NEURONS — META-REFLECTIONS 2011

Neuro-Semantics

Meta-Coaching

Korzybski Series:

Other

NEURO-SEMANTICS
AND NEURO-SEMANTICISTS

Another *brand new year* has arrived and with that another set of *Meta-Reflections* for this egroup that we call "Neurons." For four years now I have written an article each week to *reflect* on some aspect of Neuro-Semantics, NLP, Meta-Coaching, and/or Self-Actualization. You can find the previous years of these Meta-Reflections at www.neurosemantics.com.

And why? Why am I doing this? What are these posts on this egroup all about? Simple, they are to describe *what* Neuro-Semantics is, *how* it is similar-and-different from NLP, *how* it takes NLP to a higher level ethically, theoretically, and practically, *why* this is important, and to provide an idea of *how* Neuro-Semantics can be applied.

In terms of application, for those who are licensed under the ISNS, there are more specific egroups— I write a Meta-Coach Reflection each Wednesday and along with Colin Cox and Omar Salom, I write a Trainers' Reflection each Tuesday. The design is to provide ongoing support, new ideas, and community. And as far as I know, The International Society Neuro-Semantics (ISNS) is the only NLP-based community that provides this level of ongoing support.

What is Neuro-Semantics? It is a positive, strength-based psychology designed to model the highest and best in human nature in order to transfer it to our everyday lives. That explains why our tag-line under the logo is *Actualizing Excellence.*

What else is Neuro-Semantics? It is the exploration of meaning (semantics) and how we humans as meaning-makers make meaning. Exploring the structure of meaning and how we construct, construe, and interpret the events of life endowing them with meaning, Neuro-Semantics focuses on expanding a person's ability detect meaning frames, the processes of meaning-making, quality controlling meanings, enriching limiting meaning, suspending dis-empowering meanings, and taking charge of one's meaning-making instinct.

What are the sources of Neuro-Semantics? Several. Neuro-Linguistic Programming, General Semantics, Bateson's Anthropology, Self-Actualization or Humanistic Psychology, Cognitive Linguistics, Cognitive Psychology, Developmental Psychology, Constructionism Philosophy.

What are the applications of Neuro-Semantics? Lots. In fact, Neuro-Semantics applies to every aspect of human *experience.* That's because *the meanings you create are the meanings you live.*

Your experiences are functions of your meanings, so every experience that you find limiting, dysfunctional, ineffective, painful, or undesirable exists as it does due to the meanings you give it. And every experience makes sense, it makes psycho-logical sense within your structures (systems) of meaning. However you framed the experience is how you experience it. That's why we say, *you are never the problem, the frame is the problem.* And that why we focus on the skills that make us competent to enable you to identify, quality control, and transform the frame so that it gives you more quality experiences.

What do Neuro-Semanticists do? Chiefly, they are change-agents. As modelers of experiences, detectors of meanings, and framers and re-framers of meanings, they teach, train, coach, and facilitate *change.* When you contact a trained Neuro-Semanticist, you have someone who can help you with your frames, someone who can empower you to *win the inner game.* And, of course, when you win the inner game, then winning the outer game becomes a cinch! You can now win the game of being a great lover, mastering fear, becoming fit and slim, becoming a business expert (to quote the name of four Neuro-Semantic books). You can also win the game of learning, leading, coaching, writing, being resilient, mastering your emotions (to mention the theme of a few of our key trainings).

How can Neuro-Semantics help you? If you are reactive and have "buttons" that people or events can push and "get you," rattle your cage, and trigger a reactive response in you, then these *semantic reactions* "have" you instead of you "having" (choosing) them. So if you want to change that, a Neuro-Semanticist can help you detect your meaning frames that set up the structure of this semantic reaction and provide you patterns for changing it.

If you have *semantically over-loaded* something— given something *too much* meaning— so that it controls you, and you want to change that, then a Neuro-Semanticist can facilitate your discovery of how you have created that structure. If you have over-loaded food so that you eat for psychological reasons, you can change that. Then winning the fit and slim game will become a piece of cake!

