or simplicity? Meaning or semantics? Pain-pleasure quality?
> How is the state *encoded and structured?* Identify the qualities, properties, features, distinctions in the VAK codings that govern its intensity (i.e. vivid, sharp, quick, degree of movement, etc.).
> *Tools for greater state awareness:* Bubble Journaling; State Registering.

State Assessing/ Inducing:
> **Memory:** *Remembering a state (*"recall a time when...")
> **Imagination:** *Creating a state* ("what would it look, sound, and feel like if...")

State Altering: States do not stay the same, but forever change. Count on your states altering, shifting, and transforming. What methods do you have for *altering* your states?

State Intensity and Amplification: Gauge each state in terms of intensity. How much do you experience the state? What level of strength or weakness does the state convey? How much does it dominate your consciousness?
> Need more? Then crank it up by increasing or intensifying the IR in the sense and language modalities. You will experience more of the state. All states do not have the same level of intensity, so gauge for intensity level. Do you need more "juice?" What processes do you rely on for amplifying your states? How do you crank them up?

State Interrupts: Stop any and every mind-body-emotion state by jarring, interfering, sabotaging, preventing, etc. *State Interrupts* refer to ways for stopping or preventing a state from functioning.

State Dependency: States govern our learning, memory, perception, behavior, communication, etc., *state-dependent LMPBC.* Also known as "emotional expectational sets" or "conceptual expectational sets" determining what we see and hear.

State Contrasts: Compare one state with another to gain insightful understanding about "the difference that makes a difference." What explains the difference? Does it occur at a primary or meta-level?
> All states are not the same. State configurations come in all sizes and shapes. Just

because you have accessed a *state of thoughts-and-emotions and physiology*, you may not access a similar state to someone else doing the same.

State Anchoring: Set up a trigger (sight, sound, sensation, movement, gesture, word, etc.) & link it to the state. *"Anchors"* operate as Pavlovian conditioning tools for state management and depend on uniqueness, intensity, timing, purity. Wait until you or another person has reached the *peak* of the experience, then link some *unique trigger* to it. Test to see if the *trigger* then "fires off" the state. If so, you have an "anchor."

State Utilization: Detect and then use resourceful ways of thinking-feeling, perceiving, communicating, etc. "Where would I like to use this state?" "What would it look, sound, feel like to have this state in this or that situation?"

State Strategy: The pieces of information (VAK), neurology, responses, etc. that comprise the sequential composition of a state. Track down this sequence and model the pieces of the "strategy" that creates the state.

State as "Emotion" ($K_{meta)}$:

An emotion is a combination of sensations & languaged evaluations in the form of words *about* kinesthetics; a meta-level phenomena, "emotions" consist of *evaluative judgments, meanings, values, beliefs.* As "states" (neuro-linguistic states) they code our "programs" to help us evaluate our functioning in the world. Emotions — the evaluative difference between Model of the World (wants, expectations, shoulds, understandings, etc.) and our experience of the World.

The *primary* "emotions" already operate as a meta-level phenomena, K^{meta}. Technically we could *tease out* yet another *lost level* (or coalesced level) inside the Primary State: a set of kinesthetic sensations plus a cognitive evaluative judgment of meaning. Since this distinction does not seem to add anything really significant, we will stay with the PS, MS distinction for our purposes in modeling and designing new enhancing meta-states. Inasmuch as the primary emotions already involve cognitive evaluations from a previous meta-level having **coalesced** into a primary state, we have this as an illustration of how meta-levels do merge with PS.

State Extending / State Containment

We can both *extend* and *contain* states—these properties of neuro-linguistic states enable us to take the thoughts-feelings and all of the mind-body correlations and contaminate other experiences with a state. We can also build boundaries and barriers around a state so as to disconnected to other things. In various contexts, both phenomena provide new resources if used appropriately.

State Expressions versus State Frames

We have 4 central *expressions* of State: Thinking-Feeling, Speaking, Behaving.

T — What do you think about this or that?

      F — What do you feel?
      S — What do you say?
      B — What do you do?

We can have an infinite number of *frames* to govern a State as Reference Structures: time, history, beliefs, values, self, concepts, etc.

META-STATES
States about States

A wild and wonderful thing happens when we access a state and relate it *to other states*—we create a *meta-state.* In these complex "states," *our self-reflexive consciousness* relates (not to the world), but to ourselves, to our thoughts, feelings,, or to some abstract conceptual state.

We access a state of **T**houghts-**F**eelings (T-F) and apply it or *bring it to bear upon another state.* In this way, we layer state upon state. We feel upset about our anger; joyful *about* freedom; anger *at* our fear. The *object* of the state changes from an outside/external object to an internal, conceptual, and semantic object. We now think-and-feel about previous thoughts-and-feelings.

Meta-Level
or Meta-State   ------------- Thoughts-Feelings --------------------
                /   A State About ...   \

                                   Representation Screen

Primary Level
Experience or State

                            –>   Events in the World

Levels of *Mental Mapping:*
    1) Perceptual Mapping: perceiving with eyes, ears, nose, etc.   Neurological, pre-conscious.
    2) Representational Mapping: Immediate "screen of consciousness," our internal theater of awareness.
    3) Conceptual Mapping: the "programs" we use for being, functioning, thinking, feeling,

relating, believing, valuing, etc.

Levels of Meaning
   1) *Primary Level Meaning:* the *associations* we link to stimuli. Brains go places —
   swish to referents to link up associations, both both external (uptime) and internal
   (downtime).
   2) *Meta-Level Meaning:* the *frames* we put around things, our domains of knowledge.
   Contexts & Contextualizing set a frame for our associations.

Transcending and Including
   In meta-stating we *transcend* one state as we *rise up* into another and yet we also *include*
   the lower state into the higher... or texture the lower with the higher. Each meta-move
   involves a *Qualitative Jump*.

THE BASIC META-STATING PATTERN
Simplified and arranged as 5 words that begin with the letter A:

THE ESSENTIAL META-STATING PATTERN OR PROCESS
   1) ACCESS a Resource State:
      What resource state do you want to *bring to bear on* or apply to the Primary State
      (PS)?
      A *"resource"* can be a thought, feeling, idea, belief, value, memory, imagination.

   2) AMPLIFY fully and ANCHOR:
      Juice up the resource state and establish an anchor for it by touch, sight, sound,
      word, etc.

   3) APPLY to the Primary State (PS).
      Bring the resource *to bear* on the PS (this creates meta-level anchoring), or
      embed the PS inside a Resource state.

   4) APPROPRIATE to your life by putting into your future (Future Pacing).
      Imagine having this layered consciousness in your mind as your frame as you move
      out into your future.

   6) ANALYZE the Quality, Health, Balance (Ecology) of the System.
      Would it enhance your life to set this resource as your frame-of-reference for the
      PS experience? Would every facet of your mind-and-body align with this?

META-STATE MODULATING & COALESCING

By the process of *repetition and habituation* higher frames or states eventually "collapse," or more accurately **coalesce,** into the lower states. In this way meta-states coalesce to become perceptual filters or Meta-Programs. In doing this, they *qualify* or texture the lower state.

Embedding meta-level states or design engineering new gestalts

A "gestalt" is a larger configuration that's more than the sum of the parts. Gestalting refers to using systemic processes. When we have an inter-active system (i.e. our mind-body neuro-linguistics) we have a context within which *systemic* phenomena can arise—*emergent properties* or "gestalts." This means we need to *strategically think through* the effect of level-upon-level in order for us to check the ecological value of a particular form of meta-stating.

MULTI-ORDINALITY: Mental phenomena at many levels of mind

We have many terms to describe *mental phenomena*. We also have a way to sort through them to understand more specifically their structure. As **Multi-ordinal terms,** they mean nothing apart from their *level of abstraction*. We have to specify the level to determine their meaning. *Multi-ordinal* refers to a distinction Korzybski introduced (*Communication Magic*, Hall, 1998).

These *conceptual powers* enable us to build *thoughts at many different levels*. To not notice the levels, to confuse the levels, and/or to wish the levels would just go away—creates confusion and all sorts of category errors. All thoughts are not equal. They do not occur at the same level. "Thought" occurs at many different levels and we label such thought by different terms. This generates differences in emotions— there's primary level emotion (driven, determined, encoded, and structured by primary level thinking). Then there is meta-feelings (determined and controlled by meta-level thinking). We can also discover and sort out meta meta-feelings.

This means that in running our own brain and in assisting (coaching) someone else in running his or her brain, we need to take into consider both mind and meta-mind levels. They differ. And they operate by different set of principles.

The Meta-Levels of Mind
IT'S BELIEFS ALL THE WAY UP!

Model of the world (Frames of Frames)
Frames-of-References (Paradigms of Paradigms)
Identifications (Identifying With Thoughts @ Rep.)
Paradigms (Belief Systems: Beliefs @ Beliefs)
Understanding (Formatting Thoughts about Thoughts)
Decisions (choosing Thoughts about Thoughts)

Valuing (Thoughts of Importance about Thoughts)
Believing (Confirmed thoughts about Thoughts)

_____

Representational Screen

_____

—>   Events in the World

Systemic Consciousness:

Using feedback from the world, we build up our first representations so that we can take our references with us. From these we build up an entire reference system of embedded frames. When that's achieved then we feed forward our beliefs, ideas, feelings, etc. into the world ... and so establish the feedback and feed forward mechanisms that makes our consciousness systemic in nature.

META-STATES MODEL

Meta-States operate as our *Executive Programs*
that govern our being, functioning, perceiving, feeling, etc.
They operate as our higher levels of references & information
and therefore govern as *attractors* in a self-organizing system.
Meta-States as higher frames of mind: All Thoughts-Feelings
occur in some frame-of-reference.
This gives us our primary frame of representation, meta-level frames,
and ongoing conceptual frames.

Reflexivity:
How Thought-Emotion
reflect back onto itself
to then set a higher
frame-of-reference

_____Frame of Reference^{n+1}_____

_____Frame of Reference^{2}_____

_____Frame of Reference^{1}_____
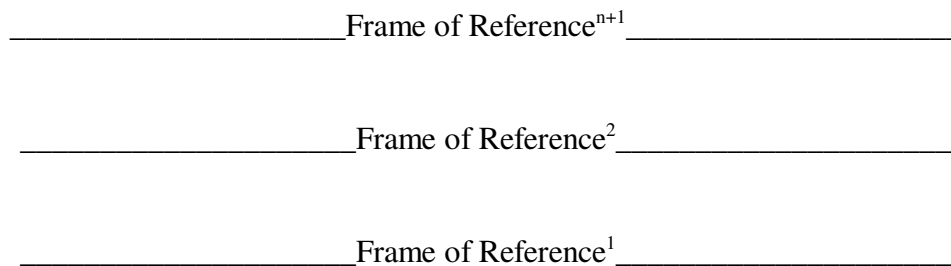
Conceptual Mapping

Representational Mapping

Representational Screen
VAK & Words

Input

World
of
Events

Perceptual Mapping

Output

HIGHER FRAMES OF MIND OR META-STATES

We have not even begun to touch the hem of the garment about *the structure of genius*– the patterns that allow us the freedom to truly *BE.* But we are on the way to that discovery. A meta-state is but a *reaction* to one of your reactions. And because we react mentally, emotionally, and bodily, we can use any or all of these contributing factors to create more complex states of mind.

Feelings:

We can have feelings about our feelings (fear of fear, joy about curiosity).

We can have feelings about our thoughts (fear of what something might mean, wonder about our self as a human being)

We can have feelings about our bodily states (fear of our quick heart beat, or sweating)

Thoughts:

We can have thoughts about our feelings (thinking I must be crazy for feeling so much anger; thinking this discouragement is going to turn into depression).

We can have thoughts about our thoughts (anticipating what our uncreative thinking is going to lead to; reasoning that we don't have enough brain power to come up with a new solution to the problem)

Body sensations and experiences:

We can have body reactions to our feelings (we can stiff up our body to try to control our anger).

We can have body reactions to our thoughts (we can slap our face or pinch our skin in response some crazy thought ball that bounces into awareness).

We can have body reactions to our body reactions (we can slap our face, pull up our eye lids, and stop the car and walk around it to try to stay awake).

Meta-Stating as thoughts-and-emotions reacting and reflecting back onto itself.

You can count on your mind always layering thought upon thought. Your regular, everyday, primary *states of mind-and-body* will just not stay put. Wouldn't you know it! Just as soon as you get into a state—another thought or emotion pops up.

You will then *have a thought* **about** the previous thought, emotion, or state. It reflects back. We call this *self-reflexive consciousness.* And as it does, it begins to build *layers and levels* of thoughts, ideas, emotions, meanings, beliefs, etc. on top of previous ones. This describes the very heart of *human* consciousness. And it creates our greatest triumphs and heavens as it creates our worst nightmares and living hells! A state-*about*-a-state is a meta-state, a higher frame of mind, or attitude.

Meta-States describes any and every higher level frame of mind/emotion that we set in response to our states. This explains why so many facets of NLP are already *meta-state structures.* This includes Time-Lines, perceptual positions, reframing, language, the Meta-Model, hypnotic trance language, Meta-Programs, metaphors, etc.

Meta-States sorts and separates out the levels of states:

1) Primary States: based upon the primary emotions and having reference to things "out

there" beyond our nervous system.
>Examples: We fear the bear, the dog, the high cliff, the fast car, etc.

2) Meta-States: based upon meta-level thoughts and feelings and having reference to a previous state (the experience of that state or the product of that state), and hence about things "inside."
>Examples: We fear our anger, we fear our sexuality, we fear our impatience.

3) Gestalt States: based upon the layering of meta-states upon meta-states in the neuro-linguistic, neuro-semantic mind-body system so that in the interaction of these many variables, something "more than the sum of the parts" arises as an emergent property. This new and formerly unknown property or configuration cannot be explained by just summarizing the parts. Something new has emerged from the systemic consciousness.
>Examples: Courage, seeing opportunities, resilience, self-esteem, proactivity, etc.

SUMMARY OF META-STATE DISTINCTIONS

Meta-State: a state of consciousness *above, beyond, and/or about* ("meta") any other state of consciousness. An order of abstraction *about* another order of abstraction, "a second-order abstraction," an Executive State that runs, governs, modulates, and organizes one's everyday states, a frame of reference, a semantic or conceptual state, an attitude.

The Mechanism that drives and creates meta-states: *"Going meta." By* moving to a higher logical level to abstract about the lower level. *Self-Reflexive Consciousness:* consciousness reflecting back upon itself recursively which thereby makes consciousness a *system*.

The Nature of Reflexivity: An infinite regress, a never-ending process. Our ability to "go meta," *to abstract about our abstraction explains how we can* create & experience MS. We can *always* think about our thinking (meta-thinking), talk about our talk (meta-communication), feel about our feelings (meta-emote), model our model (meta-model), etc.

The relational structure of level upon level: "Aboutness" Primary states (PS) refer to external content: "I'm afraid **of** John." Meta-states (MS) refer to another state: "I'm afraid of my fear." "I'm disgusted with my anger." In MS, as a state-about-a-state, we shift logical levels by moving to a state that recursively refers back to a previous state.

The Emergent Property from meta-stating: Gestalt states. MS involves the operation of *system processes* due to the feedback nature of reflexivity. *Emergence* now occurs. New qualities emerge in a non-summary, non-additive way. A gestalt-like structure-forming, summarizing, and integrating activity emerges from the overall experience. This creates a "structure-as-a-whole" feeling or "gestalt."

Systemic Consciousness. As the processing of consciousness *reflects back onto* the products and processes, it feeds itself back into itself. *Feedback* from a state and set of interactions thereby

re-enters the system and becomes part of the next stage of development of the state. The *feedback loop* creates the next level up. This feedbacking process creates a *self-organizing system* with the T-F of the feedback as *the attractor* for the Meta-State. The content of our IR thus becomes the Attractor of the higher state or frame. And this, in turn, **stabilizes** in the meta-level formulation. It creates what we commonly call a "self-fulfilling prophecy." In this way, the MS generates an unconscious frame and stability.

Meta-States takes the linear TOTE Model of NLP and adds the holistic or systemic element of meta-levels. This allows us to create *a fuller model of modeling* that takes reflexive consciousness into account. T-F now feed back onto previous state/s. The somatic embodiment of the mind-emotional state generates a "field" of forces or energies and as the feedbacking process continues, it generates a systemic organization that continually elaborates upon itself, making it more layered and rich. In the field of Cognitive Psychology, Norman Holland has applied meta-cognitive processes by describing it in terms of *"feedback loops governing feedback loops."*

The Power and Pervasiveness of Meta-Levels: Meta-States govern, modify, modulate, control, drive, and organize our everyday Primary States. This means that PS do *not* play the *most important* role in our lives — but MS do. Gregory Bateson (1972) specified this principle— *"meta-messages always modify lower-level messages."*

Contextual Meta-Stating: Constructing Social Realities. John Searle (*The Construction of Social Reality, 1995)* offers a way to think about how cultures (groups of people) construct higher level "realities." This now enables us to *model social realities* using the Meta-States Model:

<div align="center">

X counts as Y in C

</div>

```
------------------- C ---------------------
/                                          \


---------- Y ------------
/                  \



        X –>                      World
```
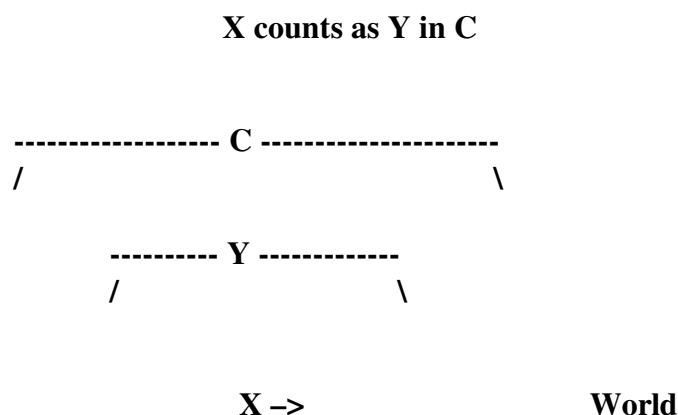
As **Y** operates as a meta-term in a given **C** (Context) it thereby allows us to categorize and construct social realities from various brute empirical facts of the world (**X**). Paper printed as denominations of money (**X**) *counts as* **Y** ("money") in the **C**ontext of a given culture. Running across a line on a field (X) *counts as* "making points" (Y) in a Football Game (C). In this way we can do much more than merely **make meaning, appraise meanings**, we can: Assign Status and Roles, Assign Functions: performance and

operations (Speech acts), Assign Status-Functions (obligations, responsibilities, privileges).

Korzybski's (1933) **Levels of Abstraction** or **Structural Differential** model describes how we *abstract* (summarize) from the world energy manifestations "out there." We bring these in via our sense receptors, abstract again & process (in specialized parts of our cortex) as sensory representations (VAK). We again abstract as we say sensory-based words about such (A_d) — about which we then abstract & say evaluative-based words, about which we can abstract again & say more evaluative-based words, etc.

<div align="center">

Etc.   —   *Beyond Words*

↑↓

Evaluative words

↑↓

</div>

Linguistic   Evaluative Words — Third Order
maps   ↑↓
of ↓   Evaluative words — Concepts: Second Order Abstractions

<div align="center">

↑↓

Sensory-Based Words

(A_d)

↑↓

</div>

Neurological   Sensory Representations   — Biological Phenomena
maps   (V.A.K.O.G.)
of ↓   ↑↓

<div align="center">

Sense Receptors

↑↓

</div>

_____*Before Words*

Reality   "Reality" Beyond the Nervous System
The territory beyond
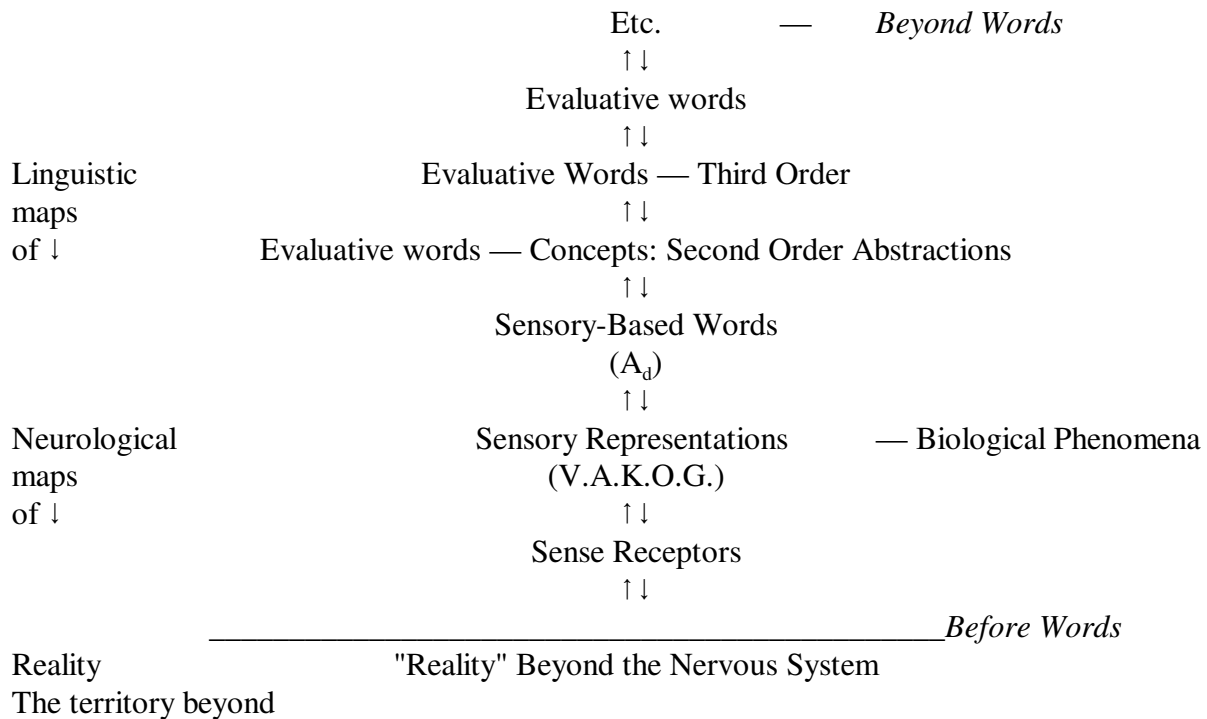
Gregory Bateson:

Taking the "thread" of "learning," Bateson weaved the following "Logical Levels of Learning" model. These orders of learning give us a true logical level system because the higher levels **drive** the lower levels and each higher level operates as a Category or Classification of the class members in the lower level.

Learning IV:	Learning to Alter the Processes
	Involved in Learning III
	@ ↓
Learning III:	Learning to Learn
	@ ↓
Learning II:	Learning
Deutro-Learning	@ ↓
Learning I:	Reception of a Signal
Or Proto-Learning:	Learning New Response
Zero Learning	No Response to a Signal

DESIGN ENGINEERING WITH META-STATES

We *meta-state* ourselves and others by *bringing a state of mind-and-emotion to bear on another state.* By doing this we can create some marvelously powerful, enhancing, and resourceful states.

Design Engineering:

> *1) What primary state do I need or want to enrich with some meta-level frames?*

> *2) What qualities do I want to bring to bear on the Primary State?*
> Menu list: calmness, distance, meditativeness, contemplativeness, height, professional attitude, acceptance, appreciation, playfulness, etc.

> *3) What resources in thought or emotion would effectively temper and texture the primary state?*

> *4) How do I want to bring the resource to bear upon the primary state*? How apply the resource?

> *5) What else would enrich the primary state?*
> Centeredness, good boundaries, clarity of my desired outcomes, etc.

6) What meta-levels would support and solidify the meta-state?
> (i.e. appreciate negative emotions (i.e. fear, anger, grief, upsetness, stress, etc. Acknowledge & Accept our fallibility, tenderness, spirituality, etc. Evaluate the ecology.

META-STATING EFFECTS
The Wild & Crazy Interactions of State-Upon-State Structures

All kinds of things happen when we meta-state. New responses and consequences arise.

(1) Reduce Painfully States. Some meta-states will reduce the primary state:

Calm about anger	Playfully belligerent
Doubt about doubt	Pleasant tension

(2) Intensify Or Magnify States. Some meta-states will amplify and turn up the primary state:

Worry about worry	
Loving learning	Unruffled resolution
Anxious about anxiety (hyper-anxiety)	Love love
Calm about calm	Belligerent Playfulness
Passionate about learning	Compulsive @ Being Compulsive
Appreciate appreciation	Boundless Joy

(3) Exaggerate & Distort States. This increases the intensity factor. Generally, when we bring a negative state of T-F to bear on another PS, we *turn our psychic energies against ourselves*.

Anger about anger	Defiant Courage
Love hatred of—	Fear about fear
Hesitating to hesitate (talk non-fluently) creates stuttering	
Sadness about sadness (depression)	Mistrust of mistrust (PS: accurate)

(4) Negate or Neutralize a State. (Collapse a Level)

In doubt about my doubt, I usually feel more sure.	
Resist your Resistance	Flexible Compusliveness
In procrastinating my procrastination, I take action and put off the putting off.	
Mistrust of Mistrust (PS: distorted, inaccurate)	
Ashamed of Shame	Impervious to Confusion

(5) Interrupt States. It so jars and shifts the first state, it totally interrupts it. It can arrest the psycho-logic:

Humorous about serious	Intentionally panicking
Anxious about calmness	Calmness about anxiety

(6) Confuse States. By getting various thoughts-feelings to collide and "fuse" "with" each other in ways that we do not comprehend.

> Ridiculous about Serious

(7) Contradict at Different Levels to Create Paradox. By shifting experience to a higher and different level; it explains powerful techniques as "paradoxical intention" Watzlawick (1984): "Kant recognized that every error of this kind [map/territory confusion error] consists in our taking the way we determine, divide, or deduce concepts for qualities of the things in and of themselves" (215). Bateson defined paradox as a contradiction in conclusions that one correctly argued from consistent premises.

> The "Be spontaneous now!" paradox.   Try really hard to Relax
> "Never say never"
> "Never and always are two words one should always remember never to use."
> "I'm absolutely certain that nothing is absolutely certain."
> Title of book: *This Book Needs No Title."* (Raymond M. Smallya, 1980)

(8) Dissociate from Strong Feelings. Whenever we *step out* from one state, we *associate* or step into another. We are never *state-less!* Sometimes in meta-stating, we experience a sense of "dissociation" in the sense of feeling not-in-our-body, merely spectating, apart, strange, etc. If we dissociate dramatically enough, it may result in amnesia (switching states rapidly and without reference frequently produces amnesia and other trance phenomena).

> Sense of pain being over there   Spectating about anxiety
> Observing old trauma   Ecology-checking value of resentment
> Have the ringing in your ears but tune it down until you don't quite hear it anymore

(9) Seed A New Process/ Create Response Potential. Can get us to *initiate* the first step of a new experience, create a *new emergent experience:*

> Courage to have courage   Playful uncertainty
> Learning how to learn   Gentle anger   '
> Willing to become willing

(10) Grab & Focus Attention/ Swish mind to provoke thoughtfulness in a different direction. As such it can arrest attention, overload consciousness, stimulate new thinking, and question axioms, beliefs, reasoning, memory, etc. (hence deframe).

> Calm about anger   Appreciative about anger
> Lovingly gentle about anger   Resistance of resistance

(11) Entrance & Hypnotize. Create trance phenomena. Most people experience third-order abstracting and above as "trancy." It invites one to "go inside" so much that the "inward focus" of trance develops as one engages, consciously and unconsciously, in an internal search for meaning. We especially experience meta-stating that shifts logical types *and* sets up double-binds as initiating trance.

> Rebel against thinking about just how comfortable you can feel if you don't close your eyes before you're ready to relax deeper than you ever have before, now.
> I wonder if you're going to fail to succeed at not going into trance at exactly your own speed or whether you won't.

(12) Gestalt Experiences to generate Gestalt States & Phenomena. States-about-states frequently generates gestalt experiences so that something new emerges from the process that we

cannot explain as a summation of the parts, it partakes of a systemic and non-additivity quality.

Suppress of excitement — anxiety   Worry @ what X means — existential concern

We experience our experiences— self-awareness or consciousness.

(13) Jar Consciousness to Create Humor. The jolt and jar of state-upon-state often results in the gestalt of humor (Plato: that which we experience as "out of place in time and space without danger"). It tickles our fancy, delights our consciousness, surprises, amazes, shocks, etc.

(14) Qualify, Temper, and Add Texture to States & Experiences. The higher level state *qualifies* the lower level experience inasmuch as it *sets the frame* for the primary experience.

Joyful learning	An accomplished liar	Devious negotiation
Boring learning	A charming lie	Ruthless compassion
Cleverly courageous	Courageously Clever	Unspeakable Peace
Flexible compulsiveness	Strict Standards	

(15) Solidify a State or Level.

To set up a frame that will solidify, and make permanent and solid the underlying experience.

Believe or value in X	Take pride in X
Belief in your belief about X	Pride of depression
Proud of jealousy	Identify with X (make it your identity)

(16) Loosen States, Frames, and Realities

Doubt X   Question X   Be playful about X

DISTINGUISHING BETWEEN PRIMARY & META-STATES

PRIMARY STATES	META-STATES
* Simple/Direct	**Complex/Indirect**
First-Level	Second/Third Levels, etc., many layers of consciousness
Immediate, automatic	**Layer** levels of consciousness/Mediated by symbols
Synesthesia (V—K)	Meta-level synesthesias—the Coalescing of Levels
* Primary Kinesthetics	**Meta-kinesthetics or "emotions"/ Evaluative Emotions**
(primary emotions)	—judgments coded in the soma (body)
Modality & Sbmd. driven	**Linguistically-Driven**
Kinesthetically Exper. +/-	Less Immediate or localized K +/-
Associated	"Dissociated" from primary emotions; *associated* into MS
Easily Anchored	Chains of Anchors—glued together by words
Intense to very intense	Less intense, more thoughtful, can be *more* intense.
Strong, primitive, deep	Weaker, less primitive, more modified by cognition
Quicker, Shorter	Lasts Longer, more enduring, stable
Animal	Human: dependent upon symbol-using capacities
One time learning	One time learning very infrequent
	Repetition generally **needed** to drive in & install
* 1st. Position	**2nd., 3rd. or other multiple positions**
	consciousness expanded & transcendental
Thought @ world	Thoughtfulness/ Mindfulness, Thought @ Thought
* Object: external -in world	**Object: internal — in mind-emotions**
* Sensory-Based Linguistics	**Evaluative Based Linguistics**
Empirical Qualities	Emergent Qualities/properties:
	Having no lower-order counterparts
Somewhat projective	Highly projective
	Once Coalesced— begins to operate as a Primary
* Thresholds	**The lack of Thresholds**
Has natural limits	Higher levels & states can get one to push beyond
Sensory-based nature	natural primary level limits
of pleasures	

How To Effectively Distinguish Meta-States and Primary States:
1) *Appropriate.*

Is this response appropriate to the stimuli offered? Is this response directly or indirectly connected to it?

2) *Emotion.*
    What is the nature of the emotion involved, kinesthetic or conceptual?   An emotion of the body or of the mind?
3) *Aboutness.*
    What is the object of this state? Something "out there" or something "in here?"
4) *Language.*
    What kind of language describes this? Sensory based language or evaluative based terms?
5) *Perceptual Position.*
    Which perceptual position seems to organize this state?

META-LEVEL PRINCIPLES

Similar to the *presuppositions* that we have in NLP about its assumptive frames, we have a set of presuppositions (or principles, laws, secrets) about the logic of *the meta-level.* Welcome to the Logic of Meta-Land!

1) *Higher logical levels always and inevitably drive, modulate, organize, and control lower levels*.
    The foremost of the meta-level principles describes the dynamic formulated by Gregory Bateson (1972). This identifies that meta-levels serve as *the frame-of-reference* for the activity (thinking, feeling, responding) that occurs at the levels lower to the frame. As such, the meta-level operates as an "attractor" in a self-organizing system. Robert Dilts (1990) has described this as part of the definition of logical levels.
    Whenever we "set a frame of reference″ at a higher logical level that frame will dominate all lower levels. The Interface between higher and lower levels generates a whole list of effects: from intensifying the lower states, defusing them, negating them, multiplying them, creating trance, creating paradox, etc.

2) *Someone (or something) will always set the frame of reference.*
    The question now becomes, *"Who* set the frame?" Sometimes the frame occurs by "omosis" in that we simply *breathe and live in* it as the cultural, linguistic, familial, professional, etc. frame. Marshal McLuhen noted that while he didn't know who first noticed and specified "water" as such, he knew it wasn't the fish. This speaks about the *unconscious nature* of meta-levels. They exist *above* normal conscious awareness— and so we just assume them.
    Count on your M-S becoming your unconscious frames— your "way of being in the world," your *attitude*

3) *Whoever sets the frame will govern the experience (run the game!).*
    Since higher frames govern—and since somebody also sets it (no need to allow Lost Performatives here!), the person who sets the frame thereby takes charge of the subsequent experiences. The resulting thoughts, ideas, concepts, beliefs, emotions, behaviors, language, problems, solutions, and experiences derive their existence from the

frame. *Frames govern.*

4) The Whole Gestalt determines the parts and from the parts, the whole emerges.
This speaks about the systemic nature of the mind-body system. It speaks about the *gestalt* nature of our neuro-linguistics processes. The system that emerges from the meta-levels that govern the lower levels brings about an overall gestalt (or configuration of interactive parts) which in turn, define the character of the whole.

5) We outframe to set up a higher level frame-of-reference that will govern the whole.
The power to identify a frame enables us to step aside from a frame and to set a whole new frame. Doing this transforms everything. It performs meta-level "magic" in that it installs a new self-organizing attractor at the top of the semantic system.

6) What we call "experience" differs radically and significantly at each level.
Korzbyski (1933/1994) described these in his "levels of abstraction" model regarding how the nervous system *abstracts* at different levels. He described the different experiences as "second-order abstractions," "third-order abstractions," etc. He described the fact that we can use the same word/s at the different levels as *multiordinal terms* —terms that have no specific meaning until we specify at which level we refer. Thus "love" of an object at the primary level differs from "love of love" (infatuation) at the second level or "love of anger," and "love of loving love" at the third level (romanticism perhaps), etc.

7) Reflexivity endows consciousness with systemic processes and characteristics.
Reflexivity describes the mechanism that drives these levels of abstraction and these meta-level experience. This refers to the fact that our consciousness can *reflect back* onto itself or its products (thoughts, emotions, beliefs, values, decisions, specific concepts, etc.). As it does, it sets up feed-back and feed-forward processes and thereby creates a circular system.

8) Meta-level disorientation and conflict can create living hells.
Generally speaking (numerous exceptions do exist), whenever we bring *negative* thoughts-and-feelings (states) against ourselves or any facet of ourselves, we put ourselves at odds with ourselves. And when our self-relationships (relation to ourselves) become disturbed, we begin to loop around in vicious downward self-reinforcing cycles. And when self-disturbed (self-condemning, self-contempting, self-repressing, self-hating, etc.), this then creates a disturbance for all of our relationships with others. This creates neurosis, psychosis, personality disorders, character disorders, etc.

9) Paradox frequently governs meta-level solutions for health, integration, balance, and empowerment.
The only way to rid ourselves of unwanted thoughts, emotions, behaviors, habits, etc. involves, *paradoxically,* welcoming, accepting, appreciating, and celebrating that very thought, emotion, behavior, etc. By welcoming it into consciousness we can take counsel of it, reality check it, learn from it, etc. To *not* reckon with it leads to unuseful suppression, repression, self-rejection, etc.

10) Setting a frame necessitates neuro-linguistic energy & repetition.

How do we actually *set* a frame or establish a meta-level State? Merely "thinking" or even "feeling" will not do it. We can think, know, feel, and have awarenesses that do *not establish* a higher level frame-of-reference. We can "think" without believing, valuing, and deciding. Here we need to utilize the natural processes of how our brains operate — we need to use drama, energy, repetition, etc.

11) Altering higher level frames alters Identity and Destiny.

You can't change what you *do* (so that it lasts in a pervasive and generative way), without also changing *who you are.* Does your higher frame of self-definition support the change? Your behavior is like a printout of your Operating Programs.

12) Meta-Levels never stay "meta" in a heady way" for long. Meta-Levels are forever coalescing into the primary state.

While we "conceptually" move up to a higher level and layer our mind with additional thoughts, they will not stay there for long. With repetition, habituation brings them back down into the flesh, the muscle, the eyes. This explains how meta-states become our Meta-Programs and how the "submodality" distinctions code and recode our representations.

13) The sequencing of the Meta-Levels make all the difference in the world.

There is a structure to the higher levels of consciousness, and the order and sequencing of what layers of thoughts-and-emotions we meta-state ourselves with determines the quality of our states.

14) The quality of our states are textured by the higher levels.

The higher levels percolate down into the lower levels.

META-STATING AS SETTING ATTRACTORS FRAMES
IN AN SELF-ORGANIZING NEURO-SEMANTIC SYSTEM

> "*Self-organization theory* is a branch of systems theory that relates to the process of order formation in complex dynamic systems. Paradoxically, it arose from the study of chaos. Scientists studying chaos (the absence of order) noticed that when enough complexly interacting elements were brought together, rather than create chaos, order seemed to 'spontaneously' form as a result of the interaction. According to 'self-organization' theory, order in an interconnected system of elements arises around are called *'attractors'*, which help to create and hold stable patterns within the system."
> (Robert Dilts, *Strategies of Genius*, p. 255)

What is an Attractor?

In perceptual mapping, a focal point in a phenomenon around which the rest of our perceptions become organized.

In representational and conceptual mapping, the *content* of some T-F that now pulls on other T-F and experience to support it. The *program* that energizes the human neuro-linguistic system.

How does an Attractor work?

It *configures* the images (representations) inside of a frame so that it *attracts* a certain way of seeing, hearing, feeling, languaging, or responding.

It structures the *foregrounding & backgrounding* of a person's perceptions or meta-programs.

It organizes our *computations* which we use as we construct our model of the world —our belief formulas (C-E, Ceq., Id. Structures)

Once we have *set* an Attractor —it magnetizes and organizes pieces of data so that it forms to fit the ideas, beliefs, values, etc. in the Frame.

Once installed, it governs, informs & modulates experiences —as a kind of meta-filter, a self-fulfilling prophecy. It operates by feedback loops.

It generates our "resonant signature" for how we move through the world & operate upon it.

What are you Attracted To? What functions as an Attractor in Your World?

List the ideas, beliefs, understandings, values, experiences, references, etc. that tends to keep pulling on you. What drives them? What empowers them?

Have you ever had an Attractor but it has become non-operational? What? How has it been de-comissioned?

What destablized the attractor? How did it become destablized?

ENERGY FLOWS WHERE ATTENTION GOES
AS GOVERNED BY INTENTION

META-STATING PATTERNS
Design Engineering With Meta-States

It all begins with the simple idea of *making a meta-move ("going meta")* and then bringing a state *to bear upon* a previous state. That then *embeds* one state within a larger set of frames and contexts. Now, thoroughly enjoy the possibilities of all of the other states, concepts, mental-and-emotional resources that you can *apply* from a meta-level on other experiences. Ask **Meta-State Designer Questions:**

- What states of thoughts-feelings would I like to *bring to bear* upon X (i.e., *learning)* state?
- What qualities and properties would I like to install in how I learn and how I perceive this primary experience? (i.e. learning, motivation, passion, etc.)
- How would I like to *qualify* my primary state?

The Pattern:

1) Identify a primary state you want more choice with. Pick two or three states or experiences that you have in life (or someone else has) that you would like to have more choice and resourcefulness over.

2) Access a creative and playful state in order to fully explore **what resources** you might like to bring to bear on those states (calmness, humor, pleasantness, confident, ferocious, playful, etc.).

3) Design engineer the **state-upon-state** structure that you want.

4) List as many values and reasons *why* you would like to have this.

5) Step into the Meta-State & fully experience it.

6) Future Pace.

The Basic Meta-State Pattern

1) **Access & Anchor a Resource State**
2) **Amplify that Resource State**
3) **Apply Resource to a Primary State**
4) **Analyze the Ecology**
5) **Appropriate to Your Future & Specific Contexts**

THE ART OF TEASING OUT META-STRUCTURES AND META-FRAMES

All meta-levels in our mind are made up of the same "stuff" that we have at the primary level. We *use* our see-hear-feel representations and words to build up meanings at the meta-levels, the matrices of our mind. The following set of questions in various categories offers lots of ways to explore and elicit the higher level structures. As you use these, remember the different categories are *not* different things— they are just *other ways* of expressing the same thing, the meta-frame.

This means that we can view a "meaning" as a belief, a value, an identity, an understanding, etc. Every frame has *every one of these categories within it.* Confused? This is precisely what confuses most of us about the higher levels of our minds. When we nominalize these categories, "Beliefs," "Values," etc. they mis-cue our minds-bodies and we begin to think of them as "things." They are not. All of these words are but expressions of various *mental processes— the framings that we do* which create our neuro-semantic reality.

1. Meanings: the "ideas" that we keep holding in mind (to hold in mind).
What does this mean to you? What else does it mean to you?
How much meaning does it hold for you?

2. Beliefs: the "ideas" that we affirm, validate, and confirm.
What do you believe about that? How much do you value that belief?
Do you have any beliefs about that belief? How have you confirmed that belief?
How strong is that confirmation?

3. Values: the "ideas" that we value, treat as important and significant, esteem.
How is that important to you? What do you believe about that value?
Why is that important or valuable to you?

4. Identity: the "ideas" we build up about our "self," the ideas we use in self-defining.
Does this affect your self-definition or identity?
How does it affect the way you think about yourself?
What does this say about how you perceive yourself?

5. Aboutness: the "ideas" we have *about* other ideas.
What do you think about that? What do you feel about that?
What comes to mind when you entertain that thought?

6. Principles: the "ideas" that we treat as guidelines, laws, settled conclusions.
What principles do you hold about that?   I understand about that?
How does this idea work?

7. Decisions: the "ideas" that we separate and "cut off" (cision) from other ideas or

choices so that we say *Yes* to some and *No* to others.
What decisions drive this?   So what will you do?
How would you complete the phrase, "I will _____" what?
Or, if you use, "I choose _____."?
Or, "I feel _____." ?

8. Intentions: the "ideas" you have about your motive, intent, desire, wants.
What is your purpose in this?   What is your intent in this?
What do you get from that? And when you get that as you want it, what will that get for you? Why is that valuable to you?

9. Outcome: the "ideas" we have about goals, outcomes, desired ends.
How do you want to see this turn out? What do you want from this?
What consequences do you hope will come from this?

10. Understandings: the "ideas" you have that "stand" "under" you as mental support for your world.
What do you understand about that? What knowledge do you have about this?

11. Expectations: the "ideas" we have about what we anticipate will happen.
So what are you expecting? Where did you learn to expect that?

12. Paradigms, Models, Schemas: the "ideas" we have that come together as more complex mappings about things.
What paradigm (model, schema) drives and informs this?
What paradigm are you relying on in your understandings?

13. Metaphors, Non-Linguistic Symbols: the "ideas" that we form in non-linguistic ways.
What is this like? If this was a color, what color would it be?
If this was an animal? What would this sound like if you put it to music?
If you made up a poem or story about this, what would you say?

META-STATING JOYFUL LEARNING

Pattern

1) Identify a joyful referent experience.
>Have you ever had a lot of fun and pleasure doing something?
>*Menu list:* drawing, baking a cake, skiing, rollerblading, singing, playing games, etc.
>Imagine that delightful experience again fully so that you see, hear, and feel it.
>Feel the strong feeling of joy, delight, fun, etc. that you had then.

2) Amplify and Apply.
>As you *feel all of those feelings*, think about "learning..."
>Think about the learnings you are now doing and that you will do about NLP and NS.
>Think about other learnings that you will engage in...

3) Notice the Transformation.
>As you feel those feelings of joy *about* some learning experience, notice how texturing your
>learning with joy... changes things, transforms things... Stay with those feelings for just a moment.

4) Confirm the Transcending and Including.
>Do you like that?
>Do you appreciate those thoughts and feelings of joy *about* your learning?
>Would you like to keep this? Really?

Meta-State	T-F of Appreciation			
	About @ ↓			
				Ferocious
			Excitement	Learning
Meta-State	T-F of Joy/ Delight/ Fun			
(M-S)	about @			
	↓			
	↑			
Primary State				
(P-S)	T-F of Learning	→	about some event in the world ... **X**	
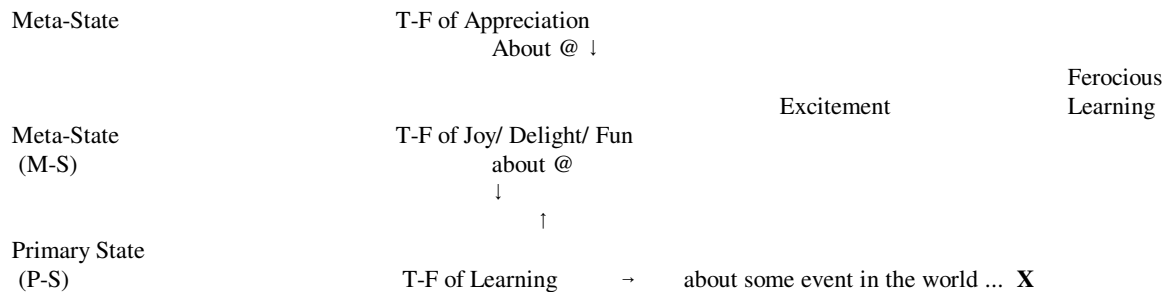
META-STATING *"ACCELERATED LEARNING"*
What *meta-level resources* would you like to access and apply to create a rich state of accelerated learning? What frames do you need to set in order that you will automatically integrate and implement your learnings into your everyday activities and behaviors?

1) Identify the resources.
>*B*rainstorm about how you want to refine and texture your **Learning state.**
>What resourceful states do you want to bring to bear upon your basic learning state?
>What sequence do you need to put these states-upon-states in?

2) Playfully explore possible resources.
>Menu list: Playfulness, experimentation, passion, a "Just do it!" attitude, etc.

3) Access and apply the resources to the PS within which the learning occurs.

META-STATING POWER ZONE OWNERSHIP

A pattern for recognizing and owning the very core "powers" or functions of our neuro-linguistic functioning. Doing this establishes the basis for *personal empowerment, responsibility, proactivity.*

1) Access a full experience of your Four Central Powers.
You have two private inner powers:
> Thinking: representing, believing, valuing, understanding, reasoning, etc.
> Emoting: feeling, somatizing, valuing, etc.

You have two public and outer powers:
> Speaking: languaging, using and manipulating symbols, asserting, etc.
> Behaving: acting, responding, relating, etc.

Just notice these as you step into them fully. Access them so that you begin to feel these powers. Use your hands to mime out these *powers* in your own personal "space" to create your *circle of power* and influence and responsibility.

2) Access and Amplify the Resource State of Ownership.
Has there ever been a time, maybe during childhood when you said **"Mine!'** fully and complete? Think about such a time. Be there. Feel it when you strongly sense that something is yours, when every fiber in your being says, *"Mine!"* Keep it small and simple: "My hand!" "My eye." "My cat." "My toothbrush."

3) Access the States of Acceptance and Appreciation of "Mine!"
Imagine a reference that allows you to fully and completely feel a sense of acceptance... when you just welcomed and acknowledged something ... a rainy day, the traffic. Now feel this acceptance about what you own as yours.

Recall a reference that enables you to feel a warm sense of appreciation for something, when you see value and delight in the value of something. Feel that appreciation about this sense of ownership.

4) Amplify these states until your Neurology radiates.
Amplify your sense of Ownership, then acceptance, then appreciation and apply them to your power zone.

Let your words emerge as you language it effectively. "This is my *zone* of power. I am totally responsible for my *responses* of mind, emotion, speech and behavior..."

5) Future Pace.
Imagine in the weeks and months to come, moving through the world with this frame of mind about your zone of response... power...

META-STATING SELF
Acceptance, Appreciation, & Esteem For Self

Here is a a basic meta-state process for Self-Esteeming. Use it to establish a solid core for Centering yourself, for setting a frame of high value and worth for oneself, and for operating with high self-esteem even in the face of dignity-denying or threatening experiences. (See Self-Esteeming in *Meta-States* and in *Dragon Slaying*).   We begin with a continuum of "liking:"

Acceptance	*Appreciation*	*Esteem*
Welcoming — Inviting in	Gentle openness	Highly valuing as important
Non-Judgment	Welcome warmly	significant, worthwhile
W/o endorsement	with attraction / love	Welcome with Awe, Honor

Pattern:
1) Identify a specific context and reference.
> In what context, situation, event, etc. would you feel especially tempted to self-contempt, self-question, self-doubt, and/or self-dislike yourself? Identify a context where you would prefer a more resourceful response.

2) Quality Control the Self-Contempting.
> Does this self-contempting enhance your life? Empower you as a person?
> Have you had enough of it?
> Is this the way anyone should be treated? In a self-rejecting, discounting, judging way?
> Are you ready to give yourself a chance to try on a more self-respecting frame?

3) Access the 3 "A" resource states: Acceptance, Appreciation, and Awe.
> Access each states by using a small and simple referent so that you can access the feeling of the state fully and discreetly.
> A) *Acceptance*:
> B) *Appreciation.*
> C) *Awe.*
> Amplify each until you have a robust enough state to then *apply* to your sense of self.
> Bring each resource to bear upon life and self. Set each as a frame that will self-organize.

4) Put into your future.
> Imagine moving through life in the weeks and months to come with this frame of mind...
> Do you like this?
> Notice how this would transform things for you...
> Does every aspect of the higher parts of your mind fully agree with this?

META-NO-ING & META-YES-ING
Meta-States Belief Change Pattern

Once you have discovered some **limiting beliefs** that you want to get out of your head & neurology so that they no longer operate as your **programming,** you can use this Meta-State Pattern For Changing Limiting Beliefs. It will give you a clear, quick, and effective way to deframe the old unenhancing beliefs and to install the empowering beliefs that support your commitment to success.

Preparation:
>   What enhancing & empowering beliefs would you really like to have running in your mind-and-emotions?   Which belief stands in your way?
>   How does this belief sabotage you or undermine your effectiveness?
>   Have you had enough of it? Or do you need more pain?
>   What empowering belief would you like to have in its place?

1) Get "NO." Access a good strong "No!"
>   Think of something that every fiber in your body can say **"No!"** to in a way that is fully congruent.
>   Say that **"No!"** again and again until you notice and snapshot it on the inside.
>   *Anchor* your **"No!"** with your hand gestures. Feel it. Hear your voice of **"No!"**
>   Would you push a little child in front of a speeding bus just for the hell of it?
>   Would you eat a bowl of dirty filthy worms when you have delicious food available?

2) Meta "No!" the Limiting Belief.
>   Feeling all of this powerful *"No!"*, even *"Hell No!"* feel this fully as you think about that stupid, useless, limiting belief... now.
>   And you can keep on saying *No!* to that limiting belief until you begin to feel that it no longer has any power to run your programs, that it has no more room in your presence, in your mind...
>   And how many more times and with what voice, tone, gesturing, do you need to totally disconfirm that old belief so that you know —deep inside yourself—that it will no longer run your programs?

3) Access a Strong and Robust "Yes!"
>   Think about something that every fiber of your being says **"Yes!"** to without any question or doubt.   Is there anything like that?
>   Notice your **"Yes!"** Notice the neurology and feeling of your **"Yes!"** Notice the voice of **"Yes!"** Gesture the **"Yes!"** with your hands and body.
>   Amplify this **"Yes!"**

4) Meta "Yes!" the Enhancing belief.
>   And feeling that **"Yes!"** even more fully, utter it repeatedly to the Empowering Belief that

you want.　　　Do you want this? *"Yes!"*　　Really?

How many more times do you need to say **"Yes!"** right now in order to feel that you have fully welcomed it into your presence?

7) YES the "Yes!" repeatedly and put into the person's future.

This is only an exercise and so you can't keep this!

You really want this?

Would this improve your life?

Would it be valuable to you?

META-STATING NEGATIVE EMOTIONS

The general Meta-States principle is that when we bring *negative emotional energies* (negative thinking and feeling) **against** ourselves (or against any conceptual facet of ourselves) we put ourselves at odds with ourselves. This turns our psychological energies **against** ourselves in unuseful, non-productive, and typically toxic ways. It creates what we call "Dragon States." While exceptions do occur to this, they operate as the exception rather than the rule. Use this pattern as a general process for handling "negative emotions and thoughts."

Pattern

1) Identify an emotional state with which you have difficulties handling, controlling, or managing. Menu List: anger, fear, disgust, sexual, religious, etc.

> What negative emotional state of thought-or-emotion do you not like, can't stand, hate, wish you didn't experience?
> What negative states do you feel as "taboo?"
> How is this a problem to you? What do you T-F *about* this?

2) Check your permission level.

> Go inside, quiet yourself and say, "I give myself permission to feel X."
> Now, notice any internal responses that might arise as you say this.
> How well does that settle inside?
> What objections, if any, may arise to this?
> What resources would you need to access in order to more fully accept this?

3) Design a new meta-stating structure.

> Go inside and give yourself permission congruently with a strong and resourceful voice that reframes the objections and notice how that settles.
>> "I give myself permission to feel anger because it allows me to recognize things that violate my values and to take appropriate action early."
>> "I give myself permission to feel the tender emotions because it makes me more fully human."

4) Meta-state the negative emotion with a powerful out-framing resource.

> Menu List: acceptance, appreciation, calmness, thoughtfulness, fallibility, playfulness, etc.
> Access each and amplify full, then apply.

5) Quality control the permission and add needed reframes.

> Imagine fully and completely moving into your tomorrows with this outframe on the negative emotion ... does any part of you object to letting this operate as your orientational style? If so, recycle back to step 3.

6) Put into your future and install.

> Would you like this to be how you move through the world? Your orientation?

DANCING WITH DRAGONS

The Need for Dragon Slaying/ Taming:

Sometimes we **cannot** proceed or succeed until we take care of some internal "dragons." *As long as we have internal conflicts that tear us up, sabotage our best efforts, turn our energies against ourselves, or that prevent us from becoming congruent and aligned, we can't move on.* We all know this experientially. We already well know that every program of *internal conflict* inside us puts the brakes on our efforts or undermine those efforts.

- What dragons have you already found?
- What *incongruencies* have you already discovered?
- What are they? Name your dragons.

"Dragons"

I use this term as a *metaphor* for non-enhancing, non-productive, problematic, un-useful, and toxic states. Obviously, all **states** do not serve us equally well. Some can make life a living hell. Some feel like "dragon" states; some turn us into dragons! Effective state-management skills enable us to shrink down the dragons, tame them (put their energies to positive uses), or to slay them. These function as "learning dysabilities" according to Peter Senge (1990). "I *am* my job." "The problem is *out there*."

STEP 1; FLUSH THE DRAGONS OUT—
Name the Dragon

Throw your linguistic net over that ol' dragon. Turn your laser beam headlight on it so that it comes out from the darkness.

"Ah, the anger dragon!"
"The ol' self-pity dragon."
"The I really feel grouchy and really need a nap dragon!"

What mind-body state do you not have a good relationship to? For what reason?
Do you experience any of the following states as morbid, toxic, non-enhancing, etc.?

Stress, tense, uptight	Anger, sarcastic, rage, peevish
Fearful, apprehensive	Timid, dreadful
Pessimistic, negative	Worrisome
Self-contempt, rejection	Sullen, hateful
Bitter, resentful	Over-serious
Guilting	Self-contempting/ Self-shaming
Self-pitying/ Victimization	Revenging/ Reactivity
Cynical pessimism	Revengeful, greedy
Guilt about anger	Upsetness about worry
Consumption oriented	Competitive
Addicted to Approval	Depressive: Quick to Give Up
Self-Obsessed	Living in the Past

In what area have you turned your psychic energy against yourself?
. What have you tabooed in your life?
. What states, feelings, experiences, etc. do you become intolerant about?
. What *states* do you not allow yourself to experience?
. What states do you *forbid* yourself or others?
. What *wishes* do you not allow into awareness?
. What *impulses* do you condemn as not acceptable?
. What do you fear about X (any negative emotion)?
> (Disgust, hate, fear anger, embarrassment, shame, built, religious feelings, awe, optimism, hope, love, sexuality, revenge, to be grand and glorious, to hurt someone, etc.)
. What do you believe (know, hope) about yourself?
. How do you feel about (think, perceive) your negative states?
. What negative judgments do you make about yourself? about the future?

Explore Self-Expectancies to flush out Dragons.
> Complete the following sentence stems by generating 5 to 12 statements. Just begin writing. Do not censor whatever *comes to mind.* Let whatever thoughts come and intrude... just to find out what comes up for you in regard to the following experiences.

When disappointments occur (Primary State), I can expect myself to T-F(think-and-feel) ...

_____

_____

_____

When someone rejects me, I can expect myself to T-F...

_____

_____

_____

When someone criticizes me...

_____

_____

_____

When I recognize a character flaw in myself...

_____

_____

_____

When I feel angry...

_____

When I feel afraid...

When I feel obsessed by money, greedy, desperate...

When I feel guilty...

When I feel weak or vulnerable...

When I recognize I've made a mistake...

When I feel disappointed in myself...

When I work (or, make calls, relate to Authority Figures, venture forth on something new)...

If I became wealthy....

To become wealthy, I would have to....

_____

_____

_____

To save money on a regular basis would mean...

_____

_____

_____

When I think about   *Frugality*
                        Budgeting
                        The Process of Wealth Building
                        Keeping Receipts
                        Not Knowing the future
   What else might stop you? Sabotage your success?

STEP TWO: WELCOME AND EMBRACE YOUR DRAGONS

Think of something small and simple that you *accept* that you may not particularly *like*. A rainy day, lots of traffic on the road, paying your bills, cleaning the bathroom, etc.

Access that state of simple, matter-of-fact *acceptance* ...   Feel it...

Now *feel that kind of acceptance* about your "dragon..." and just notice what happens when you do.

Welcome the dragon in knowing that it is *just an emotion, just an experience, just a facet of life or of being human...*

Do you have permission to experience this emotion, thought, awareness, experience, etc.?

Go inside and give yourself permission in a calm and resourceful voice.

"I give myself permission to experience this emotion (anger, fear, etc.)... because it is just an emotion... and I am so much more than my emotions... "

"I give myself permission to experience this activity, event, etc. because it is just an event and it doesn't define me anymore than I let it..."

How does that settle?

Do you need to give yourself more permission?

How many more times do you need to give yourself permission before it will begin to settle more?

Who took permission away from you?

Does the taboo really enhance your life? Or does it simply turn your psychic (mind-body) energies against yourself?

STEP THREE: SLAY THE DRAGON
Tear the Dragon Apart Linguistically

Language drives and encodes most of our meta-states. We create languaged frames *about* our emotions and experiences and thereby construct *meaning.* Too often we construct *dis-empowering meaning* as we over-generalize, delete important understandings, use cognitive distortions in our thinking, etc. We end up with Dragon Meta-States made up of *painful meanings* that undermine our resourcefulness.

If language creates the mess— by de-languaging (deframing) we can pull the "dragons" apart and re-map in much more effective ways. The Meta-Model of Language in NLP operates as a way to question, challenge, and index specifics so that we can test how well-formed a piece of language is. The questions of the Meta-Model have the effect of un-gluing the dis-empowering meaning.

The questions enable us to discover how we *meta-stated ourselves* into the painful meaning states and that can inform us about *how we can stop the non-sense.* If a meaning is sick and toxic and you ask enough questions about *how it works*, you will be able to slay the dragons. You will be able to pull apart the morbid states of negativity and pessimism.

What do you call this dragon?
How does it operate as a dragon to you?
When did you learn to think-feel this way?
Who taught you to experience X in this way?
Does this enhance your life or empower you as a person?
Does it always work this way? Every time? For everybody?
How do you know to call it by this term or phrase?
What specifically "causes" this?
How do you *have to* feel or think when this happens?
What are you presupposing in order for this to work in this way?

Typical types of *linguistic inductions* that create and call forth Dragons are the following:

"I am a failure."
"I'm a worthless, good-for-nothing bum."
"I don't get half the breaks others get. It must be because I grew up in a dysfunctional home."
"Nothing ever goes right for me."

STEP FOUR: STARVE AND/OR INTERRUPT THE DRAGON

Dragons have to be fed to be sustained, so kick away the food tray and watch the Dragon begin to quickly shrivel up. What fuels Dragon *metabolism?* The very components that make up a mind-body state: internal representations, beliefs, ideas, ill-formed language, symbolizing, and physiology. Eliminate the old self-talk and the Dragon evaporates.

What specifically would help you starve your dragon?

Are you willing to stubbornly refuse to allow the old ways of thinking, talking, imagining, remembering, etc.?

What referents will you have to say "Hell No!" to?

Interrupt the Dragon: Pattern interrupts can spoil Dragons so that they no longer function in the way that they have. Stand on your head. Stick out your tongue. Take 100 long deep breaths while trying very hard to not imagine Elvis Presley dancing a jig.

What would interrupt your Dragon?

What behaviors, thoughts, imaginations, etc. would make your Dragon flee?

STEP FIVE: META-STATE THE DRAGON

Bring a resourceful state to bear on the Dragon State. Begin with such resourceful states as the following: acceptance, appreciation, calmness, quality controlling, not-me, not-forever, not-about everything, positive intention and value, originally useful, etc. Use the pattern of *Access, Amplify, and Apply*.

As you recall a time of personal empowerment, clarity, relaxation, etc., *and feel this fully* **about** that (the Dragon), how does it begin to transform things?

Meta-State your Dragon with Refusal:

Are you willing to utter a strong and definitive 'Hell NO!' to your Dragon? To say, 'I'm going not to let you ruin my life!'

Cast a Meta-State Spell to bring forth your inner Prince or Princess:

Once you have slain or tamed the Dragon, use your power of self-reflexive consciousness to become even more resourceful as you build up some positive meta-states that leaves you fully integrated, centered, congruent, empowered, etc. With self-reflexiveness build, create, and install empowering meta-states such as self-esteeming, resilience, proactivity, forgiveness, un-insult-ability, inner serenity, magnanimity, etc.

META-STATING "CONCEPTS"

Description: As a meta-class of life, we live our lives mostly at meta-levels. We live in, suffer from, and glory in, *conceptual, and semantic states.* Ultimately, we live in and operate from conceptual categories (categories that Immanuel Kant said exist **inside** us *a priori*, prior to our experiences in the world). The following list of words describe many of these high level human conceptualizations that make up a great deal of our "reality."

Time-Space	Justice/ Fairness	Money
Past/Future	Materialism	Saving
Masculinity/Femininity	Race	Investing
Cause (causation)	Emotionality	Power
Self	Culture	Manipulation
Self-esteem/ self-concept	Intellectuality	Victim
Other	Control	Human Nature
Relationship	Values	Sexuality
Motivation	Morality	Rejection
The meaning of life	Consequences	Criticism
Human destiny/purpose	Responsibility	Aging

Conceptual About-ness (When Aboutness Goes Meta)

In PS, we think *about* external happenings that may be related to a meta-level concept like "time," "causation," "masculinity," "femininity," etc. When we develop thoughts-feelings about these linguistic "realities" or abstractions, we develop higher structured states of T-F of beliefs and understandings about other beliefs and abstract concepts. Here we experience T-F about our cause-effect T-F. Typically we don't even notice this process. MS typically involve weak kinesthetic components and we code these T-F about other T-F primarily in language which shifts us from primary sensations or feelings to secondary sensations (emotions), then triary sensations (abstract emotions or mental judgments) about the emotions.

Pattern for Meta-Stating Concepts

1) Think of some conceptual category that tends to you problems.

> Finish the following sentence with some "concept."
>> *"I have a problem with..."*   Menu List: authority, dependency, women, intimacy, entitlement, freedom, morality, vulnerability, criticism, etc.
>> *"I can't stand..."*

2) Use meta-questions to explore your frames and frames-of-frames.

> "What does X mean to you?"
> "When you think about X, what thoughts-and-feelings come to you?"

3) Quality control the full neuro-semantic construction of the concept.

> Do you need this "concept" as part of your Frames? Does it enhance your life or empower you?
> Is the way you've framed the concept healing or toxic?

4) Design a new more enhancing frame of reference.

> Just for the fun of it, playfully imagine yourself getting to choose another frame of reference, another meaning, to give to this experience.
>
> What frames and meanings would you like to give to it that would enhance your life?
>
> How would you like to think about or feel about this concept?
>
> Embrace the concept as "just a concept," just a map, and then begin to texture it with other ideas that make it more useful, productive, and empowering.

META-STATING PRETENDING

A pattern developed from the "Miracle Question" that Steve de Shazer popularized in Brief Therapy. We here use it to *step aside* and *out of* the problem space so that we can do a *different kind of thinking*. This empowers us to engage in some solution-oriented thinking. This pattern utilizes fully *the "as if" frame* in order to construct a new outframing perspective.

The Miracle Question
> "Suppose that tonight after you go to bed and while you're sleeping, a miracle happens, and the problems that brought you here were immediately solved, gone like that [snap fingers], now you have what you have longed for. Yet because you were asleep, you don't know and cannot know that it happened or how it happened. How will you discover that a miracle happened? How will your loved ones? What will be different? What will you notice?"

How to Play with the Pattern:

1) Identify a problem.
> What prevents you from getting on the highway of life and living in a vital, happy, and ferocious way? What holds you back? Make list of all of the words and beliefs that arise. Or, think about some *conceptual category* that you don't like. Use the sentence stem:
> "I don't like .... _____
> (cause, time, relationships, justice, power, dependency, independence, manipulation...)
> Or, "The category that really rattles me is..." _____

2) Identify your Beliefs-about-beliefs.
> What do you believe *about* that problem? What meanings do you give to it?

3) Sketch out the Meta-Level Structure of the experience.
> And what do you believe about that?
> [Fully identify the meta-state structure using a sheet of paper.]

4) Run an Ecology-Check State about the Meta-Beliefs.
> Does this kind of thinking-feeling about that help? Make things better? Empower you as a person? Have you had enough of that?

5) Imagining the Night of the Miracle.
> Close your eyes. Imagine it's night and you've gone to bed. Suppose that tonight something special happens... a miracle happens and tomorrow you will wake up thinking-and-feeling in a completely different way... Take your time to do this thoroughly and vividly. What thoughts-feelings, beliefs, states do you need to explode into tomorrow with grace, power, love, passion, confidence? What state would this state presuppose? What supporting meanings/ beliefs would empower this? How would you represent this? When you are ready... I want you to open your eyes, move to this other chair... move to

the chair of the day after the miracle...

6) Describe the Day after...
If this was indeed the day after the miracle, how would you know? What would be
different? Describe this day after the miracle. Who would be the first to know? What
would that personl notice?
[Describe fully... accessing the states and beliefs.]
What belief would support this? What values?

7) Confirm and future pace.
Do you like this?
Do you want to keep this?

MIND-TO-MUSCLE PATTERN

The design of this meta-stating pattern is to turn highly informative, insightful, and valued **principles** into **neurological patterns**. We do this when we learn to type on a keyboard. The original learning may take a considerable amount of time and trouble in order to get the muscle patterns and coordination deeply imprinted into one's muscles. Yet by practicing and training, *the learnings become incorporated into the very fabric of the muscles themselves.* We then lose conscious awareness of the learnings as we let the muscles run the program. At that point, we have translated *principle into muscle.*

The same holds true for expertise, excellence, and mastery in all other fields, from sports, mathematics, teaching, to surgery, selling, and public relations. We begin with a *principle*—a concept, understanding, awareness, belief, etc., and then we translate it into *muscle.* I have found this especially true in our modeling projects regarding resilience, leadership, wealth building, selling excellence, learning, etc. This pattern creates transformation by moving up and down the various levels of mind so that we map from our understandings about something from the lowest descriptive levels to the highest conceptual levels and back down again.

Pattern
1) Identify a Principle (concept, understanding) you want incorporated into your muscles.
　　What concept or principle do you want to put into your neurology?
　　Describe your conceptual understanding.
　　What do you know or understand or believe about this that you want to set as a frame in your mind?　State it in a clear, succinct, and compelling way.
　　Okay, now state it by finishing the statement, *"I understand..."*

2) Describe the Principle as a Belief.
　　Would you like to believe that?
　　If you really, really believed that, would that make a big difference in your life?
　　State the concept by putting it as a belief. Say, *"I believe..."*
　　Now state it as if you *really did believe it.*　Notice what you're feeling as you say that again.

3) Reformat the Belief as a Decision.
　　Would you like to live by that belief? [Yes.] You would? [Yes.]　Really?　[Yes.]
　　Will you act on this and make it your program for acting?
　　State it as a decision. Restate the belief by saying, *"I will..." "I want... it is time to..."*
　　"From this day forward I will .... because I believe..."

4) Rephrase the Belief and Decision as an emotional State or Experience.
　　State the belief decision again noticing what you feel.
　　What do you feel as you imagine living your life with this empowering belief and decision?
　　Be with those emotions... let them grow and extend.

Put your feelings into words: *"I feel ... I experience... because I will ... because I believe..."*

5) Turn the Emotions Into Actions to Expression the belief/ decision.
"The one thing that I will do today as an expression of these feelings, to make this belief decision real is..."
And what one thing will you do tomorrow? And the day after that?

6) Step into the Action and Let the higher levels of your mind Spiral.
As you fully imagine carrying out that one thing you will do today... seeing, hearing and feeling it you are doing this because you believe what? Because you've decided what? Because you feel what? And you will do what other thing? Because you understand what? Because you feel what? Because you've decided what? Because you believe what? And what other thing will you do?

META-STATING PLEASURING & META-PLEASURING

Use this pattern to identify your subjective experiences of pleasure and your meta-level experiences of "happiness." Doing so will enable you to more fully understand and explain your motivation, propulsion, and addiction patterns. Why does something "mean" as much as it does to you? Somehow you have attached pain or pleasure to it.

1) Make a fun list of all the things that "make you happy." Include anything that gives you a sense of enjoyment, happiness, thrill, pleasure.
> "What I really have fun doing, experiencing, seeing, etc. involves..."

_____

_____

_____

2) Pick out one item of Pleasure that you really like.
> Test it for its sensory-based qualities: Can you see, hear, feel, smell or taste it? Examples: taking a hot bath, watching a sunset, playing with a kitten, reading a book, taking a walk, sexual intimacy, etc. Pick something small and simple—yet full of pleasure for you.

3) Discover your Pleasuring Meanings.
> *"What positive meaning of value and significance do you give to this pleasure?"*
> How else is this pleasurable to you? What other meanings of pleasure do you give to this?
>> [First get the first line M-S pleasures, then begin to go up from those.]

4) Diagram the meta-level structure to track the levels of pleasure.
> Draw a circle designating the PS pleasure with each answer as a "state" of meaning and feeling *about* that pleasure.

5) Keep repeating the process.
> What positive meaning of value and significance do you give to this pleasure?
> What does this positive meaning of value & significance mean to you?

6) Appreciate the Gestalt.
> I want you to now sit back for a moment and notice all of the meanings, beliefs, understandings, values, decisions, and states that *drive* your PS pleasure. Now do you know why it holds so much meaning for you? If you took away one line of states about it — how much would that reduce your enjoyment?

7) Use Your highest meta-pleasure states.
> Step into the higher levels of your psychic pleasures. Be there fully. Now, what other everyday sensory-based activities can you now creatively imagine using to generate this high level state?
> Imagine fully being in this state in some particular context doing X (future pace).

Do you like that?
Notice how that would transform things?

META-STATING DE-PLEASURING
Undoing Addictions at a Higher Level

This pattern picks up where the *Pleasure Pattern* leaves off. Start with a sensory-based PS "pleasure" that you do **not** want to have that much pleasure. Use this pattern to reduce the level of pleasure that we take in a thing, idea, experience, etc. Use this to reduce negative addictions.

1) Identify disliked pleasure.
> For example: (smoking, over-eating, drinking, etc.
> What primary level pleasures have you given too much meaning and/or value to that you would like to devalue and reduce in meaning and pleasure?

2) Identify the meta-state levels of meaning that drive it.
> What positive meaning of value and significance do you give to this pleasure?
> Draw a circle designating your PS pleasure with each answer as a "state" of meaning and feeling *about* that pleasure.

3) Repeat to identify the higher-level pleasurable meanings.
> What positive meaning of value and significance do you give to this pleasure?
> What does this positive meaning of value & significance mean to you?

4) Sketch out the full Enjoyment/ Happiness Structure.
> *Fully* articulate the meanings, values, beliefs, understandings, etc. that drive and give meaning and value to the experience.

5) Appreciate the Gestalt that Drives the Pleasure.
> Now as you sit back for a moment, and notice all of the meanings, beliefs and states that *drive* your pleasure, does this give you insight as to why it "holds so much meaning" for you?

6) Explore its structure.
> Now covering one set of meta-level meanings, if you took away one line of states about it, how much would that reduce your enjoyment?
> How many of the meanings do you need to take away before it ceases to exist as just whatever it "is" at the primary level eating, drinking, etc.?

7) Commit yourself to De-Pleasure the Old Pleasure.
> Have you decide, at the meta-level, that you will not give the PS pleasure that much meaning, significance, or value?
> Are you willing to fully say *"No!"* to the old pleasure?
> Will you limit the meaning that you give to it? "This is *just* food..."
> Will you decide to refuse to accept this meaning for the experience?
> > [Use "edge of the map" type of words and expressions: only, just, it is...]

8) Future Pace the De-Enjoyment.

As you go to your highest meta-pleasure states and access fully, now allow your creative part to identify other behaviors that you can do that will allow you to experience this meta-level meaning...   Imagine fully stepping into this state and experiencing it fully *and realizing fully* that you can do so without needing to engage in that behavior.

META-STATING INTENTIONS

Every "Thought" has Two Levels/ Dimensions:
> We have a thought *about* something, some *content*, something "on" our mind... "Before' us. Then we have another thought, "the thought in the back of our mind" *about* the first thought. *Thinking* always involves thoughts in the front of the mind (our *attentions*) and thoughts *in the back of the mind* (our *higher level intentions*). We have thoughts layered behind or above our thoughts. Every thought has an agenda, motivation, or intention and so we can discern this *two-layered nature* of thought in terms of **intention & attention** (Rollo May, 1969, *Love & Will).*

1) Thought's Attentional Content gives us our Primary Level Focus.
> *What's on your mind?* What are you thinking about?
> What are you *represent*ing? In what way?

2) Thought's Intentional drive gives us our teleological outcome or intentionality and moves us up into the meta-levels of awareness
> *Why are you thinking* that?" What's your motivation, agenda, or intention behind that thought? What thought lurks back there in the shadows of your mind about X?

> Our thought-feeling states move forward by two dynamics or psychic powers: intention and attention. Attention directs us to the PS content; Intention directs us to the meta-level frame and desired outcome—or positive intention behind it. We experience the attention as *overt* and the intention as *covert*.

> When the attended concept, construction, set of representations of your mental map does *not* work in terms of inducing you into a resourceful state so that it allows you to move on in life, etc., then you need to strengthen your intentions and then align with your attentions with those highest intentions.

> How? By making a meta-move to your higher intentions or outcomes. Doing that allows you to take *an intention stance* in life, a stance that will serve you well to enhance you with more choices. Do this by *giving yourself permission* to create and live in the new attention, to get out of your comfort zone, and to let the new intention become a higher level *attractor*. As you do, you give it opportunity to become a self-organizing attractor in your mind-body system. *Intend your new attention,* because, after all,

Energy flows where Attention goes
As Determined By Intention!

META-STATING AN INTENTIONAL STANCE

"The most successful people know *what* they want and *why* they want it."
(David Plotkin)

Pattern:

1) Identify an important NLP related activity essential for Mastering NLP.

What are some of the tasks that you engage in as part of your everyday life, career, etc.?
What do you need to do in order to succeed?
Good, let's use that activity as a reference point to explore your higher intentions.

2) How is that activity important to you?

I take it that that activity is significant, right? *How* is it significant? *How* is it valuable?
Meaningful?
In what way?
What else is important about that?
How many other answers can you identify about this activity?

3) Move up the meta-levels .. one at a time.

So this activity is important to you because of these things. And how is this important to you? What's important by having this?
What important about that outcome?
And what's even more important than that?
And when you get that fully and completely and in just the way you want it, what's even more important?
[Continue this until you flush out and detect all of the higher values.]

4) Step into the higher value states of importance so that you feel them fully.

That' must be important to you? [Yes.] So just welcome in the good feelings that these meanings and significances invite, and just be with those higher level feelings for a bit.
Do you like that? [Yes.]
Let those feelings grow and intensify as you recognize that this is your *highest Intentional Stance*, this is what you are all about... isn't it? Enjoy this awareness.

5) Bring the higher states/ frames of mind down and out.

Having these higher feelings in mind... fully... imagine this intentional stance getting into your eyes, into your body, into your way of being in the world and imagine moving out into life tomorrow with them... and as you do ... and as you engage in that work-related activity that's part of your life, health, wealth building plan, etc., notice how the higher frames transforms it... And take all of this into tomorrow and into all of your tomorrows...

6) Commission your executive mind to take ownership of this.

There's a part of your mind that makes decisions, that chooses the pathway that you want to go, will that highest executive part of your mind take full responsibility to "be of this

mind" about this activity and to remind you to see the world this way?
Imagine using this as ***the basis*** *of your inner life,* your way of being in the world. Do you like that?

7) Invite other resources.
Would you like to bring any other resource to this intentional stance?
Would playfulness enrich it? Persistent? Passion? Etc.

META-STATING PERSONAL GENIUS
Meta-Stating Focused Commitment States

"Genius" involves a totally committed & passionate state that's highly focused and intentional. The following pattern came originally from John Grinder and Judith DeLozier as described in *Prerequisites For Personal Genius* (1987) where they explored the use of logical levels to protect and govern a focused commitment state.   When you coach another in this game, you'll facilitate and calibrate the states, the going "in" and "out" of the commitment states upon cue. Mark and measure the progress, keep the person on track throughout. As you coach the other with "Go" and "Stop" commands for stepping in and out of various states, calibrate the posture, breathing, eye scanning patterns, muscle tonus, etc.

Pattern:

1) Access a state of innocent witnessing and/or observing.
> I want you to access a pure and discreet state of "just observing." Step into this position and just notice some of the colors and sounds, etc. of this room.
> Have you ever stepped back from something and just observed things?
> Relax all of your muscles and just observe.

2) Identify and access two fully committed states.
> Take a moment to think back over your history and, has there ever been a time when you were in a committed state? What was that like? Have you ever been committed to something else? Let's find two specific states that you have fairly easy access to and which you can elicit fully. Now, just for the sake of this exercise, choose two states that come as close to a full 100% commitment as possible and that occur within an common areas (i.e., : work, personal life, sports, intellectual area, etc.).

3) Access the first commitment state
- What do you call this commitment state?
- As you recall a time when you were really into this state, step into it fully, seeing what you saw, hearing what you heard, and feeling what you felt. Just be there fully and completely.
  When you have fully accessed this state to a level of 8 or 9 on a scale of 10, nod to let me know or say so.
- Now in just a moment I want you to step out of these state fully and cleanly, leaving this state intact and as you step out, taking as little of it as possible. Okay? So ready, go. Step out to your observer position.
- Would you like to imagine a bubble that protects and secures this genius state?

4) Access the second commitment state
> Repeat the same process for a second state.

5) Move to a meta position to the commitment state to designate a controller

- From this commitment state, I want you to rise up in your mind and access "the part of you that makes decisions."
- As you access your Controller or Executive State, we will let that executive level of mind determine when and where to experience the state so that it can take charge and control things while you get lost in the game. Would you like that?
- There's a part of your mind that makes decisions, that controls things, that operates as an executive function. Would you like to allow that part to run the choices you make so that you can be cued about when the appropriateness of staying in this state or coming out? Would you like your executive mind to determine when to make the switch in and out of the commitment states—in what contexts? To the "cage" for your "demon" (commitment) state?
- When should you experience this commitment state? When should you not?
- In what context? In what contexts should you not?
- How? How not?
- Why? Why not?
- According to what criteria, qualities, etc.?
- Any other considerations that would determine the boundaries and limits of this experience?
- Are you willing to take full responsibility for setting these parameters for this commitment state so that this person can fully experience this commitment state? [Yes!]
- What intent drives this committed state?
- What do you want to pull off with this passionate state?
- What other characteristics & features could you add to this state that would even more fully express the quality and efficiency that you want?
- What other ways could you express yourself when in this commitment state that would enrich your life?
- How would you like to Meta-State or outframe your states of commitment? (With love, respect, daring, fallibility, balance)
- "At this level, what additional decisions would you like to make that will further protect, enhance, and activate your personal genius? What other guiding principles do you want to commission as the executive level?"

Repeat the same process with the second genius state and in a similar way, either find or create a part to perform this Executive. If your "controller" doesn't want to do this, simply go above that control to "the controller's controller."

6) Commission the Executive Meta-State and Future Pace
Are you willing to take responsibility to let X (name of the person) fully experience this intense and passionate state?
Knowing the limits and boundaries, when to have it and when not, how to have it and how not, will you signal X when to step out?
As you imagine moving out into your future, are you fully aligned with this? Any objections?

Explanation about this Pattern:

Stepping in and out of the genius state allows your higher mind to make the necessary distinctions to determine the neurology and cues of this state. By stepping cleanly out of the state, and shifting the focus of your mind and body, you learn to separate from this intense *Flow state* so that you leave it cleanly behind. Do this repeatedly until you can do so impeccably... with no residue left over.

Invite the person to cue him or herself by snapping their own fingers for moving in and out of the genius state, to take charge of the state shifting. After you fully accessing and coaching the other through amplifying the state, snap your fingers and cue the breaking of state. Continue until the person can step out of the state with a minimum overlap, and then back into the state in a moment's notice.

The brain/ nervous system will learn this pattern quickly and achieve the desire level of competency of state shifting. When the person carries over no mental or emotional residue from one state to the other, but cleanly separates and breaks between them and can then step back in and re-access that state with a strong intensity, you have achieved the goal of this exercise.

THE EXCUSE BLOW-OUT PATTERN

While some excuses are legitimate and useful, there are others that are illegitimate, stupid, and useless which only wastes our time and sabotages our goals. This pattern is designed to go after and transform silly, wimpy, stupid and unuseful excuses with this pattern, not legitimate reasons.

Pattern
1) Access an Excuse

> Think of something you want to do that's very important to you, an outcome that you know is well-formed and ecological for you, something that would really improve the quality of your life and yet ... just as soon as you do, you find that numerous excuses come to mind which stops you from acting on your desired outcome.
> What would you like to do about X (work, career, health, fitness, relationships, etc.)?
> Take a moment to imagine just going ahead and doing that thing... and then notice what happens. How do you excuse yourself from it? Listen to your internal voice.
> Now feel that excuse. Notice where you feel it in your body. What does it feel like. In your body? How do you know to call it an excuse?

2) Quality Control the Excuse

> Is it just an excuse? Do you want this excuse?
> Do you need it? Does it serve your life at all? Does it enhance you or empower you?
> If there is some part or facet of the excuse that you might need or want to preserve, what is it?
> What facets of the excuse may serve a positive purpose for you?

3) Preserve the Values of the Excuse

> Take a moment as you go inside and preserve any part of the excuse that might prove useful to you in some way at some time. Suck out of the excuse any element (a value, belief, understanding) that could be useful. Suck it all out so that the rest of the excuse remains as an empty shall, devoid of any usefulness at all.
> Notice the value of the reason— an understanding, belief, or state that you want to keep with you.. Note it and store it as something you can have apart from this particular stupid excuse.
> Is it now just an excuse? Just an empty shell of an excuse?   [Yes]
> If not, repeat until you just have an empty shell of an excuse left.

4) Reject the Empty Shell of the Old Worn Out Excuse

> Access a strong "NO!" state, a "Hell, No!" state.   Amplify that state of "Rejection, Refusal, or Disgust" that comes out as a *"No"* fully until you feel it very strongly. Anchor it spatially in a spot and feel it in your hands and in your feet. Let it radiate throughout your body.
> When you have it accessed very strongly, imagine the empty excuse immediately in front of you and step into that excuse with the NO!" state and Stomp on the excuse with the power of your "hell, No!"   Stomp it to the ground.

5) Test

Now imagine the desired activity that's ecological and notice what happens as you think about moving toward it ... What do you feel? What comes to mind? Do you have any excuse lurking that you might use to excuse yourself from life, love, and commitment?

6) Access Your Executive Decision State

Will you do this? Will you allow it to become an attractor in your mind so that as you think of this activity, how you will do it will simply become a matter of discovery and of building the resources so that you can .. and will. will you not? Go to the part of your mind that makes decisions and commission it to go ahead and decide to engage in your desired activity.

META-ALIGNMENT
Aligning Higher Frames

- Are you *Aligned* in all of your higher levels of thinking and emoting?
- Do you have any *parts* organized to sabotage your propulsion for success?
  The following pattern provides you a way to align and utilize meta-level structures (Meta-States) to generate an overall sense (gestalt) of integration, congruency, wholeness, and well-being. (This was derived & adapted from Dilts' "Neuro-logical levels.")

1) Identify a Primary State Sensory-Based Experience wherein you want more alignment.
Think of a behavior that you would like to do with more personal alignment, congruency, and integrity. What wealth building activity do you engage in that you deem very important that sometimes lacks the full range of congruency, power, and focus that you would like to have? Make a list of excellences in wealth building that you'd like to add to your skills.

> Describe this behavior, activity, experience in sensory-based terms. Describe from a Video-Camera perspective. (Behavior)
> Where do you do this? (Environment) Where not? When? When not?

2) Identify the P-S mental-emotional skills and abilities which enable you to do this. (Capability)
- How do you use your thinking-and-feeling to pull this off?
- What strategy do you deploy in doing this?
- How do you know *how to* do this?

3) Identify the Meta-Levels of Beliefs & Values that support & empower this. (Beliefs/ Values)
- *Why* do you engage in this?
- What beliefs guide this behavior?
- What importance does this hold for you?

4) Identify the Meta-State of Identity which emerges from this for you. (Identity)
- *Who* are you that you engage in this behavior?
- What does engaging in this behavior say about your identity?
- *Who* does this make you?

5) Identify the Meta-State of Purpose & Destiny that then arises. (Vision, Mission, Spirit)
- How does this fit into your overall sense of destiny and purpose?
- When you step into this, fully and completely, what do you experience?

6) Identify the Decision that supports this.
- Have you decided to do this? You will?
- This is your intention? How have you formatted this decision?

7) Describe these Meta-Levels of Meaning with a metaphor or story.

- What metaphor or story encapsulates this Meta-State?
- Let it emerge... notice also other things that might emerge: sounds, colors, shapes, music, light, etc.

8) *Integrate fully by Bring the Higher Levels to Bear on the Lower Levels.*

As you even more fully step into this awareness and experience it completely, snapshot it and honor it and let it enrich all of your levels... and now imagine bringing this back down the levels, letting it collapse into the lower levels to thereby enrich them. How do you now experience the behavior, environment, etc. when you bring this higher level with you? And you can bring each of these levels, in turn, to bear upon your everyday states, can you not?

META-STATING GENERALIZATIONS
Spinning Icons

Using Non-Propositional Language for Personal Integration & Harmony: This pattern enables us to turn internal generalizations (like beliefs, ideas, understandings, decisions, etc.) which conflict and torment us into a new resource for personal integration. It can lead to creating a new integrated and synthesized generalization as a new and more resourceful map, and Unified Desired Outcome. (Adapted from Zink and Munshaw (*NLP World*, Nov. 1996).

Pattern:
1) Access two primary states or experiences that internally feel at odds.
>What two ideas, understandings, beliefs feel at odds within you and that creates conflict for you?
>What parts do you not have peace about?
>>Examples: Perhaps the ideal that "it's bad to be materialistic," and "the desire to succeed in life and win lots of toys."
>>Perhaps, "I can't stand criticism," and "To stand out from the crowd and take risks involves exposing myself to criticism."
>If we imagine this state or experience in one of your hands, which hand would you want for this one? And the other in your other hand.

2) Turn the primary states into abstract symbols.
>Just in your mind, step back and go meta to this first state or experience and let the creative part of your mind generate an iconic image, cartoon, or symbol of it... Let it emerge in this hand. That's right.
>Now do the same with this second state or experience.

3) At a meta level to the 2 iconic images, let the two images slowly exchange locations.
>I would now like you to imagine that this image in this hand ... exchanges places with that image in the other hand...   Just let that happen now.
>And let's do that again. Mentally let the two icons or images exchange places one more time. Put "materialism" in the location of "desire to succeed" and vise versa.
>Good, now lets them continue to exchange places and let the exchange move faster and faster ... that's right... and do so until they become to blend together... until a synthesis emerge from them...

4) Stop and tell a meta-story.
>Now, in your mind, rise up above this new emergent synthesis of the two images that have merged together and mixed and just, stop and begin to tell a story about this new mixture. You can make up a proverb if you like about it, or sing a song, or invent a poem, express a motto, koan, etc.
>What is this synthesis of the merging parts like? If you don't know *what* to say, this is actually better because it allows you to just let your other-than-conscious mind to invent it

on the spot... so just begin speaking, the quicker the better. Without hesitating, just begin now.

5) *Future pace and integrate.*
I wonder now if you now have any new insights about the old difficulty given this new synthesis and/or story? What are you experiencing?
Would you like to take this with you into your future?
Where would you like to store it ... inside yourself or outside in your personal space?

META-STATING "STRENGTH"

A pattern for embedding experiences into a representation of strength and vitality.

Pattern

1) *Access a Strength State—a full 3-D movie of a time when you felt very strong.*
Fully recall or imagine being in a place where you feel absolutely strong and capable. As you do, see what you saw, hear what you heard and totally feel what you felt. As you access this resourceful state, amplify it until you reach a peak with it— then make sure that you have it fully stabilized and anchored kinesthetically so that you can step into—
> the body of strength
> the arms and hands and body posture of strength
> the eyes and facial expression of strength
> the breathing and voice of strength

2) *Set this state as your frame-of-reference* for the next few minutes.
Continue to see and hear what you see and hear that elicits your *Strength State* and as you do I'm going to ask you a series of confirmation Questions about this wonderful state.
Do you like this experience? *(Yes!)* Would you like to have lots of access to this state? *(Yes!)*
Would it serve you well to be able to "fly into this state" at will? *(Yes!)*
So you do like it and want it? *(Yes!)* Really? *(Yes!)* Nay, you don't! *(Yes I do!)*
> [Continue to confirm and validation and get a *Yes!* — a Meta-Yes, to this state.]
Do you have permission to feel strong and capable like this?
> [If there are any objections, answer them and keep reframing the permission request until you get a strong and definitive *Yes!*]

3) *Embed as you Hold Your Strength State.*
*Now, holding on fully to the intensity of this state in a constant way, and only to the extent that you can **feel this fully**, where in life or to what trigger would you really like to feel this?*
Is there anything that can evoke in you a feeling of weakness, fear, wimping out, hesitation?

Think of that thing as a tiny, tiny little picture— the size of a dot in the middle of what you see and hear while you're in your *Strength State.*

As you think about *where* and *toward what* wherein you want to have more strength, open up the picture of that trigger *only at the rate and speed* that you can continue to hold the feeling of strength constant ... or as you notice it increasing... as you open up that picture. As you continue to see those times, places, events, people, words, tones, and whatever it *was* that *used to* rob you of this resource of strength, open up that movie as a sub-movie to your *much larger and bigger Movie of Strength* ... and notice what happens to the old Movie as you *embed it in this resource* ... notice how it transforms and begins to yield to the higher governing influence of Your State of Strength and Capability. And stay with those good feelings until you have programmed your brain to *go here* ever time that old trigger occurs and to *feel all of the power and resourcefulness of this Higher and Bigger Movie.*

4) Confirm the Embedding of the Difficulty in a Higher Frame.

Do you like this? *(Yes!)*

Does every part of you like this way of responding to those events? *(Yes!)*

So you'd like to keep this resource with you for the rest of your life? *(Yes!)*

Okay, so as you imagine yourself taking this frame of your Strength State into tomorrow at work and in other contexts... see it, hear it, feel it ... and do you still like this? *(Yes!)*

And do you fully know that you can embed all kinds of problematic feelings and states inside of Higher Resources? *(Yes!)*

THE LAYERS OF FRAMES
THAT RESOLVES SEMANTIC REACTIONS

Meta-States work by the setting of frames at a higher logical level. This describes how most of the magic in NLP works. For example, the pattern for resolving phobias reduces the negative emotional charge that builds up with memories of hurts due to all of the out-framing.

Layering Level upon Level of Resources
Level 1: Primary Trauma Thought encoded in a way to cue "Hurt" or "Trauma"
>The negative thought triggers emotional reactions. Pick a "thought" of a memory that "rattles your cage" so much so that you can't even "think" it in a calm and rational. This presents the *primary state* or experience. In it you find that you have become wired (so to speak) to react semantically to an "idea." Just the idea of the trauma upsets you and your entire body and neurology becomes reactive. It is this thought, this representation, that we will be dealing with.

Level 2: Calm Distance.
>Imagine putting the "thought" that upsets you on a mental screen and stepping back from it as if in a movie theater. When you have located the memory, turn it into a black-and-white snapshot of a scene at the beginning of the traumatic event. Freeze-frame this scene and hold it there as you take your seat in the 10th row.
>Here we are *meta-stating* the trauma thought with *distance*, *stillness,* and *black-and-white coding.* All of these higher ideas *about* (meta) to the first level thought induce messages of comfort *about* it.
>In NLP we call this a "dissociation" step, yet it involves so much more. It certainly does have the effect of *stepping back and out of* a felt memory. And as a result most people feel some relief. Yet we have not so much moved to "not feeling" as we have to "feeling calm" and "feeling distance" about the memory. We have begun to *layer thoughts and feelings* upon the trauma memory that gives it a new texture– a new feel. But it doesn't end there.

Level 3: Increased Distance and Protect and Control.
>Now imagine yourself and feel yourself float out of your *observing self* and up to the projection booth. From there you will be able to see the back of your current self watching the old memory representation as a black-and-white snap-shot on the screen. Touch the plexiglass that separates you from the auditorium knowing that you're safe here in the projection booth.
>This so-called "double dissociation" actually brings all kinds of resources to bear upon the original thought that we have not actually "thought" about yet. All this is preparation (pre-framing) for thinking. ere we have continued *meta-stating* our old memory with *more distance* and *protection behind a plexiglass.* And because in the projection booth we can edit the film– we bring *editing skill and power* to bear upon the old memory, which gives us the sense of power and control.

Level 4: Controlled viewing & Fast Rewinding.

Now you can turn on the movie (*intentional control)* and let it play out. *Just* watch it in this black-and-white movie of your past. After the traumatic scene is over, let it play until you find a scene of comfort where you're okay, freeze frame that scene. Then, step into that scene of comfort and run it backward while *you* are inside seeing, hearing, and feeling everything run backwards. Let this happen so quickly that it only takes two seconds.

Here we layer onto all of the other layers of awareness cues like the images being black-and-white that we are observing "the past," and that we're in control of editing our memory. Then, after we *meta-state* the memory with comfort, we add a very strange layer of consciousness as we *rewind* the movie. Bringing *backwardness or fast reverse* to our memory really layers on some weird thinking and feeling. For some this will interrupt, for others it will spread comfort backwards through the past, and for yet others it will confuse and mess up the old strategy for trauma. Talk about more layers and frames that texture the old trauma. And yet we have not finished.

Level 5: Clean Slate and Directiveness.

After the first *backward super-rewinding process,* do this 5 more times. Clear the screen of your mind, start with the Scene of Comfort, step in, rewind.

In this step, we layer onto everything ideas of *a clean slate* and we bring that to bear upon the memory. This interrupts things and it directionalizes our minds.

Figure

Coherent Movie Theater Metaphor
Directionalilzing the Brain
Clean Slate
Rewinding in Super-Fast Speed
Meta-Levels   Controlled Viewing
Layers of   More Distance
Thoughts/   Protection
Feelings   Control over your own Images
about   Distance/ Comfort
the   Black-and-white Snap-Shot

Primary State

Traumatic Memory
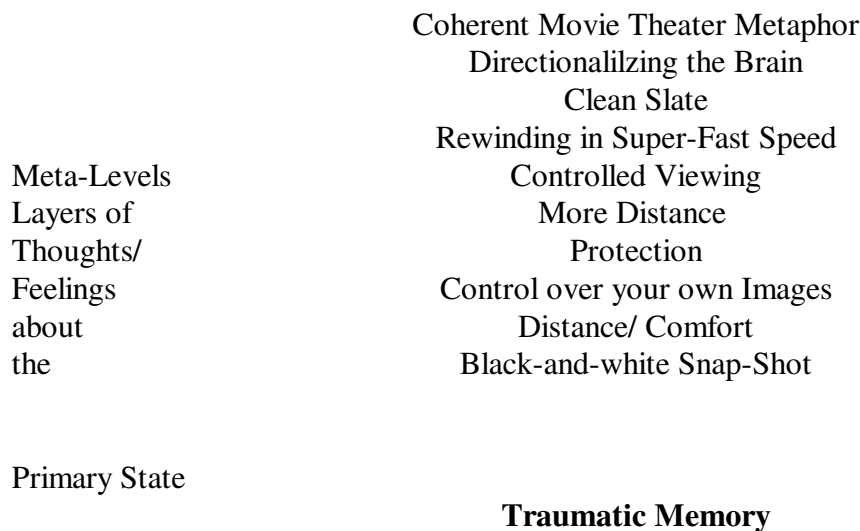
Level 6: Meta-Stating with a Coherent Metaphor.

The whole set of the meta-level states that you have added one upon another in this process has all actually occurred inside of a metaphor– the metaphor of a movie. In other words, you also brought *a movie show situation* to bear upon the thought– which enabled

the other moves (stepping back and back, altering the visual and auditory components, running it backwards, etc.) to occur without really noticing.

True enough, a negative memory doesn't stand a chance. We can't track that many levels and so the first meta-levels begins to "collapse" or coalesce into the primary state thereby texturing and qualifying the memory in new and more resourceful ways.

PART III
META-TRANCE
USING TRANCE FOR MASTERY
(Two Days)

Are you entranced by mastery? Does the idea of mastering NLP entice you into your future... and i you were able to recognize the process and development in mastery in the days of this training in such a way that you wold feel a growing confidence about it, what would you say is the most significant aspect of that mastery? What if you embedded your life inside of mastery? Are you ready to get on top of anything that gets in your way toward Mastery?

Meta-Levels as Trance:
> Given what you now know about Meta-States, it's Trance all the way up!
>
> If we wanted to track the higher levels of the mind, the higher frames that we use, the frames that *set the frame* for our thinking, feeling, remembering, imagining, etc., then it would look like the following:

Meta-Level	Courageous
	Outrageous /Outlandish
	Appreciation
	Joy/ Delight/ Pleasure
Primary Level	Learning ... really learning *About* —— > Something

> *Trance by Meta-Stating:* We can use Meta-States as an installation process when we use meta-levels to invite a person to texture a primary state with higher level frames. The higher frame operates as an out-side of conscious awareness structure.   We take thoughts-and-feelings and *go meta* to apply them to other thoughts-and-feelings. We transcend one level of thinking and feeling and include that level inside of another level. All of this layering or texturing occurs *in the mind*, the mind working at multiple levels of awareness.

THE HYPNOTIC NATURE & LANGUAGE OF META-STATES
A meta-stating induction around the subject of "learning."

> Have you ever experienced that you found so exciting and so thrilling, that learning it didn't seem like learning at all, it was just pure fun and absorption? You know, something like skiing or rollerblading. Some people learn wood working, painting, even reading like that. It's just so much fun.... and I don't know if you can just allow yourself to recall an instance like that... but if you give your brain a chance to *scan through* your history now and identify something like that ... and when you find it, just be there again, fully and completely... seeing, hearing, and feeling it afresh... because when you do, you can begin to *recover the feeling of focused learning.* And as you do, notice just how much you *enjoy and appreciate that experience...* Because as you do, you can *appreciate yourself as a learner*, can you not for the skill of joyful learning. And as you *appreciate yourself*, you can also feel a growing sense of passion or ferociousness increasing about that self-appreciation and about that joyful learning, can you not? And about that ferociousness, you can rise up in your mind to feel a sense of respect for people ... and if you felt a little bit outlandish in your outrageousness about appreciating so fully and completely your total joy of learning... Of course, you could then become *courageous* about the outrageousness of your appreciation of your joyfulness of learning...

The Language and Inductions of Hypnotic Trances
In *meta-stating* ourselves (and our states) we access layer upon layer of states— of thoughts, emotions, memories, imaginations, feelings, etc. This takes us *up, up and away* into the ozone. When we do this, we "space out." We can only track so far and then they zone out. It's the experience of hypnosis.

> How can we go *up into trance?* Isn't the direction of trance *down?* Don't we have to float down deeper and deeper into ourselves?
>
> This identifies the structuring (patterning) nature of *meta*phors!
> • How do you think about and conceptualize the *direction* of trance?
> • In what direction do you go?
> • In what direction do you send your consciousness, emotions, and awareness when you go into a trance state?
> • What *direction* does your language suggest?
> • What *direction* does the "hierarchy of levels" suggest?
> • How do you picture and conceptualize the "going in" as you or another person develops an inward focus?

The Language of Trance and Non-Trance

> The *Meta-Model* of language (1975) provides a list of *linguistic distinctions* which enable us to identify vagueness in our language use and communications. It points out vagueness in expressions and concepts. It highlights the presence of *unspecified nouns, verbs, references, nominalizations,* etc. —the very kind of language that hypnotizes. This language forces us to "go inside" and make up our own meanings.
> Using the Meta-model for hypnosis:

Identifies language so ill-formed that one has to "go inside" to fill in the missing pieces.

The Meta-Model identifies natural trance states that we create unknowingly by our use of *language.*

The Meta-Model's genius: it can bring us out of trance!   That is, when we know *how* language works its "magic" to entrance, then we are given the secrets also for how to break negative hypnotic trances that undermine our resourcefulness. The *questioning challenges* de-hypnotizes as it calls us into *Uptime*.

Two uses of the Meta-Model:
- First, to *reduce* the complexity and vagueness of expressions in language, to pull apart linguistic constructions, to de-frame.
- Secondly, to induce constructive trances. We can also move *up* that scale.

Moving *up* from specific to general we can build new generalizations (i.e., beliefs, understandings, paradigms, etc.) to increase our resourcefulness.

The Direction of Trance: we use the Meta-Model to go *"up."*   descriptions.

Meta-States Trances: every pattern is a hypnotic pattern to the extent that it invites a person to go *up, up and away,* into the higher realms of the mind, to set higher frames, conceptual states, and the most transcendental core states. When we do this, we participate in accessing higher states of mind that we find enjoyable and effective. We move *upward* to our *frames of reference.*

Using Transformational Grammar, early NLP talked about "going inside" as activating a TDS. This stood for a transderivational search to your own personal referents. It was viewed as going *down deep inside.*

In Meta-States (and Neuro-Semantics) we have turned that old metaphor upside down. We think about our *reference system* as our *frames of references...* as the higher frames that establish the very structure and form for the way we think. What are we *in reference to?*

Meta-States   Higher level T-F as Frames

                               T-F about previous T-F

Primary State

                               Person — Thoughts & Feelings

Exercise: Meta-Stating Questions
　　1) Invent 3 to 5 questions to elicit some useful and powerfully positive meta-states in others in your particular field or in personal relationships.

　　2) Speak them conversationally.　What 5 sentences that you can use in your work that conversationally meta-states.

Exercise: Meta-Stating Blessings
　　1) Identify a blessing that you or another needs.
　　　　Do you need a blessing?　Does someone else need a blessing?　Write 5 statements that pronounce a blessing or benediction.
　　2) Examples:
　　　　"May you thoroughly **enjoy** *your discoveries* as **your curiosity** *explores* afresh and activates *your memory* in new and delightful ways making you more creative and insightful than ever before, now!"

　　　　"I trust that you will find yourself **enraptured** *in an ecstatic kind of joy* about your new *learnings* as you read and discover either afresh or anew more powerful and impactful ways to apply all of your NLP learnings, knowing that you will begin to surprise yourself in applying your more refined skills in ways that make life more enjoyable."

　　　　Meta-State Invocation:　"Now as you begin to learn with an excited anticipation of the curious and wonder-filled things you might find in this model, may you **ferociously** *enjoy* **your learning** and **find yourself** *appreciating* **your skill** for implementing just those things that would truly enhance and ennoble your life! And you can do this with a growing sense of **appreciation** for your *creativity* as you **enjoy** *watching yourself* **with confidence** and *wondering* **excitedly** how much this will improve your *flexibility* and *resourcefulness.*"

　　3) Without writing or figuring it out... Speak meta-stating blessings to each other.　Free your tongue for translating immediately from mind to mouth.
　　Example of a Therapeutic Communication:
　　　　Spoken to young man who had a "hot temper" and tended to respond in polarities and in a know-it-all way:
　　　　　　"I have puzzled for several days... and I don't know the answer to a question, and don't know if you know the answer to the question or even if you could find the answer if you really tried...
　　　　　　But I've been wondering *if* you had the absolute ability to *be un-insultable* because your sense of your innate dignity felt so secure that it gave you the freedom to always turn down an invitation to take insult no matter how much insult someone tried in vain to offer you... I'm just wondering how that would effect your everyday experience in driving in traffic, at work, and at home."

Exercise: Designer State Induction
  Take and build a Magic Carpet Ride for yourself.
      1) Identify a Primary State that you want more power over.
      2) Specify the Meta-State structure that you want to build.
      3) Language the experience of entering the states. Use linkage words to tie the language together.

Exercise: *Induction for Personal Genius*
      Building Hypnotic Inductions of the *Accessing Personal Genius* Training
  Part I:
      1) Refresh the process / pattern that you experienced for accessing your personal genius. Sketch out a brief outline of the key steps that enabled you to have that experience. After you have the bare-bone skeleton of the process, fill in each step with as many of the details as you currently remember.
      2) Use the Accessing your personal Genius pattern and re-access that state.
      3) Complete your outline yet another time by filling in more of the details ... writing out more of the induction that you experienced.
  Part II:
      4) Use the Meta-Level Linguistics and edit through your current draft. Update the language that you've used adding in touches of meta-levels that provide the hypnotic language to enrich the induction.
      5) Put yourself into a creative, playful, and hypnotic inducing state and then re-write the entire Genius Induction from scratch.

LINGUISTICS FOR META-LEVELS

As we move into meta-levels, we move from the sensory-based modality language of the VAK and from sensory-based words into more and more abstract and conceptual terms. To increase awareness regarding this realm of MS, we need to increase our awareness of *the language of meta-states and meta-levels*. The following offers **linguistic cues** which we can use to signal ourselves about MS.

(1) State-about-state syntax.
      If a PS refers to something outside our nervous system, "I fear John." "I dislike that job." "I hate it when they talk that way." then a MS refers to a state-about-a-state: "I fear my fear." "I feel calm about my anger." Listen for the juxtaposition of two states--one state referencing another.

(2) Meta words.
      Many words imply a meta position. "Of, about, regarding, that, beyond, concerning, transcend, etc." "I feel upset **about** my stress..." "Well, **regarding** my grief about my dad's death, I feel..."

(3) "Self"-words.

Generally speaking, the word "self" with a hyphen indicates a meta-state: self-confidence, self-esteem, self-celebration, self-contempt, self-analysis, self-conscious, etc. Exceptions do occur: self-hypnosis.

(4) Classifications.

Whenever we hear classification kind of words (groups, levels, degrees, etc.) or statements that describe or presuppose levels of classifications--we probably have a rare and unprecedented opportunity to pull back the structural curtain on the reality before us and discover meta-states.

(5) Quotations and narratives.

A sneaky way that Bandler and Grinder often worked with meta-states (w/o using that terminology) involved layering consciousness through the use of "quotes." They would tell a story, open up a narrative, and within that description put another quote of a quote. Such layering of various thoughts-representations-emotions (states) would create larger and larger levels of frames and contexts (each inducing or accessing various states).

   NLP Trainer's Training teaches one how to open up a training with a quote or narrative story and open up another and another, etc., get to the middle of the presentation where we would put **the main point,** and then start closing the loops one by one. That kind of eloquence of presentation meta-states an entire audience.

(6) Logical level shifts.

Some words, terms, and phrases shift one from one level of consciousness to a higher level. Consider,

"I know that she means well, **but** I feel really hurt by what she did."

Here, the word *"but"* tends to negate the previous words. It negates, "She means well." The speaker now shifts the focus to "she hurt me." It does not say, "She does not mean well," although we often hear it as meaning such. It simply shifts to a higher logical level. We experience the "but" as shifting us from the lower level of awareness and emotion to a higher state that then drives and permeates the lower state. By contrast, notice the effect of *"and."*

"I know that she means well, **and** I feel really hurt by what she did."

This keeps the thoughts-emotions on the same logical level which then has an additive effect (adding this state to that state) which in NLP usually has the effect of collapsing the two states together.

(7) Adjectives that qualify states.

Gladly embrace	Bitterly criticize
Tolerable anxiety	Sharing hesitantly
Unacceptable grief	Stubbornly insistent
Unconscious thinking	Helpless defeatism

Deliberate inhibition	Ferocious resolve
Forgetting to deliberately inhibit	Ferocious attachment
Proudly stubborn @ my resourcefulness	

(8) *Pseudo-feeling terms.*

In English, we call many things "emotions" or "feelings" which do not exist as "emotions" or "feelings" at all. We do so by using a syntactic environment like "I feel..." and then add some judgment to it. This usually indicate a meta-level. If you ask "and how do you feel about that?" you can usually get a real feeling that has kinesthetic qualities. Ah, an A_d state!

> I feel like a king (royal)
> I feel like I need closure
> I feel like spectacular
> I feel helpless
> She felt horrified that she might learn something new!
> I feel alienated (unreal, weird)
> He felt like he was being born again
> I feel dumb/ stupid
> I feel marvelous (fantastic, incredible, clever)
> I feel like an object (at loose ends)

(9) *Multi-Ordinal Terms,* **Multiordinality (MO)**

In GS, Korzybski designated a word that means different things at different levels of abstraction as a ***"multi-ordinal"*** term. Such terms have *ambiguous* meanings and so can lead to arguments, confusions of orders, and semantic disturbances. Multiordinal terms only have definite meanings on a given level and in a given context. Before we can argue about them, we need to fix their *order,* or identify the level.

Multiordinal terms gives us the ability to talk with sense and sanity about logical levels. Because we can use multiordinal terms with reference to different logical levels, we have to specific the level to understand its meaning.

> *Examples:* reality, state, science, meaning, love, yes, no, true, false, function, relation, difference, problem, cause, effect, evaluation.

MO terms have different meanings on different levels of abstractions. Their general meanings vary depending upon the context or level. Korzybski (1933):

> "If we reflect upon our languages, we find that at best they must be considered only as maps. A word is not the object it represents, and languages exhibit also this peculiar self-reflexiveness... this self-reflexiveness of languages introduces serious complexities, which can only be solved by the theory of multiordinality..." (58).

Testing for M.O.: Check whether you can apply it to itself.

> Do you love John? Do you love loving John? Do you love loving love? Do you

have a prejudice? Suppose you had a prejudice against that prejudice?

(10) Presupposing a state-on-a-state.

"It must feel really hard to have to pretend that you can please her, knowing that you never have and probably never will." Paces: "I appreciate your overall difficulty." MS: (Pretend) to please. Gestalt: placate.

"It sounds like you have already come to the realization that your anxiety about your masculinity takes you nowhere useful."

"It seems that you'd like to say or do X, but to do so, you'd be selfish, mean, etc."

"What would you feel if you could pretend to do X thinking it meant you knew how to protect your personal boundaries, and then forgot you were pretending?"

"I can appreciate how fearful it would be to X on the one hand, and yet on the other hand, it would feel exciting..."

(11) Meta-State Questions.

Ask questions that presuppose eliciting meta-states that enable the person to become more resourceful.

. "What relationship exists between C-E statements and experience?

. How important do you think it becomes to take this understanding into consideration as you engage in ...? (Importance of) (Understanding) some PS experience.

. What does all of this lead to? (C-E awareness of) (future representations) @ PS experience.

(12) Nominalization of Nominalizations

the ugly side of his personality comes out under pressure	His lack of moral fiber
the pace of modern life goes too fast for me	his ego is very fragile
his emotional health	
the pressures of his responsibilities	

Genius Induction Script (Part III)

1) Use the review of how to hypnotically communicate verbally to mark your Genius Induction so as to cue a reader for the following:

Embedded commands, questions, and statements

Indication of v oice going down, up, and level

Shift of speed ... squeezing meaning by slowing down ... speeding up, etc.

Pauses

2) Exchange scripts and become fully acquainted with your partners script ... inviting feedback and further refinement.

3) Induce a trance state and read your partner's script to him or her, then exchange so that you get to receive your induction.

META-STATING IN STATEMENTS & QUESTIONS

Conversationally
Take each statement and put parenthesis (...) around words and phrases that modify the next word or words that indicate states. I have done this for the first sentence for a sample.

1. "I'm (wondering) (just how willing) (you feel) as we begin this process of learning about meta-states? Do you (feel) some anticipation for learning this or would you say that you, even now, have a (ferocious spirit) about (learning) this learning?

2. Oh yes, I know that "ferocious learning" may sound like a strange phrase, but don't let that put you off. I'm using it to assist you in becoming more calm and relaxed in your learning and not to jump too quickly into lustful learning.

3. Now this guy over here looks like he's anticipating a great weekend— wouldn't you say? I'd guess he already feels excited about anticipating improving his skills and personal effectiveness and already jumping into his future and deliberately planning... no, powerfully planning, how to apply this model more thoroughly and elegantly in his communications — or at least he is certainly doing that now, can he not?

4. Now what can you begin to anticipate in this training? Good question. I think you can comfortably give yourself the realization that you can enjoy learning a new and very different model about human experiences. I plan to have fun presenting this and trust you will find yourself also having more playful and humorous fun in your learning.

5. You can anticipate an increase in your confidence about communication skills, about negotiating, and about working with people. If you want to go ahead and appreciate yourself for having made this decisions to spend this weekend and invest your time and energy into this learning —please feel free to do that, but only to the extent that you can truly admire your own human ability to want to expand consciousness and skills.

6. Do you enjoy anticipating, improving personal skills? Good. Do you also enjoy enjoying anticipating improved personal skills?

7. I know a guy who loved a particular gal. He was the kind of guy though who also really loved loving the gal. But then years later when I met him, he loved his loving of his love— in other words, I think he had become infatuated with his infatuation with her.

8. So as you allow yourself to enter into this experience and training fully so you can suck out of it all of the nourishment that will precisely enrich your life—you can like your lips about the delicious learnings that you will enjoy.

9. Knowing that if anything doesn't fit for yourself you can say, 'No thanks, I'd rather have a moment-by-moment experience of increasing my effectiveness.'

10. Because you can realize that you always can become aware of your choices, and then choose the choice that you believe will most enrich your life.

11. Now with the particular processes that we will explore in this model— you may find yourself lost at times. When that happens, please allow yourself to not only enjoy the silliness of feeling conceptually lost because your brain has gotten on some other train of thought and taken you many miles away before you noticed—but I want to encourage you to play with this experience, especially by noticing it, observing it, riding along with it. Then when you so choose, you can allow your hand to rise— slowly and involuntarily, and hear yourself say,'Would you please repeat that one—one more time?' and then you can step aboard and ride along with the rest of us.

12. This workshop focuses about tracking down where brains go and in developing more skill with our own subjectivity (our subjective experiences) and those of others. Why? Because the human factor always and inevitably plays such a major factor in business and in communicating.

13. Managing and controlling our own subjectivity and more effectively assisting others with theirs—so that we can all feel in charge of our thoughts, feelings, speech, and behavior, and functioning at our best, this enables us to become more persuasive, creative, respectful, effective, etc.

14. In working with human subjectivity we find much complexity, so that few models of human thoughts, feelings, and behavior can handle most f the actual facets of humans—especially the levels of awareness and levels of emotion that we access.

15. As you allow yourself now to begin to experience the workshop—I think you might find it useful if you step aside from yourself— observationally to notice this fact—here you are at a workshop seeking to learn something of value —and you can develop this meta-part in such a way so as to both experience and to observe things.

17. As we begin, I think you might want to fully realize that as words function as vehicles of meaning —symbols that elicit referents, that you can think of big words as especially valuable and rich —as offering you a tightly packed package carrying much meaning.

18. Now, I'd like you to take a relaxed, confident attitude toward this learning. Because as you believe in your own creativity as you ever-increasing ability to learn you can release trying, and just playfully enjoy the process in a calm expectation of feeling surprised and delighted in how quickly you learn, because you can.

19. If at any time you begin to feel uncomfortable, troubled, distressed—then I want you to allow yourself to float along with those emotions —the states that induces and just notice, comfortably, the T-F that arise—and to do so in a joyful anticipation of some really valuable growth that will follow. Welcome your inner states, love your neurosis as they

arise, while enjoying the process knowing that your states occur in time, only last temporarily, will pass, do not comprise the real you, are just made up of T-F.

META-STATE QUALIFICATION QUESTIONS
To Explore About An Experience

Sometimes we can use the meta-state structure in asking questions, especially in asking *questions that install qualifications,* that begin a process, that check on the ecology of a new choice, that activates unconscious processes, and that depotentates unuseful resistances.

1. Would you, for a moment or two, allow yourself to become willing to explore this knowing that you do not have to make any change in your Thoughts or Feelings until you feel resourceful and truly willing to do so?

2. Would you, for a few minutes, play around safely with some painful ideas — knowing that these ideas may not even be accurate or useful?

3. Would you, allow yourself to become willing to look at some possible secondary gains that this symptom has provided you, knowing that we humans often develop unconscious secondary gains and that it really means nothing about us, except that we seek to do the best we can for ourselves.

4. How willing do you feel right now to go ahead and make this change if you gauged that willingness from 1 to 10?

5. (If a 7 to 10 response): So you feel that willing and excited as you anticipate making the change— probably because you also can anticipate the value that this will serve for you in some facet of life?

6. (If a 0 to 5 response): Would you allow yourself to become only a little willing to explore making this change as we start so that it feels completely safe? Now I have another question for you. Suppose you refused to continue refusing to make this change?

Assignment:
Write a list of *Qualifying Questions* that you can use in your business that will help to create better response potentials in others.

1. How curious would you like to feel as you begin to engage in this workshop?
2. How much confidence would you like to develop about the information in using it and working with it?
3. Would you enjoy having fun with this model first and foremost or would you want to first develop more exquisite skill in handing it?
4. How silly could you imagine yourself feeling about talking this way before you become hypnotically competent with it?
5. Would you like to resist any part of this information or just observe it first and then take your own sweet time in deciding which parts you want to incorporate?
6. Levels of alertness vary in trainings— how alert would you like to be throughout this process— and to what extent would you like to sink down into a relaxed meditative state and absorb it in at that level?

7. Knowing your meta-programs as you do— do you need to let yourself shift any of them in order to maximize your full usage of this training?

8. How comfortable and resourceful would you want to stay as a person with a great sense of innate value and dignity when receiving criticism?

9. Can you yet gracefully install the process of a learning while you learn the content? Would you want to allow yourself to do that today.

META-TRANCE USING TIME-LINES

In pioneering this new develop of NLP Time-Lines, we will be using the basic idea of time-lines as developed in NLP by Richard Bandler and the Andreas'. To that we will add many of the new developments in Meta-States that has led to the development of the field of Neuro-Semantics.

The State of "Time"

> While you may not have thought of it in just this way, our subjective experience of "time" is itself a mind-body state. What else could "time" be? It is not something external. It is our *internal sense* and encoding of events that have happened, that are happening and that will happen. As such it is a conceptual state— a meta-level state or a neuro-semantic state. So, as we begin *Meta Time-Lines,* we begin by emphasizing the importance of states, meta-states, and neuro-semantic states.

THE SKILL AND ART OF ACCESSING STATES

In NLP we say that a **"state"** is a mind-body state, or a neuro-linguistic state. As such it is made up of *ingredients of mind and of body.* A powerful mind-body (or neuro-linguistic) state) has some *powerful supporting ideas, beliefs, values, representations* along with some empowering physiology. By nature, states are holistic, circular, cybernetic, determinative, and habitual.

THE NEURO-SEMANTICS OF "TIME"
"TIME" (a nominalization) AS A HUMAN CONCEPT

> You have *never* walked out of your front door and stumbled over a hunk of "time." You couldn't if you wanted to. "Time" doesn't exist "out there" in the world. To have "time" you have to have a human mind that can reflect onto itself.
>
> > "I disagree! I could trip over a grandfather clock, or a sundial."
>
> Yes you could. But still you would not have tripped over "time," just some devices that allow us to mark and measure the movement of *activities.*
>
> Of course, that's what occurs "out there" in the world— activity. We live in a world of *happenings.* We live in a process universe where things constantly change. At different rates of speed, everything is in a process of change. At the sub-atomic level, the quantum level (a level that our nervous system cannot detect), the world is but a "dance of electrons."