If you have *semantically over-loaded* dysfluency and given "speech" that does flow easily limiting meanings like "I am inadequate," "Others will reject me," "My future is doomed," then you will probably develop a *semantic reaction* such a "trying hard *not* to be dysfluent" which as a "command negation" will make it much worse. The result will be stuttering and blocking. Then using your self-reflexive mind, you will jump logical levels and set even more limiting frames *about* the stuttering that will lock it in. Then live in that distressful state for a period of months or years and your meaning frames that govern this will drop out of conscious awareness and become embodied. And because this creates the semantic reaction of fear, sense of threat and danger, it will become a phobia in your throat and breathing. The problem is **not** *you.* The problem is your frame. [Dr. Bob Bodenhamer has detailed all of this in *Mastering Blocking and Stuttering,* a very powerful Neuro-Semantic book].

What can a Neuro-Semanticist do or what can Neuro-Semantics do about all of this? Lots! That's because the problem is always the frame, never the person, and every semantic reaction

makes sense— to the meaning-system out of which it comes.   All we need to do is find the frame and then invite a choice— will you keep how you are currently structuring your meanings or not? It's that simple; it's that profound.

Can you have an empower Neuro-Semantic year? Yes, you can! And I hope you will. If you are new to this newsletter, you can find over 5,000 pages of information about Neuro-Semantics on the basic website (www.neurosemantics.com). That's the equivalent of 15 full-size books! And it is all *free!* If you want more, there are approximately 50 books on Neuro-Semantics and increasingly more by various Neuro-Semanticists around the world and in numerous languages.

So as 2011 begins, *may you have a great transformational Neuro-Semantic year!*   May you have a year of transformative change and growth so that you unleash your real self, that you unleash more of your potentials, and that you actualize your highest visions and best performances!

META-COACHING
AROUND THE WORLD IN 2011

Meta-Coaching is the unique coaching methodology of Neuro-Semantics and this year we are conducting Module III in nine cities around the world. That's the most ever in a single year. We begin in China, then Norway, Mexico, Sydney, Bali, Colorado, Belgium, New Zealand, and then South Africa.

What is unique about Meta-Coaching that distinguishes it as a Coaching Methodology for unleashing human potentials— leadership, creativity, wealth creation, health and fitness, team and organizational development, etc.? Several things. Probably, in contrast to every other coach training program, Meta-Coaching is structured systematically so that you know what you are doing, how you are to do it, and why. This is no small thing. It saves a person who uses this methodology, whether a leader, manager, parent, consultant, or professional coach from operating from a "grab-bag" approach— grabbing some technique or pattern, crossing one's fingers, and hoping that it will do something.

The systematic nature of Meta-Coaching arises from modeling expert coaches at work and from modeling coaching itself. As a methodology, *coaching* falls into the realm of the communication arts and yet differentiates itself by being a very special kind of communication. When you use it, you are utilizing a process that will enable a conversation like none other, a conversation that gets to the heart of things and that facilitates the transformation of unleashing potentials. It is not like the therapeutic conversation because it doesn't assume that you are the expert about the client or that the client needs fixing or that the client is living in the past and needs to get over a traumatic experience.

It is not like a training or consulting conversation in that it does not require expert knowledge about a given domain of meaning. The expertise is the coaching conversation does not lie in the content, but in the process of facilitating core change that frees a person from the things leashing him or her and empowers a person to unleashing potentials clamoring inside to be released.

That's why this methodology is a self-actualizing methodology. And that's another thing very unique about Meta-Coaching. While the majority of other coach training programs operate from the assumptions of Self-Actualization Psychology and work with a person's strengths, virtues, and positive features, few make it explicit. The Meta-Coaching process makes this fully explicit. And it does so through explicit models picking up where Maslow and Rogers left off. The explicit

models are the Meaning—Performance Axes, the Self-Actualization Quadrants, and the Volcano of Hierarchical Needs.