When we *notice* this and begin to compare and measure one set of activities up against another set of activities, we invent the concept of "time." Traditionally, we have used the rotation of the earth ("day" and "night") and the orbit of the earth around the sun (a "year") to establish the standard that we typically use to measure "time." Over the centuries we have refined our "time" measuring devices as we have invented 24 "hours" in a "day" and 60 "minutes" in an hour and 60 "seconds" in a minute, etc. None of this is exactly precise, which is why we had to invent "leap" years, but it has given us a fairly common standard for computing the *relationship* between events.

"How fast can he ran a mile?"
"He can run right at a 4 minute mile."
"How long will it take you to finish that report?"
"I need some of your time, could you spare 15 minutes for me?"
"When can I schedule you in for our next appointment?"

Time seems so *real* and yet it is at best only a human concept and so a *social reality* that we have constructed. Now, as a shared reality that we all participate in and assume, it seems to dominate our lives. We can even develop *a bad relationship to this concept.* Imagine that one! A person can develop negative attitudes, thoughts, and feelings to the *idea* of "time," scheduling, being on time, having time for this or that, etc. Ah, the higher dimensions of the mind, the dimensions of Neuro-Semantics.

People in different cultures, in fact, have and continue to operate from slightly different *concepts* of "time." In the field of NLP, we speak about this using the following distinctions as concepts. From these we have developed numerous patterns.

> *In Time people or orientation* — being able to get lost in "time" by forgetting to notice "time." A primary state experience that "loses one's mind" about time and comes to one's senses and exists so much "in the moment" that "time" vanishes. A great orientation for love making, "flow" experiences, exercising, watching a movie, going on vacation. A terrible orientation for attending classes at university, keeping appointments, catching trains, etc.

> *Through Time people or orientation* — being able to intuitively know what "time" it is, to sequence and order oneself over the space of "time," to order and sequence activities effectively. This state of mind effectively structures one's sense of "what time it is" in relationship to activities, and cares about "time," and loves (values) being "on time." A great orientation for business, school, military, etc.

> *Eastern time sequencing — Random in "time."* Caring more about *what* happens during "time," than the comparison and awareness of "time" itself.

> *Western time sequencing — Sequential in "time."* Caring more about noting and ordering events rather than perhaps the quality of the happenings in that time.

Advanced "Time" Awareness

In the 1998 book, *Time Lining: Adventures in Time*, we have identified many different kinds and levels of "time." We have extended the classic NLP use of Time-Lines that Richard Bandler invented, that Steve and Connaire Andreas developed and extended and that showed up for the first time in NLP literature in the book by Tad James and Wyatt Woodsmall (1988), *Time Line Therapy*.

Revisiting the work of Edward Hall, Alfred Korzybski, and current theorists on time, Bob Bodenhamer and I have extended the NLP idea of "time" to first of all recognize "time" as involving *not* primary state processes, but *meta* or higher levels of awareness. That makes all NLP Time Line processes and patterns *Meta-States*.

In this training, you will be initiated first into the NLP model about "time" and time-lines and then into the next step of development, the Neuro-Semantics of "Time" as meta-frames. This will lead us to many new patterns, new ways of thinking about "time," new distinctions about the many kinds of time, and more mastery over this central concept in human consciousness. After all, as a meta-class of life, a symbolic class of life, we are the kind of creatures who engage in mental time travel as we move back and forth between our memories of the Past, our sense of the Present, and our imaginations of the Future.

ELICITING YOUR "TIME" LINE

Sometimes the problem we struggle with does not concern anything in today's reality, but something that occurred in "the past." Thus the problem exists about *how we keep* our thoughts and feelings from the past in our current awareness.

As we take cognizance of the world via our nervous system with its five central portals, we *input information*. Next we *process* that information with our internal programs. We also go further as we create *abstractions* of those abstractions. Through words and concepts, we start constructing an internal world full of "ideas" that transcend our senses. Immanuel Kant called these *a priori categories* of the mind. Korzybski called them higher-order abstractions. In NLP we call them *non-sensory based symbolic maps*. In everyday parlance, we call them "ideas," "beliefs," "understandings," etc.

"Time" exist as one of these. This term refers to what? Since the *"coding"* of anything determines everything, we need to become aware of how we *represent* this abstract concept. Source: Bandler, James and Woodsmall (1988), Hall and Bodenhamer (1997).

The Pattern:
1) Identify a referent: *some simple activity you regularly do.*

>   What do you do on a regular basis that's small, simple and not attached with a lot of emotion?
>   Menu List: driving to work, brushing your teeth, dressing, etc.
>   Remember doing this five years ago.
>   Recall it two years ago, then last week.
>   Think about doing it this morning
>   Consider doing it next week, then two years from now, five years from now.

2) *Notice how you have encoded your awareness of "time."*

>   How are you aware of this activity?
>   What do you see, hear, or sense in your body that allows you to distinguish past, present, and future?
>   With what submodality qualities of it?
>   Where in space do you locate them? How big or small? What is the size of "today," "a week," "month," "year?"
>   Notice your pictures or images.
>>   In color or black-and-white
>>   A movie or still picture
>>   3D or flat
>>   See your younger/older self or looking out from your eyes
>>   Framed or panoramic
>>   Bright or dim
>>   Close or far

In focus or blurred
Location of picture in field of vision

3) Step back and identify the overall configuration.
Does your time structure look like a line, a boomerang, a spiral, etc.?
Do you have some metaphor for it: a filing cabinet, a Rolodex, etc.?
Do you have more than one time-line or time-configuration?
How many? For what arenas of life (business, personal, recreational, spiritual, etc.)?

4) Spatial sorting of the "Time" zones.
How do you distinguish the "time" zones?
How do you tell the difference events of the past, present, and future?
Where in space do you sort out your memories of the past, your sense of the present, and your imaginations of the future?

Debriefing about Time Lines:
In time-line processes, *the location* of our images and pictures serves as one of the most crucial factors. We typically store our concept of "time" sequentially and linearly.

Color versus black-and-white, frame versus panoramic, etc. are distinctions that do *not* allow us to make variations along a continuum. Yet we need variation to encode a sequence of events so that we can note relationships between events. That's why our brains typically use analogue submodalities for encoding these variations. *Location* is an analogue distinction that permits us to distinguish sequential events—events that occur one after another.

We typically use *size, distance, and location* of pictures and images to represent our concepts of "time." This enables us to store "time" in various places around, behind, before, above, and below us (various locations at varying distances). If we step back to get an image of the overall configuration of this "time" representation, we usually have a line, shape of some sort, picture, etc. Thus, the origin of the term, "time-line."

The coding/structure of "time" enables us to tell the difference between events past, present, or future. It effects our personality in major ways since it affects our sense of cause-effect, order, structure, etc.

Orientation to "time" —

Past	Present	Future
Memories	Sensory Awareness	Possibilities/ Plans
Solid/ Real	Flexible	Anticipation
Fixed, Rigid, Stuck	Some fixedness	Primarily Movement
Limited	Choice	\Opportunities/ Expansive
Predestination	Responsibility	Visions/ Dreams
Consequential T.	Impulsivity Thinking	Anticipatory Thinking

Already	Now	Then, One of these Days
Sense of Reality	Sense of Today, The Now	Sense of Hope/ Desire

Time Styles

Out of Time	**In Time**	**Atemporal**
Dissociated	Associated ... this Moment, Now	Timelessness
Out of the Body	In/ through the Body	Above the Body
Sequential	Random, simultaneous, synthetic	Meta position
Values and Likes Time	Dis-values and dislikes Time	Neutral to Time
On time; punctual	Frequently late, non-prompt	
Aware of Time	Lost in the Now, the Moment, the memory	

Time-Line Awareness:

1) Identify your "time"-line/s.

Having elicited your representations for "time" past, present and future via the metaphor of a "line," now imagine floating above it and looking down upon it.

2) Float back in "time" along the time-line.

As you do, notice *the You* of your "past."

3) Now go forward in "time"

observing both the events you represent and how you represent those events, remembered or imagined.

4) What "Time" problems did you notice that you'd like to address?

What events exercise too much importance? What events carry too little impact?
How encoded? Black, color, pits, turns, twists, etc.

5) How might you like to alter your "time" line?

Identify some of the things you might like to change about the events on your "time" line: shape, configuration, tilt, color, etc.

6) Using the submodalities, change the properties of the situation, i.e. Distance, size, brightness, etc.

EXTERNALIZING THE TIME-LINE KINESTHETICALLY

Not only can we internally visualize a time-line, we can *externalize our time-line* and so work with it kinesthetically. For those who don't prefer the visual system, this is especially valuable since it helps those who do not easily make internal pictures.

Experiences that we store "out" of time can sometimes become represented *as if they continue always to happen in an ongoing manner*. Even though those events have already occurred and we consider them "over" for us, we code and represent them in such a way as to cue our brains that those events continue with us as our ever present reality. And, if we experienced those events as traumatic in the first place, this way of coding can create continual and/or even cumulative hurt in an ongoing fashion. To deal with representations of previous experiences we must recode them in more neutral and less compelling ways, and then reinsert them into our time-line. This can create a positive resource.

1) *Lay your time-line on the floor.*
> Stand up and allow yourself to turn appropriately and to point in the direction of your *past* ...
> In which direction does it feel or seem to you that the past lies in? Point to it.
> Now point to your *future* ... Now let's mark this out by walking back to last month, last year, five years ago." Walk with the person to his or her past and then future.

2) *identify the configuration of the time-line.*
> Walk through your present, past, and future. Good.
> Now step aside from your time-line on the floor and simply notice its configuration, size, etc.
> As you take this meta-position by stepping aside from the line, just notice how your sense of time feels to you.

3) *Identify a behavior that you want to change.*
> Notice the kinesthetics associated with that undesired behavior. And begin to just feel that problematic behavior. When you feel ready, amplify it. I want you to recognize this feeling and allow yourself to go back in time to when you first had this feeling." [Anchor the problematic behavior.]

4) *Step back in small steps to where you had that same kinesthetic sensation previously.*
> Use the anchor to assist the person backward in time, noticing and anchoring it again each time it arises. With more small steps, go back even further, "How old do you now feel or sense yourself?"
> "Do the kinesthetic sensations diminish or intensify as you take this step backward?"
> Invite the person to go all the way back to the point where the kinesthetics first began. At each of the kinesthetic spots have the person identify his/her age. Take another step

backward.

5) After moving all the way back to earliest experience of the kinesthetics, invite a meta-position.
    I want you to step off the time-line now, to this meta-position.
    Where did you first experience those sensations?
    When did that occur?
    What do you need to go through life and time and to feel different about yourself?
    What do you need so that you do not need to re-experience life as you did?
    Specifically index the old trauma feelings: where, when, and how to bring into consciousness facets the person may not be aware of. "Do you have these resources now?" If not, assist the person find references for those resources from others by imagination (construction) or by putting together bits and pieces of history. Access as many resources as the person needs until you get a yes to, "Does this supply all that you need to effectively handle those events?"

6) Anchor resources as they arise and stack then.
    From the meta-position anchor the resources and bring the person up to the *present*.
    Reframe limiting meanings that emerge. If the person says that some event made them a "failure," validate and reframe it as an experience of learning. Assist using NLP patterns for *updating the meanings* using conversational reframes to give new meaning.
        "While you have found this very painful and upsetting (pacing), you can begin to realize that this has also taught you something very important in life to avoid."

7) Viewing the younger self from several positions.
    Assist the person to gain new and different information from different perspectives. This typically shakes one out of a limiting tunnel-vision while simultaneously building up a new and more expansive perspective. Gather up needed resources.
    When ready, *step back onto the time-line.* Step onto the time-line where the first instance of the undesired behavior occurred.
        I want you to quickly walk up through "time" on your time-line—taking all your resources with you. Do this quickly!"
        [As you say this, and they begin to move, fire the resource anchors on their elbow and walk with them as you take them up the line to the present.]

8) Zoom up to the present and stop.
    Depending upon the emotional experience of the experiencer, to give the person a moment to process things. Now let all of these learnings and experiences integrate fully into a new sense of yourself, into feeling so much more resourceful.
    T*urn around when you feel ready* and face your old past.
        As you look back on your past, notice how things have changed and become different and will continue to become different, now and into the future, providing you new ways of thinking and feeling about it. [Wait ... to let that perspective integrate.]

9) Facing the future with a new hope.

    Now turn around to face your future in a new and empowering way. As you now look at your future, notice how the future too has become different, how it has become brighter and more hopeful, and you can wonder just how much brighter it will become... What changes do you now notice in your time-line itself? How will this assist you as you move into your future?

10) Take another meta-position.

    Step aside from the TL again or from the end of it and look at your present and future from an "out of time" perspective. Repeat this from one or two other perspectives.

        What effect does this have on you?

        What else does this allow you to learn that you can use in a positive way?

    From the end of the future time-line, offer this perspective: As you look back over your lifetime and as you notice the things you could do after that date that was *the present,* when you did that exercise, what would have enabled you to have developed even more fully so that you would have become even more resourceful in your future, now?

11) Reorient to the present.

    End the process by bring the person back to the present using general process instructions.

    "And now you can take one step forward...."

CHANGING OR EXPANDING YOUR TIME-LINE

Would you like to change your time-line or lines? Since our time-lines simply exist in our mind-body as **a coding of the concept**, the process of changing these internal representations of "time" can occur relatively simple. *But...* a warning, when you change your time-line, you may initially experience disorientation, even feel dizzy, "strange," "weird," etc.

Changing a *Through Time* Orientation:
1) Float up above your time-line.

>   From there straighten your line so it runs left to right. Then, rotate your time-line ninety degrees (or rotate yourself ninety degrees)

2) Then drop down into your time-line.

>   Do so with the realization and feeling that you now have your "past" behind you. And as you let your represent your "past" as behind your head, you can open your eyes to see the "present" directly in front of your face while the future seems at arms length or further in front of your face. Take a moment with this... How does it feel?

Changing an In *Time* Orientation:
1) Float up above "time."

>   Straighten your time-line and then rotate your line ninety degrees (or rotate your body ninety degrees).

2) Drop *behind* your time-line.

>   Do so that everything lies directly in front of you. Make the images about six inches to one foot square and place "past" images an arms length to your left (if right handed). Notice that your "future" has moved to the other side. The present goes directly in front of your face about a foot out. Imagine the tops of all three images to stand at eye level. You have now taken on the codings of an ideal *Through Time* person. Take a moment with this... How does this feel?

>   Some people experience profound changes as they do this exercise. Others experience few changes. A few people will lack the ability to do this on their own and will need assistance from someone trained in working with time-line processes. You may wish to leave your time-line in its opposite position for awhile just to experiment with it. But avoid driving when you first try on a different time-line. When you feel ready to put your time-line codings back, float up again and reverse the adjustments you made.

CHANGE PERSONAL HISTORY
USING META-STATES

The following adaptation of the NLP pattern restating it using the Meta-States Model.

1) Identify the problem event.

> This will serve as the primary state. "Think about a time and place in your history that still troubles you." "How does it trouble you?" "What problem does it create for you?" "When you step into that memory, what emotion arises? What meanings?" Now step out of that problem state.

2) Take an observer's viewpoint of that experience.

> This represents a meta-state about the primary state. Float above your time-line (dissociate) and go back to the problem event and observe it as a witness to it. From this meta-position, see that *younger* you going through that event. (If you have difficulty staying dissociated, put your representations up on an imaginary screen.)

3) Gather learnings about the event from the observer position.

> This allows you to move into another meta-state about the primary— learning about the event. "What resources did that younger you need?" "What resources did the others in the situation need?" Identify the resources needed that would have changed it.

4) Return to the present and fully access the resources.

> From the position of the here-and-now, access and anchor each and every needed resources. Amplify these and then test your anchors for the resources.

5) From the observer meta-position, transfer the resources.

> When you have returned to the past event, give that younger you each resource as a gift from your present self. Then let the event play out with the resources. Imagine the younger you now acting, thinking, feeling, etc. in a transformed way. From this position, you can also give the others in the movie the resources that they needed.

6) Come forward through your history with the added resources.

> Step into the movie and become that younger you for the moment, and then imagine yourself moving up through your time-line experiencing the resources so that as you move through each subsequent year of life, the resources transforms your history and enriches your life. Let the resources transform yourself and the others.

7) Return to the present and run an ecology check.

> Does this new edition of your memory provide you a sense of closure? Does it encode better learnings and responses? Does it enhance your life? Would you like to live with this new edition? Does it provide you a more useable map for navigating life?

8) Future pace.

Look out into your future from the perspective of having made

META-STATING NEW DECISIONS IN "TIME"
Time-Lining the Decision Destroyer Pattern

To use the Concept (hence a meta-level) of **"Time"** (past, present, future) in a way that serves our empowerment and effectiveness. To undo false, unuseful, and toxic mappings from past events that we no longer need to drag with us and use to torture ourselves (or others!). A decision map created at some previous time does *not* have to be treated as unchangeable. We can re-code an old decision and update it.

The Pattern:
1) Identify your Time-Line.
> Think of some simple activity that you did this morning, then think about it last week, last year, 2 years ago, 5 years ago ... next week, next month, next year, 2 years from now, 5 years from now.
> — Where do you locate these memories and imagination?
> — What kind of a configuration do you have these in: a line, circle, drawer, roll-a-dex, etc.**?**
> **—** Differences in Pictures, Sounds, Feelings?

2) Float above your sense of "time" and draw a Time-Line.
> Now float back to a specific memory, then float forward through now to a time in the future.

3) Identify a decision, belief, experience, etc. in your history ("past") in which you experience some hurtful, ugly things and made some very unuseful maps from.
> — A limiting Decision
> — A limiting Belief
> — A limiting Hurt that you can still feel bad about

4) Access, Anchor, and Amplify some Resources.
> What resourceful states, ideas, understandings, beliefs, decisions, etc. would have totally have transformed that old experience?

5) Float up and then back on your Time-Line to 15 minutes before the Event.
> **Anticipate** that in a minute, when you float back down into your Time-Line, 15 minutes prior to the old experience and look into your future, you will *not* see the old stuff — because it has not happened yet. And now you can fully and completely re-access the Resources that you want to experience as you Live through the experience ... and as you do, the resources will totally transform everything.
> Float down ... with the resource ... and bring it through the experience and up to the present.

6) Future pace and Check ecology.

FINISHING UNFINISHED BUSINESS

The following pattern offers a process for assisting a person to catch up in their psychic development after he or she has cleaned up old traumatic memories, limiting beliefs, and/or dis-empowering beliefs.

Eric Erickson's Developmental Model *of the Psycho-Social Stages:*
  1) Trust / Mistrust of others who respond to and care for our needs
  2) Autonomy / Shame and Doubt: Functioning as self-sufficient & exploring
  3) Initiative / Guilt: Exploring and negotiating boundaries
  4) Industry / Inferiority: Learning to become competent, productive in mastering skills
  5) Identity / Role confusion: Establishing a sense of self
  6) Intimacy / Isolation: Dealing with companionship, love, friendships
  7) Generativity / Stagnation: a meaningful contribution
  8) Integrity/Despair: Making sense of life.

1) Adopt a commitment to reality.
    Having cleared up the hurts of the past, and having used your new understandings and "ego strength" to face those past hurts from your strengths, you have begun to "make yourself a friend to reality" rather than an enemy. Those days of feeling and thinking in an antagonistic way to reality have ended. The skill of "going meta" to the experiences that that younger you had "in" time by *floating above on your time-line* has given you the skill to look at and accept the disliked, obnoxious, dysfunction, etc. *without taking it personal.* What a skill! And you can congratulate yourself for learning to *accept* without confusing it with approving, validating, or endorsing what existed. You can accept what exists--what existed--*and* dislike it *and* realize fully it only existed as an event, an experience, a set of behaviors--and that **you** exist *as so much more* than those experiences.
    This skill signifies the adult recognition of reality *as a dispassionate fact.* How different from the way we thought-and-felt as children! Then we took events **personal**, we thought in ego-centric ways, we introjected the hurtful behaviors of others, and we built disempowering beliefs about ourselves and we have now learned to do that *no more.*

2) Access a state of adult acceptance.
    Think about a time or situation where you accepted something that you did *not* like. Pick something simple to practice identifying these representations: cleaning the bathroom and toilet, doing dishes, preparing your tax return, etc. How do you, representationally, construct this *acceptance of disliked activity*? What beliefs and values support this state. When you have it fully and resourcefully, anchor it.

3) Access a friendship to reality state.
    Maturing, developing, and becoming fully human necessitates a *commitment to what*

actually exists, in the place of wishful thinking, magical thinking, and regretful thinking ("oh, if only...!"). Access a time when you positively felt that kind of orientation getting your IR, submodalities and supporting beliefs and anchor it.

4) Access the state of "finishing business" state.

Identify the state of "finishing something." What project, task, relationship, etc. have you engaged in, invested yourself in, and then brought to a completion and released so that you let it come completely and thoroughly in a positive way so that you simply took the resources of that experienced and moved on to the next step? Think about a grade in school that you finished, or a particular subject or skill that you learned. How did you complete that business with your instructor, coach, friends?

In accessing this resource state of "having positively brought something to closure" notice all of the IR and supporting beliefs that made this an enhancing life experience for you. You "came to terms" with the time-limited nature of the subject. You began something, and then you completed it. Anchor this.

5) Finish the "unfinished business" in your mind-emotions.

As you now float above your current time-line, where you live and act and feel and think today... looking down upon it and noticing how it moves back into the past, allow yourself to notice what developmental tasks (of the Erickson list, p. 78) that you did not complete-- trust, autonomy, identity, etc.

From *above* your time-line move forward into the future to a time when you can imagine seeing yourself as having finished that task. Now go there. What does finishing that task look like, sound like, feel like? What supporting beliefs, values, and actions go along with it? Fire the "finishing business" and "a friend to reality" anchors as you float down into that time and fully experience it with completeness. And you can enjoy the full development...

6) Use as a swish.

When you have fully captured the feeling and meaning of finishing that old business return to *now* and look into your future at that future you ... noticing the steps and stages that you will *take day by day* as you move more and more into your future... because you can.

THE DROP DOWN THROUGH

The Pattern

1. Find the first event of a Problem

What is the root cause of this problem, the first event which, when disconnected, will cause the problem to disappear? When was the first time you felt this emotion?
Go back to the first event ... float up above your time-line and go back into the past... and as you do you can go back to the event itself and drop down into it."

> [Do not associate yourself or another into the event if it has the qualities or character of a trauma; always run the V/K dissociation pattern first to release the negative emotions.]

Elicit a word which corresponds to emotional state.

> What is the value or unwanted emotional state? (i.e., anger, fearfulness, timidity, etc.)

2. Preserve the learnings.

As you re-visit that event, notice and describe the emotion/s you now feel? What learnings have you made here that you would want to preserve? What do you need to learn from this event, the learning of which will allow you to let this all go, easily and effortlessly?"

3. Drop-down through.

Quickly allow yourself to drop down through the emotion as you *do a kind of kinesthetic 'free-fall' through it* and do this as quickly as you can... and say aloud the name of the emotion that you find underneath this first experience...
As you just drop down through that emotion . . what do you find underneath it?

4. Continue the Dropping Down Through.

Continue to repeat this process until you have generated a chain of states that run all the way through to a "void", "nothing," an unspeakable stage, etc. and comes out the other side to a positive kinesthetic state.
Do each drop quickly. What do you find underneath that one?
Continue until you float down all the way through and come to the "void," or "nothing," to that unspeakable stage of experience and notice, as you do, how you come out the other side to an experience that has a positive kinesthetic to it. Free-fall another time to a second positive kinesthetic.

5. Amplify and Use the Positive State

When you drop down into a positive state ... perhaps 2 or 3 levels ... amplify it as a resource and apply to the original situation.
What happens to X (the original trigger or situation) when you feel this?
Future pace and solidify.

DROP INTO PURE POTENTIALITY

The Pattern

1) Begin with the concept of "Before "time"

Consider existence *"before 'time.'"* If primary "time" involves the occurrence of events, happenings, activities, rhythms, etc., then before "time" we have no activity, no event, no rhythm-- we only have *thought.* Before "time" then only "the quantum" (Overdurf) or "pure potentiality" (Bodenhamer) existed.

We can use the idea of the place of pure potentiality, and the images, feelings, etc. that that generates (the formless void, formless potentiality, etc.) and set them as a frame in our mind. Such meta-stating is conceptual and yet part of how our brains work.

2) *Access the Void.*

Quiet yourself where you won't experience any distractions. Relax comfortably into a nice trance-like state of concentration on *the Void.* See and hear and then feel the formlessness of you *before* your existence— yourself as in the formless void of unlanguaged being. Feel yourself moving back further and further into that time before "time," before any events, any happenings, any actualization...

3) *Fully experience the Void.*

As you enter into this dimension of the unformed, the unarticulated, the unexpressed, the unactualized ... enjoy it... gently, wondering at how old constructions and formats so enmeshed and so compounded now so gently just come apart ... taking things back to a time when they existed as unformed... And you can wonder, really wonder, about all the potentialities that you now see and hear and feel in all of the component parts...

4) *Construct the Possible.*

As you notice all of the building blocks for effective human experiencing and functioning, for creativity, openness, bonding, love, effectiveness, excitement, passion, learning, helping, inventing, contributing, etc. you can begin to allow the process of reconstructing *a more glorious potential You*— a you that you would like to experience in the way you think and feel and speak and behave and relate... and as you gain greater awareness that in this place of pure potentiality you can construct this coming potential Self with all of the component resources ... and you can... now.

5) *Relanguage the Potential*.

Now move forward toward "time" but not into "time" ... yet, but just hesitating as you imagine yourself ready to take a first step into "time" and ready to *language yourself for experiencing resourcefulness*--ready to utter your first Logos... feel all the excitement and anticipation of a new beginning...

6) *Step into "Time" with Your Pure Potentiality*.

And now step into "time" languaging yourself with the words that keep your future open, that empower you for flexibility and learning and creativity ... and as you do then zoom up through the

days and years of your life bringing these resources with you as you come...

FAST AND SLOW TIMES
TIME DISTORTION

*"There are two hypnotic phenomenon that are my all time favorites,
fast and slow time distortion."* (Richard Bandler)

O*ur brains* can create two very special kinds of psychological "time"—the sense of "time" moving very fast and the sense of "time" moving very slowly. The fact that chronological and cosmic "time" does not do this, nor do the events of life, at the macro-level, move any quicker or slower, only *we feel that they do* informs us that all of this occurs **inside**. It operates as a psycho-logical function of *representation*.

How does our brain pull this piece of subjectivity off?

What comprises the internal structure of 'fast' and 'slow' time?

The Pattern
1) Identify your time-line.

specify your organization of "time." How do you differentiate between the past and the future?

2) Access states of fast and slow times.

To get a high quality elicitation, identify examples of "times" when "time" seemed to move quickly and slowly. Use your voice and tone to speak in a congruent way. Since we need to get people really into the state so that they can access the critical information, use your tone, tempo and voice effectively as you mention times when you know from your own experience that "time" seemed to crawl (speak in a veerryyy slloooow tonality).

To get a person fully back into the state to get the best elicitation, use quotes, metaphors, stories, etc. to layer a person's internal sense of contexts and context-of-contexts. After all, "time" operates from a meta-level, so fast and slow "time" operate by means of the comparisons we use.

3) Identify the qualities (submodalities) of fast and slow time.

How do you uniquely represent these different experiences?

What submodalities define the difference? Contrast "time" that seems "fast" to when it seems "slow."

Find pleasant instances of slow "time." Typical reference experiences where "time" moved along very slowly *and* pleasurably include: a "just wonderful day" that seemed to last forever. Perhaps the first day of a long awaited vacation when you work all year and then went off on a vacation and during that first day it seemed that "time" just stood still.

In such memories or imaginations, what coding enables you to feel like you have lots of "time" to do things, when "time" moves very slowly when you move very quickly.

Next find a time when "time" zoomed by. The moment came for something and then

before you turned around, the event had ended. It passed as if in no time. You have the feeling, "Where did the time go?" "Two hours have passed? No, it can't be!"

4) Juxtapose the "times" to identify specific differences.

Take the two kinds of "time" and compare them. What differences exist between when "time" moves quickly and when it moves slowly? Does the difference lie in the position you use in your mind for the two? Do you have one "time" coded with associated images and the other with dissociated images? Sometimes very unusual aspects will occur in these representations.

"With Time Distortion you may also have a difference between parts of the images. Sometimes the center of the images will be moving quickly, while other parts will be moving slowly, or the side of the images will be moving fast. It's a funny phenomenon. When you're blowing down the freeway going really fast and you pull off into a forty-mile an hour zone, you feel like you're crawling. Do you know what I'm talking about? Whereas if you go from a twenty mile zone into a forty-five you feel like you're going fast."

5) Utilize the time-line if you have any difficulties (optional step):

Regardless of the configuration of the time-line, see the time-line out in front. Turn physically. Stand up, turn, and literally *back up* to the last time you remember experiencing exquisitely slow time.

Back up, associatedly, to an instance of fast time. As they back up to these memories— have them let their future disappear in front of them, and then literally pull the events now around them back up as they saw, hear and felt it. And they can pull those events around them until they come fully into that event. "Take a moment and relive fully this event and enjoy the process while you notice all the distinctions."

Re-orient and elicit.

When you complete this, realign your time-line. Put it back as it was previously, back to regular "time." Having done this, you can do the conscious elicitation to find out their difference between slow "time" and fast "time."

Distill the information.

Do this time elicitation twice, first when you orient the person back in their time-line to get them into state and second when you bring them back. After you bring them all the way back out, get the submodality information distinctions.

6) Anchor both fast and slow "time."

As you do, especially pay attention because this can become tricky. When the person does slow "time" and you discover a difference in one submodality, accentuate it and anchor it. Get an anchor on one knee for fast "time" and another on the other knee for slow "time." This will provide you two very powerful anchors.

7) Identify two experiences to apply Fast/ Slow "Time" to:

First identify an experience that you would like to endow with a greater sense of *more*

"time." Think of something that goes by too quickly, something that you would like to last a lot longer. Can you think of something like that? Then identify something that you would like to get over a lot quicker.

8) Install in a trance state:

"Allow yourself to close your eyes and go away to another time and place so that you can begin to make preparations to feel yourself *let go* deeper into a trance than you have before... now, so that you can begin to float back on the wings of time and change. And go way, way back. Because what I want to do, speaking to you as a child, involves beginning to get a little bit younger with each breath, a year at a time... becoming younger and younger. Seeing perhaps a birthday or a pleasant event from each year as you *step back* in your mind, getting a little bit younger, and a little bit younger with each breath. And as you get younger, you can recapture that childlike ability to learn, really learn, and to experience things. Because when you were very young, a month seemed like forever. And as you get older, months seem to just zip by. And when a child, a month seemed like a long time, and an hour took forever. In fact, five minutes seemed to last an eternity.... Now let your unconscious remember how to feel time as slow and fast and to feel it fully (fire anchors). Because your unconscious remembers how you experimented to find out those distinctions, and it can remember fully... now.

And in a moment when I reach over and touch your knee like this (fire anchor for fast time) you will zip back to an event that went really fast... but because you want it to last a lot longer, when I touch this knee (fire anchor for slow time), you can experience time as moving verryyy sloooowlly. It will almost stand still. And as it does you can relive that event in real time of two minutes, but it will seem like an hour.

SPIRALING RESOURCE EXPERIENCES IN TIME
AND COLLAPSING THEM INTO THE NOW

Adapted and developed from one described in *Accessing Your Ferocious Self* (Hall, 1996). It involves imagining a configuration of a spiral or a set of circles.

The Pattern
1) Here and Now.

Imagine yourself in a wide-open space in this moment in time fully associated and fully present to your thoughts-and-feelings. Think back to a number of delightfully resourceful experiences of your past--beginning by thinking of such an experience that occurred last year... And once you see and hear and feel that experience, step back into *this moment in time* and imagine that experience circling around you as the planets move around the sun. Watch it circle around you as if you stood in the middle of a spiral.

2) Let it settle.

Eventually let it settle back to where you first found it— a year ago, and do the same thing with a resourceful memory from two years ago, and again, one from 3 to 5 years ago. As you find, and re-experience each resource let it become another orbiting event as if a planet of resourcefulness moving around you as in a spiral.

3) Imagine fully and completely a delightful resource.

Imagine a resource that you want to experience in the coming year, in the year after that, and then in the time between 3 and 5 years from now. Again, let each experience becoming move around you in a circle as a another rotating planet of resourcefulness moving around.

4) Step into the spiraling resources.

Stepping into the middle of these spiraling, circling resources, just allow yourself to notice them moving around you at different distances, perhaps moving at different speeds, moving into your past, moving into your future. And as you allow them to rotate as a spiral you know that you can breath deeply and fully in the center of all of these colorful, bright, and exciting resources that surround you and you can wonder, really wonder, what will happen, in just a moment when they collapse into you... fully and completely so that you can again experience them fully from within...

(See diagram in *Adventures in Time Lines*)

ACCESSING THE "FLOW" STATE
OF THE ETERNAL NOW

When it comes to primary, *"In Time"* experience, *concentration obligates "time" awareness.* When we access an intense focused concentration on some event, object or person, we lose consciousness of "time" as a concept and enter into "the eternal now." We experience primary level *timelessness.* "Time" stops, or "time" ceases to exist as a filter for our ongoing experience.

Experiencing *timelessness* occurs because we cease to have any experience of awareness of other events by which to compare the present moment experience. It ceases because (in terms of foreground/background construction), we have entered so much into the foreground, that perceptually the background has disappeared. For us, as a phenomenon, it no longer exists. Csikszentmihalyi (1990) describes this as *flow.* Flow involves the kind of concentration that frequently arises from deep hypnosis, trance-states, entranced in a movie, a message, prayer, love making, etc.

William Glasser (1967) called this *flow state* a psycho-neurological "positive addiction." He defined it as involving a simple and repetitive task (event, experience) wherein one enjoys it *for itself.* This experience lacks a state of evaluative judgment about it (hence no meta-awareness). It has inherent value and significance for us and involves something that can increase our skill as we practice it, and one that we can eventually do without conscious awareness. Glasser included as examples of such meditation, prayer, running, etc. The distinguishing factor of a *positive* addiction lies in this, it leaves one stronger, more resourceful, relaxed, re-invigorated, more able to get back to the tasks of life in "time." To cultivate your ability of entering into *the eternal now*, the following process describes a lifestyle structure for training yourself in timelessness.

The Pattern
1) Identify a small, simple and enjoyable activity.
> Menu List: Hitting a ball, walking, running, reading, sewing, etc.

2) Identify the value.
> Run through the reasons and motives in your mind for why and how you *value* the activity *in and of itself.* The more inherent values and meanings that you can ascribe to the activity— the more you frame it as *inherently valuable.* This releases you from any need of going meta and evaluating it. It already has inherent value.

3) *Practice the skill.*
> Give yourself to this activity for 30 minutes for three or four times a week. This enables you to enjoy the benefits of ongoing repetition. This also enables you to allow the activity to eventually drop out of conscious awareness and to operate at an unconscious level as a "habit." This usually takes between twenty and forty days.

4) Relax and accept the joy of the activity as you experience it.

DEVELOPING MORE TIME FOR PATIENCE
—> NOW!

The Patience Now Pattern

Patience and **impatience** are two "time" emotions. They arise from the thoughts-and-feelings we have *about* "time" whether schedule time, psychological time, sacred time, or some other meta-level awareness of "time."

> In the state of **patience** we think, represent, believe and therefore feel that we have plenty of time, or enough time whereas in **impatience** we do the opposite. We think-feel that we don't have enough time, that we have a scarcity of "time," that we need to hurry, rush, go quicker, etc.

These emotions, like all emotions, operates primarily as internal representations *drive* it. When we track back an emotion to the "thought" (the internal coding) out of which it comes— we find representations that encourage impatience, frustration, anger, upsetness, demandingness, etc. To undo this unpleasant and, generally, unuseful emotional state, we need to recode our sense of "time."

The Pattern
1) Access your representation of "time"

2) Discover the impatience.
> How do you know you think-feel "impatient" about this? What lets you know that you feel "impatience?"
> Elicit your strategy for adopting this attitude (this position) toward it. Do so using *the meaning search.*
>> "What does it mean to me if I don't get all of these things accomplished?"
>> "What does it mean if I have this and that project demanding a deadline?"
>> "What does it mean that this activity seems boring?"
> The structure of impatience necessarily involves a bringing of a state of necessity or demandingness (from yourself or others) upon some primary state of activity or inactivity. This makes it essential to discover the source of that *demandingness*.

3) Challenge the demandingness.
> "Why must I accomplish this by Tuesday? I agree that I would prefer to do so, but why 'must' I?"
> "What would happen if I don't get everything done today that I want to get done?"
> Expose the *demandingness*. Have you simply been operating from an old impatient program of disliking delay gratification? Have you simply conditioned yourself for low frustration tolerance? Do you actually have no logical reason for the impatience?

4) Move to a meta-position to accept the feelings of impatience.
> Go to a meta-level position and fully *accepting* our thoughts-and-feelings of impatience.

Do you now feel you can relax comfortably in this higher knowledge and perspective? Bring acceptance, appreciation, calmness, etc. to bear on the impatience, we have meta-stated ourselves into a more resourceful place.

5) Give yourself more "time."

From the position of acceptance-of-impatience, alter your representations of future "time" — seeing more space, more room, more distance all the while re-languaging yourself, "I have plenty of time and refuse to threaten myself in an erroneous way by thinking of 'time' in terms of scarcity." "I will take effective action to do what I can and leave it at that."

The Neuro-Semantics of a Meta-Narrative Frame

LINGUISTIC TIME-LINING

"Narrative is the Guardian of time."
(Ricoeur)

1) Discover your story.

What story have you lived in up until now?
Who storied you with that story?
Is it part of your cultural story, racial story, religious story, family story, etc.?
How much of the story did you personally buy or create?
Tell about the theme of your life and listen to your narrative story.
What kind of narrating do you do?
Do you tell a story of victimhood or survival, of failing or winning, of connecting or disconnecting, of being loved or rejected, etc.?

We all tell Stories. And the *Narrative* we tell about "the Events of our Lives" can transform and heal or traumatize and destroy. The Narratives we tell summarize the "days" of our lives. We use various scripts, plots, and themes to frame things. The Narrative, as a linguistic form is not without importance. It anchors a meta-level belief system which can keep us in distress, limit our choices, or create an empowering meta-state.
What is the story of your life in one word? Menu: Failure, Victim, Hero, etc.
Yet when we use a one-word or a short phrase to generalize the meaning of "time" we can create some very limited maps.
In *Narrative Therapy,* White and Epston (1990) describe our lives as *Stories. We live stories* and often we need to "de-story" and re-story our lives. We stop telling ourselves the old story and tell ourselves new stories. Do you need to re-story your narrative?

Since personality arises from our use of "time," and since narrative tends to operate as a large-level linguistic structure that guards "time" and structures "time" (the events we've experienced), we invite you to explore your "time" narratives. Use one of the following

sentence stems and generate 5 to 10 sentence completions. This invites you to generate some of your current and operational linguistic time-lining "programs."

1) *Up until now the story of my life has comprised a story of ..."*
(Prompters include: a victim, a failure, bad luck, stress, rejection, ease, success, liked by lots of people, etc.)

2) *If I described the plot that the narrative of my life has enacted....*
(A tragedy, a drama, a soap-operate, the lone ranger, etc.).

3) Say aloud, *Up until now... I have thought, believed, felt, acted....*
Then fully describe and express what has characterized some facet of how you have responded mentally, conceptually, emotionally, verbally, behaviorally, etc.

2) Step aside from the story for Awareness and Ecology
Evaluate the usefulness, productivity, value, emotional enjoyment, etc. of your Story. Would you recommend living in that story to anyone else?
How well has this narrative served you? What doesn't work very well or feel very well about that story?
Do you need *a new Narrative*?
Do you feel stuck simply because you do not know of *anything else* that you could possibly say about your experiences than what you have already said?
Go go *above* Time so that you can think *about* the days of your life from there and recode the happenings that occurred *in* time, sometimes prior to "the time" and from "within" the time.

Narrative Time as Linear:
The episodic dimension of a Narrative draws *Narrative Time* in the direction of a linear representation of "time" by using the linguistic structure of "then, and then..." This describes the simplest form of narrating which results in a Story. It is in this way that we *narrate our lives* by sequencing and punctuating events. Yet in doing so we selectively pick and choose events, delete other events, and punctuate them in various ways so that we create a syntax, a strategy, and a meta-structure of meaning via our narrating.

Linear Time reckoning results in stories. Such narratives function as "the guardian of our time" (Riceour).
The power of a story: it encodes events in a large level format so that it becomes difficult to change. When we create a narrative or story, we impose a structure on a set of events that enables us to group them together in various ways. It provides rules for eliminating other stories as having any relevance in our mind.

3) Make Up a New Story that would be more Empowering:

Once you have identified the "past" linguistically in this way, then complete the statement,
> *"But from this day on... I will increasingly develop into more of a person who...*

Just for fun, make up a wild and woolly story. Use your pretender to its fullest capacity!
What positive and bright "sparkling moments" have you experienced that has not fit into your dominant story?
What unique outcomes that seem at odds with your problem-saturatured story would you have liked to have grown into your dominant story?
How would that have played out?
What story would you have wished to have lived?
Who do you know that you admire and appreciate?
What story do they tell themselves about their self, others, the world, etc.?

4) Externalize the Old Story to De-frame it:

Narrative Therapy's social constructionism highlights that our Stories are constructions that we have built and *internalized*. We have internalized the messages offered by our culture, family, and friends. We have taken experiences, problems, emotions, etc. and told a story that went, "I am X..." In NLP, Internalizing shows up linguistically as nominalizations and identifications.

Now it's time to **externalize** what we have internalized. We can now tell *externalizing stories* to de-construct the old narrative. This separate person and behavior.
> *"The Mads* have had a long history in sneaking up and tempting me to give way to them."
>
> "Yes, *Misunderstanding* has lured us into treating each other as enemies, but now that we have turned the light on Misunderstanding, we have caught many of its tricks."

Think of a "Problem" that you have experienced frequently (an emotion, behavior, circumstance, linguistic label) and externalize it.
> Story: An eight year old boy constantly wetted his bed, his mother introduced him to the counselor as her "little bed wetter" (internalized story of identity). He didn't do it intentionally, it seemed to sneak up on him when he wasn't suspecting it.
> "So have you ever stood up to Sneaky Pee and refused to let him get you in trouble?"
> Yes, he had stood up to Sneaky Pee.
> The counselor engaged in some cheer-leading about that. The boy began taking some pride of his resistance!
> "Let's figure out some sneaky ways we can do it to this Sneaky Pee!"

Externalizing empowers us to tell a whole New Story about the events we have come through in "time." It creates a new narrative.

6) Counter-Example the Unstoried to Create a New Narrative

Finding the un-storied Narrative in your life (NLP, *counter-examples*). Find *exceptions*. Find *unique outcomes* that identify "sparkling events" to seed a new narrative. Ask *how*

questions. "How did you do that?"
>How did you not fall into self-pity, but just kept at it?
>How did you resist losing your cool, and listened to your boss anyway?
>How did you not discount yourself in that instance?
>How did you prevent things from getting even worse with all of that happening?

7) Step into the New Story to Thicken its Plot
Via your imagination, fully and completely step into the Re-Story and experience it fully in all of the sensory systems. Anchor it. Enrich it with details and find audiences to perform it before.

Telling a new story isn't enough. We have to *Thicken the Plot.* To do that use questions about sequences of behaviors to *link the past, present, and future together* and to thereby create a narrative of drama and action. Ask questions that presuppose enhancing responses enables us to assist people in re-narrating their life.
>"*How long* have you cared about improving yourself and making a significant contribution? *Have you had any times* when you felt that way? *Why* did you choose to prefer to live your life that way?"

The first question identifies the resource, the second question invites the person to access historical events, the third encourages them to justify, explanation, and build up semantic reasons for it. Such questioning encourages people to "thicken the plot" of their preferred life's plot (Freedman and Combs, 1996).

Future pace: imagine moving out into tomorrow living out that story...

TAKING INTEREST
TO REFRAME "BOREDOM"

Since the movement and rhythm of events lies at the very heart of the life processes—neurologically as well as mentally-emotionally and in terms of the concept of "time," rhythm, beats, intervals, and frequencies play a crucial role in our subjective experiences. This also means *repetition.* Yet when we consider the attitude of mind-and-emotion that most people in Western societies take toward repetition--we can see the cause of a basic "time" maladjustment--we hate waiting, we despise the "same old thing again and again," we over-value the new, the different, variety, etc.

Because underneath rhythm we find *repetition*--sameness, repeating, etc. we find a basic discontent therefore with rhythm in the North European societies. Here we have societies that demand variety and that shun last year's products and fads. This inevitably introduces lots of superficiality and lack of depth into our experiences and that inescapably tends to lead to a dissatisfaction with the old and with the simple things in life. Generally, we prefer the new, improved, updated, never-before seen or heard, the sensational, the greatest, the best, etc.

To so dis-value repetition just because it has occurred before inevitably undermines our ability to find and enjoy the various inherent rhythms in life that allows us to synchronize with reality and experience a quality of depth and satisfaction. Obviously, given this analysis, we need to reframe "boredom," the old, repetition, etc.

The Pattern
1) Identify a repetitive pattern or rhythm toward which you tend to become boredom and uninterested.
> What occurs over and over and over again that you tend to hate, dislike, disapprove of, complain about, etc.? Going to work, rising, returning home, doing school work, doing chores, exercising, studying, etc.

2) Move to a meta-position and just begin to acknowledge the rhythmic patterns.
> And as you do you can take a new and profound interest in the value of such rhythmic patterns— noticing how the repetition *installs* activities into your neurology at an unconscious level, thus enabling you to experience "unconscious competence." And you can notice how repetition establishes depth and quality--and stability. And how surprised can you allow yourself to feel about these values?

3) Meta-state yourself with other resources.
> As you realize the value of such repetitive processes, you can *appreciate,* really appreciate, this ... and *enjoy* it so that you begin to take more interest in such repetitions. This doesn't mean "boredom" or "stagnation," it means power, competence, stability, freedom to move on to other competencies, depth, etc.

THE META-LEVELS OF "TIME"
AS A NEURO-SEMANTIC PHENOMENA

THE LOGICAL LEVELS
IN "TIME"

You Have To Go Meta To Reach "Time"
(From Chapter 11, Time-Lining)

"Time," as an abstraction, occurs in the mind and so at a meta-level of awareness. "Time" does not occur in *the process world of events, actions, happenings, and movement* and so we have to rise **above** that level to experience this conceptual category.

Gestalting the Meta-State of "Time"

We have noted that "time" does not exist at the primary level, only events, rhythms, activities, etc. exist there. How then do we get to "time?" As we experience events, rhythms, and activities repeatedly we come to know them as **times,** or instances, **of events.** From that awareness we then develop *a "sense" of duration* as a higher-order feeling that results from the summation (or abstraction) of many individual occurrences. This represents one meta-state of "time," namely, "a sense of duration" (an abstraction that compares and relates that configuration of events).

As we talk about these "times" we begin to manipulate this symbol. We begin to number these "times," compare them, sequence them. Then we can say, "Time has elapsed," or, "it took three years to complete the project," or "in another couple of days." Yet what have we actually seen come and go? Not "time?" But events. Our abstraction of these numerous events and representation of their duration, order, sequence, etc. occurs at a higher level of abstraction.

Then we begin to use the verbal shorthand involved in the short nominalization, "time." And that leads us to begin to objectify it as we talk about *it* as if *it* had physical properties as do sensed objects. So we end up languaging ourselves by saying, "time" flows, moves, races, slows down. We then talk about wasting "time," saving it, misusing it, etc. Actually we have reference to times of something occurring somewhere, and not our concept of "time."

"Time" arises then as *a gestalt abstract awareness* that holds past, present, and future together into a structure-as-a-whole configuration, as in a time-line. "Time" emerges from our awareness of events, our sense of duration, our summation of development and growth that occurs "over time," and from our abstraction of "time" as a dimension as in the space-time continuum. When we analyze "time" (as we do other higher level abstractions, beauty, love, happiness) and find the component pieces out of which the structure-as-a-whole emerges, we do not find "time" in any of the pieces. It seems to vanish with analysis.

Meta-Time

　　　"Time" as a mental concept is *a meta-state* itself and operates as a state of awareness *about* another state.　At the primary level, "time" does not exist, only "times" —times of events occurring.　When we number these elements and compare them with set standards we get what Weinberg (1959) calls "times of times" or "time."　We compare our "feeling of an event's duration" with previous memories of the same, then as we think *about* such we create another meta-level awareness of "time."　In creating the gestalt sense of "time," we begin with our kinesthetic sensations of rhythm and rhythmic activities.　To that we code and remember these repetitions of cyclical phenomena, and the repetition of occurrences generates a sense of duration--a higher-order feeling.

Meta-State:
　　　　　　　　　　　Thoughts-Feelings
　　　　　　　　　　　　　about　　　　　　　　　　　　　↓

Meta-State:　　　T-F of "Time"
　　　　　　　　　　　　　about
　　　　　　　　　　　　　↓

Primary State:　T-F of Events/Experiences →

Primary State: "I feel rushed by what John said about getting this project done."
Meta-State:　　"I never enough time."
　　　　　　　　"I hate feeling this time pressure."
Next Level Up: "I feel guilty for these feelings of hatred toward the pressure!"

DISTINGUISHING "TIME" AT DIFFERENT LOGICAL LEVELS

Primary "Times"	*Meta-Level "Time"*
Events, Happenings, Occurrences in the World of Process	Discontinuous & Digital "Time" derived from Conceptions/
Constant and unending change	Constructions of "Time"
Times	"Time"
Change, Rhythm, Movement	Concept, Abstraction, Thoughts @
Physical Time	Mental-Emotional/ Psychological Time
Chronos: chronology, clock time, objective time	*Kairos:* Internal subjective
Quantity of time as measured	Quality of "Time" as experienced

World of Processes	World of Representation
One Dimensional, Unidirectional (goes only in one direction) Time; Can	Multi-Dimensional
	go in many directions
(Events do not go "backward," do not reverse) Imagination	Concepts/ Memories/
	can represent events going backward
No Tenses... exists as ongoing existence	Tenses: past, present, future Many narrative configuration

PART IV
MASTERING VIA META-PROGRAMS

Meta-Programs as Patterns of Perception ... Solidified Meta-States:

"Meta-Programs" are those *programs* in our eyes (minds) by which we have learned to filter the world. As perceptual filters, our Meta-Programs identify what we sort for, pay attention to, look for, "see," etc.

Original Discovery: Richard and Leslie Cameron Bandler, MP arose from discovering how classic NLP didn't work. MP enable us to know when, how, and why NLP Patterns work when they do and when they don't.

Sources: They arise from both nature and nurture — from natural dispositions and tendencies and from learning experiences. Meta-Programs, as we experience them, also arise from the solidification of meta-states. They begin as a learned, taught, and/or coached way to think, sort, perceive, etc., and eventually become our *mental program* for such. As solidified meta-states, they are *ways of thinking and conceptualizing* that have gotten "in our eyes" (meta-states coalesced into our muscles).

Continuum: Most of the Meta-Programs (MP) operate on a continuum. When there are choices on either end or pole this can lead to extreme versions of the particular MP and the creation of a *Driver MP*. When a person can easily move back and forth along the continuum, they have a high degree of *flexibility of consciousness*. This gives them more choices and power of response in different contexts.

Context Dependent: MP shift and change depending on the context. This gives us the ability to operate with different MP in different contexts, environments, situations, etc. This also explains why MP should not be used or confused with "personality traits" that define what a person "is." These are not written in stone. They are descriptions of how we behave... mentally and perceptually to the world. They are descriptions of how we have learned to sort and process information. Rather than solidified personal "traits' these are ways of functioning, ways of "running our brain."

Changeable: MP are changeable. The degree of changeability, on the other hand, depends on several factors: our beliefs about changing them, our desire and motivation, our willingness to give change processes a chance, the skill of the person working with us, the patterns used in bringing about a change, etc. Any and every MP can be changed when there's a desire and a skilled practitioner.

Process Oriented: Meta-Programs refers to something we *do*, not what we are. It's how we see the world.

Profiling: MP are valuable for picking the right people, reading people, They offer us a way to find the leverage point for change.

META-LEVEL ANALYSIS OF META-PROGRAMS

Because meta-programs operate at a meta-level to the content of thought-emotion, and awareness — we have to take a meta-position to the *primary state* wherein the content occurs. As we do, we can then utilize the traditional *categorizes* of consciousness (cognition, emotion, choosing, etc.) to make here level meta-distinctions. This leads to the following:

Meta-Meta-Level **Conceptualizing/ Semanticizing Style**
About Self, Causation, Morality, Responsibility, etc.
About Kantian Categories

Meta-Level

Style of Cognizing	Style of Emoting	Style of Choosing	Style of Responding
Cognition/ Reason Thinking	Emotions/ Somatic Moods/ States	Conative / Willing Intention -- Attention	Outputting / Behavior Communication

Primary Level

Person   ----   Content Information   @ —>   X
Process

Meta-Programs In Five Categories
& the Higher Semantic Meta-Programs

Processing
Cognitive/Perceptual

Feeling
Emotional/Somatic

Choosing
Conative/Willing

#1 Chunk Size
General/Specific
Detail/Global

#13 Emotional Coping
Passivity/Aggression
/Dissociated

#20 Motivation Direction
Toward/ Away From
Approach/ Avoidance

#2 Relationship
Matching/Mismatching
Same/ Difference

#14 Frame of Reference
Internal/ External
Self-Referent/ Other-Referent

#21 Conation Adaptation
Options/ Procedures

#3 Representation System
VAKO A_d

#15 Emotional State
Associated/ Dissociated
Feeling / Thinking

#22 Adaptation
Judging/ Perceiving
Controlling/Floating

#4 Information Gath.
Uptime/Downtime

#16 Somatic Responses
Active/ Reflective/ Inactive
Stick / Carrot

#23 Modal Operators
Necessity/ Possibility/ Desire

#17 Convincer/Believability
Looks, Sounds, Feels Right
Makes Sense

#5 Epistemology Sort
Sensors/Intuitors

#24 Preference
People/ Place/ Things/

#6 Perceptual Categ.
Black-White/ Continuum

#18 Emotional Direction
Uni-directional/
Multi-directional

#25 Adapting to Expectations
Perfection/ Optimitizing
Skepticism

#7 Scenario Thinking
Best/Worst
Optimists/Pessimists

#19 Emotional Exuberance
Desurgency/ Surgency

#26 Value Buying
Cost/Convenience/Quality/ Time

#27 Responsibility
Over-Resp./ Under-Respon.
Balanced

#8 Durability
Permeable/Impermeable

#28 People Convercer Sort
Distrusting/ Trusting

#9 Focus Quality
Screeners/Non-Screeners

#10 Philosophical Direction
Why/ How Origins /Solutions

#11 Reality Structure Sort
Aristotelian/ Non-Aristotelial
(Static / Process)

#12 Communication Channel Sort
Verbal- Digital/ Non-Verbal- Analogue/ Balanced

_____

Responding
Outputting- Behaving

#29 Battery Rejuvenation
Extrovert/ Ambivert/ Introvert

#30. Affliation/Management
Independent/Team Player/ Manager

#31 Communication Stance
Blamer/ Placater/ Distracter/

#32 General Response
Congruent/ Incongruent
Competitive/ Cooperative; Polarity/ Meta

#33 Somatic Response
Active/ Reflective/ Both/ Inactive

#34 Work Preference
Things/ Systems/ People/ Information

#35 Comparison
Quantitative/ Qualitative

#36 Knowledge Source
Modeling/ Conceptualizing
Experiencing/ Authorizing

#37 Completion/ Closure
Closure/ Non-Closure

#38 Social Presentation
Shrewd-Artful/ Genuine-Artless

#39 Hierarchical Dominance Sort
Power/ Affliation/ Achievement

Conceptualizing/ Semanticizing
Kantian Categories

#40 Values
List of Values

#41 Temper to Instruction
Strong-Will/ Compliant

#42 Self-Esteem
Computer/ Leveler High SE/ Low SE

#43 Self-Confidence
Specific Skills
Low / High Self-Confidence

#44 Self-Experience
Body/ Mind/ Emotions/ Roles/ Choices

#45 Self-Integrity
Conflicted Incongruity/ Integrated Harmony

#46 "Time" Tenses
Past/ Present/ Future

#47 "Time" Experience
In Time/ Through Time

#48 "Time" Access
Sequential/ Random

#49 Ego Strength
Stable / Unstable

#50. Morality
Strong/ Weak Superego

#51 Casational Sort
Causeless/ Linear CE/ Multi-
CE/ Personal CE/ External

TEMPLATE OF META-PROGRAMS

The "Mental" Meta-Programs

#1. Chunk Size: *General/ Specific*; *Global/ Detail;*
Deductive, Inductive, Abductive

#2. Relationship Sort: *Matching/Mismatching*;
Sameness or Difference/Opposite;
Agree/Disagree

#3. Representational System Sort:
Visual/ Auditory/ Kinesthetic/ Auditory-digital

#4. Information Gathering Style:
Uptime / Downtime

#5. Epistemology Sort: *Sensors/ Intuitors*

#6. Perceptual Categories Sort:
Black-and-white vs. Continuum

#7. Scenario Thinking Style:
Best vs. Worst Scenario
Thinking; Optimists/ Pessimists

#8. Perceptual Durability Sort:
Permeable/Impermeable

#9. Focus Sort: *Screeners/ Non-screeners*

#10. Philosophical Direction:
Why/ How; *Origins/ Solution Process*

#11. Reality Structure Sort:
Aristotelian/ Non-Aristotelian (Static / Process)

#12. Communication Channel Preference:
Verbal(Digital)/ Non-Verbal(Analogue), Balanced

The "Emotional" Meta-Programs

#13. Emotional Coping or Stress Response Pattern:
Passivity / Aggression / Dissociated

#14. Frame of Reference or **Authority Sort:**
Internal/ External; Self-Referent/ Other-Referent

#15. Emotional State Sort:
Associated/ Dissociated; *Feeling/ Thinking*

#16. Somatic Response Sort:
Active/ Reflective/ Inactive

#17. The Convincer Or Believability Sort:
Looks, Sounds, or Feels Right; Makes Sense

#18. Emotional Direction Sort:
Uni-directional/ Multi-directional

#19. Emotional Intensity/ Exuberance Sort:
Desurgency/ Surgency

The "Volitional" Meta-Programs

#20. Direction Sort: *Toward/ Away From, Past*
Assurance/ Future Possibilities;
Approach / Avoidance

#21. Connation Choice in Adapting:
Options/ Procedures

#22. Adaptation Sort: *Judging / Perceiving,*
Controlling/Floating

#23. Reason Sort of Modal Operators:

Necessity/ Possibility/ Desire; Stick --- Carrot

#24. Preference Sort: *Primary Interest:*
People/ Place/ Things/ Activity/ Information

#25. Goal Sort--Adapting to Expectations:
Perfection/ Optimization/ Skepticism

#26. Value Buying Sort:
Cost/ Convenience/ Quality/ Time

#27. Responsibility Sort:
Over-Responsible/ Under-Responsible

#28. People Convincer Sort: *Distrusting / Trusting*

Communication Meta-Programs

#29. Rejuvenation of Battery Sort:
Extrovert, Ambivert, Introvert

#30. Affiliation & Management Sort:
Independent/ Team Player/ Manager

#31. Communcation Stance Sort or *Modes*

#32. General Response: *Congruent/ Incongruent/*
Competitive/ Cooperative/ Polarity/ Meta

#33. Somatic Response Style:
Active / Reflective/ Both/ Inactive

#34. Work Preference Sort:
Things / Systems / People/ Information

#35. Comparison Sort: *Quantitative / Qualitative*

#36. Knowledge Sort: *Modeling/ Conceptualizing/*
Demonstrating/ Experiencing/ Authorizing

#37. Completion/ Closure Sort:
Closure / Non-Closure

#38. Social Presentation:
Shrewd & Artful/ Genuine & Artless

#39. Hierarchical Dominance Sort:
Power/ Affiliation/ Achievement

Higher Meta-Programs

#40. Value Sort: *Emotional "Needs," Beliefs*

#41. Temper to Instruction Sort:
Strong-Will / Compliant

#42. Self-Esteem Sort: *Conditional/ Unconditional*

#43. Self-Confidence Sort: *High / Low*

#44. Self-Experience Sort:
Mind/Emotion/Body/Role

#45. Self-Integrity: *Conflicted Incongruity /*
Harmonious Integration

#46. "Time" Tenses Sort: *Past/ Present/ Future*

#47. "Time" Experience: *In Time/ Through Time;*
Sequential Versus Random Sorting

#48. "Time" Access Sort: *Random / Sequential*

#49. Ego Strength Sort: *Unstable/ Stable*

#50. Morality Sort: *Weak/ Strong Super-ego*

#51. Causational Sort: *Causeless, Linear CE,*
Multi-CE, Personal CS, External CE,
Magical, Correlational

THE MENTAL PROCESSING META-PROGRAMS

1) Chunk Size: GLOBAL VS. SPECIFIC

These terms refer to the size of the "chunks" (computer programming language) of information that we need in order to understanding something. *Chunk size* can range from very small details to very large general understandings. On a scale from Specificity to Generality, people think in terms of the small supporting details and specifics that make something up to the big picture, globally, looking for the gestalt. This leads to Inductive thinking (moving up the scale) to Deductive thinking (moving down the scale).

- What size of information do you tend to prefer when you are learning, discovering, or seeking to understand something?

- What direction of reasoning do you feel most comfortable with? Inductive or Deductive?

- What do you want first when you hear something new, the big picture or the details?

Figure 5:2
Levels of Thought & Language

High Level Abstractions	**We move up** using hypnotic language.
↑ ↓	
What does that meaning mean to you?	**We move up** the scale by asking about
What idea, example describes this?"	meaning and significance... by asking about
For what purpose...?	various meta-levels: decisions, identifications,
What intention do you have in this...?	intentions, outcomes, etc.
What does this mean to you?	**When we move up,** we get into the higher
	Meta-Model distinctions: nominalizations,
	Complex Equivalences, Cause-Effects,
	Presuppositions, etc.
↑ ↓	When we move Up & Down we elicit
What are some examples of this?	*the Structures of Intuition.*
What are some referent experiences?	**Deductive Intuition** involves taking a
What do you mean specifically?	general principle & applying or relating it
When? Where? Who? In what way?	to specific situations.
	Inductive Intuition involves taking lots of
The Smallest Details	details and generalizing upward to new
	conclusions, meanings, & connections.

2) Relationship Sort:
SAMENESS (MATCHING) VS. DIFFERENCE (MISMATCHING)

Sameness or matching seeks to understand how something *matches* or fits with what one already knows. This may come out of and may lead to the state of wanting things to remain pretty much the same, to keep the status quo, to maintain the routine, to avoid change, etc. "Being the same, in common, similar, not changed."

Difference or mismatching seeks to understand something in terms of how it differs from what one already knows. This may come from and may lead to the states of wanting change, enjoying it, seeking it, resisting sameness, routine, etc. "Different, new, change, switch, transform, unique."

- What is the relationship between X and Y?
- How do you compare X and Y?
- How do you go about understand something new? Do you look first for similarities and match up the new with what you already know? Or do you first check out the differences? Or do you first do one pattern and then immediately do the other?

Matching	Matching	Balanced	Mismatching		**Mismatching**
Sameness	w/ Exception	←Equally→	W/ Exceptions		**Differences**

3) REPRESENTATIONAL SYSTEM PROCESSING

This refers to the system of information processing (sensory based or language based) that we prefer, favor, or trust and so makes up our preferred learning system.

Visual refers to seeing pictures, entertaining an internal movie, etc.
Auditory refers to hearing sounds, tones, volumes, pitches, talking to self, etc.
Kinesthetic refers to body sensations, motor responses, and leads to experiential learning, needing to get a feel for something, get one's hands on it, etc.
Language (auditory digital) refers to the linguistic and symbolic systems: math, music, abstractions, etc.

- *Elicitation:* When you think about something or learn something new, which sensory channel do you prefer?

- Which channel do you use most commonly?

4 & 5) Information Gathering Sort:
SENSOR (UPTIME) VS. INTUITOR (DOWNTIME)

This refers to where we tend to look for the source of the information that we process— outside in the external world or internal to our internal processing.

Sensors tend to prefer to operate with their see-hear-feel senses and so to operate in an Uptime model of sensory awareness. They get information in see-hear-feel ways. This gives them a preference for empirical data, details, etc.

Intuitors tend to prefer to operate with their meanings (their beliefs, values, experiences, history, skills, gut feelings, etc.) And so tend to operate from the Downtime state .. that is, inside in their "in-tuiting" (in-knowings). This gives them a preference for feelings, guesses, hunches, etc.

- When you listen to a speech or conversation, do you tend to hear the specific sensory-based data or do you go inside (downtime) and listen for what the speaker means?
- Do you want to hear proof and evidence from the outside or do you take more interest in your internal thoughts about it?

6) Perceptual Sort: Black-White / Continuum

7) Attribution Sort: Best/ Worst – Optimists / Pessimists

Best vs. Worst Scenario Thinking: Optimists/ Pessimists — Helpless/ Empowered.
Concept: Do you look for problems, dangers, difficulties or for solutions, opportunities, etc.?
Attribution style: Seligman (1975, 1990): Learned helplessness; learned optimism

_____

Worse Case		Best Case
Pessimistic		Optimistic
Helpless/ Deterministic		Empowered
	Personal	Impersonal
	Pervasive	Indexed to Where, What
	Permanent	Indexed to When

8) Perceptual Durability Sort: Permeable / Impermeable

Concept: what's the quality of your internal constructions? How permanent, solid, "real," firm (impermeable), or loose, weak, unreal, and permeable are they?

Permeable: difficulty in keeping an idea front & center in the mind.

Impermeable: concepts strong and stable.

9) Focus Sort: Screeners / Non-Screeners

Concept: stimulus screening refers to how much of the environment we bring in and/or keep out.

Non-Screeners: highly distracted by the environment and stimuli around. Less selectivity in focusing, more arousal to distractions.

Screeners: more focused, easier time concentrating, less distracted. Can become inattentive, zoned-out.

10) Philosophical Direction:
Why / How; Origins/ Solutions; Philosophical / Practical

Concept: relates to how our minds think in terms of philosophy. Do we care more about source, origins, and "why?" Or, do we care more about solution, process, and "how" to get on with things?

"Why?" Sort for the past, source of things, origins, where it comes from.

How? Sort for use, purpose, practical concerns.

11) Reality Structure Sort:
Aristotelian — Non-Aristotelian;   Static — Process

Concept: How we think about external reality itself.

Aristotelian: Sorts in terms of things being static, permanent, solid at the micro-level. World of objects, things, people. Nouns, Nominalizations, Use of "to be" verbs, Identifications.

Non-Aristotelian: Sorts in terms of process, movement, change, flux, movement, non-things, non-linear reasoning, systems.

12) Communication Channel Preference:
Verbal — Non-Verbal; Digital — Analogue

Concept: We have two primary channels, dimensions, modalities for sending/ receiving information.

Verbal & Digital: Sorts for words, language, terms, content of message.

Non-verbal & analogue: Sorts for body expressions: breathing, posture, muscle tone, gestures, eye scanning, tone and volume.

13) Stress Coping Sort: PASSIVE (FLIGHT) VS. FIGHT (AGGRESSIVE)

This MP refrs to how one's nervous system at the neurological level moves toward or away from stressors, threats, dangers, and a sense of overload. Some take such on and go at it, others instinctively move away from it. Some have nervous systems that are highly sensitive to danger and others are highly insensitive to such.

Passive or the go away Flight response MP refers to moving away from dangers, stressors, threats, etc. Those with this MP tend to use the Type-B stress response.

Aggressive or the go at Fight response MP refers to the process of moving toward, and going at, threats, dangers, and stressors. Those who use this MP tend to use the Type-A stress response.

Assertive or the mindful response MP refers to the learned response, the Type-C stress response, that arises from

training in thinking and talking out stresses and deciding on fight/flight responses as appropriate.

- *Elicitation:* "When you feel threatened, or challenged, by some stress... do you immediately respond, on the emotional level, by wanting to get away from it or to go at it?"

14) Referencing Style:
OTHER REFERENT (EXTERNAL) VS. SELF-REFERENT (INTERNAL)

This MP relates to our sense or locus (location) of "control." Where do we posit it? Do we posite it inside or outside of ourselves?

Other and/or external Reference MP describes the view, perspective, and orientation of one who looks outward. This MP sorts for and pays attention to the views and opinions of others, to the authorities out there.

Self or internal reference MP describes the view that one's own thoughts, values, and choice matters most. This creates the orientation of referencing ultimately from one self although a person may first gather lots of information from others.

- Where do you put most of your attention or reference, on yourself or on others (or something external to yourself)?
- What do you rely on for your authority?"

15) Emotional State: ASSOCIATED VS. DISSOCIATED

This MP refers to our perceptual style. If we take a perceptual position of 2nd or 3rd rather than 1st we move to a dissociation of the information (and into other information). This shows up emotionally and somatically (in our body) as a neutral feelings or dulled feelings.   As MP, these relative terms describes our *position* (mentally and emotionally) to a set of representations, whether we have stepped *into* or *out of* a particular state.

Associated as a MP refers to viewing and feeling things from first person position, being very much into the thoughts and emotions, and having lots of corresponding somatic and kinesthetic sensations.

Dissociated as a MP refers to viewing and feeling the world from second or third person and so feelingly *not* into the experience, but standing back and watching it as if a spectator.
- Think about an event in a work situation that once gave you trouble...
- What experience surrounding work would you say has given you the most pleasure or delight...?
- How do you normally feel while at work?
- When you make a decision, do you rely more on reason and logic or personal values or something else?

16) Somatic Response Style: ACTIVE, INACTIVE, REACTIVE

This MP refers to how we *act out* our thoughts, emotions, and choices.

Inactive MP style refers to a response style that generates little action. We think about things, mediate upon them, delay responding, etc. In the end, we are fairly inactive.

Active MP style refers to a response style of quickly or immediately taking action on our thoughts and feelings and doing something. When it is well-tempered, it will generate proactivity, taking initiative, etc.

Reactive MP style refers to a response style of unthinking acting, operating from a reactive, even a fight/flight sense of danger or threat.

- When you come into a new situation, do you usually act quickly after sizing it up or do you do a detailed study of all the consequences before acting?

- When you come into a social situation (a group, class, team, family reunion, etc.), do you usually act quickly after sizing it up or do you engage in a detailed study of all of the consequences, and then act? How do you typically respond?

17) Convincer Sort: VAK & LANGUAGE

This MP refers to the state of feeling convinced about something. What convinces you? How do you make your choices and decisions? Which sensory system do you use? What do you rely upon?

Visual convincer: You have to see it, imagine it, view it. You have to see it in color, close, etc. Seeing convinces.

Auditory convincer: You have to hear it, experience the sound qualities of it.

Kinesthetic convincer: You have to feel it, get a sense of how it feels, experience it.

Word convincer: You have to have the right words that properly describes it, that makes the right and appropriate reasons, arguments, you have to have verbal proof, statistics, etc.

Repetition convincer: How many times do you have to be convinced in order for you to access the state of feeling convinced? Once, three, fifteen, never?

> **The never convinced** always disbelieve and never are sure. They stay perpetually unconvinced and always entertain doubts.
> **The automatically convinced** begin by giving others the benefits of all doubts. They are convinced from the start. They need no convincing. They are ready to believe,
> **The convinced by repetition** are most people, they need so many times, from 3 to 7 to 40. Repetition drives the knowledge, convictions, beliefs, values, etc. home.

- *Elicitation:*. Ask questions that presuppose decision-making.
- *Why* did you decide on your present choice of car?
- *What* helps you decide where to vacation?
- As you make a decision about where to vacation, *how* do you think about such? Do you see, hear, or create feelings about it?
- What lets you know that you can believe that a product feels right for you?

18) Emotional Direction Sort: *Uni-Directional — Multi-Directional*

Concept: Relates to the focus and diffusion of emotions; emotional style in emoting, focus and spread of emotions over experience.
> *Multi-Directional:* Experiences emotions as spreading all over and contaminating other facets of life. Uncontained.
> *Uni-Directional:* Experiences emotions as staying contextualized to referent object and frames.

19) Emotional Intensity or Exuberance Sort:
Desurgency — Surgency; Timidity — Boldness

Concept: How much emotional exuberance or lack there as one emotes, especially in relation to others and to tasks.
> *Surgency:* Experiences emotions with lots of intensity, very strongly, feels throughout body. Can lead to hysteria. Supported by frames that value emotions.
> *Desurgency:* Experiences low level of emotional intensity; typically does not trust emotions, may not want them. Value certainty, predictability, stability. May have anti-emotion frames.

20) Motivation Direction
AWAY FROM (past assurance/avoidance) VS. TOWARD (future possibilities /approach)

Our motivational sort describes our orientation in the world in terms of how we take action and make choices of value and importance. Do we away from dangers or toward possibilities?

Away from describes the MP to think first about dangers, threats, apprehensions, etc. This typically leads a person to prefer to first make choices about safety, avoidance of problems, etc.

Toward describes the MP to think first about what a person wants, goals, dreams, outcomes, hopes, possibilities, etc. This tends to lead one to develop a moving toward values and objectives orientation in the world.
- What do you want from a relationship, or a job, etc.?

- What will having this do for you?
- What do you value of importance about...?

21) Adaptation Style: PROCEDURES VS. OPTIONS

This MP relates to our adaptation style in the world, whether we move through it seeking to establish procedures, rules, and organized ways for how to do things, the right way to do things, or for whether we move through the world looking for options, choices, new ways to do things. Etc.

Procedure MP refers to seeing the world in terms of specific procedures for how to do things, and so sorts for processes, structures, organization, etc. This leads to such states as caring about finding and using the right way to do something, rules, etc.

Options MP refers to seeing the world in terms of options and choices, inventing new ways to try things, exploring alternatives, etc. This leads to such states as trailblazing, inventing, discovering, etc.
- *Elicitation:* Ask *why* questions.
- Why did you choose your car? (or job, town, bank, etc.).

22) Adaptation Sort: JUDGER (ADAPTOR) VS. PERCEIVER (FLOATER)

This MP refers to how we *adapt ourselves* as we move through the world. Do we use a style of navigating life by adapting ourselves to it (perceiver) or by working to make the world adapt to us (judger)?

Judger or adaptor MP views the world (and so makes choices) by seeking to exercise control or management over the world. This leads to the state of taking charge, acting, innovating, being a mover and shaker, etc. Very characteristic of the Western way of life.

Perceiver or Floater MP views the world as whole and something to mostly observe, notice, and experience rather than manage or control. This leads to the states of fitting in, finding the natural rhythms of the world, being passive, enjoy the observation, being a spectator, etc.
- Do you like to live life spontaneously as the spirit moves you or according to a plan?
- Do you find it easy or difficult to make up your mind?
- If we did a project together, would you prefer we first outline and plan it in an orderly fashion or would you prefer to just begin to move into it and flexibly adjust to things as we go?
- Do you have a daytimer-type of calendar? Do you use it? Do you enjoy using it?

23) Modal Operators:
NECESSITY VS. DESIRE; IMPOSSIBILITY VS. POSSIBILITY

These terms (in linguistics, *modal operators*) reflect our MO (or modus operandi) in the world, our style of operating with regard to events, tasks, people, information, etc. Do we *have to, must, should, get it, can't, can,* etc.?

Necessity MO refers to the MP of a world of shoulds, musts, have tos — necessities, rules, compulsions, laws, ec.

Desire MO refers to the world of wants, desires, hopes, get tos, etc. This invites one to live in a world of desires, dreams, goals, etc.

Impossibility MO refers to the MP of viewing the world in terms of can't, impossibilities, it won't work, etc. This invites one to live in a world of limitations, inhibitions, prohibitions, etc.

Possibility MO refers to the MP of viewing the world in terms of possibilities, cans, competencies, etc. It invites one into the world of hope and dreams.
- *Elicitation:.* How did you motivate yourself to go to work today?
- What did you say to yourself that helped to get you moving?

24) Preference Sort:

PEOPLE, THINGS, ACTIVITY, INFORMATION, LOCATION

This MP refers to what we prefer as most important or significant in our choices.

People sort refers to the value and importance we play upon people and people issues: like emotions.

Thing sort refers to the value and importance we play upon things, objects, technology, toys, etc.

Activity sort refers to the value and importance we play upon activities, tasks, projects, jobs, challenges, etc.

Location sort refers to the value and importance we play upon places, surroundings, location, geography, environment, etc.

Information sort refers to the value and importance we play upon information, data, researching, learning, reading, talking, seeing, etc.

Time sort refers to the value and importance we play upon the time element, when we do things.
•   What would you find as really important in how you choose to spend your next two week vacation?
•   What kinds of things, people, activities, etc. would you want present for you to evaluate it as really great?
•   Tell me about your favorite restaurant.

25) Goal Striving Sort: *Perfectionism — Optimization — Skepticism*

Concept: Relates to how we adapt and respond to expectations, goals, outcomes, striving.
    Perfectionism: Going for flawless perfection, focus on end-product, fearful of what could be wrong, miss the mark, never good enough.
    Optimizing: Moving forward aiming to enjoy process and achieve aims, but taking numerous constraints into account.
    Defeatist/ Skepticism: Negatively anchored to concept; refuse to set goals, refuse to compete.

26) Buying Sort: COST/ CONVENIENCE/ QUALITY/ TIME

This MP refers to how we think, perceive, pay attention, and sort for when it comes to purchasing and deciding to purchase. People differ in preferring to focus on *cost, convenience, quality, and time* in different ways.
•   "What do you primarily concern yourself with— the price, convenience, time, or quality, or some combination of these when you consider making a purchase?
•   Put a mark on the diagram at the place that represents where you feel that you put most of your concern in the double-triangle. This foregrounds awareness the tradeoffs between the values.

Figure

                                Cost

              Time   **Convenience**

                        Quality
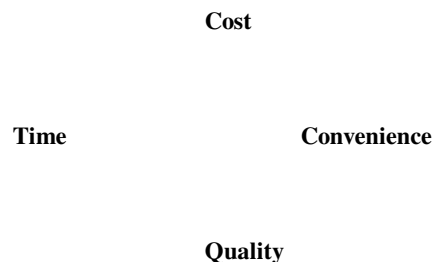
27) Responsibility Sort:
Under-Responsible — Responsible — Over-Responsible

Concept: A meta MP that addresses concept of personal power/ ability to respond and to be held accountable by others.
    Under-Responsible: responds with lack of acceptance of owning or wanting responsibility. Blame, entitlement, dependency, victimhood, irresponsibility.
    Responsible: Appropriately balancing ownership of responses for self and to others.
    Over-Responsible: takes on too much ownership, leading to care-taking, intrusion, over-involvement, stress.

28) People Convincer Sort: *Distrusting — Trusting; Paranoid — Naive*

      Concept: From how we feel convinced in general, this is how we sort for and respond to relating to others.

            Distrusting — Paranoid: Immediately, automatically, and pervasively assume the worst of others, distrust: leads to jealousy, envy, guardedness, defensiveness, shallow relationships.

            Trusting — Naive: immediately responds to others assuming trust, similarity, connections: leads to openness, warmth, friendliness, outgoing, can lead to being duped easily.

29) Rejuvenation of Battery Sort: *Extrovert — Ambivert — Introvert*

      Concept: How we interact with and need or avoid people when we are feeling low or discouraged.

            Extrovert: perception turns outward to others, desires companionship, encouragement, support.

            Introvert: perception turns inward to self, wants privacy, time by self, etc.

            Ambivert: uses both in a more balanced way with a sense of choice.

30) Affiliation/ Management Sort: N0-TEAM, TEAM AND SELF, OR TEAM

No-Team MP refers to preferring to work alone and assuming sole responsibility for a job or task. People who use this MP work best when in control of the part they contribute to a project. Language: I, on my own, prefer to do it myself.

Team and Self MP refers to preferring to work with others and keeping responsibility for a task in one's own hans. Those who use this MP understand working with others a hierarchy and may at times assume control and subordination to superiors. Language: I motivate people, I get others to do things.

Team MP refers to preferring to work and share responsibilities for an assignment with others and believes in the synergism of people working together. People who use this MP prefer working as a joint effort and participating with others. Language: on my own and with otehrs, team, teamwork.

Elicitation: tell me about one of your favorite working experiences. What did you like about it?

31) Communication Stance:
PLACATOR, BLAMER, DISTRACTOR, COMPUTER, LEVELER

This MP identifies the five basic communication stances known as the Satir Categories. These are the way people communicate under stress.

Placator refers to the perceptive of desperately wanting to please, and so illustrates a high level Other-Referent.

Blamer refers to taking to take charge by finding and putting blame on someone. A blamer operates as an extreme Self-Referent.

Distractor refers to wanting to *not* be known, to have to take a stance, and so constantly changes position.

Computer refers to wanting to operate exclusive from the intellect and to show no emotion, a kind of Mr. Spock response.

Leveler refers to wanting to be straightforward and to simply disclose thoughts and emotions in an assertive way.

33) Somantic Response:
Active/ Reflective / Both / Inactive

34) Work Preference: Things/ Systems/ People / Information

35) Comparison Sort: *Quantitative — Qualitative*
        Concept: Related to how we filter as we compare things.
            Quantitative: perceive things through quanta: numbers, ranks, orders, measurements, standards.
            Qualitative: perceive things through quala: quality of an experience, person, or event.

36) Knowledge Source Sort:
Modeling, Conceptualizing, Demonstrating, Experiencing, Authorizing
        Concept: filtering for the source/s that we consider as valid.

37) Completion or Closure Sort: *Closure — Non-Closure*
        Concept: Sorting for the fullness or lack thereof of information.
            Closure: sorts for completeness, fullness of information, closure, story finished, loop ended.
            Non-Closure: doesn't make this sort, nice, but not necessary. Rests easily with ambiguity, confusion, open-ended processes.

38) Social Presentation: *Shrewd and Artful — Genuine and Artless*
        Concept: relates to how we focus when relating to and interacting with others in a social context.
            Shrewd & Artful: filters for the social impression that we make, our presentation to others, carefully manages impression, fearful of negative impressions and judgments.
            Genuine & Artless: Filters for being real, not being a fake, being one's own person, saying and thinking what one truly does, disvalues judgments of others.

39) Hierarchical Dominance Sort: *Power— Affiliation — Achievement*
        Concept: Developed by David McClelland about human interacting in work contexts and structures.
            Power: sorts for the power of choosing, having control, competing, dominating; politically minded; win/lose mentality common.
            Affiliation: sorts for connection, relationship, courtesy, getting along, win/win or even lose/win. Fears conflict and criticism.
            Achievement: sorts for accomplishing things, getting things done, end products.

40) VALUE SORT: List of Values

Our "values" (a nominalization for *valuing*) arise from, and take form, from our thoughts, ideas, and understandings about what we deem as *important* (e.g. significant and meaningful). By means of our **valuation thoughts** we appraise various things, people, experiences, qualities, ideas, etc. as of importance in living life according to our map about life as we should live it. This makes our so-called "Values" MP at the same time —perceptual sorts for how we pay attention to things and perceive things.

"Values" describes *abstractions of importance* (a meta-level) wherein we appraise "value, importance, and significance" *about* other things. What we appraise as a "value," we believe in. We believe in *the importance and significance* of the "value," so we trust and act upon it.

Structurally, a "value" contains a two-level phenomenon. To the primary level thought we first have it in some MP format (global/ specific, VAK, match/ mismatch, etc.). Then to the meta-program format we have a thought of *importance and significance* **about** it.

Every MP we use habitually, *we value.* Anticipate discovering that they actually have many reasons and motivations for engaging in such thinking! Our *values* arise, in part, from our meta-programs themselves, especially our **driver** meta-programs.

Meta Meta-Level   *Importance & Significance*
                                    Valuable
                                      ↓ @

Meta-Level	The Meta-Program Format as our
	Operational System of Processing
	↓ @

Primary Level	Thought @ → X

- As you inquire about anything, ask what the person thinks valuable, important, or significant about that thing whether a job, relationship, idea, etc.

Self Meta-Programs: *Sense of Self in various dimensions*
    Concept: our sense of self has many facets and domains of experiences.
        Temper to Instruction: *Strong-will — compliant*
        Self-Esteem: *High or Low Esteeming; Conditional or Unconditional*
        Self-Confidence: *High or low faith in skills, abilities*
        Self-Experience: Area & degree of Identification: *Mind, Emotion, Will, Role, Position, A-identification*
        Self-Integrity: *Conflicted Incongruity/ Integrated Harmony*

41) Temper to Instruction Sort: COMPLIANT VS. SELF-WILLING

This MP refers to our relationship to choice, instruction, command, authority, power, control, etc. Some people comply and others resist these experiences and so develop different MP.

Compliance MP refers to those who take orders will, who comply with instructions, who take information, demands, etc. well. They may do so in an unhealthy way (fear of taking personal responsibility, cowering before everybody else), or they may do so in a healthy way: recognition of authority structures and willingness to receive instruction.

Strong-Willed MP refers to those who either so define themselves in terms of their will and freedom of choice or those traumatized by obnoxious authority figures that they have set a frame for perceiving any instruction (even their own) as a violation of their freedom of will.
- Can someone 'tell' you something?
- How do you think and feel when you receive 'instructions?
- How well can you 'tell' yourself to do something and carry it out without a lot of internal resistance?

42) Self-Esteem Sort: CONDITIONAL VS. UNCONDITIONAL SELF-ESTEEM

This MP refers to the higher level belief frames we operate from with regard to our conceptual understandings about the value and dignity of a "self," what we believe about human beings.

Conditional Self-Esteem MP refers to viewing and feeling self-esteem as conditional and based upon any number of things as determined in a person's culture, belief-systems, etc.: looks, money, strength, intelligence, degrees, status, etc. People who prefer and use this MP are forever thinking, feeling, and concerned about how they are doing on the self-esteem scale, their ego concerns are always "on the line."

Unconditional Self-Esteem MP refers to viewing and feeling self-esteem as unconditionally given and therefore full, complete, and unassailable.   People who prefer and use this MP operate with little ego concerns since they are centered.
- Do you think of your value as a person as conditional or unconditional?
- When you esteem yourself as valuable, worthwhile, having dignity, etc. do you based it upon something you do, have, or possess, or do you base it upon a given (i.e. your inherent humanity, made in God's image and likeness, etc.)?

43) Self-Confidence Sort: LOW VS. HIGH SELF-CONFIDENCE

This MP refers to one's feelings of confidence, trust, or faith in their skills and abilities. It refers to how much faith in particular skills in a given context that a person operates from. It can also refer to a generalized sense of confidence in self to learn, develop, grow, get it, etc.

Low Self-Confidence MP describes those who lack confidence to do a particular thing, and those who distrust their ability to learn.

High Self-Confidence MP describes those who have confidence in a particular activity, and it can refer to those who generally trust that they can learn and develop new skills.
- As you think about some of the things that you can do well, and that you know, without a doubt, you can do well and may even take pride in your ability to do them skillfully, make a list of those items.
- How confident do you feel about your skills in doing these things?" "How have you generalized from these specific self-confidences to your overall sense of self-confidence?

44) Self-Experience Sort:
Self-Definitions using Mind, body, Emotions, Will, Roles, etc.

This MP refers to the beliefs and understandings that we use and operate from in defining ourselves, and so in how we *experience* ourselves. We can base our self-definitions on a wide variety of things:

Thought	Body	Status
Emotion	Roles	Degrees
Choice	Experiences	Etc.

- As you think about your thoughts, emotions, will, body, roles, and positions that you experience in life— which facet or facets of yourself seems the most important, real, or valid?
- Do you think of yourself primarily as a thinker, emotional person, chooser, in terms of your physical looks or body, in terms of your roles and positions, or what?

45) Self-Integrity: *Conflicted Incongruity — Harmonious Integration*

How well live up to values, rules, beliefs, etc. Degree of integration.

Time Meta-Programs: *Sense of "time" in it's many dimensions*
        Time Tense: *past — present — future*
        Time Experience Sort: *In time; Through (out) of time*
        Time Access: Sequential/ Random

46) TIME PROCESSING: PAST, PRESENT, FUTURE

Our processing of "time" in terms of the time zones of awareness refers to which time zone we prefer to sort for, pay attention to, and use in our calculating of things.

Past time processing refers to the preference to use the past, past events, past learnings, etc. This can lead to living in the past, to wanting the security of past references, etc.

Present time processing refers to the preference to using the present, the now, and to valuing current experiences, feelings, etc.

Future time processing refers to the preference to using future possibilities as one's point of reference. This can lead to visionary thinking, possibilities, dreaming, or fearfully worrying about dangers and terrible things that might happen.
- Where do you put most of your attention— on the past, present, or future?
- Or, have you developed an atemporal attitude so that you don't attend to 'time' at all?

47) IN-TIME VS. THROUGH-TIME

This MP has reference to how we code and process our Time-Lines. As a MP about the concept of "time" it relates to whether we live *in* it or *out of* it, associatedly or dissociatedly.

In-Time MP refers to processing "time" in such a way that the "line" goes through us (through our body) so that we

live and perceive "*inside of time*" so to speak. This generates an experience of living in the eternal now, and easily getting lost in time. We live in a primary state of "time" and have little awareness of "time" as such. This makes us spontaneous, systemic, and random in our orientations and behaviors.

Through-Time MP refers to processing "time" from a higher or meta level, and so being *out* of time in such a way that our "line" occurs *outside* of us. It does not go through our body. This gives us more perception and awareness of "time" and makes us more sequential, linear, and "on time." etc.
- Use the traditional NLP time-line elicitation question to identify a person's style of processing this concept of "time."
- As you take a moment to relax, and to feel inwardly calm, allow yourself to recall a memory of something that occurred sometime in your past... And something else from long ago... Now think of some event that occurred today... and another... Now think of an event that will occur, one of these days... and another future event... As you now stand back or above those 'time' places in your mind, point to the direction of your future, and point to the direction of your past...

48) Time Access sort: *Sequential — Random*

49) Ego- Strength: *Unstable — Stable; Reactive — Proactive*
How well face the world, reality, facts with mind; degree of adjustment.

50) Morality Sort: *Weak Super-ego — Strong Super ego*
Relation to conscience, following moral and ethical principles.

51) Causation Sort:
Causeless: no causes, all is by chance, random.
Linear Cause-Effect: Simplistic Stimulus-Response world
Multi- Cause-Effect: Many contributing influences, systemic
Personal CE: I cause whatever happens, at cause for everything
External CE: I cause nothing, it all comes from without, *blame!*
Magical CE: Superstitious beliefs about entities & forces in the universal causing things
Correlational: Recognizing things can happen simultaneous without a causational relationship

META-PROGRAMS OF META-PROGRAMS
Can you have Meta-Programs of Meta-Programs?

CHANGING / EXPANDING META-PROGRAMS

Robbins (1986) says that one way to change a MP involves "consciously deciding to do so."
1) Become aware of the meta-program
2) Identify contexts & check the ecology and value of that MP in those contexts
3) Give permission to try it on for a day
4) Shift consciousness to the other side of the continuum and try on the other MP
5) Set multiple frames that will support using the Preferred MP

Meta-Programs inform our brain regarding *what to delete*
> If we move Toward values, we delete awareness about what we move Away From.
> If we sort for the Details, we delete the Big Picture.
> Re-Direct awareness to what you normally delete, value that information, practice looking for it.

CHANGING META-PROGRAMS

1) Identify & Ecology Check the MP.
> Specifically identify when, where, and how you use this MP that does not serve you well and how it undermines your effectiveness in some way.

2) Describe the Preferred MP.
> What meta-level processing would you prefer to "run your perceiving and valuing?" Specify when, where, and how you want this MP to govern your consciousness.

3) Try it out.
> Imaginatively adopt the new MP, pretend to use it in sorting, perceiving, attending, etc. Notice how it seems, feels, works, etc. in some contexts where you think it would serve you better. Even if it seems a little "weird" and strange due to your unfamiliarity with looking at the world with that particular perceptual filter, notice what other feelings, beside discomfort, may arise with it.

4) Model it.
> *If you know someone who uses this MP, explore with them their experience until you can fully step into their position. When you can, then step into 2ⁿᵈ perception so that you can see the world out of that person's meta-program eyes, hearing what he or she hears, self-talking as he or she engages in self-dialogue, and feeling what that person feels.*

4) Ecology check it.
> Go meta to an even higher level and consider what this MP will do to you and for you in terms of perception, valuing, believing, behaving, etc.
> What kind of a person would it begin to make you?
> What effect would it have on various aspects of your life?

5) Give yourself permission to install it for a period of time.
> Grant yourself permission to use it for a time. Check for objections. Future pace.

> If you have typically operated using the Other-Referencing meta-program (#14) and you give yourself permission to shift to Self-Referencing. Yet when you do, you hear an internal voice that sounds like your mother's voice in tone and tempo, "It's selfish to think about yourself. Don't be so selfish, you will lose all of your friends."
> This voice objects on two accounts: selfishness and disapproval that leads to loneliness. So rephrase your permission to take these objections into account. "I give myself permission to see the world referencing centrally from myself—my values, beliefs, wants, etc., knowing that my values including loving, caring, and respecting others and that this will keep me balanced by considering the effect of my choices on

others."

6) Future pace the MP
> Practice, in your imagination, using the MP and do so until it begins to feel comfortable and familiar.

> "If you knew when you originally made the choice to *operate from the Other Referent (name the meta-program you want to change)*, would that have been, before, after, or during birth?
> Use one of the time-line processes to neutralize the old emotions, thoughts, beliefs, decisions, etc. The visual-kinesthetic dissociation technique, decision destroyer pattern, etc. Once you have cleared out the old pattern, you can install the new meta-program.

Changing Meta-Programs In and With "Time"
MP refer to our strategies for filtering the information, our strategies for seeing. Therefore it makes sense to update any strategy that's sluggish, inappropriate, maladjusted.

Time Affects our MP, but why? How does "time" have such affect on our meta-programs?
> As *events* come and go over a period of months or years, these ever-changing events create new *learning contexts*– contexts within which we learn to pay attention to, sort for, and perceive in different ways.
> So when we do *pseudo-time orientation* using various time-line patterns, we use a meta-level structure that alters our thinking contexts. Additionally, we use an inherently hypnotic process when we "go inside" and access our time-line and then float above it back to our "past." This enables us to access a highly receptive and suggestible state which, in turn, amplifies our responsiveness to the change patterns.

THE EFFECT OF META-PROGRAMS ON SUB-MODALITIES

If Meta-Programs and Submodalities are two meta-level *Models* that we use in NLP for finding and working with the Structure of Experience... and if many of the distinctions in each Model overlap or are the same distinction, then we should be able to translate between MP and SBMD.

1) Think of one of your Top 10 NLP Resource States.
> Elicit a time and place where you were fully in that state ...
> Recall it
> > Is it a Snapshot or a Movie?   Turn into a Movie.
> Fully Notice your representations as you refresh this state and the driving Representations.

2) Check the Meta-Programs of your Resource State
> Use the MP List (p. 70) and check for the structuring of your Representations in terms of the thinking patterns (MP).
> Shift back and forth between the Meta-Programs noticing how it affects your SBMD.

3) Solidify your Learnings
> As you find more resourceful and empowering ways to structure your Representations for the Resource State... Shift to those.
> Check the Ecology as you future pace
> Solidify through validating beliefs, values, identities, decisions.

PRACTICE EXERCISES
FOR TRAINING YOUR INTUITIONS
TO RECOGNIZE META-PROGRAMS

Learning To Detect Patterns of Perception

If Meta-Programs, typically and mostly, operate outside of our conscious awareness, **how** do we bring these programs into awareness? How can we become more aware of them? How can we learn to see the effect they have on the way we process information and interact with others?

Your Self-Preparation:
1) Turn up your reasons for paying attention.
      If you had a way to detect, sort out, and pay attention to these meta-level patterns. ... If you could consciously detect and track how any given person attends the world, you would have a way to more effectively understand and even predict that person's style of hearing and responding to things. This would give you an awareness of that person's model of reality.

2) Access your best NLP State ... of Sensory Awareness
      Access your Uptime state.

3) Access your best NLP state of Flexibility
      Knowing another's model of the world and having the flexibility to alter your own behaviors and communications empowers you to meet that person at where they are. This way of connecting and matching creates rapport which reduces resistance, conflict, and misunderstandings.

What to do as a Practitioner:
(1) Assist the person into a more fully associated state.
      The more one is in an experience, the cleaner the information we'll gather.
      Amplify that state when necessary and appropriate.

(2) Switch references.
      Use the Temporary Employment Frame: "If I were you for a day—how would I have to do that?" "Teach me how to do that."

(3) Anchor the experience.
      Do it without using the Kinesthetic system.

(4) Slow the experience down and keep recycling.
      Most subjective experiences go by too fast to catch all of the embedded patterns within it the first time. We see and hear much more when we see a fast-paced movie the second and third times.
      Recycling through the experience with the person to gather more information.

(5) Invite the person to step into and out of the experience.
      Watch the difference between associated & dissociated experiences.

Developing Mastering with Meta-Programs
1) Take each MP, one at a time and practice each one until you develop proficiency in recognizing and using it in speaking.
      Refuse to overwhelm yourself with them.

2) Give yourself permission to hear Structure and move out of Content.
      Go meta to listen for processing patterns. Does this make you self-conscious?

3) Use open-ended questions to elicit Meta-Programs.
   "Would you tell me about one of your favorite holiday experiences?"
   "What do you think about developing more effectiveness in communication skills?"

4) Some close-end question will work.
   "Do you see this glass as half empty or half full?" can work well.

5) Use downtime questions to elicit Meta-Programs.
   Any questions that requires a person to "go inside" to access the information which they need in order to respond. If they don't have the information "on the tip of the tongue," they will typically begin to also demonstrate their Meta-Program. And they act it out in various ways. So to elicit Meta-Programs simply ask a person to fully and completely recall something and have them then step into that experience and feel it fully as if there.

6) Remember, all MP do not all carry the same or equal weight of importance.
   They differ according to how a person uses and values them in a given task or area. Identify context, and then Prioritize them in terms of importance to that person.
      "Which MP is most important and impactful for this person?"
      "What MP exercises the most significance in this person's experiencing?"

7) Use the Sorting Grid to track the MP.
   This will help you organize them in your own thinking and memory.
   Use it as a tool for profiling yourself first, then those you know well.

8) Practice Writing Pacing Statements.
   Use the information as soon as you can. Practice writing matching statements.
   This will greatly increase your communication skills.

   If a person operates as a strong "Self" sorter (Self Referencing) who mismatches with counter-examples (or with polarity responses), he will tend to feel inclined to challenge people with "Prove it to me!" statements. This can spiral into a pointless matching of wits if you don't watch out. Yet knowing this, we can now counter this internal formatting with a pacing statement like:
      "You seem so good at knowing your needs that only you can truly decide what you deem as ultimately right. No question about that. And I don't know if what I have to say will make any difference anyway. But anyway here it is."

#1. *Eliciting a Positive Experience*
       1) Elicit a Positive Experience from Experiencer.

       2) Groups of 3 invite Experiencer to talk about a positive event... tell about the experience when the person felt enthused, successful, brilliant, creative, decisive, a winner, etc.). Make sure the experience is a positive one.

       3) Practitioners coach the Experiencer in order to elicit more and more of the experience with questions.

       4) After 5 minutes, have Practitioners present the Experiencer a summary of their "reading" of his or her Meta-Programs. Check with A to determine the accuracy.

#2. *The Sales Encounter*
       1) Groups of 4. Person who begins identify something that he or she would "never, but never buy."

       2) Person B will then attempt to sell that very item to Person A.
            As B attempts this "sell," the first Person should essentially consistently respond with a gentle refusal, just saying "No." "Not interested."

       3) Person B should forge ahead regardless of A's verbal and non-verbal resistance.

       4) During this, the two Meta-Persons will be writing down all of the Meta-Programs they can detect in both persons.
            Pay special attention in detecting the linguistic markers within the language patterns of the persons.

#3. *The Ideal Evening Game   (Or, The Dating Game)*
       1) When you are the Coach (or the Practitioner), ask open-ended questions of your partner (the Experiencer) which essentially inquire about what makes for a great night out.
            "What would you want to know about a person before you ask him or her out?"
            "What would you need to know to have an evening out with a good friend?"
            "What would you evaluate as a delightful evening out with someone?"

       2) Create a list of all Meta-Programs that you detect in the other person's responses.

#4. Asking for Favor
       1) Set a frame or context so that the Practitioner will aim to persuade the Experiencer to do him or her a favor.
            Ask an employee to do something... part of job or something extra.
            Ask someone your in business with for a favor.

       2) The Practitioner (or Coach) begins by asking ten questions of the Experiencer to identify his or her basic Meta-Programs.
            Ask general, conversational question to gather this information.

       3) After gathering MP information, Practitioner will then frame his request (evoking his desired outcome) in words that will reflect the Experiencer's most compelling Meta-Programs.

       4) Feedback for refining.
            Afterwards, invite the Experiencer to gauge the effectiveness of the request and to offer feedback about how it could be made even more personally compelling for him or her.

#5. Asking For A Personal Favor

1) Set a frame or context for a Role Playing Situation in which one Person (the Coach) will persuade another Person (the Experiencer) to do a favor.
> *"I want you to go to the store for me to buy some milk."*
> *"I want you to come over and watch my kids."*
> *"I need $10."*

2) As the Coaching Person persuades the the Experiencer, that person will remain unpersuaded and just say no.

3) The Meta Person will detect the Meta-Programs of the two players in the role playing situation.

4) At the completion, use the information gathered about each other's MP to frame the request so that it's more influential.

#6. The Experience of Liking
1) Practitioner will elicit from the Experiencer a time when he or she liked someone upon first meeting that person.
> *"How did you decide that you liked that person?"*

2) Use the Meta-Program sorting list, elicit as much information as possible about the Experiencer.

3) Repeat, doing the same for when the Experiencer disliked another person (a stranger, or now friend) upon first meeting him.
> *"How did you decide that you disliked that person?"*

4) Meta Person will then feed back to Practitioner what he or she saw and heard and how the Experiencer responded in terms of Meta-Programs. Meta Person will also feed back to the Practitioner about how B displayed his or her own Meta-Programs in the process.

#7. Identifying Someone's Agreement/Disagreement Signs
1) Groups of 3. Begin a discussion about something of interest with the Experiencer.

2) The 2 Coaches will watch for the Experiencer's autonomic nervous system signals of indicating "Yes / No" and "Agree / Disagree."
> *Elicit "yes" and "no" responses while calibrating to the subtle cues that indicate it even when they have no verbalization.*

3) When as Coaches you feel that you have become calibrated to the Experiencer, ask that person to not respond verbally or demonstrate his or her thoughts-feelings in any obvious way.
> *Now verbally pace for 2 minutes to maintain rapport; then for 1 minute totally break rapport to get disagreement, and then for 2 minutes re-establish rapport.*

IDENTIFYING VALUES

What we believe in as important, we value.   We then speak about these as our *"Values"* (nominalization). Values are not things, but processes of evaluation, the standards we use to evaluate things, to make decisions about the importance of events, ideas, people, etc. Our values and criteria provide an organizing structure to our lives as well as a motivating force. As we add more and more values and criteria, the values themselves can begin to conflict with each other putting us at odds with ourselves. We can over or under value some things. When this happens, internal conflict can also occur so that we get out-of-balance.

The shift of values usually involve an analogue shift—adjusting the relative importance of the criteria instead of

accepting or rejecting them wholesale. This technology becomes useful when we feel indecisive, can't make up our mind, experience lots of confusion, ambivalence, and inner conflict. We can also use it for resolving interpersonal difficulties, improving our decision making strategies, and before doing agreement frames. *Source*. Andreas and Andreas (1987).

The Pattern
1) Identify an area.
> Think of one realm of life where values seem confusing (relationships, work, etc).

2) Elicit a hierarchy of criteria.
> Think of something trivial that you could do, but you wouldn't (i.e. stand on a chair, throw a piece of chalk across the room). "Doing the dishes."
> What do you accomplish by not doing this? I save time. (Always get the criteria stated in the positive —what the person wants.)
> What would get you to do this even though it would violate that criteria?" (i.e. saving time, though a waste of time). If someone came for a visit.
> So what do you find important about that? (As they keep adding more context, find out what the person values in that.)

Behavior	Context	Criterion
(-) Could do dishes, but won't	Few dirty dishes	Save time
(+) Would do dishes	& visiting stranger	Neutral impression
(-) Wouldn't do dishes	& cooking a meal	Excellence (of cooking)
(+) Would do dishes	& unhygienic dishes	Hygiene
(-) Wouldn't do dishes	& Crisis in building	Safety of persons

> Continue this process of doing or not doing the particular behaviors by adding more and more context that gets a person to do the behavior or disengage from it —with each step identifying the criterion it exemplifies. "What stands important enough to get you to violate the previous criterion?"
> Doing this will *elicit an outcome chain.* When would you do the first criteria (A), inquire, "What stops you" This will elicit some reverse or negative criteria (B).
> Then recycle, When would you do **A** even through it causes **B?** This brings in the next higher level criterion (C). *Negative examples* in this process elicits more highly valued criteria. "When would you **not** do **A** even though it results in **B** or **C**?"

3) Identify the highest criterion and construct a hierarchy.
> Continue until you have the most important criterion. Make a continuum from the least to the most important criterion.
4) Identify submodalities.
> Find the submodality differences between the least and the most important criteria. How do you represent "saving time," "excellence," "safety of others," etc.? Elicit see, hear, feel descriptions and especially the analogue submodalities that vary.

5) Put your criteria on a continuum.
> Determine how much you want to reduce a particular criterion, where you want it to be on the scale. Then shift the submodalities of that criterion so that it matches the submodalities of those at that lower place. Adjust the submodalities so that the criterion becomes coded for the degree of importance you want it to have.

6) Ecology check.

Take a meta-position and evaluate your hierarchy of values. Do they serve you well? Do they fall into an order that enables you make good decisions, to create inner harmony? Any problems or mis-alignments? Identify the criterion you would like to change.

7) Shift criterion.

Identify the criterion to be shifted and determine where you want it to end up. What order of values will get you where you want to go?

8) Change submodalities.

Slowly change the criterion to the appropriate place on your continuum. Give it the submodalities according to the importance you wish it to have. Notice the submodalities of the criterion before and after it. Code it appropriately.

9) Test.

How does your value hierarchy look to you now? Will it help guide you into right behaviors and decisions?

10) Future pace.

Think of a situation where the new criterion will make a difference to you and put yourself into that context and notice your experience.

PART V
MASTERY VIA MIND-LINES™

The Mind-Lines Model

There are *lines* in the world that we can use to *change mind* because the lines succinctly reframe the meaning of something and so initiates a new and more enhancing belief about something. Have you ever heard a line that changed your mind? What about the NLP Presuppositions? Are they not great Lines that change minds and that initiate a new paradigm about human functioning?

The *Mind-Lines* Model in the following pages arose originally from the old NLP "Sleight of Mouth" Patterns. When we applied *Meta-States* to those patterns, we were able to identify the 7 Directions that we can send consciousness and that led to twenty ways to reframe meanings (and with the 3rd edition of Mind-Lines, now 26 ways). This makes the model more easily learnable.

In the following pages, we have a section about *Eight Things Every Magician Ought to Know about Meaning.* This is essential if you want to do *Neuro-Semantic Magic*. It provides the foundation of the magical box in and around which we will create the mind-lines.

To simplify the model, we have included *Magical Cues and Prompters* to provide specific linguistic environments by which you can easily create new Mind-Lines for things. Mind-Lines are all about telling a brain where to go, that is, directionalizing consciousness.

What's So Powerful or Useful about Mind-Lines??

MIND-LINES
Persuasion & Influence Skills
Objections, Complaints, Excuses, & Non-sense in General
Don't Stand a Chance—
Not in the face or presence of **a Word Wizard**
Who can Effectively Use **Lines** *to Change* **Minds**

There exist in the world numerous *lines* that the mere uttering of them can totally and absolutely *change* a mind.

Certainly you have heard such *lines* before, have you not? You were minding your own business and then somewhere, somebody uttered some idea, some statement, some belief, or some understanding and suddenly it completely *changed everything* about you and your world.

I remember one such line. I was minding my own business when ... well, actually, I wasn't minding my own business, but that's another story. I was teaching assertiveness communication training workshops as a psychotherapist when I came upon a statement about communication. I only had to read it once (well, actually several times; it was a real mind-stunner at first!) and it began to work its magic on me. The line?

> *The meaning of your communication is the response you get—regardless of your intentions.*

Boom!

In my B.C. days (Before that Communication), I had always thought that *the meaning* of **my** communication was *the meaning* that **I** was sending. If the other person "didn't get it," that was that person's fault. I had been trained well in the John Wayne School of Communication: I shot from the hip and called a spade a

spade. Strictly business. No B.S.

Then came that *mind-transforming line* that altered my way of thinking about communication reality. No longer could I fall back on that Blame Frame-of-Reference for communicating. I would forever recognize that *the meaning* of my communication involved *the response* that I elicited in others. *That is precisely* what my talking and gesturing had called forth. If I wanted more of it—I could simply keep doing more. If I wanted the other person to receive a different message—I could use their response as *feedback* and keep altering my responses until I got the response I wanted.

And so I was initiated into NLP.

LINES–

So what *Line or Lines* have you heard that have completely changed, altered, and transformed your life? I bet you have some in your personal history—if you just comfortably allow your mind to float back ever so gently to other times and places.

Lines have a way of doing that, *changing minds*, that is. *Lines*, as expressions of thoughts, ideas, beliefs, understandings, and mental maps transform lives because we are *Neuro-Linguistic* in our very nature. Out of our *neurology* (nervous system, brain stem, cerebral cortex, etc.) arise our unique human powers of symbolization and *linguistics.* We live in language and language constructions because that's how we make sense of the world.

We are today *who and how we are* due to the *lines* that currently run our mind. What did you just say to yourself about that? See, there you go—self-talking. We do that. We language ourselves and others, for good or ill, all day long, simply because it is our nature as Symbol Using Beings, as a Semantic Class of life. And that's why **lines** can operate so powerfully in our lives—**lines can give us new ways of seeing, feeling, hearing, and being.**

Want a New Line?

Would you like an entirely new way to talk to yourself? How about a new way to talk to others? Be more modest? Okay, how about just a few new lines for changing your mind about some things and/or for changing the minds of others?

Changing the minds of others, did you say?

Ah, yes, the persuasion and influence factor. Yet another use for mind-lines. In fact, with Mind-Lines you can develop an extensive repertoire for effectively responding to—

> **Excuses**
> **Complaints**
> **Irrational Arguments**
> **Non-Sense**
> **Manipulation**
> **Objections**

So How about it?

How about YOU Becoming a Perception Changer?

- After all, **the ideas** that people hold *about* you, your products, and your services determine how they are going to respond to you. The **lines** in their minds also determine whether or not you will even keep them as *your* customers or clients. Does that matter?
- Further, the lines in your customer's heads govern what they think about what you say or do as you attempt to influence them.
- And what more do we have to say with regard to **the lines** in the minds of everybody around you: family, friends, loved ones, your boss, your employees, etc. Those *lines* determine how they respond to you, react to you, the emotions they feel about you, etc.
- **What** do they *think-and-feel about* you?
- **How** do they *perceive* you?
- Would you find it interesting to learn to master the skills of influence for communicating more effectively, elegantly, and powerfully with them?

You Can! You can take charge of the structure of your influence as you learn to use language to go for what you want

in life. And that's what **MIND-LINES TRAINING** is all about. Here you will learn about such crucial factors as:

- How **Lines** can empower us to **Change** our **Mind** and the minds of others.
- How meaning lies at the very heart of the structure of Communication Excellence.
- How to become a Word Magician and to cast the kind of spells for yourself and others that will make life a lot more fun, productive, and cooperative.
- How to reframe any toxic or hurtful meaning and the lines that encode them.
- How to set frames in everyday conversations that effectively handles objections, excuses, and misunderstandings and creates Win/Win relationships.
- How to *Conversationally Reframe* with confidence, grace, and power.
- How to develop the *Skills* for moving to the Higher Level Thinking that drive minds, to the *thinking* behind (or above) the primary level thinking.
- How to develop effective NLP Persuasion Skills.
- How to begin using this new technology before your business competitors learn to use it.
- How to completely *Outframe Negative Meanings* to make life more enjoyable.
- How to directionalize a human brain by sending it in *7 Different Directions.*
- How to use more than 20 Mind-Line Patterns
- How to make **Mind-Lining Excuses & Objections** fun and playful so that excuses and objections never stop you from reaching your goals.
- How to discover the *Secrets* for installing the Mind-Lines into your speech patterns
- How to *control* "difficult" customers & *the power* to transform "visitors" into buyers.

WELCOME TO THE MAGIC OF MIND-LINES

To become **a Word Wizard**
you only need to learn how to meta-state.
Mind-lining (or Conversational Reframing) simply **expresses linguistically**
the *magic of higher mental states*

- The domain of *Language Elegance* began a long time ago in a place far, far away by some modelers of human excellence.   In this training, we will focus primarily (but not exclusively) on **the linguistics** of NLP and Neuro-Semantics. This training will be heavily **language oriented** as it focuses on language use and linguistic magic. So, if *language* isn't one of your loves, or one of your fortes, then give yourself a chance to play with this domain, realizing that your learnings and expertise will come.

- In doing that, do everything you can to stay playful and to absolutely avoid getting serious. This is crucial. When people get serious and set out to "get it right," they get stupid at the same time. Stupidity comes along with the frustration free of charge. So, as you now realize that *seriousness increases stupidity,* stop, in your mind and know even more fully that if you get into that mode, it will get into a loop and it will increase, painfully, until you lighten up and enjoy yourself. Remember, the best magicians practice their art in a state of playfulness.

- So, I do hope that you plan to *make lots of mistakes* in using these language patterns because if you do, you'll learn more, make more refined distinctions, and avoid looking like a "have to be right" freak. If you don't seem to have a particular aptitude for language, you might find that you'll have to simply practice these skills more often. But just as you learned to speak, these patterns will also become habituated and part of your way of moving through the world—if you give them a chance.

- This domain began as *"The Sleight of Mouth"* Patterns and many have used them to pull the wool over people's eyes. That can happen. You can also use them to make life richer and fuller and more worthwhile—for yourself and others if you want to. And you can make a lot of money doing so—if you want to. And you can empower people to have more fun and access more pleasant and

resourceful states—if you want to. You can use these magical reframing patterns to blow out objections and excuses—if you so choose. You can use them to get your way, win more often, become more persuasive, influence people to see your point —if you so choose. *How* you use these very, very powerful patterns, in fact, rests in your corner of responsibility.

•   Finally, trust the process. You may *not* get some the pieces as we move on. Just let that be as you trust that you may just be learning a lot more than you realize and that when we begin tying things together toward the end of the program, you may find the overloading and confusion of lots of data taking new and exciting forms and formats for your own unique style of understanding.

•   Learning Mind-Lines is like learning to play the piano. First you have to learn the keys— where they are, what they are called, what sounds they produce. Then you have to go through *the drills*. But eventually... the day comes, when all of the practice, the memorizing, and the repetition pays off. Eventually the day comes when you can play... can really, really play. You can set at the piano and just *let it rip*. You can invent new tunes. You can play by request. You have become an artist.

Consider following **NLP Presuppositions** as Lines that change minds:
    1. The map is not the territory, but just a map, a set of symbols.
    2. People respond to the world according to their internal maps.
    3. Meaning operates in a context dependent way.
    4. Mind-and-body inevitably and inescapably affect each other since they are part of the same system.
    5. Individual skills function through the developing and sequencing of the representation systems.
    6. We begin communication by respecting and pacing each person's model of the world.
    7. Person and behavior describe different phenomena. We "are" more than our behavior.
    8. Every behavior has utility and usefulness--in some context.
    9. We evaluate behavior and change in terms of context and ecology.
    10. We cannot *not* communicate.
    11. The *way* we present our communication affects perception and reception.
    12. The meaning of communication lies in the response you get.
    13. "There is no failure, only feedback."
    14. Check the ecology of communications--it always occurs in a system.
    15. The person with the most flexibility of behavior has more options and therefore choices in that system.
    16. Resistance, more often than not, indicates the lack of rapport.
    17. People have the internal resources they need to succeed, they only need access and development of them.
    18. As response-able persons, we can run our own brains.
    19. Human have the ability to experience one trial learnings.
    20. People make the best choices open to them when they act.
    21. All communication should increase choice.

HAVE YOU EVER HEARD A LINE
THAT IMMEDIATELY CHANGED YOUR MIND?

NLP MIND-LINES

In NLP we have numerous statements that in themselves function as **Paradigm Changing Mind-Lines.** They are powerful. These statements, like *the NLP Presuppositions* for an example, succinctly and powerfully summarize a whole new way of thinking about things. As such, they endow one with a new perceptual grid. They set a new frame. They are **Mind-Lines** *par excellence*.

For Example,

from the 1985 book**,** *Using Your Brain —For a Change*, you can see and hear master magician **Richard Bandler** himself playfully, challengingly, and seductively presenting the following Mind-Lines. Enjoy his artistry... for soon, you'll get to replicate this form of Linguistic Elegance.

On Learning—

"The problem with brains is that they learn things too quickly and too well. Human beings have an amazing ability to learn... the bad side ... you can learn garbage just as easily as you can learn useful things." (p. 10)

"It's an amazing thing to be able to remember to get terrified every time you see a spider. You never find a phobic looking at a spider and saying, 'Oh damn, I forgot to be afraid." Are there a few things you'd like to learn that thoroughly? When you think about it that way, having a phobia is a tremendous learning achievement." (11)

"Phobics are people who can learn something utterly ridiculous very quickly. Most people tend to look at a phobia as a problem rather than an achievement. They never stop to think, 'If she can learn to do that, then she should be able to learn to do anything.'" (p. 46)

First efforts at learning: "When you do it the first time, you stumble around a bit. Later, when you're more familiar with what you're doing, you get more streamlined and systematic.' (86)

On Human Nature & Behavioral "Problems"

"People work perfectly. I may not like what they do, or they may not like it, but they are able to do it again and again, systematically.   It's not that they're broken; they're just doing something different from what we, or they, want to have happen." (15)

*"*Another difficulty with most psychology is that it studies broken people to find out how to fix them. That's like studying all the cars in a junkyard to figure out how to make cars run better. If you study lots of schizophrenics, you may learn how to do schizophrenia really well, but you won't learn about the things they *can't* do." (15)

"I always keep in mind that anything anybody has done is an achievement, no matter how futile or painful it may be. *People aren't broken; they work perfectly!* They important question is, *'How do they work now?'* so that you can help them work perfectly in a way that is more pleasant and useful." (143)

On Getting Depressed

"There are times when you don't get what you want from someone else. But when you don't get what you want, *feeling bad is extra!* Did you ever think of that? First you don't get what you want, and then you have to feel bad for a long time because you didn't get it."

Man who claimed to have been depressed for 16 years. "That's amazing! You haven't slept in that long?" (*Counter-Example*) The structure of what he's saying is this: 'I've coded my experience such that I am living in the delusion that I have been in the same state of consciousness for 16 years.' I *know* he hasn't been depressed for 16 years. He's got to take time out for lunch, and getting annoyed, and a few other things. People spend a lot of money and time learning to meditate in order to stay in the same state for an hour or two. (*Counter-example)* If he were depressed for an hour for an hour straight, he wouldn't even be able to notice it, because the feeling would habituate and thereby become imperceptible. ..."