Meta-Coaching is not only systematic in that it is structured and orderly, it is systemic. A Coaching Conversation that gets to the depths of your meanings "in the back of your mind" and follow your own mental-emotional energy through your mind-body system is not a linear process. It is much more dynamic and complex that a simple A to B to C set of steps. That's why Meta-Coaching uses the Matrix Model as a systems model thereby enabling you to follow the circles and spirals of thoughts-and-emotions as they go round and round another person's system.

All of this would be high-falutin words with questionable substance if we also didn't have a way to mark and measure the actual competencies required to facilitate this very special kind of conversation. But we do! We have used the Benchmarking Model to create a set of behavioral benchmarks for over 50 coaching / communication skills and we use them to provide real-time feedback as participants practice real coaching conversations.

In addition to these and other features of Meta-Coaching, however, is the International Meta-Coaching Community that provides ongoing support and accountability.

Now if you think that Meta-Coaching is only for professional coaches, then I still have not conveyed the essence of this methodology as a high level form of communication, leadership, management, and self-actualization. That's why in addition to the Meta-Coach Certificate with the ACMC credentials for completion, we also give for others a Professional Communicator Certificate.

If one of your dreams and goals for this new year is to become highly professional as a communicator, to improve your leadership competencies, to get through to people in ways that you didn't know possible, to add a whole new set of skills to your repertoire — then check out Meta-Coaching, the pathway involves three modules:
• *I: Coaching Essentials:* The NLP Communication Model (or NLP Practitioner)
• *II: Coaching Genius:* The 3-day training in Meta-States Model, also known as APG: Accessing Your Personal Genius State.
• *III: Coaching Mastery:* The 8-day intensive Coaching Boot Camp that results in the ACMC credentials.

Here are the nine cities where *Coaching Mastery (III)* are being held this year:

China
Gougzhou, China: Meta-Coaching, Module III — *Coaching Mastery for ACMC*
Jan. 3-4 — Team Leaders
Jan 5— 9 as Part I of Coaching Mastery
Guangzhou, China: Sponsor: Team Huang yeshow@163.net;
and Mandy Chai— chaimansun@yahoo.com.hk

Meta-Coaching is presented in two parts — January 5– 9 and Feb. 23-27
Team leaders Training days; Jan 3-4 and Feb. 21-22.

Norway

Osal, Norway — *Coaching Mastery for ACMC*
Feb. 3: Team Leaders Training Day
Feb. 4– 11: Coaching Mastery for ACMC credentials
  Lene Fjellheim, Sponsor and Organizer
  Contact information: *CoachTeam*
   Postbox 4440, Nydalen — N -0440 Oslo
  + 47 4000 4500 www.coachteam.no – lene@coachteam.no

China

Gougzhou, China: Meta-Coaching, Module III — *Coaching Mastery*
Feb. 21-22 and Feb. 23–27
Guangzhou, China: Sponsor: Team Huang yeshow@163.net;
and Mandy Chai— chaimansun@yahoo.com.hk
Meta-Coaching is presented in two parts — January 5– 9 and Feb. 23-27
Team leaders Training days; Jan 3-4 and Feb. 21-22.

Australia

Sydney Australia — *Coaching Mastery for ACMC*
April 7 – Team Leaders
April 8– 15, 2011 Meta-Coaching -III
Sponsors: Laureli Blyth and Heidi Heron
  Heidi@nlpworldwide.com Laureli@nlpworldwide.com

Hong Kong

Hong Kong — Coaching Mastery, Module III
April 21: Team Leaders Training Day
April 22– 25 and then 29— May 2   Coaching Boot Camp
Sponsor: Mandy Chai — Website: www.apti.com.hk
  Email: Mandy@apti.com.hk or chaimansun@yahoo.com.hk

Indonesia — Bali

Indonesia — Bali — *Coaching Mastery for ACMC*
May 11-12 – Team Leaders
May 13– 20, 2011 Meta-Coaching -III
Sponsors: Mariani Ng — mariani_ng@meta-mind.com