   You can cure people of what they've got, and discover that they never had it. 'Sixteen years of depression' could be only 25 hours of actually being depressed." (*Deframing*) (pp. 28-29)

On Change

"Psychologists are always looking for the 'deep hidden inner meaning.' They had taken too many poetry & literature classes. Change is a lot easier than that, if you know what to do." (16)

On Confusion
"Confusion is always an indication that you';re on your way to understanding. Confusion presupposes that you have a lot of date, but it's not yet organized in a way that allows you to understand it." (p. 83)
"Years ago I realized I had been wrong so many times, I decided I'd just go ahead and be wrong in the ways that were more interesting." (85)
      [ML: Bring "interesting" to bear on "Being Wrong"]

"If you understood everything I said, and never got confused, that would be a sure sign that you were learning nothing of significance, and wasting the money you paid to come here.
  The healthiest thing you can do ... is to become confused, and (while) many people complain about how confusing I am, They don't yet realize that *confusion is the doorway to a new understanding.* Confusion is an opportunity to rearrange experience and organize it in a different way than you normally would. That allows you to learn to do something new and to see and hear the world in a new way." (p. 95)
   "So whenever you get confused, you can get excited about the new understanding that awaits you. And you can be grateful for this opportunity to go somewhere new, even though you don't yet know where it will take you." (96)

On Wanting Everything to Come Easy
"What if you grew up and everything was wonderful all the time? You'd grow up to be a wimp, totally unable to cope..." (p. 52)

On Influence, Control, Manipulation
"Many therapists even have a rule against being effective. They think that influencing anyone directly is manipulative, and that manipulation is bad. It's as if they said, 'You're paying me to influence you. But I'm not going to do it because it's not the right thing to do.' When I saw clients, I always charged by the *change*, rather than by the hour; I only got paid when I got results." (p. 53)
"A lot of people think that NLP sounds like 'mind control' as if that were something bad. I said, 'Yes, of course.' If you don't begin to control and use your own brain, then you have to just leave it to chance." (118)

On Relationships
"The greatest error of all is in thinking that the only way for you to feel good in certain situations is for someone else to behave in a certain way. 'You must behave the way I want you to, so I can feel good, or I'm going to feel bad and stand around and make you feel bad too.'" (p. 62)
"One thing that has always amazed me is that people are seldom nasty to strangers. You really have to know and love someone before you can treat her like dirt & really make her feel bad about small things. Few people will yell at a stranger about important things like crumbs on the breakfast table, but if you love her, it's OK." (p. 64)

On Interrupting an Over-Controlling & Angry Dad
A father dragged his daughter into a counseling office with her arm twisted up behind her back & shoved her into a chair...
"Is there anything wrong?" I asked.
"The girls a little *whore.*"
"I don't need a whore; what did you bring her here for?"
"No, no! That's not what I'm talking about..."
"Who is this girl?"
"My daughter?"
"You made your daughter into a *whore!!!*"
"No, no. You don't understand..."
"And you brought her here to *me!* How disgusting!"
      [This man who came in snarling & yelling is now pleading with me to understand him. He has

totally switched from attacking his daughter to defending himself. Meanwhile, his daughter has been quietly cracking up. She thought that was wonderful.]

"You brought her in here with her arm twisted up behind her back & threw her around. That's how prostitutes are treated; that's what you're training her to do."

"Well I want to force her to..."

"Oh, 'force' — teach her that men control women by throwing them around, ordering them around, twisting their arms behind their back, forcing them to do things against their will. That's what pimps do. Then the only thing left to do is to charge money for it." (pp. 64-65)

[ML: Apply to Self. Reframe Content.]

"Let me ask you... look at your daughter. Don't you want her to be able to feel love, and to enjoy sexual behavior? But how would you like it if the only way she learned to interact with men was the way you brought her in that door a few minutes ago? And she waited until she was 25 and married somebody who beat her up, threw her around, abused her, and forced her to do things against her will?

[ML: Apply Values to — Post-Frame: Outcome]

"But she may make a mistake, and it will hurt her."

"That's possible. Two years from now that guy may drop her like a hot rock and go away. And when she feels bad and lonely ... she'll have no one to go to, because she'll hate your guts. "

[ML: Outcome of Outcome]

"Isn't it more important that she learn to have loving relationships? Or should she learn to have the morals of any man that can force her around? That's what pimps do." (66)

[ML: Prioritizing of Values]

On Certainty — Uncertainty

"Certainty is where people stop thinking and stop noticing. Any time you feel absolutely certain of something, that's a sure sign that you have missed something." (97)

[ML: Reframing of Content]

"Certainty probably impedes human progress more than any other state of mind." (98)

"Whenever you think that you understand totally, that is the time to go inside and say, 'The joke is on me." Because it is in those moments of certainty that you can be sure that the futile learnings have set in, and the fertile ground has not been explored. Obviously, there is always a lot more left to learn, and that is the fun part of NLP, and its future." (156)

"There is *so* much more inside our minds that we suspect. There is *so* much more outside than we are able of being curious about. It's only that growing sense of curiosity that allows you to capture the enthusiasm that makes even the most mundane, or the most fascinating task worthwhile, fun, and intriguing. Without that, life is nothing more than waiting in line." (159)

What Line or Lines have Powerfully Transformed Your Mind

Templates of Mind-Lines In Action
Twenty Ways to Reframe "Learning Difficulty"

The Toxic Thought:
> "I can't learn these Mind-Lines because they involve too much complexity about the structure of the language patterns."

Formula – the Toxic Magic
> "Too much complexity" (EB) *leads to—> or equals* = "I can't learn" (IS)

1) Specifying the Magic
> How do you know when to judge something as too "complex?" How do you represent "complex?" How do you know it exists as "complexity" and not just one layer of simple ideas upon another? How does the complexity stop you from learning. Would it stop you altogether?

2) The Magical Strategy
> What leads you to first become aware of a complex subject? If you first see or say something to yourself, what do you then do? And what comes after that? How do you cue yourself that something has enough complexity to stop learning?

3) Reframe the EB
> How interesting! What I really find as truly complex and difficult to learn are the chaotic "word salad" that a schizophrenic produces… trying to find order and structure in that—now I'd call *that* difficult!

4) Reframe the IS
> The problem may seem like that you can't learn these language patterns, but perhaps the real problem lies in how much effort you feel that you will have to expend to learn them. You can learn them, but the learning may not come as quickly and easily as you would like it too."

5) Reflexively Apply To Self
> What? I don't understand. Why do you have to make such difficult and complex complaints? I just can't figure out what you really mean by these complicated complaints.

6) Reflexively Apply to Listener
> Wow! That seems like a pretty complex analysis of your learning strategy! Where did you learn to think and reason in such a complex way?

7) Counter-Exampling
> So do you mean to tell me that you've never learned anything that once upon a time might have seemed *complex* to you? Somehow, the existence of complexity itself prevents you from learning?

8) Positive Prior Intentional
> How much awareness do you have that this belief about complexity protects you from failing to learn something new and exciting? And yet it also seems to protect you from taking on a mental challenge.

9) Positive Prior Causation
> I wonder if you learned this idea because some teacher so happened to give too much information too quickly?

10) First Outcome
> So if you use this belief and let it run your life, next year you will have made no further progress in learning these language patterns. How does that settle for you in terms of your communication and persuasion skills?

11) Outcome of Outcome
> As you imagine not learning anything about these mind-lines by next year, and remaining unskilled in them again the following year always letting "complexity" put you off —what outcome will that lack of progress lead to? What will result from getting that result?

12) Ultimate Outcome

When you imagine stepping into eternity as you leave this world, and think about having backed off from learning—and especially from learning things that would improve your communication skills, how much do you think you will have missed out on life, relationships, and effectiveness by letting that Complexity Belief run your life?

13) Model of the World Outframing

How interesting to target learning as dependent upon simplicity and the lack of complexity. Do you know where you got this map? From what experience did you map that difficult or layered subjects somehow prevent you from learning? How does it strike you when you realize that this merely comprises a map and not the territory?

14) Value Outframing

When you think about your value of growing and developing as a human being—how much more important does it feel to you when you think of the time and trouble you might need to take to learn a complex subject?

15) Allness Outframing

Never? You have never learned something which at one time might have appeared to you as complex? Since everybody has encountered complex information at some time, does that mean that they cannot or should not attempt to learn such? Would you recommend this belief to other people? What would happen if everybody on the planet adopted this belief about complexity and learning?

16) Necessity Outframing

What would it feel like if you did not operate from this belief that complexity stops or hinders learning?

17) Identity Outframing

As you think about yourself as *a learner*, you certainly can think about some things that you have learned, piece by piece, and have learned so well, that when others look at it, they may conclude that you know some pretty *complex* things. What does that say about you?

18) Outframing with Other Abstractions

How do you know that you should label this or that subject as "complex" and not just the next step in learning? What if you discovered that learning complexity actually involves the same mental processes as learning the foundational principles of a field? What if you discover that your labeling of a subject as having "complexity" itself creates the difficulty?

19) Ecology Outframing

As you think about believing that you can't learn complex things, how well does that belief serve you? Does it enhance your life? Does it increase your motivation and drive for learning? Does it increase your resilience? Would you recommend this belief to others?

20) Metaphor or Story Outframing

When I first saw a Hebrew text of the Bible, I thought, 'This is really a complex language. I don't know if I will ever learn this.' Then I began to think about the children born to parents who speak Hebrew and how that they just grow up with that language, and that they learn it with as much ease and effectiveness as children in other language environments learn other languages.

Thinking about that made me realize the error in my conclusion about the so-called difficulty of Hebrew. I then realized that Hebrew isn't complex as much as simply different from what I already knew. So as I began at the beginning. I first learned the shape and names of the Hebrew letters. I learned a little bit here and a little bit more there and eventually I gained a level of competency that I could read a page of a text. Yet what previously would have seemed so complex now seemed natural and easy—a piece of cake!

Twenty Ways to Reframe Confrontation

The Toxic Thought:

"I really dread confrontation. It makes me feel anxious and scared. Confrontation never solves anything, it only turns people against each other and it ruins relationships. That's why it is bad."

Formula — the Toxic Magic

"Confrontation" (EB) = "Anxiety, fear" (IS)

"Directly saying words" = Conflict, "bad."

1) Specifying the Magic

How do you specifically think about confrontation? How big do you picture yourself in relationship to others? What does the picture of confrontation look like, sound like? How loud do you code the words in a confrontation? What referent experiences do you use?

2) Getting the Magical Strategy

How do you know to feel anxious or scared when you picture a confrontation? Why not curious and excited to discover the differences as you fully listen to another's viewpoint and then work out a win/win arrangement?

3) Reframe the EB

If you think conflict or confrontation ruins relationship, try **not** avoidance of resolutions. Then, one day something will occur that will come as "the last straw" so that one of the person's can't take anymore, then, "out of the blue" that one event will seemingly ruin the relationship.

4) Reframe the IS

Yes, speaking up and expressing your ideas can feel scary, but what really evokes anxiety for me involves **not** speaking up or surfacing concerns while small and manageable, but letting problems fester until they become large and unmanageable!

5) Reflexively Apply To Self

I feel so very anxious right now, and fearful, as you say those words. Bringing this up will destroy our relationship!

6) Reflexively Apply to Listener

So if I bring up anything to you, you have to feel anxious and scared, and think it will ruin things between us? This means you would prefer that I walk on egg-shells in your presence and not relate to you in an authentic or real way?

7) Counter-Exampling

Thank you for this confrontation—I really appreciate this. I will use this disclosure of yours to relate to you with sensitivity about how things could go awry or hurt your feelings. Just think what might have happened if you hadn't confronted me about this!

8) Positive Prior Intentional

So in learning to feel anxiety and fear, you probably use those feelings to come across to people in a more gentle way. And I just wonder what other ways you have also found, or could find, that would further allow you to incorporate gentleness into your confrontations?

   So your feelings of fear and anxiety makes you hold back from harsh criticism when things violate your values. I wonder if this concern for avoiding hurt can also cause you to develop other effective conflict avoidances?

9) Positive Prior Causation

I can see that the directness of your dad's words and his style made "confrontation" seem unloving because he did it with too much bluntness and didn't balance it with enough tenderness.

10) First Outcome

When you think about how you have walked on tip-toes over egg-shells with lots of people, and never expressed your values and perceptions—how do you like the consequences that result from that?

11) Outcome of Outcome

When you think about the way people may take advantage of your non-confrontational style and use of

intimidation to get their way because they know you won't speak up for yourself—how do you like the consequences that may result from that consequence?

12) Ultimate Outcome

When you look back on your life and see how you couldn't speak up for yourself and how you backed off from every conflict and disagreement because of your belief about confrontation, and you see how you over-cared about what people thought of you—how celebrative will you feel about that legacy or about not having lived with self-integrity?

13) Model of the World Outframing

Who taught you to think about confrontation in this way? Do you think you should adopt this belief as your model of the world? Do you know anyone else who has a different perspective that seems to enable them to produce more productive responses?

14) Value Outframing

You obviously value peacemaking and harmony—yet I wonder how honesty, true self-disclosure, and indepth communication with loved ones play with, and into, your value of conflict avoidance?

15 Allness Outframing

Suppose everybody thought and felt anxiety and fear in bringing up things to others… would you recommend this style of communication? Would you think it would make the world go better?

16) Necessity Outframing

What would it feel like if you did not believe that you had to equate confrontation with negative encounters? What would you have to think to view it in terms of playfulness, lightness, curiosity, and resourcefulness?

17) Identity Outframing

As you think of yourself as a person with thoughts, feelings, and opinions, and as someone who can express yourself honestly —suppose you imagined the You who did that with dignity, grace, and effectiveness?

18) Outframing with Other Abstractions

How interesting that you view confrontation in this manner—do you also view *communication* in a similar way? What about *honest expression of one's viewpoint?*

19) Ecology Outframing

How well does this belief serve you? How well does it make your life function to equate confrontation with negative relational consequences? How well does it enhance your life for honest communication with those that you love?

20) Metaphor or Story Outframing

Having just started to work there, I really didn't know all the ins-and-outs of the business. That became really evident the day that I started to load the truck. I had observed the others loading so I assumed that I knew how to do it. I jumped in the big truck and backed it up to the dock.

   Then I began the loading. Just then Jim came running up yelling… I couldn't tell what he was saying, but at first I felt humiliated that he would talk to me that way! Who did he think he was anyway? As he got closer I heard him yell, "Get the emergency brakes set! Jump back into the truck—the truck won't hold by itself!"

   As I looked at the truck, I saw it beginning to move… slowly, ever so slowly… but moving. After I had the emergency brakes pulled I realized that if Jim hadn't noticed and yelled when he did, the truck would have rolled through the glass window at the bottom of the hill and through a daycare. Thank God he had the courage to yell at me when he did!

Twenty Ways to Get a New Perspective
About Saying "Mean Things"

"Saying mean things makes you a bad person."

1)   "Saying what 'mean' things specifically? What makes a thing said 'mean?' What specifically do you mean by this term 'mean'?   How does the mere saying of words to convey ideas and symbols correlate with the negative emotional state that we refer to as 'meanness'?"

2)   "When you think about that belief, how do you represent that in your mind? Do you see, hear, or feel it?" "How would you know if it was not true? What, for you, would falsify this understanding?" "What would you specifically see, hear or feel that would indicate when that has occurred?"   "Does this start with a feeling and then you draw this conclusion? Or do you first hear the tonality, and then experience a body sensation?"

3)   "Actually I'm not uttering *mean* things, rather I'm attempting to express some of the truths and understandings that I have. This isn't mean talk, but expressive and assertive talk."

4)   "Bad, huh? If you want to know what really makes a person a bad person, think about the kind of things Hitler did! Executing people makes you a bad person!"

5)   "Mercy! That's really a mean thing to say to me!"

6)   "Only a bad person could say a mean thing like that!"

7)   "So you've never said a mean thing to anybody in your life without having that statement turn you into a bad person?"
"So when you said X to me last week, that made you a really bad person?"

8)   "I appreciate you saying that because I know that you're trying to help me avoid relating to you in mean ways. I'm wondering what other ways could you use to insure this goal?"

9)   "If hatefulness or ugliness caused me to say those things you consider mean, then I would agree with you and immediately change. But I cut you short because I had a terrible day at work, feel unresourceful, and just didn't think about your feelings as I usually do, and as I want to."

10)   "In the long run that belief will prevent people from speaking the truth to one another. How acceptable do you find that consequence for yourself and your relationships?"

11)   "Since, in the long run that belief will prevent people from speaking the truth to one another, this idea of moralizing on how people express themselves verbally will lead to argument? And if we keep moralizing in this way, won't that make us more and more judgmental and harmful to each other?"

12)   "It may seem mean to you now, but when you come to the end of your life and look back on how our relationship developed to the point where we could truly handle the storms that life threw at us and we didn't have to walk on egg-shells with each other, don't you think you'll appreciate the feedback, especially if, in the long run, it helped you to become effective over such verbal static?"

13) "Where did you learn to think and judge statements in terms of 'meanness'?" "Does that belief about meanness come from your model of the world or someone else's? No? Who created that rule? At what time did they come up with this idea?"

14) "Which matters to you more: how someone speaks or what they actually do?" "Do you think it more important to have honest feedback from others rather than mere patronizing or incongruent feedback?"

15) "Since everyone has at sometime said something mean, the only kind of people that we have on the planet are bad people!" "How enhancing do you think this idea about 'mean words creating bad people' serves the human race? Would this encourage honesty, authenticity, genuineness, and the like?"

16) "What would happen if a person could say a mean thing without becoming a bad person?" "How does a person have to suddenly turn into a bad person because they utter some words that another person might consider mean?"

17) "Ah, so whatever kind of language comes out of my mouth, that makes me, or transforms, me into a certain kind of person? So if I now say a nice thing, I suddenly become a nice person? If I say something about physics, that makes me a physicist?"

18) "So the way I talk to you totally and completely determines my moral character? Does the character of one statement always have this kind of effect on one's identity and being?" [Abstracting using Identity, #17, and Morality.]

19) "You really seem to believe that, but I wonder if viewing the world in that way really makes communicating and relating to others go better or whether it invites you to think of people in good and bad terms depending on how you evaluate their communications in terms of meanness or niceness?"

20)

Twenty Ways to Get a New Perspective On Being Late

"Your being late means you don't care about me."

1) "How specifically does my being late carry all of that meaning—that I don't care about you? How late do I have to arrive for it to mean this—30 seconds, 1 minute, 5 minutes, 1 hour? How many minutes late suddenly translates into the meaning that I don't care about you? How do you know that at twelve minutes I care, but that at thirteen I don't?"
"So, if I arrived late by nine and a half minutes, then you will know that I still care about you?"

2) "How do you know that my being late means I don't care? What do you have to do in your head to get these thoughts and feelings going that I don't care about you when you look at the clock and notice my lateness? Do you make a picture of it, do you say words, what words, with what tonality, in what order, etc.? If you said, 'I wonder if this means he doesn't care?' and asked it in a questioning way, what would that do? How would you know when my lateness really means I care?"

3) "My being late doesn't mean I don't care about you. It means I had a lot of things to do at the office, that's

all." "It doesn't mean that I don't care; it actually means I care about the quality time we have together and I wanted to get that done and over with so that I could focus on being with you."

4) "My being late only means I had a lot to do at the office. If I really didn't care for you I would not call or come home at all or give you the finger when I pass by! But I took the time to finish the stuff at the office today so that I could spend the day with you tomorrow."

5) "So I can also take it that any and every time you run late for an appointment with me it really means that you don't care about me?"

6) "It seems a little late to tell me, don't you think?"

7) "Have you ever been late and still cared?"
"Isn't it possible for a person to arrive late and still care? Isn't it possible to be uncaring and punctual?"
"My son showed up thirty-minutes late for dinner last night and I know that he loves us deeply."

8) "I can understand how you say that my being late means I don't care. Apparently you really do want to know that I truly care for you, don't you?"
"In saying this you're probably trying to get me to be more punctual since that seems so important to you, and I can appreciate that as I wonder if making an accusation like this really gets people to become more prompt."

9) "I wonder what events in your past has led you to create that idea bout lateness and being cared for?"

10) "When you keep telling me that my being late means I don't care about you, but don't listen to how I do care about you, I feel frustrated and put off and wonder if we should even stay together. Is that the response you want from me—to back off from you or break off our relationship?"

11) "When I think about the effect of that statement, it seems to undermine your feelings of being loved by me and to call into question the validity of my love. And I wonder what will happen eventually if you feel less and less loved and I feel my love more and more invalidated? It doesn't seem to really build anything solid between us, does it?"

12) "This seems really important and big now, doesn't it? I wonder when you get to the end of your life and look back on this experience--and take in the overall meaning of your life and our relationship—what will this experience mean in the light of that?"

13) "I'm wondering where you got this way of viewing 'arriving on time.' Did you mom or dad equate time promptness with love? Would you recommend this perception to your children so that your promptness or lack of it should govern how they read your love for them or not?"

14) "Actually, arriving late, while important, doesn't seem nearly as important as respecting you and our relationship and planning to spend quality time with you when we do get together."

15) "So I show up late once, and that means I don't care at all about you?"
"Since everybody arrives late at some time or another in their life, then the only kind of people on the planet are those who don't care about anybody?"

16) "Does it always and only work this way? What would you see or hear or feel if you realized that I could care very much and very deeply for you and also sometimes show up late?"

17) "So how I handle time and schedules turns me into a caring or an uncaring person? So truly

caring people have got time-management down to an art? Truly caring people always use Day Timers!"

18)   "Certainly I can agree that my general and typical behavior towards you says something about how I feel towards you. But how have you decided that one or several actions have this level of global meaning that I don't care about you?"

19)   "What an interesting idea... but then again, has this idea ever caused you to argue with people, especially loved ones, about time and schedules so that you spent your time with them arguing, rather than enjoying their presence?"

20)

GETTING INTO
A MAGICAL STATE

Empowerment for the Mind-Liner
(From Chapter 14, *Mind-Lines*)

"Why can't I fly, Tinkerbell?"
"To fly, Peter Pan, you've got to find your happy thoughts."

What kind of a state do you need to access in order to operate optimally in using this *Word Magic* model? Due to the nature of *neuro-linguistic states,* the state we begin with when we want to do some conversational reframing makes all the difference in the world. In fact, a person could have a mastery level of this model and yet *not* have the ability to use it—at certain times. "State" plays that much of a role.

In order to learn **the *Mind-Lines Model*,** and to have it at ready access, part of our training must involve state management, state development, and access.

The Mind-Liner's State
   In NLP, we speak of a person's mind-body state as comprised of his or her *thoughts* and *physiology.* The Meta-States Model rephrases these two facets of state by describing them as comprising "the two royal roads to state."
      Mind: thoughts, ideas, VAK representations, beliefs, knowledge, etc. Thus our internal representations made up of the sensory representational systems, words, etc. provide the cognitive road to the state.
      Body: physiology, neurology, state of health, biochemistry, etc. Here how we stand, sit, move, breath, sleep, etc. plays a crucial role in our neuro-linguistic states of consciousness.   Together, these comprise our mind-body system—an interactive system.

Exercise: Accessing A Magician State
      1) Get with a Partner: identify who will first play Experiencer and Coach or practitioner.
      2) The Coach is to Induce a Playful & Mischievous State by using the two NLP Induction formulas:
            Think about a time when you experienced X ....
            Imagine what it would be like if you fully & completely were X ....

3) When the experiencer reaches a high level experience of the Playful state (a "7" on a scale of 10), nod head or indicate to the coach so that he or she can *anchor* the playful state.

4) Switch roles so that everybody gets into the *right kind of state* to learn, absorb, and play with these Mind-Lines.

Empowering States
To Operate as a Magical Mind-Liner

As a mind-liner, **what** *state* do you need to access and operate from so that you can live and experience these empowering beliefs? State-dependent learning, memory, reception, speech, and behavior means that we need a high level and "magical" kind of state to use the patterns of word magic.

1) Flexibility — I can vary my responses!

The most basic and primary state that empowers the use of this word magic involves our own personal *flexibility*—i.e, an open, changeable, flexible *state of mind-and-emotion*. This contrasts with states of rigidity, closeness, and Aristotelian thinking in terms of map/territory confusion, "This **is** that!

2) Playful/ Experimental

The playful state contrasts with the "serious" state and empowers us to take a playful attitude toward the existence and construction of meanings. So what do you need to do to get yourself into a playful mood about language?

It's just words and meanings and therefore *not* real which makes it really powerful and important.

3) Un-Insultable

Imagine that you pretend fully to be in a state of feeling so Centered and Full that you feel absolutely un-insultable no matter how someone would try in vain to push your buttons... and just imagine having that un-insultability as you move through the world interacting with people and presenting your thoughts and ideas.

4) Bantering/ Teasing

Who have you enjoyed bantering back and forth with? When did that happen? How did you know to label the experience as bantering? How much fun do you experience in bantering as you re-experience that state fully, with conscious effort now?

5) Mischievous

What's one or two of the most mischievous things you've ever given your mind to? As you think about the experience of being mischievous, in a playful way, seductively, let yourself go back to that experience to recapture all of those feelings ... now.

6) Empathetic

Let yourself think about something or someone with empathy so that you access feelings of compassion, thoughtfulness, interest, and care.... do so fully and completely.

7) Ludicrous

Have you ever thought about something that you recognized as just totally ludicrous? How did you know to think about it in that way? What made it ludicrous?

Proactive ... Calm & Relaxed ... Centered ... Gentle ... etc.

Supporting Beliefs
That Empower the "Magical" State for Mind-Lining

What supporting beliefs, understandings, knowledge base, and values enable us to get into the kind of state optimal for learning and using *Mind-Lines*? When Bob and I first explored this question, we modeled each other. Then we modeled others who seemed to quickly, easily, and automatically produce effective *Word Magic* in the context of objections, "problems," difficulties, etc. As a result, we collected the following list of supporting and empowering beliefs.

1) Every statement or objection has within it an answer.

I know that no matter what objection a person may raise with regard to a project, product, or service that we could offer—deep within the person's objection I will find an answer to it. We have another way that we express this, "Every objection carries within it its own solution."

Believing this and using it, as an operational directive, puts us into a place of curiosity, interest, and respect. It empowers us to keep exploring, gathering information, and finding out numerous things about the person's model of the world: his or her drives, motives, values, objectives, interests, understandings, etc.

2) Every statement or objection involves feedback, never failure.

This frame obviously utilizes one of the basic NLP presuppositions. It informs us *not* to code feedback as failure or give it any meaning about one's person. It only means feedback. Information.

Therefore staying emotionally neutral when undesired responses come our way empowers us to keep exploring, seeking first to understand, and thinking creatively of other alternatives to our objectives.

3) I take complete responsibility for the communication process that involves the giving and receiving of feedback.

Since *meaning* doesn't exist in the external words, signals, gestures, etc. that I produce, but emerges from the mind of a meaning-maker, I never know what I have communicated. And, if I never know what I have communicated, I will therefore constantly elicit more responses, and seek for more feedback, and use such to keep adjusting myself to the person's current reality.

Doing this keeps me proactive, interested, alive, and vital. It keeps me from thinking or feeling like a victim. It gives me a sense of control over my own life and destiny.

4) I shall personalize nothing that occurs in the process of communication.

At best it only represents information. Instead of *personalizing*, I shall recognize that I "am" *so much more* than all of my thoughts, feelings, speech, and behavior! I shall not reduce either myself or others by labeling, name-calling, insulting, or contempting due to some piece of communication that seems disrespectful.

The giving and receiving of information in a communication exchange has really nothing to say about my identity or destiny. I refuse to allow myself to put my "self" on the line due to someone else's grumpy state. Sometimes I may have to write down a statement, and play with it for awhile, but eventually I will identify the magic formula within it.

5) I can detect and recognize meaning and frames in human experiences.

This belief enables one to not feel overwhelmed by language, by words, by objections, or by statements. Such exists *only* as human constructs at best— constructs that we can detect and recognize. And as we do, we can formulate an understanding of the meanings involved and *play* with such—framing and reframing to our heart's content.

6) I know how meaning works and how we humans live in conceptual realities.

This understanding empowers us to understand "meaning" as an internal job, as inside the mind of a meaning-maker, and as an association between things. Fully recognizing such as a *mental map* and as *not real* externally then saves us from the unsanity of confusing map and territory.

Therefore just because someone says something, that does not make it real! Therefore I do not have to take offense at any word—and do not have to feel bad due to "word phobia." At best whatever someone says exists only as a *symbol*.

7) I can jump logical levels in a single bound and faster than my clients or customers!

Because meaning not only occurs at the primary level of experience, but also at meta-levels, this belief empowers one to work with and negotiate the meta-levels. And in communication exchanges, the person with the most flexibility in jumping logical levels will have the most influence.

8) People deserve getting the opportunity to have their maps expanded and will generally appreciate receiving the gift of getting more choices and resourcefulness.

I believe this will truly benefit people, but don't *have to* give it to them; for me it is a privilege.

OBJECTIONS THAT STOP YOU Exercise

1) In a group of 3 or 4 persons, brainstorm about various objections, complaints, statements, and beliefs of others that you would like to have more choices and options in how to respond.

2) Include in your brainstorming, a list of *internal* self-talk lines that put you into not-so-resourceful states with which you would like to have more resourcefulness.

3) Come up with *3 or 4* of the very best lines that you will share with the whole group to use as we play with Mind-Lines.

COMEDY NIGHT IN META-LAND

1) Identify a belief, excuse, complaint, idea, etc. that you want to reframe.
2) Run the belief through the Mind-Line Patterns (use the worksheets). Expand your awareness of the structure of the piece of meaning that you're playing with.
3) Refine the lines into One-Line Succinct Statements that you can endow with humor. Bathe in plenty of humor. Then practice refining them.
4) Deliver asa Stand-Up Comedy Routine.

Problematic States That Prevent "Word Magic"

Numerous states of mind and emotion make the whole domain of conversational reframing irrelevant. We therefore have to deal with these limiting states. We have to avoid them, and interrupt them if we happen to fall into one of them.

For example, if a salesperson gets into a state of fearing rejection, down and depressed about low sales, upset about finances, feeling desperate to make a sale, etc.—these do not describe the kind of states in which he or she can feel playful, flexible, cognitively alert, etc. So what can we do about such?

Why not simply *reframe our meanings that create those states?* This demonstrates the **usefulness** of this model. It not only empowers us to work effectively in communication and relationship with other people—it also empowers us to work effectively with ourselves. After all, the existence of our states, the expressions of those states, and the experience of such all result from the meanings and frames that we created or accepted. When we change those frames (when we reframe our own meanings), we thereby change our perceptions, emotions, and responses.

In *Mind-Lines: Lines for Changing Minds,* you will find numerous reframes for "failure," non-achievement, and other conceptual realities which many people use to feel bad about and to create limitations to their own effectiveness. As you notice your own internal dialogue as you study Mind-Lines, you will have the rare and unprecedented opportunity to use mind-lines on yourself. Doing this will empower you to get the full benefit from the neuro-linguistic magic that lies at your disposal.

Domain of Understanding
1) Language Awareness
In order to flexibly play with the mind-lines, we have to have a good knowledge base and awareness of language, and of how language works neuro-linguistically. This explains our emphasis here on the Meta-Model, the Meta-Programs, and Meta-States. These three meta-domains truly provide cutting-edge understandings about the factors that govern perception.

2) Meta-Levels Flexibility
Another kind of flexibility involves the ability to alter between levels and to "go meta" to access various meta-level concepts (i.e. time, causation, values, identity, ecology, consequences, abstraction, modeling, etc.) This comes from practice in stepping back and taking a larger perspective.

EIGHT THINGS EVERY MAGICIAN NEEDS TO KNOW ABOUT "MEANING"

The Structure of Magic / Meaning
(From *Mind-LInes, Chapter 12*)

U*nderstanding* **meaning** unlocks our comprehension of Human *Neuro-Semantic Reality*. Understanding the following 8 facts about meaning will prepare you to work with *"the magic meaning box."* As a "semantic class of life" (Korzybski), we operate as **meaning-makers**. We either *discover* the meanings that others have created or we *invent* and *construct* new meanings altogether. Meaning is made out of the stuff of "thoughts."

1) The Magic of Meaning —
  Meaning Is a Head Trip—It's an Internal Thing & doesn't Exist "Out There."
        Meanings do not exist beyond the human nervous system. It *only* occurs in a mind— as part of our internal mapping of the world. It occurs as the mind *links.*

  Linking—
  We create meaning by *linking*. We link things. By associating various stimuli with some response, the "stimulus" comes to **"mean,"** equal, or lead to a "response."
        Animals create meaning in this way. The dog sees a piece of meat and moves close to it, smells it, and has a response. His autonomic nervous system *reacts* with a response of salivating which prepares his stomach and organism to eating the meat. All the while, an experimenter *rings a bell.* The first time, the dog doesn't respond to the bell except perhaps to cock his ear. Zero Learning has occurred at this point. But if the meat and bell ringing occurs *together* "at the same time," or in close approximation, the dog **connects** or links the sound of the bell with the meat, and so responds to the bell with salivating. Learning I has now occurred.

S—>R
Stimulus — Response
External Behavior — Internal State

Stuff Gets Connected!

        We call *the gestalt relationship* between Stimulus and Response—"**meaning,"** or **"the magic box"** with its conceptual "equation" coded inside. As we move through life, we create **linkages.** Some of this linking reflects accurate mapping—some does not!

        In one of the big earthquakes that shook southern California in the 1980s—just prior to the quake, a mother became upset with her little 5 year old for slamming a door in the house. Just has she began a new scolding and stating that "something really bad will happen if you keep doing this," the little boy slammed the door and then the whole house shook and trembled, dishes crashed to the floor, lamps came tumbling down, etc. This absolutely terrified the little boy —who *in his nervous system*—connected "slamming the door" with causing an Earthquake. He also connected, "arguing with mom" as leading to an Earthquake.

2) Meaning is Constructed, but Slippery
  Meaning Slips & Slides; It is a Shape-Shifter.
        As a non-*thing,* meaning does not have a static or rigid quality. Instead it keeps moving and shifting.

Meaning has *a plasticity* to it so that it bends, stretches, moves, slips, slides, etc. Rather than static, solid, permanent, it comes and goes according to the functioning of consciousness.

In the TV series *Sliders*, several humans slide between worlds and dimensions. In real life, we *slide* between worlds and dimensions through the sliding of our meanings.

What does buying a car mean?
> A customer goes out to buy a new car. But what that "purchase of a new car" **means** to him or her on a given day may change multiple times. It all depends. It depends upon the ideas, memories, referents, values, and thoughts that flow through consciousness.
> At first it may mean "getting a more reliable source of transportation." But as the person shops, other meanings may flow into the person's stream of consciousness. Now it means, "enjoying lookin' good in a sharp machine!" And a little later, "a really smart buy—economical, affordable, solid." And then the next minute, "an expression of my power," "an expression of my masculinity," "the envy of my friends," etc.

Because *meaning* does not (and cannot) exist apart from a *meaning-maker,* meaning bends this way and then that way. Now the *"plasticity"* of "meaning" and language does *not* make it so relative that we can make anything mean anything. But this does suggest that we should expect to discover a *fluidity* to "meaning" such that it keeps shifting and changing, and never stays put.

Non-"Logical" but Psycho-logical
> There is a *"logic"* inside the human nervous system doesn't have to be formally "logical." thinking. The **psycho-logic** inside the nervous system even connects irrational things. Once it links things —the brain, nervous system, and all connecting human tissue "knows" at a neurological level that "sassing mom creates devastating effects!" This creates and shows up as our "intuitive" knowledge. It "makers sense" even if it doesn't "make sense."

3) Magician Level #1
We Mentally Construct "Meaning"
It's all Invented Reality Anyway!
> Because it takes a *meaning-maker* to create meaning, meaning emerges in our experience as *a human construct.* Ultimately, we *construct or construe* our internal realities.

We do this by taking an **external behavior** (**E.B.**) (like slamming a door, sassing mom) and we link it up to an **internal state or significance** (**I.S.**). We may think that the External Event may lead to a *Cause—>Effect* or we may think of it as equating to (equals) some internal state (a Complex Equivalence in the Meta-Model) (i.e. disaster, pain, horror, etc.).
> This summarizes how we, *conceptually and linguistically,* encode our understandings of a stimulus and a response. We encode this as a *formula* that describes *the structure of meaning.* Hence, **E.B.=I.S.**

In this way, we put ideas and concepts into boxes — Mental Boxes, Conceptual Boxes/ Cubes. This formula then describes *how* the experience of **magic** emerges. It provides a form and structure for understanding the *neuro-linguistic structure* of what we call "beliefs," "values," decisions, understandings, etc.
> **The Magic Box** summarizes the encoding of meaning using more formal language (C—E, Ceq, Id.). It gives us a practical way to think about the *meaning-making process.*

The Meta-Model[1975, Bandler&Grinder] describes the first two key linguistic distinctions, the third distinction comes the Expanded Meta-Model[1998, Hall] taken from Korzybski's work (General Semantics) which you can find in the new and extended Meta-Model (Hall, 1998, *The Secrets of Magic).*

- **Cause —> Effect** statements (C-E): This X leads to this Y.
- **Complex Equivalences** (Ceq): This X means this Y.
- **Identification** (Id): This X means this Y *about me*.

_____

E.B. > = I.S.

_____

Coding:

- The **EB** in the formula stands for "This external behavior that I can see, hear, feel, smell, taste, etc."
- The **> =** stands for "leads to, equals or equates with."
- The **IS** stands for some "internal significance, feeling, state, etc."

Thus WE Create The "Magical Meaning Box" or Cube

"Saying" and thinking that something *equals* something else *makes it so*—at least, it makes it so in human neurology. An old proverb summarizes this idea succinctly, "As a man thinks in his heart, so he is." Or more directly, we may say that our "reality" operates as a function of our maps.

"When she looks at me with that expression, I feel discounted."
"When he talks to me in that tone of voice, I know he is angry with me."

In this way, *we actually and literally speak "reality"* (i.e. our internal, subjective reality) *into being.* Once we do, it runs our neurology (e.g. emotions, behaviors, responses).

4) Magician Level #2
Higher Levels of Meaning
Meaning Emerges also from Embedded Frames-of-Reference

Meaning always exists in some frame, hence the term *"frame"* in NLP and **reframing** in the Cognitive sciences.

"What frame of reference does this or that idea occur within?"
"What frame is this person using to say or perceive this?"
"What frame has to be there in order for this statement to make sense?"

Frame-less meanings do not, and cannot, occur. Where you have *a meaning,* you have a frame of reference. An idea, thought, or emotion as a personal *meaning* attains much of its "meaning" from the ideas, experiences, events that it references.

*Further, most **meaning** operates at un-conscious levels.* They operate as our meta-frames of references. So like the canopy of the sky that provides our atmosphere, **meaning** exists as a conceptual canopy that we seldom notice. And yet we breath and live and move within it, and it determines *most* of our experiences, emotions, states, etc. After all, it governs the weather of our mind-and-emotions.

5) Frames Govern the "Magic" of Meaning

Frames govern, modulate, organize, drive, and control *the experiences* that occur within them (i.e. the thoughts, feelings, language, behavior, and responses). When we set a frame, that frame will govern the consequences and conclusions that follow. Korzybski called this *"logical fate."*

Suppose you set the frame for a customer that goes, "This is a great deal, but you can only take advantage of it today. The sale goes off tomorrow and this will not be available." Set that frame and if the person "buys" it *and* wants that deal, it will determine his or her responses.

These *languaged equations* which connect things generate our "meanings" makes them central to our experiences, skills, abilities, emotions, etc. To change we have to change these equations. And when we do change the equations (the neuro-linguistic equations)—**magic happens.** Everything becomes transformed. New realities pop into existence.

6) He Who Sets the Frame Governs the Experience
The Magician's Secret!

All experience (emotion, higher level states, etc.) occur within some frame — Cultural frames-of-reference, personal frames, family frames, business and economic frames, etc. The *language frame* comprises one of the largest frames that we all unconsciously accept and live within, and which therefore governs our experiences.

The cultural frame typically operates in an out-of-conscious fashion so that we hardly ever notice it. To notice it, we have to *step out of the frame*, namely, go to a different culture. Then suddenly we become aware of what we had always assumed.

We have no choice then about living *without a frame*. Therefore, "he who sets the frame controls the experience" simply describes what happens in relationships and cultures. Someone will always set the frame. Actually, we all live in the midst of many frames—frames embedded within frames. The only questions now become—

- "Do you know the frame out of which you operate?"
- "Does the frame serve you well?"
- "Who set the frame?"
- "Do you want to set a different frame?"

It works simply and profoundly. If I walked up to you and started talking about your automobile, I have thereby *"set the frame"* for our conversation. Setting the frame refers to setting either *the content* of the subject matter or *the context* for the subject matter. If I ask, "What automobile do you prefer?" I have set *the context* of the conversation as eliciting your preferences (hence values and criteria) while, simultaneously, I have set *the content* as that of discussing particular automobiles.

7) The Complexity of Magic
Meaning Exists in Multiple Frames Simultaneously
We inevitably Meta-State our Meanings

This introduces *complexity*. First, we have primary level "meaning"—an event linked to and connected to an idea or feeling. The EB >= IS formula. We also have EB=IS formulas *linked to and connected with* EB=IS formulas.

To a salesperson, a "customer" may "mean" "a source of income," if the person has linked the person looking to buy a product as having that significance to him or her. Of course, a "customer" may also mean other things: "someone who may reject me," "someone who I may enjoy getting to know," "an opportunity to practice my skills," etc.

But **human minds don't stay put.** Just as soon as we create **a meaning formula**, we can then have a thought (another meaning formula) *about* that first one. We think about our thinking. We have feelings about our feelings. This meta-cognitive response initiates multiple-levels of meanings.

Suppose we begin with *a primary level* thought: "This person may reject me." How do you think or feel **about** that? Do you like it? No? Now we have—

"I hate my thoughts-and-feelings of feeling vulnerable about being rejected by people."

And how do you feel **about** your *hatred* of your *sensitivity-to-rejection* feelings? You feel guilty about that?

Guilty for feeling *hate/contempt* for *sensitivity to rejection.*

And how do you feel about that? And so on it goes!

The *structure* of this Word Magic involves what we call "reflexivity." The processing *feeds back* into itself so that as a cybernetic system. Meaning operates first from *the associations* we build and then from *the contexts* (frames) that we put around the box. Meaning arises because we associate things — the stuff **in** the magic box. Meaning also arises from the contexts (frames) that we put **around** the box.

8) A Meaning can be "Real" and Accurate & Still Unuseful, even Toxic!

Inside our minds-and-bodies, whatever *meaning* we create becomes *neurologically "real"* to us. It puts us into "state." It governs our *neuro-linguistic states of consciousness.* It can then modulate both our central and autonomic nervous systems. Though "real" in this sense—*the meaning and the frame may not serve us well at all*. The meaning may make us *sick.*

Consider the *personalizing frame.*

> "Whatever people say to me and whatever events I experience in the world—they are about me. They reflect on me and determine my value, worth, and adequacy as a human being."

Because all frames are not useful, be sure to always run *an ecology check* on frames to check them out.

- "Does this thought, emotion, state, belief, etc. serve me well?"
- "Will it enhance my life, bring out my best, put me in a resourceful state, and empower me in reaching my goals?"
- "Will it enable me to act in a way true to my values?"
- "Or will it limit me, reduce my effectiveness, and put me at odds with my own highest values and beliefs?"

There You Have It —

To perform Word Magic Conversationally— to enter into the *Secrets of Magic* — you need to know *the Structure of Magic.* With these 8 Insights about Meaning itself, you now have the basic understanding for how to use the model.

With the Mind-Lines model, you can magically alter meaning precisely because *meaning exists as a phenomena of two worlds—*Plethora and Creatura. This half physical and half psychical creature ("meaning") pops in and out of our lives—now materializing, now vanishing. Yet with the technology of reframing, we can now tame this beast, we can transform it. We can, in a word, become a true Dragon Master!

Summary the Secrets About Structure of Human Meaning:

1) Meaning is an Internal Process — It does not exist "out there."
2) Meaning slips and slides in its operations.
3) We construct meaning by our thinking, conceptualizing, emoting, etc.
4) Meaning exists in some frame-of-reference.
5) The frame governs the magic of meaning.
6) He who sets the frame therefore governs the experience.
7) Meaning exists in multiple frames simultaneously.
8) Even "real" meanings may not serve us well.

The Seven Directions of Consciousness

With this Model of the Meaning Box wherein we construction our basic Associative Meanings and around which we construct various Contextual Frames for Higher Meanings — we now have **7 Directions for shifting meaning.**

The Seven directions

Down
Lateral
Backward
Forward
Counter
Upward
Analogously (abductively to the side)

This gives us **7** different ways to *directionalize consciousness* and re-construct new perspectives, meanings, experiences, emotions, and resources.

SOMETIMES YOU JUST HAVE TO GO META

"Yes, I admit it. I jumped a logical level on you.
I didn't want to do it. I didn't plan to do it.
But I felt that I just had to!"
(Confession of a Reluctant Meta-Stater)

The Jump to a Higher Level of Thought-and-Emotion:

• Whenever you have a *thought* or an *emotion* **about** another thought-or-emotion, you have just made a meta-move. You have jumped to a higher logical level— a level that now refers to, relates to, and is *about* the lower level.

• Suppose you feel curious and interested in *Mind-Lines*. Then suppose you get *wondering* if your curiosity is strong and intense enough to carry the day. Now you have curiosity-*about*-curiosity. If you *decide* it is not (a thought at yet another higher level), you might elicit a sense of *excitement* about the possibilities and values of learning conversational reframing.

• **Meta-States** refer to any *state of mind, body, or emotion* **about** any other neuro-linguistic state. Fear of your anger, joy about your learning, decisive about committing yourself to your ongoing development, excitement about the ecstasy of love making, etc.

• We jump logical levels and *move upward* (conceptually) because we have *self-reflexive consciousness*. Our minds and emotions can *reflect back onto themselves*. We can think about our thinking, feel about our feelings, comment on our comments.

• Such reflexivity can create enhancing and debilitating *loops* and spirals of consciousness. We can also use them to create empowering frames-of-reference and attractors for self-organizing states.

• Much (if not all) of **Mind-Lines** involves the mechanisms and processes that operate in *Meta-States*.

For More about Meta-States, see —
       Meta-States: Reflexivity in Human States (1995)
       Dragon Slaying: Dragons to Princes (1996)
       NLP: Going Meta— Advanced Modeling Using Meta-Levels (1997)
       Meta-States Journal (1997, 1998, 1999)
       Secrets of Meta-States (The Training Manual) (1999)
       Executive Development: Empowering Your Inner Executive (1999)

The Magic of Reframing

Mind-Lines for word magic enables us to send someone's mind in any one of these different directions. Doing so enables us to *open up space* for them (or ourselves) to experience **new** *frames-of-references* that can empower and facilitate greater resourcefulness, health, joy, love, etc.

1. Deframing: Tearing a Magic Formula Apart   **States & Meta-States Needed:**

We first go down. We move to chunking-down *the meaning equation* by pulling apart the component pieces of the VAK and A_d that make up *the belief* format. Chunking-down involves deductive thinking and reasoning processes. In Deframing, we say, "Undermine your mind by thinking like this." This shift helps us to de-think (our belief thoughts) as we analyze the magic and see it evaporate.

> #1 Chunk Down on EB or IS
> #2 Reality Strategy Chunk Down

2. Content Reframing: The Lateral Pass

We reframe in the center of the chart at the heart of **meaning**—inside the box of meaning. Here we find the Complex Equivalences and Cause—Effect statements. These *meaning equations and attributions* define the heart of neuro-semantic reality and magic. Here we shift the meaning associations, "It doesn't mean this, it means this." This entails various facets of *content reframing*. In content reframing, we say, "Don't think that about this thing, event, act, etc. in that old way, think about it in this new way."

> #3 Reframe EB
> #4 Reframe IS

3. Counter Reframing: When an Exception Stares You in the Face

Here we move to offer a reframe that *counters the content*. Here we let our consciousness reflect back onto its own content (the ideas within the meaning box) and apply the meaning equation to the other side of the equation to see if it coheres or if that breaks it up and deframes it.

This reframing involves what we call "reflexivity" or self-reflexive consciousness—"mind" that can think about its own thoughts. In *Counter Reframing,* we ask, "What do you think of the belief when you apply it to yourself?" "What do you think of the belief when you apply it to those cases, times, and events, where it does not fit?"

#5 Reflexively Apply EB to Self/Listener
#6 Reflexively Apply IS to Self/Listener
#7 Counter-Example

4. & 5. Pre-Framing and Post-Framing: The Magic of the "Time" Frame

In these conceptual moves we reframe by mentally moving to the prior or post state to the meaning construction to then "run with the logic" to see if the meaning equation makes sense. We essentially ask, "Does the magic still work?"

This reframing move introduces *"time" reframing* as we play around with the "time" frame that surrounds the *meaning box.* We bring various "time" conceptualizations (thoughts) to bear upon our belief-thoughts in the meaning box.

Pre-Framing says, "Put this thought in the back of your mind." Post-Framing says, "Keep this thought in the front of your mind about that belief as you move into your future." Again, this challenges the magic in the box.

Before Time:
#8 Positive Prior Framing (Intention)
#9 Positive Prior Cause
After Time:
#10 First Outcome
#11 Outcomes of Outcome
#12 Eternity Framing

6. Outframing to Meta-Levels: Meta-Stating Magic

In outframing we move to chunk up the meaning construction to higher and higher levels of concept, bringing new and different facets to bear on our neuro-semantic construction. This chunking up moves involve inductive thinking and reasoning processes.

Outframing says, "Wrap your mind around the belief in this way." Frequently, these moves not only challenge the old magic, but bring new and higher magic to bear on the belief.

#13 Model of the World Framing
#14 Value Framing
#15 Allness Framing
#16 Necessity Framing
#17 Identity Framing
#18 All Other Abstractions
#19 Ecology Framing

7. Analogous Framing

We shift from inductive and deductive thinking as well as horizontal and counter thinking, and we move to analogous thinking (or "abduction," Bateson, 1972). We do this by shifting to storytelling, metaphor, and narrative. In this abducting type of framing, we essentially say, "Forget all of that, and let me tell you a story..."

#20 Metaphoring/
Storying and Restorying Framing

MAGICAL CUES AND PROMTPERS

As a succinct way to summarize how to think about and remember the *Mind-Line Statements and Questions,* use the following. As you do, they will become more and more automatic. These operate as **semantic environments and prompters**. After you use them for awhile & begin to customize them to the way you talk, they will become natural.

DEFRAMING—
#1 Specifying the Magic

What component pieces make up this idea?
How do you know to call or label this X?
What lets you know to think, picture, or hear it in this way?
What do you mean by X?

#2 Getting The Magical Strategy

In what order and sequence do these parts occur?
What comes first, then second, etc.?
What lets you know to first see this and then hear that?
When & where do you do this?

CONTENT REFRAMING—
#3 Reframe the EB Content

What really is EB is ...
What else would be a case of this EB?
If you want to really see a case of this EB, consider....

#4 Reframe the IS Content

This isn't IS$^{#1}$, it is IS$^{#2}$
What other IS could we just as well attribute to this EB?
If you really want to see a case of this IS, consider.....!

COUNTER FRAMING
#5 Reflexively Apply the EB (X)

What a X statement!

#6 Reflexively Apply the IS (Y)

So you are doing Y to me?

#7 Counter-Example

Has there ever been a time when you did **not** do or experience this?
When does this magical formula about yourself or life **not** apply?
So you have **never** experienced the opposite?

PRE-FRAMING
#8 Positive Prior Intention
  Personal

You probably did that because of *stated positive intention*.
Weren't you attempting to accomplish the positive purpose of... ?
What would you guess the person sought to accomplish of value to him or her?

#9 Positive Prior Cause
  Impersonal

You did that because X or Y occurred, did you not?
What else could have caused the idea or behavior outside your control?

POST-FRAMING
#10 First Outcome

This belief will lead to you experiencing the consequences of ...
What will happen if you run with this idea or behavior?

#11 Outcomes of Outcome

If you experience that outcome, what will it then lead to?
As you get the first outcome, that will then lead to X,

is that what you want?

#12 Ultimate Outcome   Ultimately, this belief will lead to X & Y, how do you like that?
When you look back on your life having experienced
all these consequences, how will you think or feel about it?

UPFRAMING— OUTFRAMING
#13 Model of the World   Who taught you to think or feel this way?
When you think of this as just a mental map,
how does that change things?

#14 Value Outframing   What do you find more important than this?
How does X (some other value) affect this?
When you compare this with X (value), what do you think?

#15 Allness Outframing   Always? To everyone?
Would you recommend this for everybody?
Has there never been a time when you didn't?

#16 Necessity Outframing   What forces you to think this way?
What would happen if you did not?
Do you have to?
What would it be like if you couldn't?
What stops you from doing this other thing?

#17 Identity Outframing   What does this say about you as a person?
When you think or do this, how does that effect your identity?
Who would you be if you didn't believe this?

#18 All Other Outframing Abstractions   When you think about A, B, or C *about* that,
how does that influence things?

#19 Ecology Outframing   Does this serve you well?
Does it enhance your life?
Do any parts of you object to this?

ANALOGOUS FRAMING
#20 Metaphor Or Story Outframing   "I have a friend who just last month
 Carrying over & applying a referent story   was telling me about...
  To the Magical Formula Belief

Simplifying the Simplifications

Having sorted out *the word magic* within the *Mind-Lines Model* to create *7* directions to "send a brain," and having illustrated this in the Mind-Lines Chart, I have a confession. The model actually only has *two* levels & *two* kinds of reframing. We have *a Primary Level* (content) and *Meta-Levels (*context) reframing.

1ˢᵗ. Level: Inside —Content Reframing
This means that #1, 2, 3, and 4 refer to the *mind-lines* **inside the box.** These refer to the content reframing that more specifically addresses the details of the EB and the IS.

2ⁿᵈ. Level: Outside —Context Reframing

This means that *all* of the other *mind-lines* actually occur as *a meta-stating* of the belief statement with some other idea or concept. In all of these, we set a higher frame on the belief frame and thereby **outframe** it with considerations to other concepts:

> reflexivity or apply to self (#5, 6),
> reverse of reflexivity or *not*-apply to self (#7),
> time (#8, 9, 10, 11 and 12),
> the abstraction process itself (#18),
> the modeling process (#13),
> values and criteria (#14),
> allness (#15),
> modal operators (#16),
> identity and identification (#17),
> abstracting (#18),
> ecology (#19),
> and metaphor (#20).

These "Sleight of Mouth" Patterns or *Mind-Lines* have not exhaustively identified every conversational reframing pattern available. Using the extended Meta-Model (*The Secrets of Magic,* Hall, 1998), we can **outframe** with other conceptual meanings (Either/Or Framing, Pseudo-words, and Multiordinal terms).

Beyond the Box

First-level "meanings" (or primary state meanings) occur *inside* the box. Meanings at this level arise via the formulas and equations that we create neuro-linguistically as we move through life. Thereafter we have second-level "meanings" (meta-state meanings or higher level meanings). These meanings occur *outside* and *above* the box. We refer to shifting the first meanings as *content reframing.*

"Outside of the box" refers to all of *the contexts* in which we use the formula or equation—and to the various contexts and contexts-of-contexts that we can put around the box—which thereby tempers and qualifies the stuff inside the box.

What we have called "the box" exists as a concept, a conceptual "understanding," meaning, or association. This neuro-cognitive process governs how we think, perceive, feel, and respond. Therefore, if it exists and operates as a piece of *conceptual work* when we put it inside of **another conceptual framework or box** we have a concept of a concept.

Here we have a Magic Box inside of another Magic Box. By this maneuver we can generate *magic-of-magic,* or multiplied magic. In linguistics this shows up as language-about-language, ideas-about-ideas, reflexivity so that we can refer to other references. In neuro-linguistic experience, it shows up as states, and then states-about-states (or meta-states).

SOMETIMES YOU JUST HAVE TO TELL A BRAIN WHERE TO GO!
Directionalizing and Re-Directionalizing Consciousness
To Build New Maps For Navigating Life

From *inside* and from *outside* of **the Magical Conceptual Box or Cube** by which we construct and formulate meanings, we can now flexibly maneuver consciousness in 7 directions. This gives us many ways to magically reframe meanings.

In Summary of what we now Know about meaning-making & Transforming:

- He *who sets the frame* (frame of reference) *governs* (or controls) *the resultant experience* (i.e. emotions, thoughts, and responses).

- *Someone (or some idea) always sets a frame.* We can't escape from frames, beliefs, presuppositions, paradigms, etc.. Someone will set the frame of the conversation. *Mind-Lines* assists the salesperson, business person, teacher, parent, etc. in setting the frame he or she desires.

- *Awareness of the meaning process* (i.e., the meaning placed on a particular belief, statement, objection, etc.) *gives us control over it.* Understanding the structure of Mind-Lines will enable the salesperson to maintain awareness of the meaning of objections, questions, perceptions, communication, etc. from the customer. By having and understanding this meaning, the salesperson will control the flow of the conversation.

- *Language has "magical" like effects in our lives.* Mind-Lines work like magic and for that reason we have subtitled our book *The Magic of Conversational Reframing*.

LEARNING MIND-LINES
STEP-BY-STEP

Step 1:

In unpacking the **Mind-Lines Model,** thoroughly acquaint yourself with the theoretical understandings of the model.

- Neuro-Linguistic Magic
- Conversational Reframing
- The Formula of the Magic Box
- The Meta-Model

Magic Makers: The model begins by distinguishing things of **the empirical world** (i.e., the see, hear, feel things) and the things of **the mental world**. If you can't (or don't) make this distinction—you will confuse logical levels. In making such *category errors* will disempower you from engaging in the creativity and flexibility of reframing.

As meaning-makers, we *create* meaning. We create meaning *in our minds.* We create meaning in our minds *by connecting* things of the world (sights, sounds, smells, sensations, events, etc.) with *ideas* in our heads. Doing this creates what we have labeled —**the magic box**.

This describes *the heart* of **the frame game** that we all play. Everyday of our lives, whenever we meet *an Event* on the road of life, we embrace it with *a thought*. We then embrace and fuse that Event with a meaning and, lo and behold, suddenly a *belief* in the form of an Understanding, Model, Decision, Value, etc. arises.

In doing this, we have used our neurology (i.e., brain, nervous system, and all of its conscious and unconscious functions) to *create something new in the world*. We have created a *felt relationship* between a stimulus and our response. In other words, we *connect* a thought and feeling to a stimulus—and then, magically, that stimulus "is" or "becomes" that response. At least, it "is" to that particular meaning-maker.

Step 2

Once you know about **the structure of meaning/magic**, don't stop with just knowing about the magic formula (EB=IS), go deeper. Go to the structure. Then you will know with precision the specific pieces

that make up the magic.

Via deframing you will thoroughly acquaint yourself with *the structure of the magic.* And this gives us the advantage of knowing *how* the magic works. Practically, this means that if you ever find yourself having difficulties in identifying and clarifying for yourself *The Formula* that governs someone's reality, then stop, go back to *the Chunking Down* and *Reality Strategy* frames.

Find out how the magic works. Re-discover afresh **the very secrets** of the magic. Doing this first enables you to specify the pieces within the linguistic structure. It empowers you to demystify the magical formula itself. This works because the chunking down process uncovers the very *structure of the magic.* So by chunking down, or deframing, a person's linguistic and non-linguistic expressions—we thereby pull back the curtains to their subjective "reality." This allows us to see the tricks, the mirrors, and the illusions that support their "black" magic. We can then deal more directly with the Wizard of Oz behind the curtains.

Use *the Chunking Down* process to *specify.* Use the Meta-Model specificity questions us to *index* reality:
- Specifically who do you speak of?
- What did they do specifically?
- In what way did that specifically occur?
- Specifically when did that happen?
- And where specifically?

Specifying enables us to **index** the specific referents: who, when, where, how, in what way, to what degree, which, etc. This corresponds to a similar process used in modern scientific thinking and writing. There we describe the process as *operationalizing our terms.* In other words, we specify in empirical and behavioral terms (in see, hear, feel, smell, and taste terms) precisely what we mean.

In the **Mind-Lines Model** such chunking down accomplishes three things.
1) It gives us **the specific E.B.** (External Behavior) of the formula. Doing this enables us to understand what *piece of the world*—the Plethora (Bateson's term) to which we have reference.
2) It gives us **the specific I.S.** (Internal State or Significance) of the formula. In NLP, we consider the *internal movements* (actions or responses) as "behaviors" too (behaviors inside the "black box"). People outside cannot see, hear, or feel these micro-behaviors since they occur at the neurological level of brain and nervous system functioning. Eye accessing cues and sensory-based predicates as well as other signs do provide us some indications of these processes. Chunking down here we may discover that we first made a mental picture in color and close up, then said some words in a sarcastic tonality, and then felt some sensations of tightness in the throat, and then...
3) It **sequences** the E.B. components so that we also discover the person's "strategy" whereby he or she created their particular formula. This puts it all together: first this EB, then this IS of VAK sequencing, which eventually lead to this response. We use the Miller, et al. TOTE model format to specify the strategy of the experience.

"Up" and "Down" Simultaneously!
When we "go down" from the E.B.=I.S. formula to get more specifications—**we simultaneously "move up"** a meta-level.
How does this *going up **and** going down* simultaneously work in this way?
Why would we experience a "going up" when we "go down?"
"Going down" into the specific VAK components of an experience *presupposes* that as we *conceptually move down* in order to identify the specific pieces that we simultaneously move to a higher place (a meta-cognitive position) so that we can *know* and *track* this. We become aware of the smaller pieces, the submodalities, the distinctions and features within the VAK from **a meta-position.** We do so from a meta-

position of *awareness, interest, and understanding* of this process and of what we look for.

This further put Bob and I on the path of discovery that what we call *sub*modalities do **not** exist at a lower logical level to modalities. They rather exist *within* the VAK modalities as *qualities, distinctions,* and *features* **of** these modes of awareness.
And to recognize these distinctions, become aware of them, and to shift them ("submodality mapping over"), we do so *from a meta-position.* In other words, you have to go meta in order to work with, and transform, submodalities. (See *The Structure of Excellence: Unmasking the Meta-Levels of Submodalities,* 1999.)

Expanding the Magic Box

With the down-ward move—into *the "basement" level* of the EB=IS Formula, we actually do **not** get *outside* of the Magic Box at all. No, we only *go down deeper inside it.* In this sense, we have only gone deeper within and have *not* moved between logical levels at all.

The Magic Box

$$\text{E.B.} = \quad \text{I.S.}$$
$$\Downarrow \qquad\qquad \Downarrow$$

\--
V.A.K. ——> V — A — K — V —> Exit

The unexpected nature of *the Chunking Down* moves in the *Mind-Lines Model*, of course, further explains its power. We "chunk down" (conceptually) *from a meta-level of awareness.* As such, it generates more and more enlightment as we do. We become aware of several things:

* *Our strategy* (the sequence of representations in response to the external stimulus and our own internal components that create the experience).
* *The component pieces* in consciousness (submodalities) that create our experience, our internal *coding* that generates *differences*.
* *How* we have created the experience: the formula or mix of pieces that generates the subjective experience.
* And *what* we can do to stop it!

Step 3

As we have moved down to specify the submodality components and their syntax (sequence) that comprise *the magic inside the box* this enables us to begin the content reframing. *Formula identification* and *chunking down* thoroughly prepares us to become fully engaged in the magical art of **content reframing**.

Here we most essentially *give new meanings or definitions* to the IS and the EB. Linguistically, you can

use the following linguistic environments as cues to get you started:

1) "This isn't this IS — it is this IS."

"This isn't laziness, this shows the ability to really relax!"

"This isn't rudeness, this demonstrates tremendous skill at independence from the opinions of others."

"This isn't insult, this is his bad tonality!"

2) "If you want to see real IS — look at this EB."

"If you want to really see laziness, consider if he wouldn't even dress himself. *That* would be laziness!"

"If you want to see rudeness, listen to Saddam Hussein talk!"

3) "What I really consider IS is this EB."

"What I would really consider as rude is if he picked his nose and flipped it at me. That would be rudeness, not being late."

Step 4

To this point we have worked **inside** the Magic Box. We have worked within it by clarifying the formula, moving down to the elements and their sequence that creates *the magic inside the box*. We have worked inside the box to alter the linguistic labels that we have attached to various EB stimuli.

Now the time has come for us to *step aside* from the box entirely. Here we leave *the Magic Box* intact and no longer seek to change it. From this point on we move out of the realm of **content reframing** and into the realm of **context reframing**. This means that we now will work to **outframe the frame**. And as we move out into the larger *contexts* within which we reference the magic box—the contexts that we *bring to bear* on the box sets up new and different contexts. Doing this transforms the meaning of the box—from a higher logical level. Now we outframe.

- Pre-Framing & Post-Framing
- Outframing
- Analogous Reframing

All of the *context reframing* in using conversational reframes involves the meta-stating process. We have stepped *out* of the Belief Box *and gone meta* to the magic—everything that occurs here involves bringing a meta-level frame (or context) to bear on the old formula.

The Meta-States model utilizes the principle of *layering* or *embedding*. As we experience thoughts about thoughts, feelings about feelings, ideas about ideas, etc., we *loop back* to some other thought, feeling, or idea and **bring it to bear on** the previous thought. This *layers* consciousness. It creates an embeddedness—that we typically talk about as our "assumptions, presuppositions, beliefs," etc.

Asking "And what idea do you hold *about* this concept?" we get to the frame-of-reference within which the person has embedded the lower idea. Or we could ask, "What do you presuppose *about* this experience?" "What comes to mind when you think about that belief?"

Step 5

Knowing that you can send consciousness in *seven basic directions* and that you have numerous specific *patterns* within each of those seven directions, you have a whole set of ways to reframe meaning. These seven directions for mind-shifting also describe and illustrate *seven types of mental-emotional functioning* that set up or construct these dimensions.

What does that mean? It means that we can fit **the NLP Meta-Programs** into the **Mind-Line Model.** So just as we can take the *Meta-Model* itself and identify the language distinctions used in these "sleight of mouth" patterns, we can also now specify and incorporate both *the Meta-program distinctions* as well.

HOW TO DO WHAT WHEN
Magician Instructions
(From *Mind-Lines, Chapter 13*)

The Content Learnings:
> You know **what** to do in reframing patterns that transform meaning.

The Applications:
> But do you know **when** to do it?
>> *When* should you use a *Mind-Line?*
>> *With* whom? Under what circumstances?
>> *Which* mind-line format?
>> *How* do you decide *which* one to use with whom?

Recognize the Neuro-Linguistic Reality
> *When* you offer someone a *mind-line,* you *play around with meaning attributions.* You aim to *change* a mind, or at least to offer a person the possibility of another perspective. Doing so brings you into the realm of that person's *neuro-linguistic reality.*

> This raises several questions.
>> Do you have permission to do this?
>> Does the relationship bear this kind of interaction?
>> Do you need to seek permission first?
>> What results or consequences might you have to deal with if you offer the *mind-line* covertly?
>> Would you want someone do lay a mind-line on you if your roles were reversed?
>> Do you have permission within your own self to *facilitate* such a *change* in another human being?
>> Do you have the skill to do it with grace and elegance?

* Establish A Clear Sense of the Relational Context
> *With whom* do you want to challenge, question, extend, expand, deframe, or enhance their attributed meanings about something? The person or persons with whom you want to offer a mind-line establishes *a context* for you.

> As you identify the *relationship* you have with this other person, then you can begin to address the following questions.
>> Do you have sufficient rapport and trust with this person?
>> How do you know?
>> Presenting or delivering a *mind-line* involves *leading,* have you paced sufficiently to now lead?
>> Have you proven yourself trustworthy, open, and respectful enough with this other person? (If you haven't, then the *mind-line* will tend to come across and be felt by the other as manipulative.)

Choosing the Right Mind-Line
> Assuming that you have the skill, ability, knowledge, internal permission, rapport, trust, and respect with someone (including yourself!) to present *the gift of a meaning transforming mind-line to magically touch the person with your neuro-linguistic wand* — **which** one should you go for?
> **H**ow can you figure that out?

> Easy. Use the theoretical basis of the model and examine *the directions of consciousness* format. Then ask yourself such things:
>> In what direction would I want to send this person's consciousness?
>> In what direction does this person want his or her consciousness sent?

What default program describes how and where this person now sends his or her brain?
Does the old neuro-linguistic program first need to be deframed?
Would a straightforward *content reframing* work best with this person?
What *conceptual frames* would most usefully *outframe* this person and give him or her a whole new and more resourceful frame-of-reference?
If I use this particular *mind-line* pattern, what kind of response can I expect from this person?

Next, determine the person's *frames* and *meta-frames*. What directions has the person already sent his or her brain? What frames currently create problems or limitations for him or her? Has the person over-used one particular frame or direction? How has this created difficulties or limitations?

In choosing the right mind-line to use, explore the direction and frame which would counter-act the person's problematic frames. Does the person need the current frame deframed? Do they need the evidence they rely upon for the current belief to get counter-exampled?

* Calibrate to the *Now:* What Effect Will Today's Circumstances Play?
Another governing influence involves *today's events and circumstances. When* we seek to use our magic wand can make a lot of difference. This leads to asking some of the following.
Would *now* represent a good time to do this?
Describe this person's current state.
What things has this person had to deal with that might significantly effect the offering of a *mind-line?*

* *Checking Ecology: Mind-Lining* With Balance
It never hurts, even after delivering a mind-line, to run an ecology check on the *mind-line*. How has this particular reframing pattern affected this person?
Along the same lines, it never hurts to continually check out your own frames and meta-frames, beliefs and values. Doing so enables us to take into account the frames that we will tend to project onto others.

* Use the Present State/ Desired State Algorithm
The most basic NLP algorithm involves a frame-of-reference that considers the gap between present state and desired state. Dilts (1990) invented the S.C.O.R.E. model to incorporate this. Here **S**ymptoms and **C**auses summarize the current undesired present state description—the problem space. **O**utcome and **E**ffects of the outcome summarize the desired future state—the solution space. And **R**esources specifies the processes needed in order to bridge the gap.

* Reckoning With the Nature of "Problems"
Robert Dilts has also explored the nature of "problems" from several points-of-view that offers some profound insights with regard to knowing *when* to do *what.* I noted this in Chapter Eleven of *A Sourcebook of Magic* (1998, previously entitled, "How to Do What When").
Simple—Complex. Briefly, sometimes the difficulty that we seek to address involves a *simple* **S**timulus—>**R**esponse structure rather than a *complex* response having several or multiple layers. A phobia involves a simple *anchored* response; this leads to that. Low self-esteem, conversely, involves some complexity. It depends not only upon *what* associations have gotten connected to *what* stimulus, but also the meaning, belief, value, etc. frames that the person puts this concept into.

We create a disorientation and therefore a chance to intervene usefully when we find the leverage point of the simple S—>R pattern or make it more complex. We do this, similarly when we reduce the complexity of a complicated problem so that we chunk it down to some simple but workable facet.

Stable—Unstable represents another set of distinctions. Does the difficulty come and go unpredictably, now here, now gone? Such instability in the problem means that we first have to stabilize the problem or some part of it before we can work with it. A stable problem means that we can count on it. We can predict it, anticipate it, and set our watches by it. To disrupt this, we will want to de-stabilize it.

How permeable or impermeable do we find the problem? If impermeable, then we will need to first deframe it with some maneuver.

Finally: In late 1997, Disney Studios put out a new version of *Cinderella*. I loved the scene where the fairy god-mother started doing some of her magic. She created the carriage out of a pumpkin, horses from mice, made a beautiful gown out of rags, and other wonder-filled transformations. Upon doing all of this, totally awestruck Cinderella just had to ask, "How did you do that?"

To this the fairy god-mother replied, *"I practice my magic."*

And may you also find yourself playfully practicing your magic day by day.

DELIVERING MIND-LINES
WITH POWERFUL ELEGANCE

You now know *how to create neuro-linguistic magic*. You now know how to alter the very structure of meaning. You now know how to reframe meaning in a multitude of ways so as to offer new and more enhancing mental maps. Now you're ready to *speak the words and call the new worlds into being*. Are there any guidelines for doing this?

DELIVERING MIND-LINES

Make It Congruent

Depending on the nature, quality, and direction of the ML, you will want to make sure that your delivery fits it. Sometimes this will involve a *voice of empathy and compassion*, sometimes a voice of *provocation and aversion*, *questioning and curiosity, wonderment and amazement, conviction,* etc.

Pace, pace, pace, lead.

If you're going to use the *pacing and leading* format, then use everything you know in NLP to match, fit, and pace —verbally and non-verbally. Keep testing and checking for rapport and then lead out with the ML. Give plenty of confirmations and affirmations.

Adopt the voice of belief, conviction, and matter-of-fact-ness.

Say the ML in a way that "just makes sense" so that it has a just-makes-sense tonality.

Anchor this *"Of course, it makes sense"* state so that the person feels that the ML is meaningful and significant.

Keep in Your Mind & Package for the Other Mind the Being/Behavior Difference

Recognizing that *Being* and *Behavior* occur on different levels, in different dimensions enables us to have the optimal impact for our MLs. Since *nothing out there inherently means anything*, how we **frame** a piece of behavior lies totally and entirely at our disposal. What does this mean? It means that in Mind-Lining we are not *playing games* or *distorting* "the truth," or anything of the kind. We are **framing** and **reframing** so as to create a useful and enhancing map.

Bring Your Gesturing into Conscious Awareness

As you ML, notice *what* and *how* you handle the spatial territory around you and the other. Because we all externalize our internal maps. We do so with our *concept* of "time," we also do so around other concepts—values, beliefs, convictions, levels, etc.

SEMANTICALLY PACKING YOUR MIND-LINES

Now that you know about a multitude of Mind-Lines, you can become truly powerful & elegant as a Neuro-Linguistic & Neuro-Semantic Magician by **combining** & **embedding** multiple MLs into a single statement.

Practice combining 3 to 7 Mind-Lines into a single statement.

"I really appreciate your concern for not hurting my feelings (#8) as you *have not* brought up this subject because you have viewed it as 'criticism' instead of just being forthright (#4), since just saying words directly as you calibrate to my state (#1) has typically, in your past, meant something hurtful, although you have at times done so with good results (#7), so I guess as you continue to discover that honesty and being authentic (#14) play as important a role in our interactions, that it will serve you much better than walking around on egg-shells with my feelings (#19, #20), or other negative consequences (#10).

Semantically pack your statements with emotionally compelling terms, images, & suggestions

A semantically packed term has "juice" in it — it *seduces* you to powerfully represent things in such a way that it *lures* you into the state.

Search for such terms ... as you in your *explorations* of this *wild and wonderful territory* knowing that you'll get *a lot of mileage* from such terms and be able to *influence* with greater *power and elegance* than ever before.

MIND-LINES
FOR POWERFULLY ENHANCING BELIEFS

Frank Daniels, NLP Trainer in Nottingham England, asked me during a Mind-Lines Training what I thought about "taking the Mind-Line questions and intentionally using them to build up, extend, and expand an already powerful and wonderful belief." It sounded like a marvelous idea. Since then I have repeatedly used *the Mind-Line questions* to do empower an already enhancing belief.

Mind-Lining Empowering Beliefs Exercise

1) Pair off with a partner

      1) Experiencer: The person who gets to go first!

      2) Coach: The person who coaches/ facilitates the person through the exercise.

2) Identify a positive and enhancing belief that if you believe even more fully, it would truly enrich your life and empower you.

      Think about some belief that truly serves you very well which you wouldn't mind enriching, extending, and making even more magical. Express this belief in a congruent and expressive way that you find compelling.

3) Express the belief in a clear and succinct sentence.

      Record the statement.

4) The coach then facilitates the process by asking the Mind-Line Question about the belief.

      The experiencer should simply respond naturally and easily to the questions, fully experiencing and being with the representations and feelings of the belief. Use lots of *Confirmations* and *Affirmations* in the process.

5) There is no "right" procedure for asking the questions. I like the following arrangement as a way to begin.

The Mind-Line Questions—

What do you believe?

What do you mean by X or Y?

And what do you mean by that?

How do you know that you believe this? And how do you know that?

So this means This X to you? (Reaffirmation & Confirmation)
And does it mean anything else?
How does this benefit you? How does it enrich your life?
And how does this serve in a positive way for you?
Did you create this map yourself or did you learn it from someone else?
When did you first learn to think this way?
What does this lead to?
And when you get those benefits, what does that tend to lead to?
When you think this way and use this belief to move through the world, how does it affect your identity or the way you define yourself?
Do you have to do it this way?

A Format for Mind-Lining
Worksheets

1) Specifying the Magic (How do you know? Specifically, what do you mean by...?)

_____
_____
_____
_____

2) Getting the Magical Strategy (So how does this work? What comes first, then what, and then what?)

_____
_____
_____
_____

3) Reframe the EB (This external behavior doesn't mean X, it really means Y)

_____
_____
_____
_____

4) Reframe the IS (If you really want to know what reflects this internal state, just look at ...)

_____
_____
_____
_____

5) Reflexively Apply To Self   (How interesting that you X on yourself!)

_____
_____
_____
_____

6) Reflexively Apply to Listener (So this X-ing also applies to me?)

_____
_____
_____
_____

7) Counter-Exampling (I don't get it, if X is Y, then how does Z experience fit into this?)

_____
_____
_____
_____

8) Positive Prior Intentional (I can appreciate that what you really want to truly accomplish is...)

_____

_____

_____

9) Positive Prior Causation (I can see that what you truly seek to create, cause, make... is ...)

_____

_____

_____

10) First Outcome (And what this will lead to is...)

_____

_____

_____

11) Outcome of Outcome (And then what will grow out of that result will be....)

_____

_____

_____

12) Ultimate Outcome (Once of these days, when you get to the end of your journey in this life, and you look back...)

_____

_____

_____

13) Model of the World Outframing (Where did you get this frame of reference?)

_____

_____

_____

14) Value Outframing (Tell me what's even more important than X)

_____

_____

_____

15) Allness Outframing (To everybody, all the time, there's never an exception?)

_____

_____

_____

16) Necessity Framing (What would happen if you didn't have to X?)

_____

_____

_____

17) Identity Outframing (And so you have identified with X ... what does this 'make' you in terms of your identity?)

_____

_____

_____

_____

18) Outframing With Other Abstractions (So you conclude that X means this Y, have you considered that you could also see it as Z?)

_____

_____

_____

_____

19) Ecology Outframing (How well does this serve you? Does it truly enhance your life?)

_____

_____

_____

_____

20) Metaphor or Story Outframing ("Once upon a time, I had a friend by the name of John, and he...")

_____

_____

_____

_____

The Mind-Lines Model --
With Meta-Model
& Meta-Program
Distinctions Specified

Code: **Bold: Name of M-L**
Regular: Description
Italic: Meta-Model Distinction
<u>Underline: Meta-Program Distinct.</u>

#19 Meta-Frame
Checking Ecology
<u>Options</u>

#19	#14	#15		#16	#17	#18
Abstractions	**Model of World**	**Values**		**Allness**	**Necessity**	**Identity**
Beliefs	Operational Paradigm	Importance	Apply to		Necessity	Personalizing
Concepts		Significance	All		Impossibility	Self
Nominalizations	*Nom., LP., Ps.*	*Nom., Values*	*U.Q., M-R.*		*MO-n, MO-p.* *Id.*	
<u>Aristotelian</u>		<u>Toward/ Away From</u>		<u>Blakc/White</u>	<u>MO-n, p</u>	<u>Self MPs</u>

— The "Time" Meta-Frame —
Cause-Effect

#8 #9		#10	#11	#12
Positive Intent		**First Outcome**	**Outcome**	**Ultimate**
<u>Past Ref.</u>		**of Outcome**	**Outcome**	
Positive Cause		<u>Future Ref.</u>		

<u>Inductive Thinking in Chunking Up</u> all higher levels

#5   #6
Reflexively Apply to Self/ Listener
<u>Internal/ External Reference</u>
_____

$$E.B.\longrightarrow = \ I.S.$$

#3 Reframe EB   **#4 Reframe IS**
Complex Equivalence / Cause-Effect/ Identification/ Nominalization
<u>Sameness/Matching</u>   <u>Aristotelian</u> <u>Association</u>

#1   #2
Content Specifics   **Sequence/Syntax**
VAK RS   Order of VAK
Specifying   **Getting the Strategy**
U.N., U.V. U.R. (Del)
<u>Deductive Thinking</u>
_____

#7   #20
Counter Example   **Story / Metaphor**
Mind-Reading   Analogous Framing
<u>Differences/ Mismatching</u>   *Metaphors*
                                    <u>Abductive thinking</u>

PART VI

MASTERY VIA MODELING

DISCOVERING
THE STRUCTURE OF EXPERIENCE

"SUBMODALITIES" AS META-LEVELS
- What *are* "Submodalities"?
- Are "Submodalities" *actually* a *lower logical level* than representation systems?
- Does *"the difference that makes a difference"* really refer to "submodalities"?
- Would Bateson have approved that usage of his phrase?
- Why don't "Submodality" *mapping across* and *shifting* always work*?*
- What *mechanism* actually explains how "Submodalities" work?

The Term, "Submodalities"

The term *"sub-modalities"* was introduced into NLP by Bandler. Prior to that, Todd Epstein called them *Pragmagraphics.* Originally, they viewed these qualities, features, and distinctions of the *modalities* as existing as a lower logical level, hence the prefix "sub-." Metaphors were used by numerous people (myself included) about the "submodalities" as operating like the molecular structure of "thought." More recently, we have discovered that this metaphor and way of talking about the features, distinctions, and qualities of the modalities as erroneous. See *The Structure of Excellence: Unmasking the Meta-Levels of Submodalities* (1999).

The Structure / Level of "submodalities"

The features of the modalities do not actually operate at a "sub-" level, but at a meta-level. That's why some so-called "sub-modalities" are also Meta-Programs (i.e., associated, dissociated; specific zooming in and global zooming out, etc.). Yet, after 20 or more years of usage in NLP, we are now stuck with the term "sub-modalities" and so have to use it.

As we continue to use the term "submodalities" to refer to the perceptual organization of thoughts and the qualities of thought in each representation system, we do so aware of the meta-level structures. Submodalities do refer to the qualities and characteristics of the modalities that we recognize and encode at a meta-level. These qualities inform our brain and nervous system how to feel and respond inasmuch as they set various frames for how to process sensory information.

We all have a tremendous wealth and richness of sensory information available, in all of the systems, at every given moment in time. In fact, we have too much. Our sensory input can easily become overloaded. To handle this, our nervous system and brain (perceptual filters) constantly filters things out. This allows us to deal with a more limited amount of sensory information. We do this in order to cope and manage the information around us.

These filtering mechanisms screen perceptual input via a set of systematic operations. These are known as the modeling processes: Deletion, Generalization and Distortion. It's by these mechanisms that we map out our sense of reality. Without these neurological filters, we would be overwhelmed by the constant deluge of information. These modeling processes make it possible for us to create and maintain coherent Models (maps) of reality which makes us our subjective experience.

Our perceptions (which constitute conscious experience) are necessarily restricted to the number of perceptual distinctions (submodality discernments) at any given moment. Even though these modeling

processes make available a vast range of possibilities and opportunities in human responses, they also create and maintain responses that we label "limitations" and "problems."

All perceptions are based on a facsimile representation. *Facsimile* refers to any representation which is a person's unique and systematic way of coding information about reality. It is not reality. All perceptions can be said to be accurate inasmuch as they are based on the internal representations from which they are derived. They are also all incomplete and may or may not accord with the represented Territory.

Qualities and Distinctions of Representations

Submodalities as the qualities that distinguish the modalities, give our brain specific distinctions for how to feel and respond. At the meta-level of formatting, where submodalities work, we will find "the difference that makes the difference." By submodalities we sort our experiences.

How do you know the difference between past, present or future?
Between what's real and what's imagined?
Between what's important and what's unimportant?
Between what's emotional and non-emotional to us?

There are two kinds of submodalities: *Analog and Digital.*

*   *Analog* refers to a qualities that can be changed slowly or quickly along a continuum like a light dimmer. Small to large, soft to hard, quiet to loud are examples of analog distinctions.
*   *Digital* refers to distinctions that are mutually exclusive. If you are experiencing one, you are not experiencing the other. Internal or external; associated or dissociated are examples of digital distinctions. A light switch is either on or off.

We use submodalities for encoding distinctions. "Close," "far," "bright," "dim," etc. give us *a symbolic way* of encoding higher level concepts like "real," "unreal," "past," "future," etc. Recognizing this enables us to then use submodalities as leverage points in numerous change techniques. Given that we mentally structure our experiences in submodalities, these qualities provide our brains a coding system for making distinctions. We often use such symbols for the difference between various emotions (happy or depressed) and between differing experiences (procrastinating or going for it).

The Symbolic Nature of "Submodalities"

Submodalities work symbolically. How a submodality works depends entirely on what *meanings* a given person or culture gives to a particular sensory distinction. When we find a difference that makes the difference in an experience, then we can use it to change the experience. Because every culture will use submodalities in a particular way symbolically, the members of that culture will tend to share that symbolic reality in the meanings that they attribute to a distinction. For most Western people, for example, making something brighter intensifies feelings. Yet this isn't always true. Each and every person has his or her own unique coding system governing experiences and states.

"Submodalities" as Meta-Levels. Based upon the work by Hall and Bodenhamer (1999, *The Structure of Excellence*), Hall and Bodenhamer will reveal many of the secrets of submodalities and how to more knowledgeably use them in change patterns. The Meta-Yes Pattern for Belief Change.

"SUBMODALITIES"
The Distinctions & Qualities of the Sense Modalities

Visual
__ Brightness
  (from dull to bright)
__ Focus
__ Color (degree)
__ Color/Black-&-white
__ Size
__ Distance
__ Contrast
__ Movement
__ Direction
__ Foreground/Background
__ Location
__ Snapshot - movie
  (Still — Moving)
__ Number of images
__ Bordered/ Panoramic
__ Shape, form
__ Horizontal & Vertical perspective
__ Associated/ Dissociated
__ 3D or Flat (2D)

Auditory
__ Pitch (low/ high)
__ Location of sounds
__Continuous/Interrupted
__ Tone   __ Extent
__ Number of sources
__ Associated/Dissociated
__ Tempo
__ Volume (low/high)
__ Rhythm
__ Duration
__ Distance
__ Clarity
__ Whose voice
__ Music, noise, voice
__ Clarity, intelligibility
__ Melody

Kinesthetic
__ Pressure
__ What sensations
__ Location
__ Moisture
__ Shape
__ Texture
__ Temperature
__ Movement (Still/ moving)
__ Duration
__ Intensity
__ Frequency
__ Rhythm

Language (or the Auditory Digital) System
__ Location of Words
__ Sensory based/ Evaluative
__ Simple/ complex
__ Self/ others
__ Current/ dated

Other Systems
__ Smells
__ Tastes
__ Balance (Vestibular:
dizzy, disoriented, etc.)

Exercise: The Competency Pathway
    How do we tell the difference between skilled and unskilled, competent and incompetent?

1) Identify a target subject.
    Think of a small and simple skill that you are competent at but that you were not born with competency. Menu: Tying your shoes, riding a bike, reading, etc.

2) Notice your representations.
    Step aside from the way you represent and encode skilled and unskilled. How do you tell the difference? Check for location, distance, quality of picture, sound track, etc. What are the submodality qualities of each representation?

3) Specific the Contrastive differences in Representations.
    What are the qualities of "Unskilled?"
    What are the qualities of "Skilled?"
    If you were to draw a line or path that runs from when you were not competent to when you were, where is that line?
        [It may or may not correspond to your Time-Line. It may come from behind to in front;

from one side to another, from down to up, etc.]

4) Explore the differences in all of the Sbmd. Qualities as you move from Unskilled to Skilled.
A typical description involves moving from left to right ...
Starting with a black-and-white snap, no sound, or lots of chatter ... to more and more color, or a sudden burst of color, to more sound, more resourceful sound, quiet self-dialogue, etc.

5) Refine your Competency Path
Take on and represent some form or configuration that allows you to meaningfully encode the idea of *ongoing progress ...* a pathway to competency.

Exercise: Unimportant to Important
How do we tell the difference between something being unimportant, trivial, or something being important, significant?

1) Identify a target subject.
Think of something that you deem unimportant and something you consider very important. Menu: Used soda can, used chewing gum, etc. Taking care of a newborn baby, reaching mastery with NLP, etc.

2) Notice your representations.
Step aside from the way you represent and encode unimportant and important. How do you tell the difference? Check for location, distance, quality of picture, sound track, etc. What are the submodality qualities of each representation?

3) Specific the Contrastive differences in Representations.
What are the qualities of each of these: unimportant / important?
Explore the sbmd. differences?

META-STATES AS THE META-FRAMES
THAT WE CALL "SUBMODALITIES"
   Submodalities refer to the Qualities of our sensory modalities. Every representation system has various *elements or qualities.* If we listen with a profound *literalness* to our langauge, we can begin to tun our ears to hear these "submodality" distinctions:
"I feel pretty dull today?"
"I hear you loud and clear."
"Something smells fishy about his proposal."
"I have a bright future."

   We can use these seemingly metaphorical sayings to track back to a person's mental map as we seek to understand the person's world. Until NLP, most people treated such language as "just metaphors." But no longer. We now take such metaphors as cues about internal representing.
   "Submodalities" represent one of the most basic components of the way we mentally process information.

   To note or detect the **qualities** in our representations, we have to rise above (or go meta) to the internal representation. [The word "meta" comes from a Greek word meaning "above" or "beyond."]
Think about a pleasant experience until you step into it so much that you fully experience it again. Now think **about** that experience.
How did you code your pictures in terms of distance, clarity, color, etc?
And your sounds—how did you code the volume, tonality, tempo, distance, etc?
As you *think about **the qualities*** of your internal representations (the submodalities) do you not have to *step*

back or *go meta*? Do you not have to get *out of content* by moving to a higher level and then notice their *structure?* Of course.

This suggests that when we alter **the quality** or **properties** of our internal representations, we do **not** do so "at the submodality level." But we rather do so at a meta-level of awareness. The problem with the old view about submodalities lies in part with the term itself. By labeling **the quality and properties** of the representations "sub," the language created — by presupposition— the idea that we have moved to a lower logical level. But we have not.

The **qualities** of our pictures do not exist at a level lower than the picture. Try to picture any visual image that does *not* have color or black-and-white, closeness or farness, clarity or fuzziness. These do *not* represent "members" of the class—but **qualities of** the picture. They occur *inside* and exist as *part of* the representation.

SECRETS OF SUBMODALITIES

#1 YOU HAVE TO GO META TO DETECT MODALITY FEATURES

- *To detect, identify, & work with "submodalities," you have to go meta.* People have to *learn* how to identify, detect, & develop *awareness of* their modalities and their qualities. Why? We get caught up in *content* and have not learned how to *stepped aside* (go meta) to notice *the structure* of thoughts. Detecting such necessitates *a meta-level perception.*

- "Submodalities" actually are **modality distinctions** detected at a meta-level .That's why some *Meta-Programs* are also submodalities.

VAK Associated/ Dissociated	Associated/ Dissociated
Kines. Associated/ Dissoc.	Thinker/ Feeler
Global/ Specific	Zoom in/ Zoom out; Close / Far
Match/ Mismatch	Two similar V/ One Visual at angle to another
Options/ Procedures	Multiple Pictures / One Motion Picture or a series of still pictures

- Detection involves a meta-level structure, *awareness of* the structure of one's thinking. *Structure* (or process thinking) exists at a higher level than *content* thinking.

#2 "SUB-MODALITIES" TRANSFORM EXPERIENCE BY SETTING META-LEVEL FRAMES

- We not only **Detect** "Sbmd" at meta-levels, we also run "sbmd" patterns at meta-levels. At that higher level where we recognize *the structure* —we *restructure, re-format, re-code.*

- The difference between a thought and a belief demonstrates this.
  Can you *think* a *thought* that you do not believe?
  What keeps a *thought* from becoming a *belief* in that case?
  "Submodalities"?
  Then turn up and use every Sbmd. Shift you can... see if you can "believe" it.
  What keeps a *belief a **belief*** and not a mere *thought?*
  "Submodalities"?
  Try it. Turn the *belief* into a mere thought.

- Gregory Bateson (1972) introduced the phrase, *"the difference that makes a difference"* at the Nineteenth Annual Korzybski Memorial Lecture, January, 1970. He explored anew the classic Korzybskian formulation, "The map is not the territory." He asked, *"What gets onto a map?"*
  And then answered, *"Difference."*
  "Differences are the things that get onto a map." (p. 451).
  "What is a difference?"
  It involves "an abstract matter" because we have "entered into the world of communication, organization." (p. 452).

This new world leaves behind the world of forces, impacts, & energy exchanges. This psychological world of communication, involves "information" or "news of difference"—
  "the elementary unit of information— *is a difference which makes a difference,* and is able to make a difference because the neural pathways are themselves provided with energy..." (p. 453)
  "The territory never gets in at all. The territory is *Ding an sich* [Thing in itself] and you can't do anything with it. Always the process of representation will filter it out so that the mental world is only maps of maps of maps, ad infinitum. All 'phenomena' are literally 'appearances.'" (pp. 454-455).

"The difference that makes a difference" lies in **information coding** or "news of difference" —> the *qualities and properties* of representations, the meta-levels that govern or modulate the lower levels.

> "All communication has this characteristic—it can be *magically modified* by accompanying communication." (p. 230 emphasis added).

This alters the received knowledge about "submodalities" wherein we have inappropriately applied this phrase to "submodalities".

> *"The difference that makes a difference" operates at the higher logical levels.*

- *"The difference that makes a difference"* (Bateson) involves **Meta-Levels** and various *frames-of-references. Linguistically* these show up as beliefs, values, and presuppositions. *Conceptually* we speak about assumptions, domains of understandings, categories of knowledge, and our learning history.

  Bateson argued (i.e., the double-bind theory, Levels of learning, etc.) that *meta-levels always govern and modulate lower levels.* This explains *how and why* "submodality" shifts work when they do —they set a new meta-level Frame.

#3 FRAMES GOVERN THE CINEMATIC FEATURES OF REPRESENTATIONS

- *"Submodalities" or frames applied to trauma.* Suppose a person has established a meta-level frame (an understanding & belief) about himself, "time," how to cope, a value.

  > "Whatever has happened, no matter how unpleasant and distressful, no longer exists."

  Invite this man to recall a memory of a very unpleasant situation. Have him "recall it fully and completely. Step in there and be there seeing what you saw, hearing what you heard, and feeling what you heard...."

  > Will this re-introduce trauma? Will it re-traumatize? Will he go back into the state?

  > No.

  With that meta-frame prevents the man *cannot* make his pictures so close, vivid, three-dimensional, etc. or his sounds so life-like and vivid, or his sensations that he would become re-traumatized. *The* meta-frame protects him from such. "In the back of his mind" he would have, consciously or unconsciously, a presuppositional "reality" that would *not* permit it.

  Conversely, suppose a person operates from the meta-frame:

  > "Whatever pain and distress you have experienced in your life will always be with you, will always determine your identity and future."

  Invite this man to step *out* and *away from* a memory of pain, to put it up on the theater of his mind, and to "just observe it from a distance" (the V-K Dissociation Pattern). He will probably find that very difficult, if at all. He will tend to keep stepping back into the memory. **His frame drives that response.** Ask him to step out from the movie theater where he watches the old movie and to move back to the projection booth— a double dissociation. More difficulty, again, it violates his frame. And even if you do and he begins to watch the movie —he may start having traumatic feelings *way back there* **about** the movie. What gives here? **The meta-frame.** The person has the ability to feel bad and traumatized *about* the trauma!

  _____Frame_____

  Trauma State

Can NLP not do its magic in such cases? Of course it can! Any proficient practitioner will simply keep interrupting the old program (meta-frame), reinforcing new frames of dissociation, comfort, and resourcefulness, and eventually go faster than the person in **outframing.** When the gentleman outframes himself with pity, shame, guilt, being a terrible person, hopelessness, etc., the NLPer outframes that and jumps another logical level faster than a speeding train,

> "And as you look at that sad pitiful wreck of a man *for the last time in your life* knowing that change has begun to occur, and will continue to occur even when you don't know it consciously, you can begin to wonder, really wonder, about what learnings you can make from this so that you never have to repeat it, but can turn around and face a brighter future than you could have even imaged before ... now..."

When we have a person with those kinds of rigid, limiting, dis-empowering, insulting, and traumatizing meta-frames—working with such a person becomes a **frames war** to the end. Who will get in the final outframe?

Our experiences result from **our established frames.** These meta-level frames identifies our more abstract and conceptual maps of reality and our meanings about self, others, and the universe.

- *"Submodality" Failures:*
  Mapping over "Submodalities" & "Submodality" shifts do not always work.
  In the traumatic experience, note *the quality of the cinematic features* of your internal representations that cue your brain and body about *how to respond.* When we code a painful memory *associated, close in image and sound, bright, three-dimensional, loud, etc.,* we encode it with a structure that says, "Enter into that experience again and feel distressed, angry, fearful, upset, etc." Associate into it.

Here the "submodalities" encode the higher evaluative frame that essentially gives the Behavioral Equivalent for: "Real, Close, Now, Associated."

In this, the *quality* of "submodality" distinctions works as if "the switch" to experience. But it does **not** do so because "the difference that makes a difference" lies in "submodalities".

If *associative processing* moves us to think, feel, and act *as if* inside an experience and *dissociative or spectating processing* moves us to step out and only think, feel, and act *about* the experience, then this *"submodality"* (i.e. associated/dissociated, also a Meta-Program) provides an off/on distinction. Experiencing as if *"in"* the event; experiencing as if *"out"* of it. Step in, step out. Step in and go through the trauma again and feel terrible; step out and take another perceptual position and feel more resourceful *about* it.

Notice that *associate and dissociate* not only describe a "submodality", but also a *Meta-Program.* Consider that. **How** could a "submodality" distinction, something that supposedly exists *below* and *under* the level of the modalities also exist *above* them, and have a meta relation *to* them?

When we think about and work with "submodalities", we never *actually* operate at a *sub*-level (such doesn't exist). We have moved to a meta-level. Thinking *about,* detecting & shifting these qualities works with *structure* and *process*, not *content*.

#4 THEY ARE NOT "SUB-MODALITIES" BUT META-MODALITIES

- *Sbmd. have been mis-labeled!* We actually have a mislabeled term that falsely sends our brains in unproductive directions. Whoever first attached the label "submodalities" to the qualities that make up the representational systems, simply mis-labeled it. They are actually frames of the modalities.

Sbmd. simply *bequeathed us a mis-leading metaphor which then* generated some false-to-fact conclusions. Not a "sub" level.

  "How could the *quality* of a picture like having movement like a movie or still like a snapshot, or having color or coded as black-and-white, close or far, fuzzy or clear, etc., exist as a 'smaller part' of the whole?"
  "*How* could the *quality* of a sound like the quality of volume (quiet to loud) exist as a 'smaller part' of the sound?"

*There's no such thing as "sub**modalities".* there are only **qualities** that we note in the sensory *modes*. In

fact, the VAK *cannot* **not** have various qualities and properties. How could they? Try to visual any picture without some *quality* of distance, clarity, color, etc. These *properties* of pictures, sounds, & sensations lie *within* the modalities.

#5 WITHOUT SETTING AN APPROPRIATE FRAMES, "SUBMODALITY" PATTERNS WILL NOT WORK

- ***Shifting "Submodalities"* only work with they happen to set the right Meta-Frame.**
  The absolutely marvelous & "magical" interventions in NLP that involve "submodalities" (i.e. the Phobia Cure, Reframing, the Swish Pattern, Grief Pattern, Allergy Cure, Re-imprinting, Time-Lines, etc.) actually work due to meta-levels frames that get set.

- *"Submodality" Mapping Across often do not work often because the structure of the problem lies in higher level conceptual states.* Meta-states govern and control lower level states and therefore the modalities and "submodalities" within those primary states. This means "submodalities" operate *under the governance* of meta-levels. So to do effective "submodality" work, we need to understand this modulation of the higher over the lower levels. Doing this also brings to awareness "submodality" distinctions that we can utilize at meta-levels.

- *"Submodality" chunking down and mapping across can eat up lots of time and trouble and **never get to the structure of an experience.*** To tear down the structure of a building brick by brick that has a metal structure may, at best, reveal the over-arching structure and, at worst, take up a lot of unnecessary time and trouble without ever touching on the real problem. This can leave people feeling very frustrated and hopeless. Breaking down a structure into small chunks *without paying attention* to its larger structures uses up precious energy that could better be devoted to the meta-levels.

- *Making changes at the lower level of "submodalities", though they may shift a person for awhile, will typically shift back.* Many people have experienced a shift in belief, understanding, decision, etc. for awhile, and then suddenly find themselves back in the same old mess. The intervention worked temporarily, but couldn't "stick." Why not? If we do not attend to the higher level Meta-States that solidify a "reality," set up an *attractor* for a *self-organizing system,* and thereby give it coherence, the old structure will bounce back.

- This explains why you can't change Beliefs by mere "submodality" shifts or mapping across. Try to do so.

- Nor can we turn Confusion into Understanding. How many learn to "Understand" things by using the "submodality" mapping across procedure?

- And so **META-LEVEL PHENOMENA NEED META-LEVEL PROCESSES**
  "Submodality" Magic Works when It activates necessary Meta-Frames
  V-K Dissociation magic works to cure phobias, panic attacks, Post Traumatic Stress Disorder, etc. because we get a person to bring *calmness, distance, choice, re-editing of old movies, disorientation, new resources, etc.* to bear on the old anchored (stimulus-response) programs of fear or panic.
  This Meta-State Process—involves ***bringing*** thoughts-and-feelings & distinctions ***to bear on*** the primary experience. Herein lies "the difference that makes a difference."

Why?

  BECAUSE THE "SUB-MODALITIES" OPERATE SYMBOLICALLY
  Or NEURO-SEMANTICALLY for Some Higher Frame-of-Reference.

Beliefs:

In Neuro-Semantics we distinguish a mere "thought" from a "belief" in terms of logical levels. We can "think" and even fully "understand" lots of things that we don't believe. When we believe, we move up a level and confirm or validated the thoughts in some way. By so validating a thought, we say "Yes" to it. When we say "No" to it, we dis-validate it and reduce it from a belief to a mere thought. Since limiting beliefs get in the way and define therapeutic dysfunction, the ability to quickly and even conversationally transform beliefs gives a therapist a very powerful therapeutic intervention.

FROM
"SUBMODALITIES" TO META-PROGRAMS & META-STATES
(Representational Codings)   (Meta-Level Meanings)

- We can discern *features, qualities, and properties* in every sensory based system for encoding information in our mental movie. We call these *"sub*modalities." This inadequate term mis-represents things since these are not "sub" level things— but operate at a meta-level as *conceptual understandings* about the VAK.
- So?
  —You have to *go meta* to recognize the *features, qualities, and properties* of the VAK.
  —You have to use a *meta-level distinction* to think about these features: "location," "intensity," "distance," "volume," etc. Since you cannot put these nominalizations in a wheelbarrow, these do not exist anywhere except in a *mind*.
- We *use* these features or "submodalities" to encode meaning, and we do that *symbolically and semantically*.

   What does it mean when *you* encode some visual image of a memory as close? What does it mean when *you* picture it as far away?

   What does it mean when you see it in three-dimensions versus two-dimensions?

   What meanings arise or get evoked when you encode a voice with a serious tone versus a more humorous one?

- Because we *learn* to use the features of our representations symbolically—as metaphors, they come to *stand for* higher level meanings or frames. In this way they create our Neuro-Semantic states and structures.

   This gives us the ability to cue our brains-and-nervous systems to respond to something as "real" versus "just fantasy." For most of us, we put the first in color, close, 3-D, and panoramic, and encode the second the same except we put it "on a screen" so that it we see it with a border and not panoramic. In this way, the representational distinctions take on and elicit higher level *meanings*. But, this does not hold for everybody.

| Cinematic Quality | Meta-Programs | Meta-States |
| | | **Evaluative States** |

Representational Systems	Thinking Patterns @ RS	Semantic States
Sensory Based Descriptions	Evaluations	Higher Level
The Form & Structure of Thought	Higher Meanings @ Thought	Evaluations

Visual   —> **Representation System: VAK**

__ Brightness
__ Focus/ Defocused
__ Color/ Black-&-White   —>   **Real, Current**
__ Size   **Old, Past**
__ Distance: close or far —>   **—> Chunk Size: General/ Specific**

                                                                   Impactful
__ Contrast   **— Global / Detail**   **Compelling**
__ Movement   Options/ Procedures
__ Direction   Sensor / Intuitor — Uptime—Downtime
__ Foreground/ Background   Judger/ Perceiver —Controlling / Perceiving
__ Location   Self- Referencing — Other-Referencing/
__ Associated/Dissociated   External Ref
__ Changing/ Steady
__ Framed/ Panoramic   **Border–> not everywhere**
__ 2D (Flat), 3D (holographic)   **—>   —>**   **Real/ Unreal**
__ Speed: fast, slow, normal   Match- Mismatch / Same— Difference

Auditory

__ Pitch   Toward / Away From Values   **Motivation**
__ Continuous or Interrupted   **Associated/ Dissocated**   __ **Assoc./ Dissoc.**
                                     Goal Sort: Optimizing/ Perfectionism/
__ Skepticism
__ Tempo: fast/ slow   Value buying: cost, Time, convenience
__ Volume: loud/ soft   Time Tenses: Past/ Present / Future   **"Time"**
__ Rhythm   In Time / Through Time
__ Duration   Affiliation: Independent/ Dependent/ Team/
__ Cadence   Manager
__ Foreground/ Background   Extrovert/ Introvert / Amivert
__ Distance
__ Location   Convincer/ Believability —VAK or Words **Proof**
__ Clarity

Kinesthetic

__ Pressure   MO: Impossibility— Possibility
                                     MO: Necessity — Desire
__ Location & Extent
__ Shape
__ Texture
__ Temperature
__ Movement
__ Rhythm
__ Duration
__ Foreground/ Background
__ **Associated/ Dissociated**   **—>   Thinker/ Feeler**
__ Intensity
__ Frequency
__ Weight

STRATEGIES FOR MODELING

NLP Modeling

It was in this way that NLP modeling began. They *modeled the structure of the patterns* of the magic of these wizards with words. They did very little modeling of the wizards themselves. Primarily they sought to find out *what* the wizards did in their languaging that created such transformation. Only later did they begin to wonder about the wizards themselves, and *how* they were able to train their own intuitions to function as they did. From that arose a very general and broad set of NLP distinctions, what today we call *"The NLP Presuppositions."* It was in this way, that John and Richard snuck in "the theory" that governed the NLP model and some of the meta-levels of attitudes and meta-states that governed the consciousness of Perls, Satir, and Erickson.

Woodsmall later drew the distinction between **Modeling I** and **Modeling II** based upon this realization.

Modeling I refers to the art and skills of discovering *how something works*. We can do this with regard to the spelling strategy, the strategy for effective marketing, parenting, weight control, writing, etc.

Primary Level:
— The What
    — Content
    — Products

Modeling II refers to the art and skills of modeling a person's states of mind and emotion, the very states that allows and structures him or her to function at the level of genius or excellence.

Meta-Level:
— The How
— Attitude, Spirit, Frame of Mind

NLP modeling grew and developed as the original co-founders of NLP articulated their modeling model using George Miller's TOTE model. Based upon *The Structure and Plan of Behavior* (1960), a revolutionary work that introduced the Cognitive Movement in Psychology, Bandler and Grinder created an NLP-enriched TOTE model as they incorporated representation systems into the TOTE (Dilts, *et al.*, 1980, *NLP: The Structure of Subjective Experience, Volume Ii*).

The NLP-enriched TOTE model endowed the NLP community to track the flow of a person's brain-body (neuro-linguistic functioning) as through a flow chart from original stimulus to final response. This put into their hands a more extensive description of how any subjective experience worked to create the results it did. The TOTE model, however, had this limitation, even though it had a *meta-move* inside itself, for the most part, it represented a step-by-step, sequential, and linear approach.

Design of *"Advanced Neuro-Semantic Modeling"*

This course is designed as an advanced training for the purpose of training you in *modeling* itself. My intent in doing this involves the following:

1) To equip a group of co-contributors and developers of NLP and NS so that we can continue to expand the boundaries and borders of this field.

2) To stimulate new and ongoing creativity in NLP and NS, and thus to keep ongoing innovations alive and well.

3) To equip you with the skills for modeling facets of the human experience that we have not even begun to explore.

Neuro-Semantic Modeling Specifically

The field of Neuro-Semantics also began with modeling. It began with the modeling of the state of *resilience*. Having gathered information from numerous people who "had been through hell and back," I began to figure out the strategy of resilience. I was doing it for a presentation at the NLP Comprehensive Conference in Denver in 1994.

I also took to "the literature" of that field, reading about children of survival as well as many other people who "bounced back" from prisoner of war situations, encounters with devastating illnesses, etc. Yet it wasn't until about a week prior to the Conference that the *meta-level* nature of resilience first hit me. Then during the conference,

while actually doing a demonstration with a gentleman did I hear him talking about "having a big picture of where he was in the process" and that he "just knew that he would eventually bounce back."

It dawned on me at that moment that in *the Resilience Strategy of "Going For It Again"* the meta-moves were not just a quick reflexive step upward and then back down to the regular or primary state, but that the strategy involved accessing and living out from *a higher state of mind.* It heard myself say to the group, "it's kind of like having a state meta to your regular state, a meta-state from which to operate."

It didn't take long after that to solidify the structure of meta-states and to construct the first articulations of *the Meta-States Model.* From there, I used the Levels of Thought/Feeling Model to trace the flow of awareness (or consciousness) in various other higher level states: self-esteeming, magnanimity, forgiveness, proactivity, un-insultability. Nor did it take long to put together a Position Paper on Meta-States using formulations from Korzybski's Levels of Abstraction and following the same kind of patterns as Bateson's Levels of Learning. This became the paper I submitted to the International Association of NLP Trainers who then recognized *Meta-States* as a significant contribution to the NLP model.

From modeling a few higher level states, I then used *Meta-States* when I became involved in other modeling projects, *Defusing Hotheads: Modeling Anger Control in Situations of Personal and Interpersonal Stress* (using the tools for working with the Department of Corrections in the State of Colorado), *Women in Leadership* (directed by Dr. Jennifer Hays, and Promoted by Jeff Hays out of Salt Lake City), *Selling Excellence, Wealth Building, Fitness and Weight Management,* etc.

Design Engineering Excellence Using the Meta-States of Neuro-Semantics

In what follows in this training manual, I have attempted to bring together the current state-of-the-art of *modeling in Neuro-Semantics.* Our focus will be on modeling the structure of subjective experience using both the NLP-enriched TOTE model and the Meta-Levels of Mind (or Meta-States) model.

Return To Modeling

While we have to market, both NLP and Neuro-Semantics functions essentially as *modeling operations.* That's its life and heart. This is the modeling spirit that continually refreshes and rejuvenates our spirit and keeps our attitude fresh. It's this spirit of modeling that empowers us to think outside of the box, to move out into the world looking for pieces of excellence to model. It's this return to modeling also that allows us to be more childlike in our wonder, curiosity, and playfulness.

In view of that, we therefore ask *modeling questions:*

- What is the difference that makes a difference?
- At what level does this difference occur?
- What are we missing that's right in front of us?
- What new pieces of expertise and excellence can we model?

PRINCIPLES FOR EFFECTIVE MODELING

What do we need to Know, Understand and Sort for as we engage in Modeling?
What Frames do we need to set with someone when we want to Model?
How do we actually model? Guidelines for pulling it off?

#1. Model with a Well-Formed End in Mind.
Do you have a well-formed outcome and a sense of what is relevant and what is not?
We model to find or create *models* by which we can do something and/or enable others to do new things.
What do you want to create a model for? Why pick this or that expert?

#2. Model with Rapport and don't model until you have Rapport.
We create rapport by matching and pacing the expert's experience so as to make it seem safe and respectful to share. The vulnerability principle: We share one more level deeper than we have gone to invite more disclosure (The Transparent Self).

#3. Modeling begins with Mimicking.
To be an effective modeler, you have to develop your sensory acuity and flexibility to sense and reproduce what you sense (what you see, hear, feel, move, etc.).

#4. Modeling inherently involved pattern detection skills.
Seeing, hearing, detecting patterns and thinking in terms of structure, structuring, formatting, sequencing, etc. This may arise from linguistic structuring as it did in the case of John Grinder or as mathematical and musical structuring as it did in the case of Richard Bandler.

#5. Modeling itself has, and operate from, structure.
We must begin by getting a sense of the beginning and end of the sequence so that we can punctuate where to start and when to stop. We begin with the S-R model for this.

#6. We can model a Product (Modeling I) or a Person (Modeling II) or both.
Modeling I will give us a product that we can then replicate and train in others; modeling II will give us the attitude, spirit, and higher states of mind that creates models in the first place. The modeling levels: recognizing the distinction between the Products of modeling, and modeling the Persons who created those products.

#7. Great Modeling occurs when we're in the right kind and best kind of appropriate states.
You just can't model in any state of mind-and-emotion; it takes some special states in order to do the best modeling. We need a state of intense curiosity, sensory acuity, adventure, exploration, etc.

#8. To Model effectively we need some higher level modeling tools.
Bandler and Grinder began with the Transformational Grammar as they modeled. They then adapted TG to create the first NLP model, the Meta-Model of Language. Later came the Meta-Programs Model and later yet, the Meta-States Model. This gives us the 3 Meta-Domain Model of NS.

#9. Everything has structure, no matter how dynamic.
There's structure to tornados, the way a baseball player hits and runs, how a mathematician thinks, how we depress, panic, and traumatize ourselves. Modeling therefore is all about the structure of that subjective experience.

#10. Modeling is following the flow of Neuro-Semantic Energy.
In modeling, we track and follow where "brain" goes, the ups and downs, the spirals and loops of

consciousness, of mind as it moves out and in, up and down, as well as the effects this has on neurology.

#11. Modeling entails extensive search and research— the heart of Exploration.
Exploration of the unconscious competence: Asking lots of questions to tease out the pattern behind the experience.

#12. Modeling means going forward, backward, and up and down.
The ability to Backtrack to check: to re-cap where you are in the process.

#13. Effectively modeling takes practice.
We need to develop an orientation to the experiential nature of modeling, that we learn it best by experiencing, experimenting, practicing, etc.

#14. We have to Go Meta to Effectively Model.
We need to develop an awareness of, and practice with, logical levels, and to make the distinctions in language and behavior that gives clues to the meta-levels of experience.
    The nature of Systemic processes with boundaries, forces, leverage points, feed back, feed forward lops. Emergence, etc. The interfaces between levels and what to anticipate in terms of the relationships between the variables in a system.

#15. Modeling Discrimination means separating important from accidental.
The use of different "parts" of a persons thinking-feeling, speaking, and behaving skills versus the accidents of neurology.

#16. Modeling Tools for effective Discrimination.
Strategy Understanding includes analysis, sequencing, the VAK, TOTE model, etc.

#17. Modeling Elegance means searching for the Fewest Necessary Variables.
We make distinctions between punctuating experience with labels, terms, words, etc. and "modeling elegance" in terms of the least amount of distinctions needed.

#18. Modeling begins with strategy elicitation and description, but it does not end there.
Strategy work is the foundation of modeling, but in itself is not modeling.

GETTING INTO THE RIGHT STATE TO MODEL

We begin with an introductory question about modeling, namely,

What states and meta-states does a person need to access and use in order to effectively model?

We begin also with the realization that we can definitely be in and operate out from *the wrong states.* Some states would completely undermine our ability to model effectively. Given this, modeling excellence necessitates that we access the kind of states that would support effective modeling. These include the following.

- *Openness*: a naive, innocent seeing, hearing, feeling, etc., a child-like willingness to play the fool, to be more present in our experiences.
    - An Intense Uptime State
    - Pure Sensory Awareness
    - A "Stopping the World" State
    - A Know-Nothing State
- *Playfulness:* a child-like innocent that can ask "What if..." questions and search for possibilities in a playful way.

- *Explorative:* curious, searching, inquiring, investigating, living on the edge of curiosity.

- *Flexibility in Shifting Perceptual Positions and Perspectives; Flexible while seeking to prove ourselves wrong:*
    - As we build a model of something, we must avoid becoming too wedded to the model. We need the flexibility and openness to keep revising it, testing it, etc.

        Seeking to prove ourselves wrong (John Grinder). To disconfirm our confirmations, to put our models to the test in a thorough way. We only get in the way of our own learning when we act like our ideas are sacrosant and unquestionable.

- *A sense of Awe and Appreciation:* of the skill presented, the positive intent that drives it, etc.
    - Respectful
    - Affirmative

- *The ability to recognize patterns:* Looking for "the pattern that connects" enables us to punctuate experiences in a multitude of ways. Patterns of organization, organizing patterns.

- *Persistent in focus:*
- *The ability to hold several opposing ideas at the same time.*

MODELING "OPTIMISM"
What makes up the dynamic state that we label "optimism?"

Elements of Optimism
Seligman's "Learning Helplessness," and "Learned Optimism" research.
The 3 "P's" –
Personal: bad things are about me
Pervasive: it's about everything, it affects every part of me.
Permanent: it will last forever.

Learned Optimism reverses these 3 "P's" –

> Not Personal: Not about Me, I am more than what happens to me.
> Not Pervasive: Is about something in particular, index to event, space, etc.
> Not Permanent: Is now, and not forever, index to time.

The bare-bones Structure of "Optimism" ...

1) Access a state of "Not me!"
> Think about anything that you clearly recognize and know is "not me."
> Are you sure that this is *not* you? [Yes!]   How do you know?
> Represent "Me" so fully that you can distinguish the "not Me."
> Fill up your *space of Me* with your values and visions.
> Establish a sense of Boundary between self and not-self.

2) From a Vigorous and Robust "Me" Index Time and Space.
> Think about an event that you find negative, hurtful, upsetting, undesired, etc. and from the fulness and richness of all your values and visions ... index when and where it happened. Specify the "aboutness" of the event.
> Now ... not forever
> Here ... about this ... not abut everything.

3) Access the frames by Implication in this.
> I have the choice to interpret it this way or that way.
> I have the power to index or to not index
> I can use my intentionality to run my own brain, be true to my own values and visions.

4) Solidify with a Validating affirmation
> Do you like this?
> Does it empower you as a person?
> Does it enhance your life?
> Will you opt to think this way and use this as your frame?

5) Cycle through until the Gestalt of Optimism emerges.
> Check and see, has a sense of optimism yet emerged for you when you think about this?

MODELING CREATIVITY: Using the Disney Strategy for Creativity
Modeled by Robert Dilts (Strategies of Genius).

1) Access each of the three stages of Creativity:
> *Dreamer:* the visionary state of dreaming wildly and passionately. Catch a vision.
> *Realist:* the realistic state that checks with what's actual and realistic, what's possible in human functioning, that checks out needed resources in terms of time, energy, money, associates, etc.
> *Tester:* the state wherein we test something to see if it is road-worthy.

> Step into each state, represent fully as possible, enrich with a fuller VAK, add submodalities and words that amplify the state.

2) Spatially Anchor each state.
> Step in and out of each state until you have each spatially anchored and separated.
> Put the three in a triangle format.

3) Use each state to Enrich the others.
>
> Use your Dreamer state to dream about a fuller and richer Realist and Tester.
> Use your Realist state to make sure that you have the very best Dreamer and Tester.
> Use your Tester state to test that you have the best Dreamer and Realist.

4) Apply to something in which you'd like to be more creative.
>
> Apply to "Mastering NLP..."
> Cycle through the Three States to enrich and empower your NLP Mastery Creativity.
> Products of your NLP creativity: Dream made realistic and tested.
> Person– You as NLP Master: Dreamer ... who can be realistic and practical.

5) Establish Higher frames that support the Creativity
>
> Commitment to excellence
> Flexibility and Persistence
> Expressions of me, not me
> Others:

MODELING RESILIENCE

I researched the field of resilience in 1992 through 1994 and wrote a paper on the Strategy of Resilience, "How to Bounce Back– Again!" That brought about the discovery of *Meta-States*. In modeling the strategy of being Resilience, of having a sense of *bounce* inside, the following elements are crucial.

Stages of Resilience:
>
> 1) The Set-Back: knocked down, a negative, hurtful, undesired event that creates a sense of loss, disruption, stress, etc.
> 2) The Loss, Trauma, Hurt, itself. The experience of not having what one previously had, of suffering consequences of that disruption, of experiencing the emotional ups and downs about it.
> 3) The coping process: The internal and external actions taken to address the set-back and the coping mechanisms involved in coming back.
> 4) The Come Back: "I'm back!"

Elements of Resilience:
>
> 1) Strong sense of self: Unconditional Self-esteem, strong sense of confidence.
> 2) Optimistic Attribution Style
> 3) Emotional Intelligence: accepting and using emotions (positive and negative)
> 4) Effective coping and mastering strategies and skills: flexible, supportive relationships.
> 5) An ongoing sense of purpose, values, visions, meaning.
> 6) An effective set of frames about "bad" things.

Resilience means not being traumatized by the set-back in the first place:
>
> This distinguishes it from the ability to resolve traumas and hurts, and recover from set-backs.
> It speaks about a soul so hearty and robust, a soul with so much "bounce" within that it doesn't go through the traumatization process in the first place. This is what we're after.

Install by Meta-Stating:
>
> 1) Access frame states that build in Bounce:
>> Unconditional Self-esteem
>> Optimism
>> Etc.