Colorado, USA

Grand Junction Colorado — *Meta-Coach Training, Module III*
July 5 – Team Leaders
July 6– 13, 2011 Meta-Coaching -III: *Coaching Mastery for ACMC*
Sponsors: L. Michael Hall

Mexico

Mexico City, Mexico — *Meta-Coach Training --- Module III*
Sept. 8-11 and Oct. 13-16, 2011
Team Leaders: Sept. 7, Oct. 1
PF. Suites Hotel, Plaza Florencia, Mexico City.
Trainers: Omar Salom, David Murphy
Organizer: Iván Robles García
    Cglobal Coaching & Consulting
    Tel. (55) 5511 8680
    Cel. 55 1953 5368
    Omar@salomchd.com   5255- 3093- 0686
    david@neurosemantica-latam.com

Pretoria — South Africa

South Africa – Pretoria
Oct. 28— Nov. 4 — *Coaching Mastery for ACMC*
Oct. 27 – Team Leaders
Oct. 28– Nov. 4 — Coaching Boot Camp, Meta-Coaching -III
Sponsors: Cheryl Lucas and Carey Jooste
cheryl@psacoaching.co.za
    Cell : 083 267 1412   Tel: 012 362 6542   Fax : 088 012 362 6641
    www.psacoaching.co.za

ACHIEVING EXCELLENCE

In this new year *are you planning to achieve excellence in anything?* If so, what? What would you like to *excel* in this year? What dream do you have now or would you like to create for yourself that would constitute a dream of excellence?

Excellence, as a nominalization, goes back to the verb *to excel* and that term goes back to Latin, *to rise out of* (ex- + cellere—to rise, project). And from this meta-idea of rising out of something comes the ideas of surpassing, out-doing, being eminently good, first-class. So with these core ideas in the word, let me re-phrase the opening questions.

• What do you want to *rise out of* this year and move on to the next level of development?
• What dream do you have for *surpassing* your actions and achievements last year?
• What do you want to be first-class in?
• In what area of life do you want to be *eminently good*— in your parenting, friendship, communications, etc.?

All of these questions are *meta-level questions* in that they invite you to a higher level of experience and because they presuppose that you are concerned about transcending where you are now. They are questions of vision and drive and intention. And they are the core questions that comprise the essential vision of NLP and Neuro-Semantics which began with a vision of excellence.

The historical background of NLP and Neuro-Semantics goes back to the days of Abraham Maslow who began the whole modern emphasis on *positive psychology.* Maslow caught that vision as a psychologist as he finished his first book on *Abnormal Psychology* (1938). While working on that massive tome he began asking the paradigm shifting question, "If this is what happens when human beings become ill and psychologically sick, what about the other side, what happens when they become healthy?" And forty years later he wrote his books, *The Farther Reaches of Human Nature* and *Toward a Psychology of Being* in which he explored what I've designated as "the bright-side of human nature."

And that new emphasis led to the first Human Potential Movement that was formalized by Richard Price and Michael Murphy when they bought the property of Esalen (1962) and characterized by some of the second generation leaders— Fritz Perls, Virginia Satir, and Gregory Bateson who actually moved there and lived there (1963-1975). And out of that came the NLP vision of excellence about those leaders as men and women who *excelled* in communication. So NLP was developed, using linguistic tools, by which they were able to model that excellence.

Now in those two paragraphs I have summarized *the history of the pursuit of excellence* from the founding of humanistic psychology through NLP and in the next paragraph I will carry it on to Neuro-Semantics. This is a history that I have detailed in several chapters in *Self-Actualization Psychology* (2009). So what? All of this raises NLP beyond merely being a model of "how to run your own brain" or a model of how to manipulate (which is what those who misuse NLP do and which has given it a bad reputation). At its heart, NLP, as a communication model, essentially uses the variables of "communication" (representation systems, the Meta-Model, strategies model) for how a model an experience. And while we can certainly model pathological states, the focus has always been more on modeling excellence.