2) Anchor and solidify and then apply to Set-Backs
Add resources that give you bounce.

3) Higher frames
What ideas do you want to operate as a self-organizing attractor in your mind-body system to give you bounce?

MODELING UNINSULTABILITY

Elicit your Strategy for Taking Insult: Insultablity
1) Identify a referent experience:
Have you ever took insult from someone? How did you do that?
What enabled you to do that?

2) Check for the following features:
Caring about what the other thought.
Lack or weakness of personal boundaries.
Lack of a strong sense of "self," confidence to handle things.
Lack of a strong sense of values, Visions, etc.
Map/Territory confusion.

Design Engineer a Meta-State Structure of Un-Insultablity:
1) Boundaries: The presence, energy, and strength of boundaries.
2) Sense of Self: Core self, Self-Esteem, Self-confidence. Power Zone (responsibility).
3) Beliefs about external things: Words, actions.
4) Frames of Meaning about Insult, put-downs, reputation, honor, etc.

MODELING TOOLS

There's lots of tools that we have available to us in the modeling process.

1) The Stimulus-Response Model
—The TOTE Model
—The NLP enriched TOTE Model— Strategies
2) The Levels of Mind Model (Meta-States)
—Korzybski, Bateson, Glasser
—Using Meta-Levels in Strategies
—Multiordinality / Linguistic Modeling
3) Logical Levels
4) Background Knowledge for Modeling
5) Systemic Thinking:
—In meta-levels
—In Meta-Programs
—Attractors
—The 3 Meta-Domains
6) Elicitation Elegance
—Eliciting for Strategies
7) Organizing the Data for Your Model
8) Using the SCORE Model
9) Modeling the Levels of Competency

THE FOUNDATION OF MODELING
THE NLP STRATEGY MODEL FOR TRACKING EXPERIENCE

Definition:
> A strategy in NLP refers to a series of *representational steps* that moves from some original stimulus to some final response. As such, it gives more detail and richness to the old Stimulus—Response Model. Based upon the TOTE model, the strategies model enriches the TOTE with the representational steps.

Overview of the Strategies Model
> Discovering through Elicitation. We discover a person's strategy for a given piece of behavior by eliciting the strategy using elicitation questions. We can then represent the strategy which then enables us to replicate it, change or redesign it, or utilize it in a new situation.
>
> Strategies refer to the specific sequences of representations (both internal and external) that leads to a specific outcome. We speak of strategies in terms of outcomes: motivation, decision, convincer, learning, selling, etc.

Diagram of the TOTE Model:

Test

Test Loudness

→　　of Stereo　　　　　→ Exit　　　Sensory　　　　Test Present State

　　　　　　　　　(Congruity)　　Input　　→　　　Against Desired　　　→ Exit
　　　　　　　　　　　　　　　　　　　　　　　Outcome State

(Incongruity)

　　　　↑　　↓

　　　　　　　　　　　(Incongruity)　　　　　　↑　　　↓

Operate　　　　　　　　　　　　　　Operate to Access
　　　　　　　　　　　　　　　　　　　& Apply Resources
Turn Knob Up　　　　　　　　　　　to Present State
Or Down
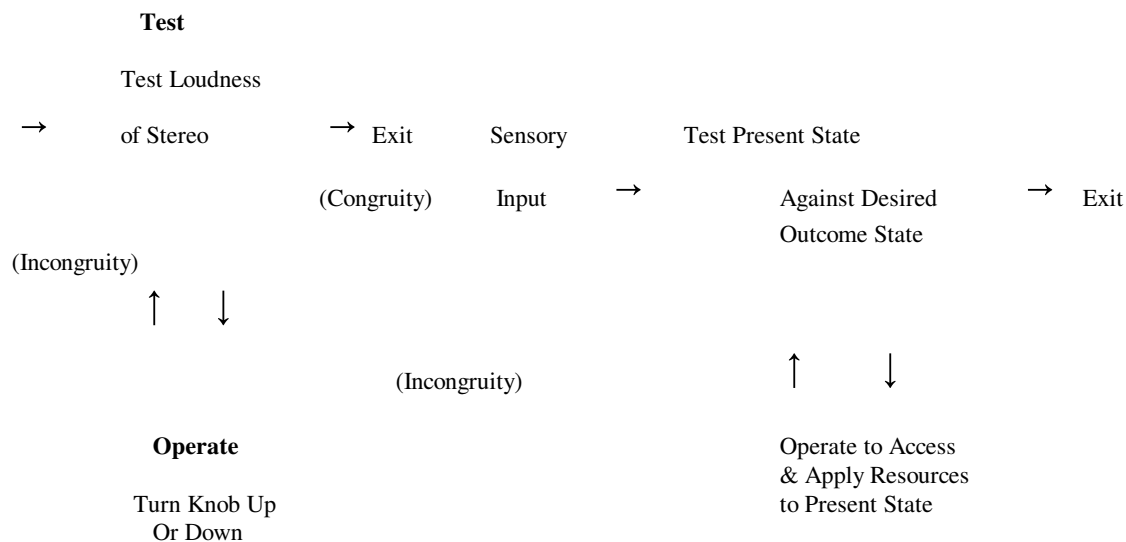
Strategy Elicitation
> Using an uptime state, access an appropriate state and seek to establish rapport.
> Set the frame of out outcome.
> Identify a specific referent event: index when, where, with whom, etc.
> Invite the person to step back into the experience. Have the person describe the event until they re-experience it in a congruent way that's intense.
> Amplify and anchor this state using what you know about accessing cues, breathing, tonal shifts, gestures, etc.

Ask basic questions about the state about how they know they are in the state. Explore the question of how the person does this strategy.

Once you have a tentative strategy identified, check it to make sure that it makes logical sense, notice loops or recurrent sequence of steps. Use the NLP notational language to specify the strategy.

The T.O.T.E. Model

Based upon the work of Miller, Galanter, and Pribram in *Plans and the Structure of Behavior* (1960). TOTE stands for Test, Operate, Test and Exit

—> test/ compare —> operate   —>   —> Exit

Set or access criteria   Access or   Compare/ Evaluate
for desired state   gather data   data in light of the
                                          Criteria

The first Test: The cue or trigger that initiates the strategy. We use the criteria as we feed forward what we want.

        What let you know it was time to decide?
        When did you begin deciding?
        How did you know it was time to decide?

The Operation: Access the data as we remember, create, gather information required by the strategy.

        How did you know there were alternatives?
        How did you generate alternatives?

The second Test: Comparison of some aspect of the accessed data with the criteria.

        How do you evaluate alternatives?
        What has to be satisfied in order for you to decide?

The Exit:: The decision point where we realize there's a match and exit or there's a mismatch and we recycle back to the Operation stage.

        How do you select which alternative to take?
        How do you know that you have decided?

Spelling TOTE

$A^e \rightarrow V^c \rightarrow /V^r \rightarrow K^{i+}$ or $\downarrow \rightarrow$ Exit
        or K^{i-}

    $\leftarrow$

(hear sound of word   test against a   sense that it feels right
and construct visual IR)   Visual Remembered   or that it feels wrong
        Image of the word

        If it feels wrong, loop back
        to recall another visual image.

Using "The Strategies Model"

Tracking a neuro-linguistic mind-body system through its sequences enables us to *replicate an experience*. Obviously, to do this presupposes numerous skills. Given that a strategy identifies where the brain goes and how it responds along the way, then in order to produce similar results we have to minimally do the

following.
- *Identify & Detect* Strategies
- *Elicit & Unpack* Strategies
- *Interrupt and Alter* strategies
- *Design* new strategies and/or *Redesign* old ones
- *Install* strategies and Design *Installation* plans
- *Utilize* a strategy in a different context

We consider these **strategy skills.** And they presuppose that we have developed awareness and sensitivity to the signs and cues which indicate the operating of a strategy. This means we need to develop high level skills to manage a strategy as we elicit it. This further presupposes other skills: anchoring, reframing, pacing, etc. It implies the ability to do comparative analysis between strategies as well. In that way, we can learn to design better strategies.

The category of **strategy unpacking** refers to unpacking unconscious strategies in order to make them conscious. Of course, when a behavior has attained the status of a TOTE, its signal level lies *below consciousness.* This means that we no longer know explicitly the details of each step. This requires much skill and practice in making these unconscious strategies explicit. Typically, even the person displaying the strategy will not consciously know the steps. For this, NLP has developed and focused on the art of calibrating to accessing cues, sensory specific predicates, generic body types, breathing patterns, etc.

The Pattern For Strategy Elicitation
Suppose you wanted the recipe for a delicious dish. What do you need in order to create that delicious dish? You would need specific information about the elements to use, the amounts, the order for mixing them together, temperature, etc. The same kind of thing holds with regard to *detecting and using the structure of subjective experiences* to create an Experience of Excellence. The following offers the basic pattern for eliciting a strategy.

1) Begin by establishing a positive frame for rapport.
"You do that very well! Would you mind teaching me how to do that?"
"Suppose I lived your life for a day, how would I do this?"

2) Access the state.
The person needs to fully and congruently associate with the skill or state. To fully elicit their strategy, you may want to take the person back to the place where the behavior naturally occurs. This lets the context, with its natural anchors (i.e. sitting at typewriter) elicit the response. Or we can elicit the state by reproducing a portion of the context (i.e. tonality, gestures, playacting, etc.).

3) Intensify the state.
In elicitation, you will want to amplify and intensify the state. Doing this helps because *the more* of the state you evoke, the more of the experience you will have to work with. This will also enable you to more fully access the state.

4) Explore the "how."
"How do you do this?" If the person has conscious awareness of their strategy, they will tell you. If not, look for them to demonstrate it— and to do so "un-thinkingly." Eliciting primarily involves good questioning techniques by which you evoke a person to carry out a task (actually or just in thought) which requires the strategy.
- Have you ever experienced a time when you really felt really motivated to do something?
- When did you last feel naturally and powerfully motivated?

- How do you experience the state of feeling exceptionally creative?
- Have you ever gotten into a situation where you felt very creative?

Typically, accessing questions involve a person recalling an experience.

- What did it feel like?
- How did you do it?
- When do you feel best able to do it?
- What do you need in order to do it?
- What happens as you do it?
- When did that last occur?

Such questions generally encourage a person to "go inside" where they then access their memory banks. NLP picked up the phrase *Transderivational Search* (TDS) to describe this process. One searches for referents. We all engage in TDS processes in order to make sense of things, deal with stimuli, and to re-create states and experiences. In elicitation, we use the TDS process to assist someone to go back through their constructs of past times in order to recover the structure of the experience.

The Meta-States Model that provides a way to think about *the structuring of mind* in terms of levels or layers refers to the referencing process in a different way. Here we similarly "go in" and access our *frame-of-reference*. That is, the meta-level frame as *higher level* "thoughts" that have become more solidified and stable.

5) Calibrate from an uptime state.

Working in this domain of modeling necessitates that we become fully alert and open to the person's external cues. This enables us to effectively calibrate to the state as we watch the person demonstrate the very strategy that creates the state. People typically *demonstrate* as they talk about problems, outcomes, or experiences (ah, the mind-body connection!). So as you become attentive to such "instant replays," you can note how a person cycles through the sequence of representations that leads to the experience.

6) Ask the person to exaggerate.

If you do not get the strategy upon first questioning, invite the person to exaggerate some small portion of the strategy. Exaggerating one step in a strategy may also access other representations linked to it synesthetically.

7) Stay meta to the content.

Since strategies operate as *a purely formal structure,* this necessitates that you "go meta" to the structuring process itself. This enables you to not get caught up in the content and to notice the formatting itself.

FROM S—>R TO THE TOTE MODEL
TO NLP ENRICHED TOTE — STRATEGIES

[Taken from *NLP: Going Meta—Advanced Modeling Using Meta-Levels, 1997]*

The TOTE model updates the old S-R model of the reflex arc by incorporating two very critical elements in its modeling of human experience: *feedback and outcome.*

"There is feedback from the result of the action of the testing phase, and we are confronted by a recursive loop. The simplest kind of diagram to represent this conception of reflex action—an alternative to the classical reflex arc—would have to look something like figure [2:1]." (p. 23).

The more refined model of the TOTE also offered *a formal format* of the internal processing sequence which gets triggered by a stimulus. *Tests* referred to the conditions that the *operation* had to meet before the response would occur. In *feedback phase*, the system operates to change some aspect of the stimulus or of person's internal state to satisfy the test. Dilts, et al. illustrated the working of a TOTE with tuning in a radio station.

"When you adjust the volume dial on your radio or stereo, you continually test the sound volume by listening to it. If the volume is too low, you operate by turning the knob clockwise. If you overshoot and the

volume becomes too loud, you operate by turning the knob counterclockwise to reduce the intensity of the sound. When you have adjusted the amplifier to the appropriate volume, you exit from the 'volume-adjusting' TOTE and settle into your comfortable armchair to continue reading."

"What do the arrows represent? What could flow along them from one box to another? We shall discuss three alternatives: energy, information, and control." (p. 27)

The founders of the Cognitive Movement in psychology, Miller, Galanter, and Pribram structured the TOTE to identified *the flow of information through a system.* To do that, they used the method of measuring information which Norbert Wiener and Claude Shannon had only recently developed. Then they discussed the concept of *"control"* in the system. Namely, they described information as "a set of instructions" controlling responses or behavior.

"It is the notion that what flows over the arrows in figure [2:2] is an intangible something called *control.* The arrows may indicate only succession. This concept appears most frequently in the discussion of computing machines, where the control of the machine's operations passes from one instructions to another, successively, as the machine proceeds to execute the list of instructions that comprise the program it has been given.

Imagine you look up a particular topic in a book. You open the book to the index and find the topic. As you look up each page reference in turn, your behavior can be described as under the control of that list of numbers, and control is transferred from one number to the next as you proceed through the list. The transfer of control could be symbolized by drawing arrows from one page number to the next, but the arrows would have a meaning quite different from the two meanings mentioned previously." (p. 30)

$$T \longrightarrow 0 \longrightarrow T \longrightarrow E$$

V/V
A/A
K/K

Quality
Distance **Concepts**
Location
Intensity

Comparison Frame   **Internal**   **Comparisons**

TEST —> OPERATING —> RE-TEST +—> EXIT

Perception   *External*   *Take Action*

Figure

Test   **T**est

Test Loudness

→   of Stereo   → Exit   Sensory   Test Present State

(Congruity)   Input →   Against Desired   →   **E**xit
                                                Outcome State

(Incongruity)

↑   ↓

(Incongruity)   ↑   ↓

Operate   Operate to Access
                                    & Apply Resources
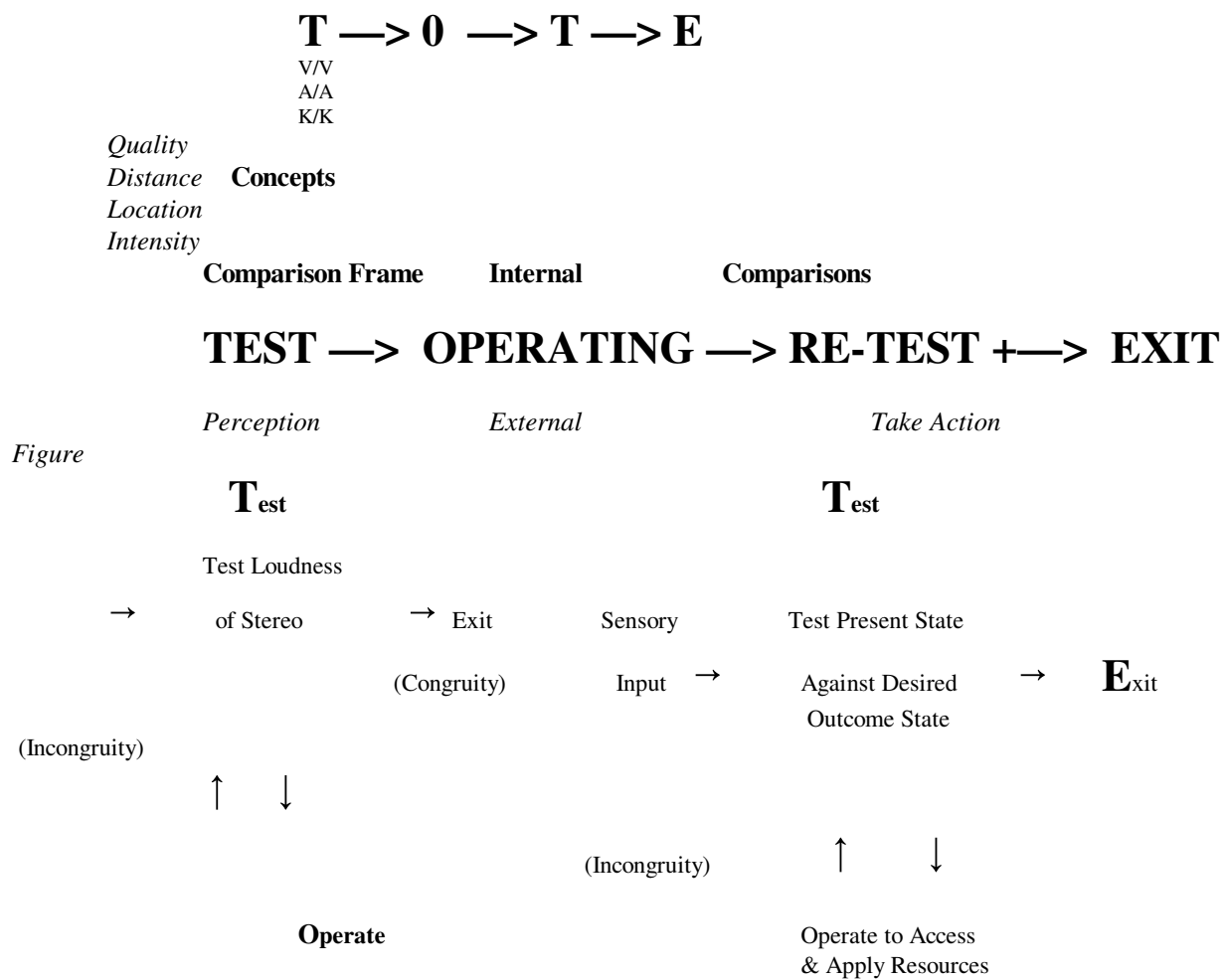
Turn Knob Up   to Present State
   Or Down

   When we Operate in *the test stage*, this reveals congruity or incongruity. Does our Map of the World (the ideas, expectations, desires, etc. in our head) fit with our Experience of the World? If we experience incongruity between the two, we *loop back* to the first test again. If we find congruity between Map and Experience, we *exit*. This model also maps out and demonstrates the importance of continually applying resources to a present state in order to achieve a new outcome state. We keep operating on *the difference* between Map and Territory. Success comes from repeatedly testing present states against desired outcomes, and then accessing and applying resources until we bring about a congruency between the two states.

   In this way, the TOTE Model presupposes that we can achieve *behavioral excellence* through the following elements:
   1) Having specified (or developed) a future goal of what we want
   2) Having the sensory and behavioral evidence that indicates the cues that indicate when we have achieved the goal
   3) And a range of operations, procedures, and choices by which we can reach the goal.
   Bandler and Grinder did *not* invent the Strategy Model out of thin air. They began with the TOTE model and then marvelously enriched it.

Then Several Modelers Enriched the TOTE Model to Create "Strategies"
   In this way, the co-founders of NLP discovered or invented or polished up the Strategy Model from the *TOTE* (Test-Operate-Test-Exit) of the cognitive psychologists Miller, Galanter, and Pribram, who had developed that model as a more complete elaboration on the old S-R model. Here we see the *Time-Binding* principle of Korzybski in effect, men and women building upon the earlier discoveries and not needing to invent the wheel anew. The TOTE thus provides the basic format for describing a specific sequence of behavior. It describes a sequence of activities that consolidates into a functional unit of behavior which typically executes below the threshold of consciousness.

   Designating this process as a mental **strategy**, Dilts, Bandler, Grinder, Bandler-Cameron, and DeLozier (1980) articulated the NLP model with the template of the TOTE. As they did, they enriched and extended the TOTE to include *the representational pieces:* sensory representational systems, the distinctions of these sensory modalities ("submodalities"), eye accessing cues, linguistic predicates, etc. By these pieces one could learn to *unpack* an unconscious strategy, *anchor* the elements together, *reframe* the meanings involved, and thereby *design and install* a Strategy. These new enrichments much more fully articulated a Model for modeling excellence as it provided a way to look further and deeper into "the black box." At the same time it provided a much more extensive and precise language for doing so.

   In these ways NLP refined the TOTE model. It specified how we do our *testing and operating* in terms of the sensory systems and the precise distinctions in those systems. As the NLP co-founders restated *Test conditions* and *Operations* as taking place through the representational systems, they greatly refined the S-R and TOTE Models.

   For instance, a person could compare external/internal visual remembered (V^e/V^i) to test something. "Does this spelling look like the way I remembered that it should look?" Or one could do it in the kinesthetic system (K^e/K^i) or in the auditory (A^e/A^i). The experience of congruence (which leads to exiting a program), and incongruence (which can keep one looping inside a program) also shows up as represented through one of the representational systems.

   In this model, a *Test* may take place between two internally stored or generated representations. Tests may involve tests of the intensity, size, color, etc. of a representation. A person may require that a certain sensation, sound, or sight reach a certain threshold value before it produces a sufficient signal to exit a program.

   Since most people seem to generally prefer one representational system over another, we speak about *RS primacy* to describe how we use our most highly valued RS in performing Tests and Operations. We often do this even when it does not work very well for us and sometimes even when it creates difficulties and limitations.

   In the more refined NLP Strategy Model we have discovered that modeling effectiveness often involves matching the appropriate RS to the task (i.e. visual RS to spelling, auditory to music). In fact, one goal in doing TOTE and RS analysis involves just this. Namely, *finding the most appropriate RS for the TOTE steps* that will allow us to get

to the desired outcome in the least amount of steps. The term *elegance* was given to this. As a result, the Strategy Model provided a new focus and motivation about our RS. It taught us to think about using *all* of our RS as resources to improve learning and performance.

   For example, consider *spelling strategies.* A phonetic strategy for spelling would entail a sequence of $A^e \rightarrow A^i/A^e$. Yet because the visual coding of the English language does not follow phonetic rules, people who use a visual strategy for spelling will tend to consistently outperform those who use auditory strategies. The sounding-out strategy works very well for oral reading presentations. It does not work so well for spelling. A typical visual strategy for spelling involves a step of steps as in the following figure.

Spelling TOTE

$$A^e \rightarrow V^c \quad \rightarrow \quad /V^r \qquad \rightarrow K^{i+} \text{ or} \qquad \downarrow \qquad \rightarrow \quad \text{Exit}$$
$$\text{or } K^{i-}$$
$$\leftarrow$$

(hear sound of word   test against a   sense that it feels right
and construct visual IR)   Visual Remembered   or that it feels wrong
                                        Image of the word

                                        If it feels wrong, loop back
                                        to recall another visual image.
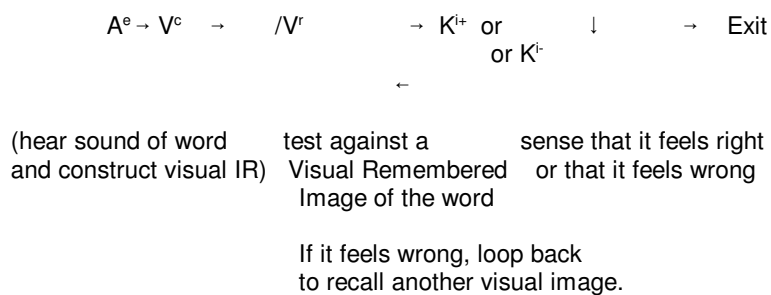
The Hidden Meta-Levels of the Spelling Strategy:

Nation

Culture

Home Life

Relationship to Teacher/ to Peers

Education

"Learning"

$K^{+/- \text{ Right/ Wrong Sense}}$

V^r

$$\mathbf{A^e \longrightarrow V^c \longrightarrow \quad Spell\ Accurately}$$
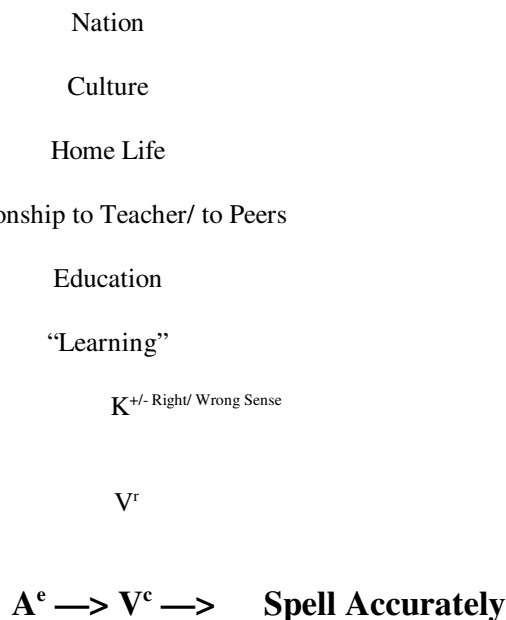
Using Strategy Analysis For Mind-Tracking

Dilts, et al. (1980) summarized strategies and strategy analysis in the following words:

> "All of our overt behavior is controlled by internal processing strategies. Each of you has a particular set of strategies for motivating yourself out of bed in the morning, for delegating job responsibilities to employees, for learning and teaching, for conducting business negotiations, and so on." (26).

As we analyze the sequence and composition of a strategy by decomposing its structure (the TOTE) into its components of representations, we discover its order or sequence. In doing this we **track** the activities and responses of the **mind** in the sense that we track where a brain goes in its representing whereby it creates its neurological experiences. The TOTE model informs us that this involves performing Tests on input, Operating on the representations, perhaps looping around in Retesting until we eventually Exit the program in moving toward an Outcome.

As a metaphor, we can think about the *representations* as functioning as digits on a telephone. To get to our desired party, we have to push the digits on the phone in a certain sequence. To call the person we want, we have to punch in the signals (the numbers) and we also have to do so in a prescribed sequence. Similarly, sequencing our internal representations also leads to various outcomes. It all depends on both the signals that we punch in, and the order in which we punch them. If we punch in a sequence of representational activity (seeing this, hear that, feeling this, etc.) that leads to accessing mental-emotional resources, then we have *modeled* **the structure** of that experience.

By the same token, we *mis-strategize* when we apply highly valued strategies in inappropriate contexts. We may use a strategy sequence that could work wonders in accomplishing some outcomes and creating some behaviors, but when misapplied, can create problems and limitations as when we use an auditory strategy to spell or a visual strategy to read aloud. Other problems can arise in our strategies as well. For example, we may develop inflexibility or we may over-generalize our strategies. We may get stuck in them, looping around without an exit, like certain phobic responses. We may build up very unuseful strategies like losing our temper and flying into a rage over small things, jumping to conclusions, acting without thinking, personalizing other people's misbehaviors, etc. We may mis-strategize by tuning into inappropriate information in another RS.

Mastering "The Strategies Model"

Pulling off the **tracking** of **mind** through its sequences so that we can actually *replicate an experience* obviously presupposes numerous skills. Given that a Strategy identifies where the brain goes and how it responds along the way, then in order to produce similar results we have to minimally do the following.

- *Identify & Detect* Strategies
- *Elicit & Unpack* Strategies
    —Using Eye Accessing Cues
    —Using Physiology Cues
    —Using Linguistic Markers
- *Interrupt and Alter* strategies
- *Design* new strategies and/or *Redesign* old ones
- *Install* strategies and Design *Installation* plans
- *Utilize* a strategy in a different context

These **modeling skills** presuppose that we develop awareness and sensitivity to the signs and cues which indicate the operating of a strategy. It means developing the high level skills that we will need for managing a strategy that we elicit. This means skills in anchoring, reframing, pacing, etc. It implies the ability to do comparative analysis between strategies as well. In that way, we can learn to design better strategies.

Under the category of **strategy unpacking** we refer to unpacking unconscious strategies in order to make them conscious. Of course, when a behavior has attained the status of a TOTE, its signal level lies *below consciousness.* This means that we no longer know explicitly the details of each step. This then requires much skill and practice in making these unconscious strategies explicit. Typically, even the person displaying the strategy will not consciously know the steps. For this, NLP has developed and focused on the art of calibrating to accessing cues, sensory specific predicates, generic body types, breathing patterns, etc.

G.E.O. — Goal, **E**vidence, **O**peration is a simplified version of the TOTE that Robert Dilts has been using in business contexts.

2) THE LEVELS OF MIND MODEL

Meta-States began as a simplified version of Korzybski's "Structural Differential" which we have now expanded and enriched with many other distinctions from Systems Theory, Cybernetics, Cognitive Linguistics, Cognitive Psychology, etc.

In Neuro-Semantics, we aim to extend what NLP began using the latest discoveries in the Cognitive Sciences, Cybernetics, Systems, General Semantics, etc. The *Foundations* for modeling in Neuro-Semantics involves not only the NLP-enriched TOTE model that began the whole Cognitive Movement itself, but also the sources for modeling in Korzybski that were never brought over into NLP and used very little in General Semantics. For an extensive description of that, refer to the work that began as *Merging of the Models (NLP and GS)* which we now call, *Advanced Neuro-Semantic Flexibility Using GS*.

Korzybski (1933/1994) created a model known as **"The Levels of Abstraction"** or his **Structural Differential**.

Bateson's Modeling of "Mind"

Bateson went further and created the first model of the mind based on cybernetic principles. His 1979 work, *Mind and Nature*, described "mind" as a systems phenomenon. His is not an easy model to understand. Viewing "mind" (a nominalization) as *a process*, he described how we *mind* things in terms of representing information, using symbols, creating "meaning," jumping levels, using feedback, using feed forward, etc. In Neuro-Semantics, we have taken many cues from Bateson in developing the Levels of Thought Model.

Mind as sorting for "difference" —*difference* as in "news of difference" is what Bateson said gets "onto the map." From this NLP picked up the phrase, "the difference that makes a difference." This does *not* refer to submodalities. In Bateson's model and terms, it refers to meta-levels or frames.

Mind and cognition as *relationships.* In *minding* (our experience of "mind"), we *relate* one thing to another. This makes relationship the essence of life, intelligence, "knowing," etc. This identifies what Bateson called, "The pattern that connects." In modeling things, he constantly asked, "What pattern connects ... X to Y?"

Together, "the difference that makes a difference" and "the pattern that connects" enables us to go searching for *the organizing activity* within an experience. This refers to the self-organizing attractor or frame. In NLP and NS we ask, "*How* does it work?"

Bateson expressed the new concept of cognition as a process of knowing that's much broader than "thinking." It involves perception, emotion, action, etc. —it involves the entire process of living, organizing, functioning. It's neuro-linguistic and neuro-semantic in nature. This highlights the importance of *structure and process* in modeling; that's what we're seeking—a description of a process.

Feed Back and Feed Forward Loops: All of the major achievements of cybernetics stemmed from the circular causality that arises within a feedback loop.

Wiener said, "Feedback is the control of the machine on the basis of its *actual* performance rather than its *expected* performance."

Self-regulating machines involve feedback loops: Watt's thermostat, mechanical

governors.

Wiener and colleagues recognized feedback as the essential mechanism of homeostasis and hence the basis for self-regulation.

When we have self-regulation through feedback, responses seem "purposeful."

"Today we understand that feedback loops are ubiquitous in the living world, because they are a special feature of the non-linear network patterns that are characteristic of living systems." (Capra, 1996, p. 59)

Two Kinds:

1) Self-Balancing or "Negative" feedback: Homeostasis. Self-Correcting and adjusting as in riding a bicycle, steering a boat.

2) Self-Reinforcing or "Positive" feedback: basis for runaway systems, vicious circles. An initial effect continues to be amplified as it travels repeatedly around the loop.

The Meta-Levels of Mind *Figure*
IT'S BELIEFS ALL THE WAY UP!
It's FRAMES All the Way Up

> Model of the world (Frames of Frames)
> Frames-of-References (Paradigms of Paradigms)
> Identifications (Identifying With Thoughts @ Rep.)
> Paradigms (Belief Systems: Beliefs @ Beliefs)
> Understanding (Formatting Thoughts about Thoughts)
> Decisions (choosing Thoughts about Thoughts)
> Valuing (Thoughts of Importance about Thoughts)
> Believing (Confirmed thoughts about Thoughts)

_____

Representational Screen

_____

Person —
Using powers of *representational thinking*   —>   Events in the World

USING META-LEVELS IN STRATEGIES

Imagine trying to write out the strategy formula sequentially for the following.

"Sometimes I get really upset when John doesn't come through with what he said he would do, and I feel like yelling at him. But then I feel really bad for the ugly angry thoughts I entertain. I feel like I'm a really bad mother. I wonder if I can parent at all. So then I start to feel guilty. But with the counseling I've had, I then feel ashamed that I've fallen back into the old guilt habit, and know that I'm going to be stuck in this dysfunctional way for the rest of my life. Then feeling depressed about that, I go to the kitchen and eat."

$$A_d \rightarrow \quad K^e_m \longrightarrow \rightarrow K^- \underset{meta}{\longrightarrow} \rightarrow \quad K^- \text{ -}_{meta} \longrightarrow \rightarrow A_d \longrightarrow K^- \longrightarrow A_d \longrightarrow _{meta} \longrightarrow \rightarrow K^- \longrightarrow \text{> Exit}$$

| She said he felt upset & angry *About* John | Feel like Yelling at John Behavior | Felt Bad @ Ugly Angry Thoughts | Feel like a Bad mother Wonder if I can Parent | Feel ashamed In old Guilt Habit Know I'm Stuck & Dysfunctional for rest of life! |

Although we can track down all the representational steps, and can even then identify all the mind-body states of consciousness thereby elicited, we find that kind of **strategizing and state analysis** difficult and convoluted when it contains within it *numerous logical levels.*

The lady began with *an anger state*. Then to that state she went into *the state of self-judgment* ("bad" for ugly angry thoughts, "bad mother," questions parenting ability). About her self-judgment state, she then *felt guilty*. And about the guilt state about her self-judgment state about her anger state she accessed *a state of shame*. And about the shame state she went into *depressed state*.

To track and analyze this multi-layered state of consciousness wherein self-reflexive consciousness keeps recursively looping back onto itself with the **Meta-States Model** provides a way to sort that includes meta-levels. This enables us to understand the *kind and quality* of states she brought to bear on her other states.

```
                     Depression
                      ↓   @   ↑
          M-S
                     Shame
                      ↓   @   ↑
          M-S
                     Guilty
                      ↓   @   ↑

                     Judging
                     Self
                      ↓   @   ↑
                                                  <—
          P-S:    Upset & Angry        —>    John
```
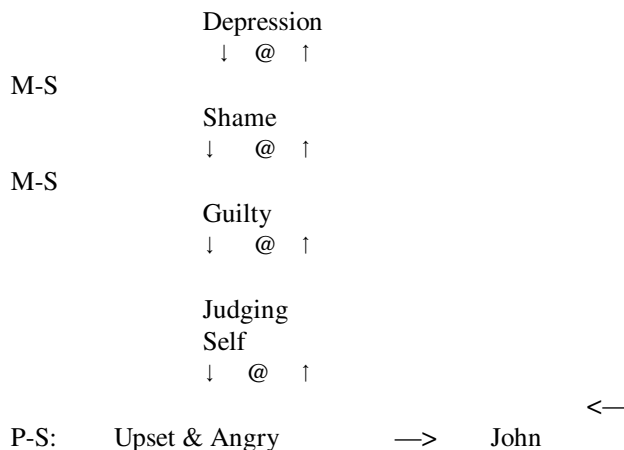
Modeling the Higher Levels of the Mind

All "meaning" does not occur at the same level.
1) Associative Meaning: Stimulus—>Response meaning (Linkage)
2) Representational Meaning: how we encode information
3) Contextual or Frame Meaning: the structure of concepts and conceptual meaning.

Using Korzybski's General Semantics, along with the more current Cognitive Linguistics model, all of this provides us an up-to-date foundation for **LINGUISTIC MODELING:**

When NLP began, Grinder introduced the linguistic distinctions of Chomsky's Transformational Grammar (TG). This meant using Deep & Surface Structures, Transformational Rules, terms, and metaphor (the depth metaphor). While Grinder did introduce the epistemology of Korzybski's General Semantics ("The map is *not* the territory'), it was based upon TG. Ironically, the year after *The Structure of Magic* appeared, Chomsky rejected Deep Structure and sought to create another linguistic model. George Lakoff and others (Chomsky's students) pushed D-Structure further, created *Generative Linguistics*, but like TG, that failed too. Harris details this story in *The Linguistic Wars* which I mentioned in *The Secrets of Magic*.

So what? NLP and NLP Modeling does *not* depend on TG. Dilts (1999) writes as if unaware of the developments in the field of Linguistics and simply reiterates the TG model of 1975.

For Linguistic Modeling— we need:
1) A general model of how language works in the human nervous system
2) A general model for how we use language in modeling/ mapping the world.
3) The levels of abstraction that language can take.
4) A Model for distinguishing *representation and reference.*

3) LOGICAL LEVELS

AN OPERATIONAL DEFINITION:
  *Clarification: **What** do we precisely mean when we talk about **"Logical Levels?"***

The idea of "logical levels" in NLP goes back to two of the grandfather theorists: Alfred Korzybski (1933) and Bateson (1972) and to NLP scholar, Robert Dilts (1983, 1990).
In a word, a *level* is in a "logical" relationship to another *level* when one is *about* the other. This *about-relationship* establishes the "logic."

Robert Dilts (1991):
    "In our brain structure, language, and perceptual systems there are natural *hierarchies* or levels of experiences. The effect of each level is to *organize and control the information on the level below it*. Changing something on an upper level would necessarily change things on the lower levels; changing something on a lower level could but would not necessarily affect the upper levels." (Dilts, Epstein, Dilts, 1991, p. 26, emphasis added).
    "Logical Levels: an internal hierarchy in which each level is progressively more psychologically *encompassing and impactful*" (1990: 217, emphasis added).

This provides *several crucial features about logical levels*. Five of these components that enable us to begin to build **an operational definition of logical levels**, include:
      1. *Hierarchies* of experience.
      2. Higher levels *organize and control* information on lower levels.
      3. The *modulation* effect of the system necessarily works downward.
      4. The modulation effect of the system does **not** necessarily work upward.
      5. Higher levels operate more *encompassing and impactful* than the lower levels.

John Grinder (1987):
    "an organizational structure is an example of logical levels. In any context of talking about the human being in a society, the family, the affinity group, and finally, the tribe, are logical levels of organization. So ... relationships define logical levels." (p. 75).

Cogne (1985) noted in reference to some recent research on
    "...the determinants of the level at which an activity is framed and how this may be altered.... Preliminary experiments suggests that when an action can be framed at both a higher level ("having a boring life") and a lower level ("watching television all afternoon"), there will be a tendency for the highest level framing to become prepotent, with the lower level framing ignored." (p. 339).

Wegner, social psychologist, said
    "when people come to think about the *details* of their action, they become particularly impressionable about the overall meaning of what they are doing."

Therefore —
    To have "logical levels," we need a series of levels (two or more), wherein the items operate in a certain prescribed order with regard to each other (a hierarchical system). We have "logical" levels when the level above "inevitably and predictably" ("logically") drives, affects, modulates, organizes, and controls the level below it. In *true logical levels, the higher levels always and inevitably drive the lower levels.*

"Level"
    refers to the process of "making a line or surface horizontal or flat." As an adjective, it refers to "having no

part higher than another" but all items existing on the same line. Thus each would exist on the same horizontal level. The Strategies Model provides an excellent example of a number of items (representational system distinctions) existing *on the same level*, yet designating different steps in a process leading to a final outcome.

Robert Dilts

"*Logical typing* occurs where there is a *discontinuity* (as opposed to a continuity, as with the hierarchies) between levels of classification. This kind of discontinuity is exemplified:

a) in mathematic, by the restriction that a class cannot be a member of itself nor can one of the members *be* the class.

b) in logic, by the solution to the classic logical paradox, 'This statement is false.' (If the statement is true, it is false, and if it is false, then it is true, and so on.) The actual truth value of the statement is of a different logical type than the statement itself.

c) in behavior, by the fact that the reinforcement rules for exploration in animals is of a completely different nature than those for the process of testing that occurs in the act of exploration." (1983: 24).

"The informational effects between levels and types is called *feedback* and is probably the major distinguishing feature of cybernetic systems." (1983: 39)

"Differences of the same or different logical type interacting at different levels (hierarchical or logical respectively) will result in the modulation of the difference on the lower level." (1983: 49)

Gregory Bateson (Mary Catherine Bateson, 1987) quoting her father:

Logical Types: A series of examines is in order:

1. The name is not the thing named but is of different logical type, higher than the thing named.
2. The class is of different logical type, higher than that of its members.
3. The injunctions issues by, or control emanating from, the bias of the house thermostat is of higher logical type than the control issued by the thermometer.
4. The word "tumbleweed" is of the same logical type as "bush" or "tree." It is not the name of a species or genus of plants; rather, it is the name of a class of plants whose members share a particular style of growth and dissemination.
5. "Acceleration" is of a higher logical type than "velocity." (pp. 209-210).

These quotes allow us to expand our operational definition of logical levels:

6. There exists a *discontinuity* between the levels —a break.
7. With the construction of logical levels, a relationship arises between levels that we must take into consideration. If we do not, "paradox" arises. Thus paradox does not exist "in the world." It arises and exists as a "mind" seeks to sort out and understand phenomena that merge together from different logical levels.
8. Hierarchical logical levels function as a *system* so that not only do the higher levels arise *out of* the lower, but they also later *feed back* information into the system and therefore "influence" into the lower levels. This creates the recursiveness within logical levels.
9. As a cybernetic system, as information moves up logical levels *new features emerge* that does not exist at the lower levels. This emergence at higher levels involve, in systems language, summitivity. In other words, the emergent property does not exist only as the sum of the parts, but new properties and qualities arise over "time" within the system.
10. *Reflexivity* describes one of the new features that emerge in logical levels. In living organisms this results in self-reflexiveness or self-consciousness.
11. As a system with feedback properties, logical levels operates by self-reflexiveness, the whole system becomes cybernetic. It becomes a "system that feeds back onto and changes itself" (Dilts, 1990, 33). This makes it self-organizing.

This list of distinguishing factors of logical levels not only provides us **an operational definition**, it also highlights the complexity and layered nature of such. Further, this understanding reaffirms the original foundations of logical

levels in NLP that came from in systems theory, family systems, cybernetics, recursiveness, etc.

Recognize & Avoid Failing to Distinguish Levels

Korzybski warned that **confusion of levels** inevitably leads to various degrees of unsanity. With self-reflexive consciousness reflecting back onto itself, and ever moving to higher levels, the *syntax* and the *relationship* between abstraction @ abstraction, state @ state, level @ level takes on great importance. What kind of effects can and do result when level *interfaces* with level?

When we fail to distinguish levels and *confuse* levels—we become "unsane" (Korzybski's term) and therefore less effective in making good adjustments to the numerous *reality dimensions* of the world.

Bateson and Bateson (1987) noted that **consciousness itself** functions as a higher logical level phenomenon "because consciousness means that *you know that you know*" (p. 100).

"Consciousness is by definition a next-level up phenomenon. Obviously, if you try to model a phenomenon of higher logical type at too low a level, you will get something that looks like pathology." (p. 105)

"Throughout Creatura the logical types are important, but the confusion of logical types also plays a part in the syntax. I suspect that confusions and contradictions of logical type limited to linguistic communication function differently from those that spill out into other types of communication, and this is why the double binds that create pathology always involve non-linguistic and contextual elements." (p. 189)

CENTRAL NLP LOGICAL LEVEL SYSTEMS

1. Learning Levels (Bateson)
2. Abstraction Levels (Korzybski, General-semantics, Dilts)
3. Brain structure Levels (Dilts)
4. Outcome Levels (Dilts, et al., Schmidt, Ewing)
5. Belief Levels or Neuro-logical levels (Dilts)
6. Meta-model Levels (Richard Bandler, Eric Robbie)
7. States Levels/ Meta-States (Hall)
8. Information Processing Levels (Bandler/Grinder, Hall)
9. Levels of Values (ordered as hierarchy) (James & Woodsmall, Andreas & Andreas)
10. Meta-Programs as Levels of Sorting/Processing (Bandlers, Bailey & Ross, Woodsmall & James, Hall & Bodenhamer)
11. Levels of attention (Grinder & DeLozier).
12. Levels of Conscious & Unconscious Competence.

DILTS' *"Neuro-Logical Levels"*
As Re-Structured Using Meta-States

Robert Dilts has created a model that he has labeled "the neuro-logical levels." As a list of items it has a great many things to recommend it. That many have found it useful for working with various experiences—speaks about its usefulness. As levels of beliefs and a checklist of distinctions regarding beliefs about various facets of life, it provides much value.

If we consider the resources to exist at various these various meta-levels to behaviors (namely, the concept of abilities, beliefs, identity, mission) then these insightfully identify how we can use such higher logical levels as we bring them to bear upon lower levels to experience more resourcefulness.

"At this stage we find *which resources* are needed. And you might need resources at all levels" (Dilts, 1990, p. 122).

With these meta-resources we can meta-state our younger self in our memory or meta-state a significant other (thus using the NLP Change History Pattern).

Yet the structure of these levels (in its present form) does *not* fulfill the criteria for logical levels. These levels lack the structure of "logical" levels in that each level "is progressively more psychologically encompassing and impactful" (1990: 217). Using Dilts' own criteria, that in logical levels the higher levels *drive* the lower levels, we find that this set of levels do not operate "logically."

The Neurological Levels or Levels of Beliefs

6. Why? (big)	Spiritual	God/Universe	Transmission
5. Who?	Mission	Identity	Mission
4. Why? (Small)	Motivation/ Meaning	Beliefs/Values	Permission/ Motivation
3. How?	Process/Strategy	Capabilities	Direction
2. What?	Actions/Reactions	Behaviors	Actions
1. Where? When?	Opportunities/ Constraints	Environment	External context

Woodsmall (1996) suggests several problematic factors with this list as "logical levels." 1) *Environment* describes a much larger phenomenon than does *Behaviors*. Even though behaviors may effect environment, behaviors do not drive or modulate *Environment* as suggested by the term "logical levels." This prevents it from operating as a system. If we eliminated *Environment*, we would come closer to having a logical and orderly list wherein each higher level would govern, drive, and modulate the level immediately below it, and each higher level would operate in a "more psychological encompassing and impactful" way (Dilts, 1990, 217).

Nor can we classify *Environment* as a member of the class of *Behaviors*. It does not have that relationship to *Behaviors*. *Behaviors* do not stand as much more psychologically "encompassing and impactful" than *Environment*.

In Bateson's logical levels, *learning* operates as *the thread* that goes through the system uniting it as a system. Learning "drives" each level. But, "What thread goes through this list?" Woodsmall noted that this list provides a very useful laundry list of items to keep in mind about beliefs and to check out regarding different kinds of beliefs. It obviously also provides a memorable list by using the indexing questions (where, when, who, what, why, etc.). But it does not function as a holistic system of logical levels.

Dilts translates these levels into the "neuro-logical levels." He wrote (1990), "These different levels each bring a deeper commitment of neurological 'circuitry' into action." (210).

Neuro-Logical Levels

6. Spiritual	Holographic	Nervous system as a whole
5. Identity	Immune system & Endocrine system	Deep life-sustaining functions
4. Beliefs	Autonomic N.S.	Unconscious responses

	(heart rate, pupil dilation, etc.)	
3. Capabilities	Cortical systems	Semiconscious actions
	(eye movements, posture, etc.)	
2. Behaviors	Motor system	Conscious actions
	(pyramidal & cerebellum)	
1. Environment	Peripheral N.S.	Sensations & reflex reactions

"Does the higher level of 'Behaviors' drive, organize, and modulate the lowest level of 'Environment'?" Does our motor system of conscious activities *drive and organize* our peripheral nervous system of sensations and reflex reactions? Should we not reverse that order? Robert later turned this into "examples of statements at the different logical levels," this model leads to the generation of the following items.

5. Identity	"I am a cancer victim."
4. Belief	"It is false hope not to accept the inevitable."
3. Capability	"I am not capable of keeping well."
2. Behavior	"I have a tumor."
1. Environment	"The cancer is attacking me."

On the bottom level, we have an evaluative statement loaded with a high level generalization (a nominalization, 'the cancer'). "The cancer is attacking me." Yet above that statement we have a simple declarative statement in sensory-based language. "I have a tumor." Now which statement represents a higher logical level? Obviously the bottom statement, "The cancer is attacking me." Again, I would suggest that we reverse these if we want the higher level to classify the lower. Behaviors occur *within* environments.

In yet another example, Robert has provided the following chart. "The following statements indicate the different levels in someone who is working toward a health goal." (p. 211).

5. Identity	"I am a healthy person."
4. Belief	"If I am healthy I can help others."
3. Capability	"I know how to influence my health."
2. Behavior	"I can act healthy sometimes."
1. Environment	"The medicine healed me."

This set of statements comes closer to a set of logical levels. An almost specific detail ("the medicine") acts upon the person to bring healing. Yet the phrase, "the medicine" functions like a nominalization and the verb (taking a specific medicine into the body) has disappeared. Here "medicine" designates a class of items instead of specifying anything (e.g. taking aspirin).

Below *Behavior* should occur *sub-behaviors* or micro-behaviors that make up the class of "Behaviors." If we put "Environment" we put a much larger phenomenon below a specific behavior. Again, behaviors *always* occur within the context of some environmental situation.

In a chart in *Changing Belief Systems with NLP*, Robert demonstrates his genius as (it seems to me) he makes a correction in his Neuro-Logical levels. Here he integrates a time-line of a person's past, present, and future with the psycho-social developmental stages adapted from Timothy Leary (pp. 133-134) with his logical levels. Here he drops the "environment" level from the diagram (p. 135).

Imprints and Developmental Stages of Intelligence

Logical Levels

```
                            Meta     Spiritual
                            Imprint
                      Aesthetic      ←Identity
                      Imprint
                Social               ←Beliefs
                Imprint


           Intellectual
           Imprint                   ←Capabilities
       Emotional
       Imprint
   Biological
   Imprint                           ←Behaviors


←------------------------------------------------------------------------------------→

Past                              Present                              Future


        Developmental Stages
```

This diagram brings us much closer to a true hierarchy of logical levels. The only problematic facets that I see as continuing include the following:

   1) The Vagueness of "Capabilities."
  Does this stress the *potential* to do something or the *actual doing* of something? **If** an *ability*, then this refers to **a behavior**—an actual doing (some speaking, thinking, emoting, behaving, relating). **If** it signifies *potential*, then it refers to an internal mental-emotional resource or strategy. Either way, it refers to a member of the same class, some component of a mind-body state.

   2) The Vagueness of "Beliefs."
  How does *a belief* differ from *a representation*? Can you *represent* something you don't believe? Sure you can. Mere representation — even "juiced up" representation (close, 3-D, associated, in color, etc.) does not a belief make. To representations we have to add the language (a meta-level phenomena) of validation and affirmation. We have to say **"Yes"** to the representation. That creates a "belief." Both internal representations (IR) and beliefs involve "knowledge." But in beliefs we have developed a meta-level validation or confirmation *about* the knowledge. To *dis*believe something involves the primary level of representations and then a meta-level disconfirmation, a saying of "No" to it. (1997 Meta-State Journal, #4, *Anchor Point*, Nov., Dec. 1997, Jan. & Feb. 1998).

  Dilts has provided much insight into **this nature of "beliefs" as meta-frames** (frames about our frames). He described beliefs as setting "a frame that determines how everything afterwards gets interpreted" (1990: 133). Beliefs then function as thoughts-about-thoughts at a higher logical level. A belief, as he noted, "is not about reality" but about our ideas —ideas of meaning, cause, ability, self, mission, time, etc. —in other words, about various categories, including Kantian categories.

  If by *capabilities* we mean "potential," we could have *a belief* on our hands: a belief *about* what we "have the ability" in the future to accomplish. *"Identity"* also consists of a belief *about* our "Self" concept. So with *Spiritual*, inasmuch as what we believe about our identity and purpose generates the level we label *Spiritual*.

   3) The lack of a thread in the levels.
  This set of levels do *not* fit the definition of "logical levels" primarily because each higher level is *not* a Category or Classification of the lower level.

META-STATING THE "NEURO-LOGICAL" LEVELS

Meta Levels Beliefs All theWay Up!	Beliefs @ these beliefs — @ ↓	Beliefs @ Meanings of— —Purpose, Mission, —Destiny, Importance @ ↓	Beliefs @ Concepts —Expectations —Ontology —Theology —Gender

Meta-Level	Beliefs @ Abilities as a Person . Possible . Competent . Potentials (capability)	Beliefs @ Identity of "Self" . Deserve . Fallibility	Beliefs @ Environment . When . Where	Beliefs @ the Behavior Experiences In the World	Beliefs @ the World

Primary
Level   **Environment — family, cultural, human ...**

Representation Screen
(VAK, A$_d$)

Speech
Behavior

(Cap**ability:** actual ability to do something, to take action)

Physiology (Neurological Potential — "capacity")

The Central Human "Powers"
Cognizing (thinking), Emoting, Somatizing, Speaking, Behaving

Modeling Using Meta-Levels — Chart #1
Frames All the Way Up

Mission Beliefs

Self Beliefs

Identity Beliefs

Decision Beliefs   *Beliefs about Target Subject*

_____ *Environment*_____

Meta-States

Understandings

Rep. Screen   Rep.   Rep.   Rep.

States   Neuro-Linguistic   Neuro-Linguistic   Neuro-Linguistic   Neuro-Linguistic
                        State   State   State   State

_____

The Structure of Excellence

Why? *Beliefs about One's Mission/ Vision/ Intentions/ Outcomes*

Who? Identity Beliefs

Have You Decided? Decision Beliefs

Why? Beliefs about Values/ Meanings

When? Time Frames

How? Beliefs about strategy, states.

Know How. Understanding Domain/ Theoretical Principles

Perceptual Positions Shifts   Strategies

Where & When? Environment

Expert —>   —> Event in
                              What?   World
                    Skills, Behaviors, Abilities

Modeling Using Meta-Levels — Chart #3
 (From Frame Games Training Manual)

> From a reference to a frame-of-reference, frame of mind, and higher level frameworks, as a semantic class of life we frame and so we enter into *frame games.* This provides us a way to describe the overall *structural dynamics of your individual matrix.*

"The Matrix"
The macro-levels of mind   **FRAMEWORKS**
The Structural Dynamics
of your Mental Frameworks
This describes the height   *Frames of Mind*
in our minds— that sense
of transcendence.

                                                            Frames-of-Reference

                        Thinking
                        Representing

         Person —   **—>**   **Events** (initial experience)

              Energy Field

> Every shift upward creates **a *qualitative shift*** in experience. Doing so allows us to transcend the "logic" of the previous level. When we use this power mindfully and intentionally, it puts into our hands the ability to change the entire mind-body (neuro-semantic) system and to evoke a higher level synergy. In Frame Detection, we will first tease out the structure of the higher levels of frames and in Frame Transformation, we will integrate and align.

4) BACKGROUND KNOWLEDGE AND MODELING

Modeling does *not* occur in a vacuum. It always occurs within a "domain of knowledge." Even something as simple as the Spelling Strategy, which only involves *a structural pattern* for spelling does not provide the background content of any particular field.

"Background Knowledge" refers to the fact that there is a certain level of knowledge, base of understanding, comprehension, etc. that's involved in modeling. Consider the issue of "background knowledge" in terms of modeling when it comes to any of the following areas or domains:

Psychotherapy	Ericksonian Hypnosis
Consulting in Corporations	Expert in the Stock Market
Olympic Sports	Wealth Building
Baseball	Women in Leadership
Managing a Fortune 500 Company	Fitness
Parenting	Healthy Eating and Weight Control
Skiing	Selling
Persuasion	Marketing

Piloting a Plane: If we were to model a pilot, we would start with the *structural patterning* about how to think, feel, and act in the cockpit. That would be the beginning. We could then access motivation, decision, understanding, navigating strategies and the like. Yet when we have completed all of that, we still would need to know and access *the background knowledge* of aerodynamics, aviation, etc. in order to fly. We would want to ask,

> What do you know about aerodynamics that I also should know before you turn over controls to me?
>
> What do you know about engines, mechanics, etc. in an airplane that would be useful for me to know?

As this highlights the importance of *background knowledge* of a field, the question now becomes how do we learn sufficient background information so that we can enter into and engage an expert in modeling his or her expertise?

> Literature of the Field: Literature Review
>
> A Field's "state of the art" status

This will comprise one of the *meta-levels or frames of mind* so crucial for effective modeling.

5) THINKING SYSTEMICALLY

When we *think systemically* about the mind-body (neuro-linguistic) human system, we recognize that the three *meta-domains of NLP* provide us three avenues to the same thing—subjective experience. Bodenhamer and I have designated this the 3rd Systemic NLP Model (the first being Robert Dilts' Systemic NLP Model of the "Jungle Gym with the three dimensions of Neuro-Logical Levels, Perceptual Positions, and Time-Line; the second being Bandler's Design Human Engineering Model). **SYSTEMIC NLP— III** uses the 3 *meta-domains* as three pathways for exploring subjective experiences.

SYSTEMIC NLP— III

1) **The Meta-Model.**
   The Meta-model of language identifies the form and structure of mental mapping. This provides an understanding of the linguistic magic that governs our mental mapping and it provides us the structure of precision. From the primary *representational domain* of sensory-based information and language, we move up into the *meta-linguistic domain* of evaluative words.

2) **The Meta-Programs.**
   By the habituation of internal representations arises the *magic* of the Meta-Programs — our structured ways of perceiving. At a meta-level, they govern our everyday thinking-and-feeling and so become our *perceptual filters.* Because these also show up in language, they have counterparts in the Meta-Model. For example, we have favored *modals* that describe our basic *modus operandi* (modal operators) for operating: necessity, impossibility, possibility, desire, etc. And because they originated as meta-level thoughts or feelings, they were first meta-states. As they coalesced into "our eyes" (and so got into our muscles), they become Meta-Programs.

3) **Meta-States.**
   Our thoughts-and-feelings that generate our states become meta-states when we apply them to other states. In this way we create Meta-Programs. When we generalize the state to our basic style of thinking or perceiving. A *driving* perceptual style (Meta-Program) can become a meta-state. For example, consider a gestalt thinker who sorts for the big picture to such an extent that he or she always frames other states with global thoughts-and-feelings. Or, someone who sorts for "necessity" and who thereby brings a state of compulsion to bear on every other thought-and-feeling state.

   The three **Meta-Domains** unite to describe our *experiential reality* in everyday life (our *mind-body states).* Uniting them lets us describe our *states* as **systems of interactive forces** that generate our felt "force fields" within which we live, think, perceive, feel, and act. Each of **the Meta Domains** speak about the structure of subjective experiences, looking at such through three different lenses:

   • **Language** — Linguistics & the VAK neurological languages
   • **Perception** — Perceptual filters and sorting devices — thinking patterns
   • **States** — State dependent neuro-linguistic experiences — the mind-body or thought-feeling states in which we live and from which we operate

This means that the **linguistic distinctions** that we have in the Meta-model also occur in the Meta-Programs as **perceptual distinctions** and also show up in the **thought-feeling distinctions** of one's Meta-States. A person's experiences have all of these facets and dimensions: linguistic, perceptual, and state distinctions working *self-reflexively.* So *over time* these dynamics create *a system of interactions.*
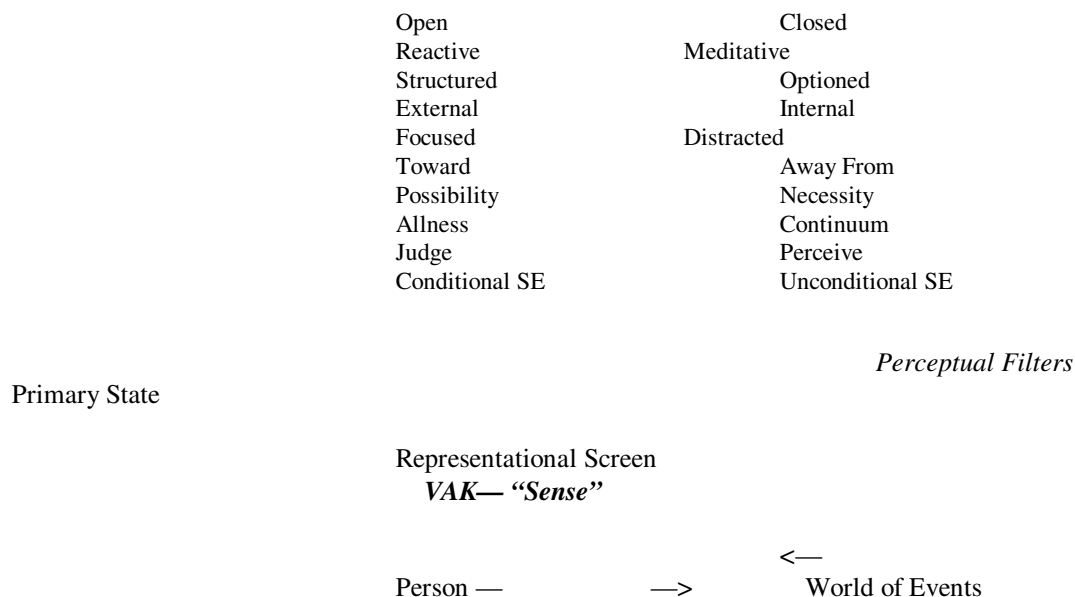
META-PROGRAMS —> COALESCED META-STATES
What meta-level ideas, concepts, beliefs, processes, etc. do you bring to bear on your everyday awareness, thinking, and communication? The 2nd. NLP Domain of **Meta-Programs** governs this area. For the most extensive list and analysis of Meta-Programs, see *Figuring Out People: Design Engineering With Meta-Programs* (Hall & Bodenhamer, 1997).

Meta-Programs
(Meta-Processing of Information)

Global	Detail
Match	Mismatch
Compliant	Polarity

Open	Closed
Reactive	Meditative
Structured	Optioned
External	Internal
Focused	Distracted
Toward	Away From
Possibility	Necessity
Allness	Continuum
Judge	Perceive
Conditional SE	Unconditional SE

Perceptual Filters

Primary State

Representational Screen
VAK— "Sense"

<—
Person —   —>   World of Events

THE META-LEVELS IN THE META-PROGRAMS

Because *meta*-programs operate at meta-levels to the *content* of our thoughts-and-emotions, they operate as *governing and predictive influences* in consciousness. To take note of them, we have to take a meta-position to the primary state. As we do, we can easily categorize the nature of conscious information processing at the meta-levels using the traditional *categories* of consciousness, namely, cognition, emotion, choosing, responding, etc. Doing this in the book, *Figuring Out People Design Engineering Using Meta-Programs* resulted in the following diagram.

Meta-Meta-Level

Conceptualizing/ Semanticizing Style
About Self, Causation, Morality, Responsibility,
etc. about Conceptual Categories

Meta-Level

Style of Cognizing	**Style of Emoting**	**Style of Choosing**	**Responding**
Cognition/ Reason	Emotions/ Somatic	Conative/ "Willing"	Outputting/ Behavior
Thinking	Moods/ States	Intention—Attention	Communication

Primary Level

Person   Content of Thoughts Represented—>   World Of Events

The Coalescing of Levels gives us the sense and feel of being of "one mind" about something even though we can tease out the layers of thoughts and feelings within it. This *emerges* as a feature and quality of a system.

To think about such systemic processes, we have to move from *linear* to *non-linear* thinking. This means being able to jump levels and move in both feed back and feed forward loops.

The nesting of frames-within-frames, of thoughts and feelings within other thoughts and feelings creates higher level *gestalts* or configurations which exist as more than the sum of the parts.

KEY DISTINCTIONS IN THE ART OF THINKING SYSTEMICALLY

Neuro-Semantic Modeling uses the feedback and feed forward loops of meta-levels. This inherently invites and enriches our ability to think more systemically about the neuro-linguistic and neuro-semantic processes that for the dynamic structure of an experience. This also invites us to shift from Aristotelian linear thinking into Non-Aristotelian non-linear thinking.

1) Thinking in Both/And terms rather than Either/Or terms.

Very, very few things (if any) are uni-causal. Almost everything involves a multitude of "causes" or contributing factors. Aristotelian language, thinking, and reasoning deludes us with its Either/Or frame and leads us to *exclude* so many things.

Modeling the physics of the falling of an object through space.

Suppose we begin with a simple formula from Newtonian physics for calculating the time it takes for an object to reach the ground. Doing so allows us to create a model of the dynamics involved. Yet the calculation neglects *the resistance of the air* and shape of the object and in that it will not be completely accurate. If we drop a feather, our model from the first experiment will not work as a description.

If we're not satisfied with that "first approximation" we could take *air pressure* into account by adding a simple term to the formula. How our second approximation will give us a more accurate model. But not completely. *Air pressure depends on the temperature and pressure of the air.* Suppose we take those variables into account? We now create a more complicated formula or model.

Are we done? Not on your life! Air resistance is also influenced by *air convection*, on the large-scale circulation of air particles through the room. And air convection is influenced by an open window, the breathing patterns of those watching, and other things! So, "the fall of an object" has numerous influences ... it's different on earth and in earth's gravity than it would be, say, on the moon. In our descriptions, we're forever leaving characteristics and variables out. We have to. We're primarily after a model of sufficient approximation so that it allows us to do things.

> "This may sound frustrating, but for systems thinkers the fact that we *can* obtain approximate knowledge about an infinite web of interconnected patterns is a source of confidence an strength." (Capra, 1996, pp. 41-42)

2) Self-Organizing Patterns:

Immanual Kant was the first person to use the terminology of "self-organizing. He said that we must think of each part of an organ "that produces the other parts (so that each reciprocally produces the other) ... because of this, [the organism] will be both an organized and self-organizing being." With this he defined the nature of living organism.

Within every pattern we have both *substance and form*:
Substance: What is it made of?

Form: What is its pattern?

Modeling synthesizes these two approaches.

"In the study of structure we measure and weigh *things*. Patterns, however, cannot be measured or weighed; they must be mapped. To understand a pattern, we must map a configuration of relationships. In other words, structure involves quantities, while patterns involve qualities." (Capra, 1996, p.81)

3) Networks; Structural Patterning; Nested Loops within Nested Loops.

A network, like the neural network of the brain, is non-linear; it goes in all directions. This endows a network pattern with non-linear relationships and allows us to iterate messages repeatedly. When we make a meta-move to meta-state, we rise above some primary experience and now relate to that and about that; we transcend and include. This gives us *holons*— parts in wholes; wholes with parts.

When we have a network system that uses feedback for correction ("learns from mistakes"), we have a network of loops that can regulate and organize itself. Self-organization emerges and governs *the life of the system.*

Is there a pattern of organization that we can identify?

What is the nature of the non-linear inter-connections?

4) *Feed Back and Feed Forward Loops:*

"Feedback" in a system operates as the central mechanism for self-regulation and self-organizing processes.   These work in a non-linear way, as a network patterns. In systems terms, *feedback* refers to the *output* of a system *re-entering* that system *as the input* that influences the next step. It does *not* merely refer to "a comment about your performance." *Feedback* concerns the results and consequences of a process and how it *comes back into the system as additional information.*

The two most basic forms of feedback in a system are:

1) Self-Balancing or "Negative" feedback: Homeostasis. Self-Correcting and adjusting as in riding a bicycle, steering a boat. Here the outputs of the system cause a dampening and/or corrective effect. The more we eat, the less hungry we feel. The more hunger we feel, the more we eat.

2) Self-Reinforcing or "Positive" feedback: basis for runaway systems, vicious circles. An initial effect continues to be amplified as it travels repeatedly around the loop. Here the outputs of the system cause an amplifying effect so that we get more of what we put out. The more we save money, the more the savings grows. The more we spend, the more the indebtedness increases.

Systemic Change: In a non-linear system, *small changes* can have dramatic effects because they can be amplified repeatedly by the self-reinforcing feedback. *Iteration* is a non-linear process that refers to *repetition or repeating* and describes what happens when a functions operates repeatedly on itself.

Self-organization arises out of the chaotic nature of a system due to the iterations. In fractal geometry, the "fractal" shapes that occur in their characteristic patterns are found repeatedly at descending scales, so that at any scale, their parts are similar to shape to the whole. This gives them the quality of "self-similarity."

You can see this everywhere: rocks look like small mountains; branches of lightning, borders of clouds, coastlines, a river delta, ramifications of a tree, the repeated branching of blood vessels.

Visualizing Systems & Feedback: if you attempt to use linear thinking, and think in straight lines, in direct cause-effect movements, it will be very difficult to track and follow the flow of a system. Shift to thinking in a more non-linear way, visualize the system in terms of loops, circles, spirals, etc.

5) Hierarchies (Holoarchies) of Layers and Levels and Emergent Properties

At each level of complexity, the observed phenomena will exhibit properties that do not exist at the lower levels. Things "emerge."

"Temperature" which is central to thermodynamics, is meaningless at the level of individual atoms, where the laws of quantum theory operate.

The taste of sugar is not present in the carbon, hydrogen, and oxygen atoms that constitute its components.

Similarly, such *properties and qualities* are typically destroyed when a system is dissected. That's why systems cannot be understood by analysis. The properties of the parts are not intrinsic properties, but can be understood only within the context of the larger whole.

"Systems thinking concentrates not on basic building blocks, but on basic principles or organization. Systems thinking is 'contextual,' which is the opposite of analytical thinking. Analysis means taking something apart in order to understand it; systems thinking means putting it into the context of a larger whole." (Capra, 1996, p. 30)

To think systemically we think more wholistically, of integrated wholes, gestalts, the overall configuration that emerges.

7) USING THE S.C.O.R.E. MODEL IN MODELING

Robert Dilts has extensively used the NLP SCORE model in modeling and refers to it as an "Applied Modeling" strategy.

The SCORE model most essentially involves gathering information using the *Present State —> Desired State structure.* This allows us to specify the distinctions that define the "problem space," the *symptoms* of that space, *the causes* that lead to the symptoms, the desired *outcome*, the *resources* necessary to move us there, and the *effects* that would thereafter result.

In modeling, our *symptoms and causes* (Present State) drive us to need or want to model an expert who already has achieved the *outcome* with his or her *resources* and enjoying the end result *effects.*

How to use the SCORE:
1) Identify the full SCORE that defines the problem space to be addressed and modeled.
2) Elicit a description of the Problem State
3) Elicit a description of the Resources that moves one from PS to Outcome State.

SCORE Modeling Questions:

Symptoms:
What are the specific, observable, or measurable symptoms to be addressed by the model?

Causes:
What are the causes, contributing influences of the symptoms?

Outcomes:
What is the outcome (desired state) to be attained?

Effects:
What long term positive effects will be achieved by modeling the expert?

Resources:
What resources does the expert have that creates the excellence?

MODELING CULTURAL PHENOMENA

META-STATING AS A MODEL
FOR THE SOCIAL CONSTRUCTS
IN OUR WORLD OF SHARED-REALITY

   "Culture," from the Latin *cultura* originally referred to cultivation and to the process cultivating or developing the land. It then came to refer to cultivating the intellectual and moral faculties of people, to the higher development of aesthetic and intellectual qualities. Today it refers to all of the ways of thinking, feeling, acting, speaking, valuing, relating, etc. of a group of people—the values, traits, states, laws, etc. that they have cultivated.

   A culture also involves all of the generalizations that a group draws about themselves, others, and the world. Hence, to their collective "Model of the World." When we think about a culture, we think about how a group of people *generally think, act, feel, relate, speak, etc.* This takes us to the fields of *Sociology, Social Psychology, Politics, Economics, Linguistics, Anthropology, etc.*

Models:
   Sociological Models for mapping out the structures and dynamics in social and cultural realities.

   1) Social Forces Theory: Kurt Lewin,
   2) Sociography: sociograms:
   3) Family Systems: Satir.
   4) Game Theory: patterns of interactions
   5) Games People Play: Transactional Model of Freudian psychology modeling the transactions between ego states (id, ego, and superego — child, adult, parent).

   6) Group Dynamics: Dynamics of people in groups: group minds, mobs, sense of responsibility, personality of a group. Emile Durkheim's studies in suicide.
   7) Economic Principles:
   8) Political Principles:
   9) Learned Helplessness: Seligman.
   10) Fuzzy Cognitive Map:
   11) Constructs of Social Reality: Searle.
   11) Social Panorama Model (Derks):

1) The Meta-Levels of Cultural "Realities"

Grown Up Cultural Meta-States

When we meta-state ourselves and others within a group and these meta-states grow up, they eventually become our cultural "values" and "realities." What therefore shows up as our "Social Constructs" of meaning, "reality," importance, value, etc., therefore start at a personal and individual level. Yet because we can *stabilize and solidify* our meta-states and pass them on to others, especially to the next generation, this describes the "Culture" and "Society" in which we're born, and from which we *absorb Meta-Level Mappings of Reality*.

Korzybski classified us as a "time-binding" class of life and our ability to pass on the products and processes that we learn via our nervous system/ brain as "time binding." Via time binding, we establish and pass on the structure of a "shared reality" of meanings, the meta-states of frames of meanings. We call the end result, "a culture."

- This description now provides us the means for actually **modeling cultures** and cultural realities whether they be family cultures, business cultures, or national cultures. We can now discern and distinguish the actual *structure* within these larger level experiences. This *de-mystifies* what we mean by a "culture," and enables us to specify the elements, components, variables, and syntax of a culture as we do with an individual's mental and emotional "culture."
- This model of meta-levels or our meta-states of frames also puts into our hands a way to **model** specific cultural "realities" and meanings that go far beyond the modeling ability in the NLP-enriched TOTE Strategy Model.
- As we begin to think abut how to model a Culture, there will be many facets that we can focus on:
  —The Beliefs, Values, Understandings, etc. of the cultural group.
  —The relationships within the culture.
  —The relationships between the culture and others.
  —The relationships between the majority and the minorities in a culture.
  —The role of language, accent, style, etc.
  —The facets of human experienced used to make distinctions: skin color, gender, shape, look, education, degrees, money, clothes, status, education, etc.
  —The role of power, authority, control, permission, etc.
  —The role of religion, values, morals, ethics, etc.

Cultural Meta-States and Meta-Stating:

- John R. Searle, *The Construction of Social Reality* (1995) created and described the following formula for how to think from "the brute facts" to the higher level abstractions that govern and control a "cultural" reality or a social "fact."
- His Formula: **X counts as Y in C**.
    X: a primary state or level experience that involves the "brute facts" of existence: see, hear, feel (empirical) stimuli.
    Y: a meta-level or meta-state experience, a classification, label, meaning, belief, etc. *about* X. **X** *counts as* **Y** ... we recognize it, appraise it, evaluate it, give it that meaning, etc.
- This speaks about the meta-level structuring of the human mind. We can *construct* an Idea and then project that *Idea* onto "brute facts" in the environment. We can *map out higher level abstractions in the form of beliefs, values, understandings, identifications, etc.* and then classify, categorize, and format various **X-es** as **Y-s**. We outframe X with Y.
    C: in a given Context.

- **And then, Up the Levels we Go!** Neuro-linguistic levels govern "human reality" since these are invisible and phenomenological "realities" that we create by mapping them out. These are all

"observer relative" and tend to be taken for granted in every given culture. These *Symbolic States* arise from our assignment of meaning, function, use, performance, status, and category.

> — They do *not* exist in the world of brute facts (X). "Empirically speaking— there isn't anything there."
>
> **—** They *only* exist in the world of mind as we assign them meanings.

Y: Status Functions: Intention, Authorizing — The Label —
Collective Consciousness

X Features (the brute facts) — —>   Event in the World
Functions/ operations

- Searle has distinguished how we **assign meaning** in several categories. This categorizing or classifying refers to the way we "punctuate" our cultural environment. It specifies the world of frames that we live in as we and others have declared these meanings:
  > —*Function:* Performance, use. *Speech Acts:* When "Declaring" makes it so.
  > —*Status:* Roles, persona, the valuing of some brute fact so that it holds a status of some sort.
  > —*Status Functions:* Social "realities," Institutions, Governments, etc.

The **Y-term** (a meta-term) assigns a new status and authorizes new functions, rights. The **Y-term** is now partly constitutive of the reality.

_____**Y**-term_____

X-term
Speech Act —>

Where the **X** term is *a speech act,* the constitutive rule will enable the speech act to be performed as a performative declaration creating the state of affairs described by the Y-term. (Searle, pp. 54-55)

The **Y-term** creates a Status (category, concept, belief) that is additional to the physical features of the term (p. 69). It does so by a symbolizing or linguistic status. The higher levels need language and involve a linguistic move (p. 63). Language dependence thinking, facts. Language as a matter of conceptual necessity.
Examples: "points," "money," "government," "property,"

- **Levels of "Facts."** This means we have "existence" and "ontology" at each and every level that we access, acknowledge, and experience, or what Korzybski called "Multiordinality." This now gives us a *Methodology* for Meta-Level Analysis so that we can distinguish and analyze "social

facts." It gives us a way of distinguishing the boundaries between levels, and for examining how levels can merge or collapse.

        — Brute Facts: Primary State and level
        — Social Facts: Meta-State level of existence.

- With this **Model of Social Facts/ Reality** —we can now more effectively model, engineer, and de-construct "Social Reality."

Un-classify:
        A pure description, neutral, un-meaningful.
        It is "just" this X, nothing more.
        It describes this Event, but has no classification.

Classify:
        This X is a member of the class of Y.
        Think of X^{1-n} in this way.
        What else can we think of this?

Modeling and Redesigning Cultures

1) Identify a toxic cultural frame that's been meta-stated into a "social fact."

2) Play with the frame (definition, reframe, counter-frame) to develop your own flexibility with it.

3) Specify a more empowering and enhancing frame.
        Then write it out in 1 sentence — bring this back to the larger group.

4) Explore processes (individual and group) for communicating and installing the new Frame.
        What is the frame and presuppositions that if the people would accept would totally alter the old frame?

Debriefing:
1) If you think about this inside the kind of thinking that created the problem, you will probably grope around and around in circles, go nowhere, and even feel that there's no answer. Those are clues that you are operating *inside the old frame*.

2) Step out; outframe.

3) Systemic thinking enables us to look for and appreciate the small leverage points for social and cultural change rather than assuming that because the symptom is so big, the solution has to be equally big.

Adding Cultural Awareness
To Our Modeling

Now that we have a way to think about the meta-levels of cultural and social "facts" that we meta-state into existence, we can begin to include these cultural frames into our equations.

> Exercise: Go back to your modeling projects and include the relevant cultural frames (e.g., definitions, contexts, social facts, etc.) that influence and make a difference.

> As you do this, keep asking yourself and your co-modelers such questions as:
> 1) What X counts for "Y" (i.e. coaching, fitness, resiliency, etc.)?

> 2) When and Where does this X count as a Y? (Contexts)

> 3) How did this X get so *classified?* When? Where? By Whom? In what way? Etc.

> 4) How can we unclassify it as Y? How else can we classify this X?

We in Neuro-Semantics have been "creating culture." We have been creating a new NLP culture, a NS culture.

> How have we gone about this?
> What "counts" as facets of this culture?
> What new and exciting and empowering things can we continue to do to create the kind of culture that reflects our Vision and that allows our culture to stay sensitive to people, to changing times, etc.?

Awareness and use of cultural modeling and engineering does *not* necessarily lead to abuse. Yet many fear this. Knowing how "slick" politicians, sales-people, etc. *use and abuse* a powerful set of skills and patterns does not argue against the patterns. It rather argues for the ethical and intelligent use of such. Further, using semantically packed phrases like "social conditioning" "manipulation of the masses," etc. does not help in more effectively living as a Symbolic Class of Life. It only promotes semantic reactions

<p align="center">And as a neuro-linguistic magician in the making—</p>

<p align="center">Happy Modeling!</p>

Diagraming the Levels of "Culture"

We "become" human via the process of being "culturalized." "Culture" is something we learn, adopt, and inherit. Culture reflects the *time-binding* of previous peoples and how they have incorporated and embodied previous learnings in rituals, symbols, buildings, government, laws, etc.

Religious	Racial	National	Work/Career	Professional

Groups

Family

Individual
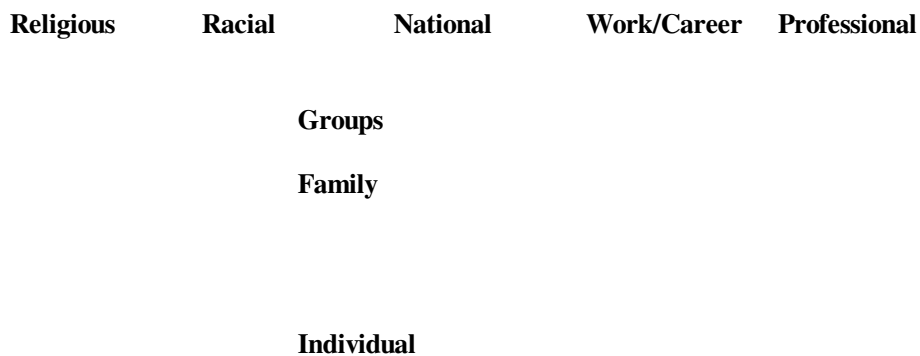
The Social Panorama Model

Source: Lucas Derks, NLP Trainer, The Netherlands. *The Social Panorama Model: Social Psychology Meets NLP* (1997).

Thesis:

We *create a Social Operating System by using the submodalities of location, distance, and size to stand for various social concepts: closeness, love, hate, submission, dominance, authority, in-group/ out-group relationships, leadership, teams, discrimination, power, wealth, politics, approval, disapproval, polarization, etc.*

Accessing Your Social Panorama

I've adapted the following from Derks for accessing the construct of our *Social Panorama* by which we people our internal world.

1) Think about all of the other people in the world.

Think about all people in the world as they exist around you. Think about members of your family, town, country, nation, race, etc.

2) Step back from these thoughts and notice where you put your classifications and categories of people.

People you like; people you don't like.
People in positions of authority; people with no social power.
Think about good people and bad people.
Think about warm and friendly people and cold and dangerous people.
People of your race; people of other races.
People of your social status, economic status, intellectual status, and others.
People in various social contexts: family, work, profession, etc.

3) Notice how you sort and separate your categories in terms of the following:

Place: front/ back; right side/ left side.
Height: up/ down; degree of height/ depth.
Distance: close/ far; degree of proximity to you.
Size: large/ small.
Color: black-and-white/ color
Clarity: clear/ fuzzy
Position: first, second, third?

4) Notice specific social groups, concepts, etc.

Where do you locate nasty people? Kind people?
Strong people? Weak ones?

It's All Images

Since all of our thoughts are internal *images* (representations) of *others* and of our ideas and concepts of others. Tthe social images that govern our mind-neurology enables us to get along or conflict with others. "Representation dominates interaction" (135), or as we say in Frame Games, the Frame controls the Game. Behind eery game is a frame.

Brief Psychotherapy speaks about our *Internalized Others* that we carry around with us, and to whom we respond. We do not actually respond to others as they are, but to our images of them. This corresponds to what we mean by our internal maps. We map who others are and we do so according to our frames in terms of beliefs, classifications, and ideas. We do that at the primary level. We then move up to higher

levels (meta-states) and we map out other things about people:
- What they are: their nature
- What they are about: their intentions, motivations.
- What we can expect from them: safe/dangerous

Derks adds that as we represent and encode "people," that's not enough.

"To become part of other people's model of the social world, being a human is not enough, you need to be *personified* by them." (p. 13)

This means "to make something into a person.

"In our minds, we create cognitive structures that represent objects that thereafter we call 'persons'. So because I personified you and you personify me, we both believe we are indeed a couple of social objects. ... The core of the process of personification is the projection of the 'self experience' onto other 'things'." (13-14)

The construction of our Social Panorama also depends upon meta-level abstracting. Derks doesn't speak about this directly, but he implies it everywhere.

"One of the basic principles of the social panorama—relation equals location—is that each personification is projected in a certain location. And this location 'means' the quality of the relationship involved." (15)

Social Change Techniques

The following are techniques for changing social attitudes. I have adapted these from the work of Lucas Derks and integrated meta-stating and neuro-semantic processes into them to enrich them. It's based upon the fact that we encode "people" and our ideas about "peoples" as images of some sort in a social panorama and this makes up our internalized social space. Access the panorama, notice what, where, and how.

Moving the World!

You now have a leverage for moving your world— your internal social world of images and ideas.
1) Access person's social panorama.
2) Find locations of images that create unuseful, limiting, painful social attitude.
3) Alter the panorama location until it elicits a new meaning, feeling.
4) Solidify by articulating a supporting belief, value, understanding for this change.
5) Align with higher mind and intentions and future pace.
6) Test for ecology.

Completing Distorted Images of People & Groups

1) Access social panorama & explore for distorted images.
2) Explore the missing resources in the Image.
   What does this image lack?
   What is missing in making this image fully human, warm, resourceful?
3) Use personal resource that would supply this: access, amplify, anchor.
   Do you have this resource? Have you ever experienced it in a powerful way?
   When, Where? Go there. Juice up. Make a lively as possible.
4) Encode the resource into a Resource Ball, Balloon, Cloud, etc. and transfer to the lacking image.
   Toss the ball of resource to the image .. see it receive and absorb.
   See the cloud float to the image, engulf it and penetrate it.
   Imagine a beam of colored light sending the resource to the image.
5) Test, Check Ecology

Throwing a Party for Humanity

1) Step back into the finest party you've ever enjoyed.
   Be there fully and completely. Amplify and Anchor.
2) Holding that feeling constant, visualize the problematic outgroup.
   Bring them close as you hold that party feeling & notice how it transforms your feelings for them

to one of having fun with them.
3) Identify supporting beliefs.
What would you have to believe about these people that would support partying with them?
Value? Know about yourself?
Are you willing to do that?
4) Symbolize and install with a Meta-Yes.
5) Future pace.

Blowing Out Strong Negative Social Emotions
Use to blow out hate of an individual or group.

1) Access social panorama of a feared or hated person or group.
Who do you fear? Hate? Dislike?
How have you encoded that person or group?
2) Do the Finger-Following process.
Where do you see this image of the feared or hated person/ group?
Just hold that image there as you comfortably watch my finger. Hold your head still and follow my finger's movements with your eyes.
Then do a figure eight form, slow at first and then quicker. Change and make other variations of the forms and movements.
Just continue to watch and notice how the fear, hatred, or jealous begins to fad away as you watch.
3) Test ecology.

Welcoming Old Hated Images into the Human Race
1) Access social panorama of a feared or hated person or group.
Who do you fear? Hate? Dislike?
How have you encoded that person or group?
2) Explore the Images and Frames
How is this person or group not fully human?
Compare to your thinking (encoding) of the group you most like, adore, respect.
Play with the image's locations, size, quality, etc. to make them like your adored groups.
Any difficulty? What stops you?
Give yourself permission to see them as fully human. How does that settle? How many more times will you have to grant yourself this permission to welcome your image into the human race?
3) Access your highest intentions to take an Intentional Stance
Are you willing to treat people as people, as human beings and to welcome in the feelings of such?
Why would you do that? And why that?
Step into your highest intentions and use those eyes to readjust your images.
4) Outframe with acceptance and appreciation
Access acceptance and use to see the group, then appreciation, then esteem.
5) Align, check ecology, and future pace.

Entering into Another's World
1) Access social panorama of a feared or hated person or group.
Who do you fear? Hate? Dislike?
How have you encoded that person or group?
2) Establish your Intentional Stance
Are you willing to change your images and treat these people as human beings?
How much of a Meta-Yes can you say to that?
3) Access Second Position ability and apply
Have you ever step into another's point of view and got a vision of how the world looks to him or her?

And now you can do that with this person/ group.

And as you step into their world, knowing that they have made some maps about things, about you, maps that they have inherited, notice their positive intentions.

4) Identify Resources

What does this person/ group need as a resource to be more effective, confident, strong, etc.?

Access and grant to them.

5) Check ecology

The Blank Time Pattern

This is a meta-stating pattern that begins with a Map... an undesired and unuseful map, and we outframe it with "source," "just a map," positive intentions, and quality controlling. We then shift to develop a preferred map, outframe with *blankness*, install new frame and grow up with it as we outframe with "transformation of life form the new."

1) Identify a social belief, attitude, or behavior that you have inherited, adopted, or developed that you don't need or want anymore.

What social belief would you like to be rid of? That doesn't serve you well?

2) Identify the source of that mapping.

When, where, and how did you come to believe this?

Who told you to think or feel this way?

3) Identify the positive intentions and benefits.

What good did you hope to get from this idea?

What was positive about maintaining this attitude?

4) Quality control it

Did it actually enhance your life? Did it make your life more of a party?

Did it empower you and others? Make for better relationships?

Meta-No it...

5) Identify your Preferred Belief/ Attitude

What would you rather believe?

If you believed that, would it achieve your highest intentions & outcomes?

Would it support and enable the desired social behavior?

6) Access "Blank Time"

Imagine going back, way back, in your life to a time before you formed any beliefs... when you were a little child, a blank slate ready to receive your mental and cultural attitudes. Float back in your mind to the time when you were blank... didn't know anything.. What was that like? And now, as that young child... that infant baby... even that baby inside the womb.... receive that preferred belief... fully... And imagine growing up with this preferred attitude... and let it change everything about your history... now. Take your time to grow up with this point of view.

7) Check Ecology, Align, commission as your way of being in the world.

Non-Polarization Outframing

1) Access social panorama of a feared or hated person or group.

Who do you fear? Hate? Dislike?

How have you encoded that person or group?

2) Access the polarization state that you've experienced about these people.

Has this served you well? Enhanced you or them? Empowered you or them?

Do you need this? Want this? [Meta-No]

Are you ready to be done with this? [Meta-Yes]

Observe the Either/or, Black/White, Polarizing thinking pattern until you begin to feel it as disgusting and unuseful.

3) Stubbornly refuse to be a victim of your own Polarizing

Have you ever been stubborn? Access and amplify

Feel that stubbornness about refusing to polarize in stupid ways that de-humanize others.
Will you continue to be pushed around by polarizing?
4) Affirm the humanity of the other group.
Assert and meta-yes the assertion of the humanity of the others.

ORGANIZING THE DATA FOR YOUR MODEL

There are numerous steps or phases in the process of modeling. These modeling stages reflect the movement from initial encounter with an expert and a piece of excellence to the final product. How do you structure and sequence the data to create a *Model* of the expert?

1) Beginning Orientation

Typically I begin the initial *information gathering* in one of two ways:
a) Review of the Literature in a field, domain, discipline.
b) Questioning, interviewing of someone with a high degree of expertise in a field.
As a result, I will then get an overview of some, if not most, of the key items, ingredients, and variables involved.
— What are the key elements involved in this piece of excellence?
— What other things play a role in terms of the variables that we have to take into account?
— Of these elements, which are necessary and which are peripheral?

Then, still in the *Preparation* stage, I will pick one or more experts that I want to model and decide on such controlling influences as the following.
a) *Context* in which the modeling will occur.
How set up; preframes used to induce the best and most appropriate states, etc.
If with a living expert, when and where to meet, conditions.
Relationship with the expert: personal, professional, arrangements, etc.
b) *States:* The most appropriate states for you in terms of the modeling
c) *Materials:* If the expert is not available, or even dead, books, articles, film, associates, etc. available to rely upon.

Clarifying Purpose and Structure in the Modeling:
What skill, expertise, or behavior do I want to model?
What's the purpose in formalizing this model? Why?
Will I be copying an unconscious competence, improving it, or designing a new one?
Who will I model?
How will I find, contact, relate to the persons or structures to be modeled?
What criteria will I use in selecting a model?
Who will the model be for?

Distinguish between the kinds and natures of experiences:
State of Being
Dynamic Functions

Identify the overall structures first:
Create a tentative model by sequencing the materials that you have. Do so from beginning to ending. Use the included models a prototype.

Establish your S-R parameters. Where does it begin and end?
Time span: How long from beginning to end?
What are the key parts, stages, and facets of the processes?

The *Unconscious Uptake* stage involves taking second position to the person to build up our initial intuitions about the skills of the person. Here also we can use mirroring and mimicking (if appropriate) to approximate our sense of the skills. Rather than seeking to "understand," we here seek to "experience." Use a know-nothing frame, step out of your assumptions and use as unbiased an attitude as you can. Step into the expert's role and try out the skill "as if" you were that person.

2) Initial "Model in Mind"

We then create a *tentative* format, model, or understanding and then begin *testing* it against more of the literature, case studies, interviews, etc. The attitude of the modeler at this point should be one of testing and seeking to dis-prove the initial model to determine if it will hold up and work as a model:
What am I missing?
What else is there?
What does this model *not* explain?
How else could we formulate this understanding?
What are my blind spots? The blind spots of this paradigm?

Multiple Descriptions Stage: Create several different descriptions of the skill. Use descriptions from first, second and third positions. The more double and triple descriptions you create of the pattern, the more complete you can make the model.

The Art of Decomposing a Process: Modeling involves taking apart a piece of excellence, teasing out its higher levels, understanding its motivations, agendas, dynamics, etc.
What micro-level behaviors are involved?
What contextual and environmental anchors are involved?
What feedback processes are involved or need to be involved?
What calibration tools, models, etc. will be necessary?

3) Formatting and Replicating

Once we have a structure, we can begin testing it with self and others by seeing if what we have is sufficient to replicate the same kind and level of expertise in another person.
What other variables or factors may factor into this experience?

The Subtraction Process: Sort out everything that's absolutely essential to the working of the model to create the skill or behavior and eliminate everything extraneous. Clarify and define the specific steps required to attain the desired results in the given contexts. Systematically leave out various pieces and notice the results that you get. Keep subtracting to reduce the steps until you have the simplest and most elegant form that still produces the behavior.

Designing and Re-Designing: continue to develop the model, adding other resources so that you can go beyond the expertise of the expert and synthesize such qualities that even newer and more advanced properties emerge.

Summary of the Steps in a Modeling Process:
1) Determine the expert/s to be modeled: contexts, etc.
2) Gather initial information about that area of expertise: review of literature, interviews, questionnaires, prototype modeling, etc.
3) Develop initial *Model In Mind*: expand with double and triple descriptions, identify relevant patterns involved in the cognitive and behavioral stages of the skill's expression or development.
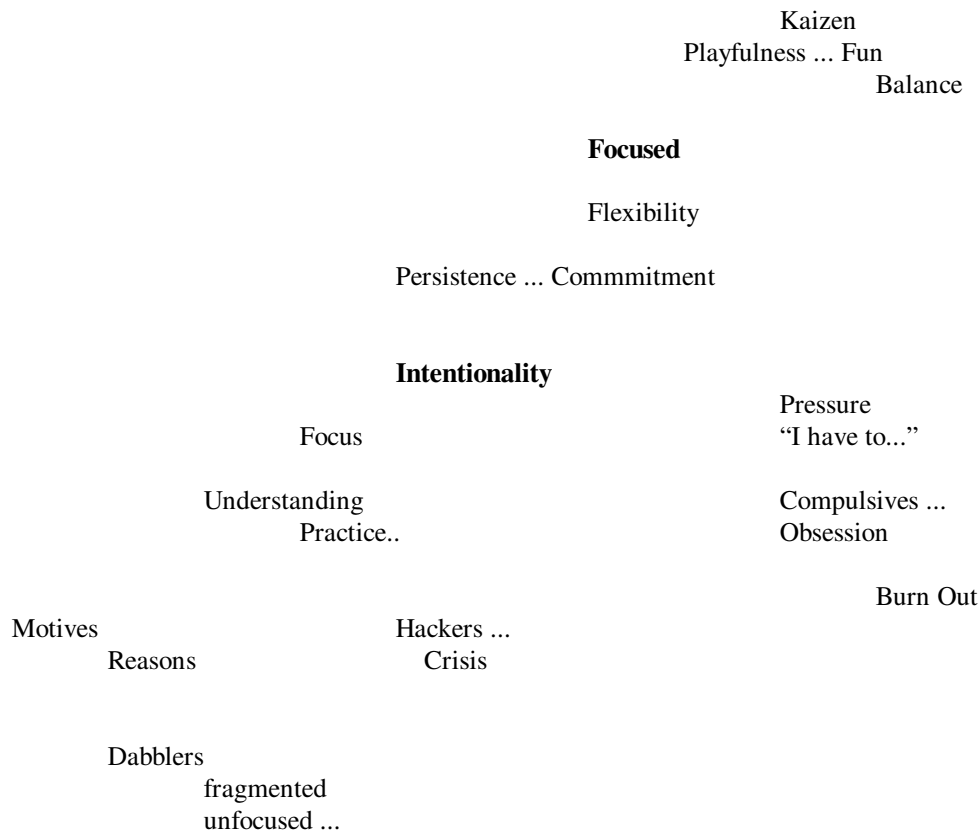
4) Organize and structure a fuller, logical expression of your Model.

5) Filter out and reduce the model to only the necessary and sufficient variables.

6) Test the effectiveness, usefulness, power of the model: try it out in various contexts, situations, with various individuals and/or groups.

7) Redesign for greater quality, elegance, power.

8) Construct patterns, processes, and technologies for transferring, installing, and replicating the skills in others: Training program.

9) Test and retest the model: develop appropriate instruments for measuring results, specify the edges of the model's validity and usefulness, where is it not appropriate?

THE PATHWAY TO MASTERY

The Master Tract –

       This training in NLP has aimed to enable you to *master the field of NLP* by giving you additional distinctions and information and *the attitude* of mastery.

                                          THE VISION OF MASTERY

                       Kaizen

              Playfulness ... Fun

                          Balance

            Focused

            Flexibility

        Persistence ... Commmitment

         Intentionality

                               Pressure

      Focus   "I have to..."

    Understanding   Compulsives ...

       Practice..   Obsession

                               Burn Out

Motives   Hackers ...

    Reasons   Crisis

    Dabblers

        fragmented

        unfocused ...

WALKING THE MASTERY PATHWAY

To complete this training in the Master Practitioner track of NLP, we will recapitulate many of the learnings and resource states by moving through the Decision Point of saying **No** to the old dragons, sabotaging programs, and limiting beliefs so that we can say **Yes** to the very spirit of NLP with its Presuppositions, and Empowering Beliefs. This is a walk into your future ...

Enter the Hall of "No!" ... the place of limiting, toxic, and disempowering ideas, beliefs, decisions. Here things that hinder, interfere, and sabotage mastery arise... and here you can use the power of **Disconfirmation** to refuse, stubbornly refuse, to let dragons and problems stop you. So as you hear a chorus *of "Nos!!"* use your own **"NO!"** to bring against old limiting beliefs and problems ... hear the *"Nos!"* until you also say *"No!"* and feel that the old map has no place in your world. ... so that you can Step into the Space of **YES.**

As you Enter the **Circle of "YES!"** you can now take any and every Empowering Thought, Belief, and Decision to walk into *the Magic of Confirmation.* Hear a chorus of *"Yeses!"* ... the language, voices, and faces of validating, confirming, filling up your world with Values... and *Yes to Appreciating and Esteeming Yourself...* and you can enjoy being there fully and receiving the validation of the Inspiring New Idea ... The possibility of Mastery ... of Personal Genius arising and emerging.

JOY ... the Joy of Pleasures

> Now take a step into Joy... into fun, playfulness, excitement, delight, pleasure... and you can *dance your way along the path of mastery* as you receive and delight yourself in your ability to say No to what doesn't work and Yes to what does, and to moving toward the future that the Inspiring Map creates... enjoy ... and when you eel the joy... step up into Intentionality.

INTENTIONALITY ... Your Vision of Mastery

> Say *YES* also to your Vision of becoming a Master Practitioner... of becoming more competent and skilled with each year ... developing *a clearer Vision along your pathway* ... able to make mastery happen ... So look up... and forward to your future becoming brighter and clearer ... and when take your Intentional Stance... step up to Wonder.

WONDER ... as if it is the Day After the Magic...

> Wondering ... curiously what your future of mastery .. The new resources that will enable you to do, experience, feel, and be.... and joyfully wonder and when you feel the wonder ... you can step up to Confidence.

CONFIDENCE ...

> Feeling more and more confident, strong, and powerful about moving forward with your empowering beliefs, You can do it. You will make it happen. *You can Mind to Muscle* any **Great Idea** *and make it yours!* Feel that confidence... and step up into Focus.

FOCUS ... *The Genius State*

> Now step up into focus and feel that laser beam of focus on the Values and Visions that pull you into your Mastery ... Because you can do one thing at a time... and trust the process... and step up into Appreciation

APPRECIATION ...

> Now step finally into Appreciation and imagine with the eyes of appreciation, highly esteeming the You becoming the Master and ever more competent in the magic of NLP ... And as you stand in awe of the wonder and joy of it all ... you can hear a voice rising up in you ... a voice claiming ownership of all of this... and when you are reading, step froward and say ... **"MINE!"**

CHART OF THE HISTORY OF NLP ...

Pre-NLP
History

William James (1890)
Pavlov (1920s)

1933	1950	1956	1960	1972	1974	'75	'76	'78	'79

Korzybski   Watzlawick Miller   Bateson   Bandler   *Meta-*   *Structure*   *Submodalities*
General Semantics *Linguistics* Pribram *Frames*   & Grinder *Model*   *Of Magic*
                        Gallanter   *Reframing*   1) Perls' *Gestalt*   Society of NLP
"Neuro-Linguistic"   Cognitive *Meta*   2) Satir's *Family Systems*
"Neuro-Semantic"   Psychol.   *Logical Levels*   3) Erickson's *Hypnosis*
Design Engineering   Movement   *Patterns I & II*
                        Chomsky   Representation Systems
                     Transformational   Eye Access.
                        Grammar   Strategy Model
                                       NLP enriched TOTE

1980	'82	'85	'88	'90	'94

NLP, Vol I.   *Sleight of Mouth*   *Time-Lines*   *Meta-States*
Dilts, et. al.
        Meta-Programs
        Leslie Bandler

History of the NLP Models—

1975

> *1) "The meta-model of language in therapy" — the Meta-Model.* 12 distinctions indicating ill-formed structure and 12 questions to elicit a more well-formed and fuller linguistic representation.
> *2) Representational Systems Model.* They took the "model" of "the five senses" and asked the curious question— could it be that we represent information using these and that predicates indicate and sort out these five systems?
> *3) Eye Accessing Cue model.* Listening to people use the Rep. Systems *and watching people* move their eyes, they asked, "Is there a pattern here?" What if there were correspondences between lateral eye accessing movements and use of the Rep. Systems?

1976

> *4) The Milton Model.* Using these facets, Bandler and Grinder modeled the hypnotic patterns of Erickson and affectionately labeled the model, "The Milton Model."

1977

> *5) Strategy Model:* using the TOTE model and enriching it with Rep. Systems, a richer model emerged from the Miller, Gallanter, Pribram TOTE model. They didn't create this model, they enhanced an already existing model.

1978

6) Meta-Programs model. Are there patterns in information processing, sorting, and attending?

7) Submodalities or Pragmagraphics (the original term) *model.* The distinctions and features of the Rep. Systems. Can we systematically order and structure these features and then use them for something? In revisiting this model, Bob Bodenhamer and I ended up re-modeling the so-called "submodalities" and created a new model about the features of the VAK (*The Structure of Excellence*, 1999). This then led to 6 new sub-models. We now know that these distinctions occur at a meta-level rather than at a supposed "sub" level, and that the model works "symbolically and semantically" rather than merely representationally. That is, a given distinction of a Rep. System works according to the *meanings* that a person attributes to it.

1978

8) Time-Lines. Is there a pattern in how people sort out and make distinctions within the concept of "time?" Inheriting the Temporal Model (Past, Present, Future), and based on the work by Edward Hall (no relation), NLP did not invent or create this model, but adapted and extended it (as with the strategy model). We now know that this model works at a meta-level and as a meta-state *about* ideas of "time." (*Time Lining or Adventures with Time-Lines,* 1998)

1980 to the Present

9) Specific models for specific outcomes. After NLP came up with this basic models— models that now define specific *domains of the field,* various people applied them and came up with smaller models, that is, specific models for specific outcomes. Some transpire and occur in a moment of time, others occur over a much longer period of time, from an hour to a day, to years.

Taking Criticism Positively	Allegery Cure
Naturally Thin Eating Strategy	Core Transformation Pattern
Spelling Strategy	
The Phobia Resolution Model	
Motivation Strategy	
Decision Strategy	
Positive Parenting	

1994

10) The Meta-States model. Using the idea of logical levels found in Korzybski and Bateson, Meta-States emerged from finding the strict linear nature of the NLP enriched TOTE model ineffective and inadequate for following the strategy of complex states like resilience, proactivity, self-esteem, etc. Upon extending and enriching the Strategy model with meta-levels, Meta-States emerged as a model by bringing in system ideas from cybernetics, meta-cognition, reflexivity, etc.

1998

11) The Frame Games Model. Originally an attempt to "simplify" Meta-States and to put the meta-stating processes into a more user-friendly language. In that process we happened upon the template of thinking about our states and embedded states-upon-states as Games driven by Frames. This has lead to seeing thinking not only as "representation" but as "referencing," and the levels of referencing as higher level frames.

BIBLIOGRAPHY

Andreas, Connirae; Andreas, Tamara (1994). *Core transformation: Reaching the wellspring within.* Moab Utah: Real People Press.

Andreas, Connairae; Andreas, Steve (1987). *Change your mind--and keep the change: Advanced NLP submodalities Interventions.* Moab, UT: Real People Press.

Andreas, Connairae; Andreas, Steve (1989). *Heart of the Mind.* Moab, UT: Real People Press.

Andreas, Steve (1991). *"Virginia Satir: The patterns of her magic,"* Palo Alto, CA: Science and Behavior Books.

Assogioli, Roberto. (1972). *The act of will.* NY: Penguin.

Bandler, Richard and Grinder, John. (1975). *The structure of magic, Volume I: A book about language and therapy.* Palo Alto, CA: Science & Behavior Books.

Bandler, Richard and Grinder, John. (1976). *The structure of magic, Volume II.* Palo Alto, CA: Science & Behavior Books.

Bandler, Richard and Grinder, John. (1979). *Frogs into princes: Neuro-linguistic programming.* Moab, UT: Real people press.

Bandler, Richard and Grinder, John. (1982). *Reframing: Neuro-linguistic programming and the transformation of meaning.* Ut: Real people press.

Bandler, Richard. (1985). *Magic in action.* Moab, UT: Real People Press.

Bandler, Richard. (1985). *Using your brain for a change: Neuro-linguistic programming.* UT: Real People Press.

Bateson, Gregory. (1979). *Mind and nature: A necessary unity.* New York: Bantam.

Bateson, Gregory. (1972). *Steps to an ecology of mind.* New York: Ballatine.

Bodenhamer, Bobby G.; L. Michael Hall (1997). *Time-lining: Patterns for adventuring in "time."* Wales, UK: Anglo-American Books.

Csikszentmihalyi, Mihaly. (1990). *Flow: The psychology of optimal experience.* New York: HarperPerennial.

Dilts, Robert; Grinder, John; Bandler, Richard; DeLozier, Judith. (1980). *Neuro-linguistic programming, Volume I: The study of the structure of subjective experience.* Cupertino. CA.: Meta Publications.

Dilts, Robert B. (1983). *Roots of neuro-linguistic programming.* Cupertino, CA: Meta Publications.

Dilts, Robert. (1999). *Sleight of mouth: The magic of conversational belief change.* Capitola, CA: Meta Publications

Ellis, Albert and Harper, Robert A. (1976). *A new guide to rational living.* Englewood Cliffs, NJ: Prentice-Hall, Inc.

Fagg, W. Lawrence (1985). *Two faces of time.* Wheaton, IL. The Theosophical Publishing House.

Frankl, V.E. (1957/1984). *Man's search for meaning: An introduction to logotherapy.* (3rd. ed.) New York: Simon & Schuster.

Glasser, William. (1965). *Reality therapy: A new approach to psychiatry.* New York: Harper & Row.

Hall, Edward, T. (1959). *The silent language.* Greenwich, CT: A Fawcett Premier Book.

Hall, Edward, T. (1983). *The dance of life: The other dimension of time.* NY: Anchor Press/Doubleday.

Hall, L. Michael (2000). *Meta-states: Mastering the higher levels of your mind.* Grand Jct., CO: Neuro-Semantics Publ.

Hall, L. Michael; Bodenhamer, Bob G. (1997). *Figuring out people: Design engineering using meta-programs.* Wales, UK: Anglo-American Books.

Hall, L. Michael. (1998). *The secrets of magic:*

Communication excellence for the 21st. century. Wales, UK: Crown Press, Anglo-American Books.

Hall, L. Michael. (1996). *Becoming a more ferocious presenter: Applying the spirit of NLP to presenting.* Grand Jct., CO: ET Publ.

Hall, L. Michael. (2000). *Dragon slaying: Dragons to princes.* Grand Jct., CO: *Neuro-Semantic Publications.*

Hall, L. Michael. (1996). *The spirit of NLP: The process, meaning and criteria for mastering NLP.* Carmarthen, Wales, England: Anglo-American Books.

Hall, Michael (1996/2000). *Dragon slaying: Dragons to princes.* Grand Jct. CO: NS Publications.

Hall, Michael. (1997). *NLP: Going Meta — Advance modeling using meta-levels.* Grand Jct. CO: ET Publications.

Hall, Michael. (1997-8). *Meta-Stating Patterns.* Meta-State Journal; Jct. CO: NS Publications.

Huxley, Aldous. (1954). *The doors of perception and heaven and hell.* NY: Harper & Row, Publishers.

James, Tad; Woodsmall, Wyatt (1988). *Time line therapy and the basis of personality.* Cupertino, CA: Meta Publ.

Kant, Immanuel. (1963). *Immanuel Kant's critique of pure reason.* (Norman K. Smith, Trans.) New York: St. Martin's Press. (Original work published in 1783).

Kodish, Susan P., Kodish, Bruce I. (1993). *Drive yourself sane: Using the uncommon sense of general-semantics.* Englewood, NJ: Institute of General Semantics.

Korzybski, Alfred. (1941). *Science and sanity: An introduction to non-Aristotelian systems and general semantics,* (4th. ed.). Lakeville, CN: International Non-Aristotelian Library Publishing Co.

Lefebvre, Vladimir A. (1977). *The structure of awareness: Toward a symbolic language of human reflexion.* Beverly Hills, CA: Sage.

Maturana, Humberto R. (Unknown). *Ontology of observing: The biological foundations of self consciousness and the physical domain of existence.*

Translated, Instituto de Terapia Cognitiva, Santiago de Chile.

Meerloo, Joost A.M. (1970). *Along the fourth dimension: Man's sense of time and history.* NY: The John Day Co.

Morris, Richard. (1985). *Time's arrows: Scientific attitudes toward time.* NY: Simon and Schuster.

O'Connor, Joseph; Seymour, John (1990). *Introducing neuro-linguistic programming: The new psychology of personal excellence.* Great Britain: Mandala.

Parry, Alan, and Doan, Robert E. (1994). *Story re-visions: Narrative therapy in the postmodern world.* New York: Guilford Press.

Pentony, Patrick (1981). *Models of influence in psychotherapy.* New York: The Free Press.

Ricoeur, Paul (1983, 1985). *Time and narrative: Volume I, Volume II.* Translated by Kathleen McLaughlin and David Pellauer. Chicago, IL. The University of Chicago Press.

Ryan, K. John (Trans.). (1960). *The confessions of St. Augustine.* Garden City, NY: Image Books.
Verny, Thomas (1981). *The secret life of the unborn child.* NY: Summit Books.

Vaihinger, H. (1924). *The philosophy of 'as if.' A system of the theoretical, practical, and religious fictions of mankind.* (Translated by C.K. Ogden). New York: Harcourt, Brace.

Watzlawick, Paul, Beavin, J.H., & Jackson, D.D. (1967). *Pragmatics of human communication.* New York: Norton.

Watzlawick, Paul. (1976). *How real is real?* New York: Basic Books.

Weeks, Gerald R. (Ed.) (1991). *Promoting Change Through Paradoxical Therapy.* NY: Brunner/Mazel.

White, Michael and Epston, David. (1990). *Narrative means to therapeutic ends.* New York: Norton

Weinberg, Harry L. (1959/1987). *Levels of knowing and existence: Studies in general semantics.* NJ: Englewood. Institute of General Semantics.

White, Michael, and Epston, David. (1990). *Narrative means to therapeutic ends.* New York: W. W. Norton.

Weinberg, Harry L. (1959/ 1993). *Levels of knowing and existence: Studies in general-semantics.* Englewood, NJ: Institute of General semantics.

AUTHOR: L. MICHAEL HALL, PH.D.

Dr. L. Michael Hall is an entrepreneur who lives in the Rocky Mountains in Colorado. As a psychologist he had a private psychotherapeutic practice for many years, and then began teaching and training— first in Communication Training (Assertiveness, Negotiations, Relationships), then in NLP.

He studied NLP with co-founder, Richard Bandler in the late 1980s and became a Master Practitioner and Trainer. He wrote notes for the traingings at Bandler's request, edited *Time For a Change.* As a prolific author, he has written and published more than two dozen books including *The Spirit of NLP* (1996), *Dragon Slaying, Meta-States, Mind-Lines, Figuring Out People, The Structure of Excellence, Frame Games,* etc.

Michael earned his doctorate in Cognitive-Behavioral Psychology with an emphasis in psycho-linguistics. His doctoral dissertation dealt with the *languaging* of four psychotherapies (NLP, RET, Reality Therapy, Logotherapy) using the formulations of General Semantics. He addressed the Interdisciplinary International Conference (1995) presenting an integration of NLP and General Semantics.

In 1994, Michael developed *the Meta-States Model* while modeling *resilience* and presenting the findings at the International NLP Conference in Denver. He has hundreds of articles published in *NLP World, Anchor Point, Rapport, Connection, Meta-States Journal*.

Michael is the co-developer, along with Dr. Bob Bodenhamer, of Neuro-Semantics having co-authored a unified field model using the 3 Meta-Domains of NLP. They initiated *The Society of Neuro-Semantics,* and have begun to establish *Institute*s of Neuro-Semantics in the USA and around the world. Michael is a researcher and modeler who trains internationally and leads the International Society of Neuro-Semantics.

Historical Development of the Meta-States Model
(Compiled by Denis Bridoux, NLP Trainer with Post-Graduate Professional Education, Harragate, England)

1933: Alfred Korzybski coined the phrase *neuro-linguistic training*, postulated his theory of the levels of abstraction, constructed his theory of second-order abstractions, third-order, etc. in his classic word *Science and Sanity*.

1972: Gregory Bateson's classic work *Steps to an Ecology of Mind* that brought together all his revolutionary studies on double-bind theory, applications of Logical Theory of Types, *going meta* to meta-levels, the levels of Learning Model, etc.

1975-1983: John Grinder & Richard Bandler utilizing the idea of *going meta* in their NLP model beginning with the Meta-model—an explicit model *about* how language and VAK representations work in human experience. They distinguish sensory-based level from the evaluative level, the importance of meta-parts, and the strategy model for modeling "the structure of subjective experience."

1994: Michael Hall specifies how meta-levels of *mind-body neuro-linguistic states* factor into the structure of subjective experience and bring over Korzybski and Bateson ideas into the strategy model. This arose from modeling resilience and discovering that within it people have embedded numerous layers and levels of consciousness and states. Awarded by the International Trainers Association of NLP (1995) for the most significant contribution to NLP during 1994-1995.

TRAININGS AVAILABLE
We have three classifications of Trainings in Neuro-Semantics
Basic NLP Trainings—
   Meta-NLP™ — The Essential Skills of NLP (7 day training).

Basic Meta-State Trainings

Accessing Personal Genius (The 3 day Basic). Introduction to Meta-States as an advanced NLP model (3 days). This training introduces and teaches the *Meta-States Model* and is ideal for NLP Practitioners. It presupposes knowledge of the NLP Model and builds the training around accessing the kinds of states that will access and support "personal genius."

Basic Meta-States in two other Simplified forms:

1) Secrets of Personal Mastery: Awakening Your Inner Executive. This training presents the power of Meta-States *without* directly teaching the model as such. The focus instead shifts to *Personal Mastery* and the *Executive Powers* of the participants. Formatted so that it can take the form of 1, 2 or 3 days, this training presents a simpler form of Meta-States, especially good for those without NLP background or those who are more focused on Meta-States Applications than the model.

2) Frame Games: Persuasion Elegance. The first truly *User Friendly* version of Meta-States. Frame Games provides practice and use of Meta-States in terms of frame detecting, setting, and changing. As a model of frames, Frame Games focuses on the power of persuasion via frames and so presents how to influence or persuade yourself and others using the Levels of Thought or Mind that lies at the heart of Meta-States. Designed as a 3 day program, the first two days presents the model of Frame Games and lots of exercises. Day three is for becoming a true Frame Game Master and working with frames conversationally and covertly.

Meta-States Gateway Trainings

1) Wealth Building Excellence (Meta-Wealth). The focus of this training is on learning how to think like a millionaire, to develop the mind and meta-mind of someone who is structured and programmed to create wealth economically, personally, mentally, emotionally, relationally, etc. As a Meta-States Application Training, Wealth Building Excellence began as a modeling project and seeks to facilitate the replication of that excellence in participants.

2) Selling & Persuasion Excellence (Meta-Selling). Another Meta-States Application Training, modeled after experts in the fields of selling and persuasion and designed to replicate in participants. An excellent follow-up training to Wealth Building since most people who build wealth have to sell their ideas and dreams to others. This trainings goes way beyond mere Persuasion Engineering as it uses the Strategic Selling model of Heiman also known as Relational Selling, Facilitation Selling, etc.

3) Mind-Lines: Lines for Changing Minds. Based upon the book by Drs. Hall and Bodenhamer (1997), now in its third edition, Mind-Line Training is a training about Conversational Reframing and Persuasion. The Mind-Lines model began as a rigorous update of the old NLP "Sleight of Mouth" Patterns and has grown to become the persuasion language of the Meta-State moves. This advanced training is highly and mainly a linguistic model, excellent as a follow-up training for Wealth Building and Selling Excellence.

Generally a two day format, although sometimes 3 and 4 days.

4) Accelerated Learning Using NLP & Meta-States (Meta-Learning). A Meta-State Application training based upon the NLP model for "running your own brain" and the Neuro-Semantic (Meta-States) model of managing your higher executive states of consciousness. Modeled after leading experts in the fields of education, cognitive psychologies, this training provides extensive insight into the Learning States and how to access your personal learning genius. It provides specific strategies for various learning tasks as well as processes for research and writing.

5) Defusing Hotheads: A Meta-States and NLP Application training for handling hot, stressed-out, and irrational people in Fight/Flight states. Designed to "talk someone down from a hot angry state," this training provides training in state management, first for the skilled negotiator or manager, and then for eliciting another into a more resourceful state. Based upon the book by Dr. Hall, *Defusing Strategies (1987),* this training has been presented to managers and supervisors for greater skill in conflict management, and to police departments for coping with domestic violence.

6) Instant Relaxation. Another practical NLP and Meta-States Application Training designed to facilitate the advanced ability to quickly "fly into a calm." Based in part upon the book by Lederer and Hall (Instant Relaxation, 1999), this training does not teach NLP or Meta-States, but coaches the relaxation skills for greater "presence of mind," control over mind and neurology, and empowerment in handling stressful situations. An excellent training in conjunction with Defusing Hotheads.

Advanced Neuro-Semantic Trainings

Advanced Modeling Using Meta-Levels: Advanced use of Meta-States by focusing on the domain of modeling excellence. This training typically occurs as the last 4 days of the 7 day Meta-States Certification. Based upon the modeling experiences of Dr. Hall and his book, *NLP: Going Meta— Advanced Modeling Using Meta-Levels,* this training looks at the formatting and structuring of the meta-levels in Resilience, Un-Insultability, and Seeing Opportunities. The training touches on modeling of Wealth Building, Fitness, Women in Leadership, Persuasion, etc.

Advanced Flexibility Training Using NLP & General Semantics. An advanced Neuro-Semantics training that explores the riches and treasures in Alfred Korzybski's work, *Science and Sanity.* Originally presented in London (1998, 1999) as "The Merging of the Models: NLP and General Semantics," this training now focuses almost exclusively on *developing Advanced Flexibility* using tools, patterns, and models in General Semantics. Recommend for the advanced student of NLP and Meta-States.

Neuro-Semantics Trainers Training. An advanced training for those who have been certified in Meta-States and Neuro-Semantics (the seven day program). This application training focuses the power and magic of Meta-States on the training experience itself—both public and individual training. It focuses first on the trainer, to access one's own Top Training States and then on how to meta-states or set the frames when working with others in coaching or facilitating greater resourcefulness.

\