That's what got me so interested in NLP originally. I was absolutely fascinated by modeling "communication" itself and "states" as I was conducting "communication" workshops (1984-1988) and when I found NLP I incorporated it in my book, *Speak Up, Speak Clear, Speak Kind* (1987). What I didn't know at the time was that it would set in motion a transformation that would completely change my life. Then in my Master Practitioner course in 1989, Bandler challenged us to take up a "modeling project." Eventually I chose Resilience. And of course, out of that research came the Meta-States Model (1994).

Meta-States arose from seeking to create a model for the *human excellence of being able to be resilient within one's minds and emotions* even in the face of set-back and loss. The research questions that drove me forward from 1990 to 1994 was—
> "How is it that there are human beings who can bounce-back from any set-back? What enables some people to face even the darkest and cruelest of human experiences and not get traumatized but maintain a spirit of hope, determination, love, etc.?"

Now if it was *in the context of excellence* that Maslow began his studies of self-actualizing people, and Bandler and Grinder studied the magic of therapeutic communication in Fritz and Virginia, and that I studied Viktor Frankl and others who were so resilient that they were un-traumatizable— I wonder what other *contexts of excellence* will give birth to the next models and patterns? I wonder what new developments will emerge that will facilitate the unleashing of potentials and possibilities that we are barely able to dream about today.

One year ago the Leadership Team of Neuro-Semantics created the by-line that we now use in our logo, websites, and in all of our communications— identifying Neuro-Semantics as *Actualizing Excellence.* So no wonder that when we will hold our very first International Conference of Neuro-Semantics this year, the theme is none other than — *Actualizing Excellence.*

What will you find at the *Actualizing Excellence Conference*? We have scheduled three pathways of workshops that focus on the areas of—Coaching, Business, and Personal Development. And in the 22 workshops we have leading trainers and writers coming to present a wide range of topics— all highlighting some *excellence.* We also have three keynote presentations, one from myself, then one from Colin Cox, Master Trainer, and Mandy Chai. The list of workshop (excluding two) are as follows:

Business Track

Lene' Fjellheim — *Selling Yourself & Your Company*

Joseph Scott — *Coaching Leaders*

Tessie Lim — *Book Yourself Solid*

Femke Stuut — *Daring to be an Entrepreneur with Neuro-Semantics*

Bob Bodenhamer — *The Neuro-Semantic Foundations of Stuttering*

M Marzuki Mohamed — *Edutrainment*

Alan Fayter — *A Systematic Approach to Business*

Personal Development Track

David Murphy — *The Neuro-Semantics of Self-Esteem*

Cheryl Lucas & Carey Jooste — Vitality Workshop: *The Neuro-Semantics of Health*

Rich Liotta, Ph.D. — *How to Get Meta-States to Stick!*

Lena Gray — *Presence of Mind Under Pressure*

Colin Cox/ Lena Gray — *Psychology of Self Defense*

Tim Goodenough — *Raising Talent:* Neuro-Semantics of Developing Talent

Coaching Track

L. Michael Hall — Neuro-Semantics: The New Human Potential Movement

Susie Linder-Pelz and Irena O'Brien — *Evidence based Coaching*

Germaine Rediger — *Coaching Women in Leadership*

Joe Brodnicki — *Actualizing Team Excellence through Process Consultation*

Omar Salom — *Executive Coaching Practice*

Tim Goodenough — *In the Zone*

KORZYBSKI'S ORIGINAL NLP

A long, long time ago in a galaxy far away NLP began in another form and presentation than what is typically told in NLP histories.   It began when an engineer during the First World War left Europe and came to the United States totally fed up with mankind's semantic non-sense that was generating the stupidity of war and destruction. As an bridge engineer, that original thinker began thinking so thoughts that would launch a whole new way of thinking and of living.

This engineer began his thoughts wondering ever-so curiously, "What is man?" "What is a scientific description of human-kind?" And what he wanted was a definition that could be used so that solid and actionable knowledge could be built upon it—year after year, generation after generation, so that just like the construction of bridges and buildings, *people* could be built and supported and empowered so that things continually improve.

This attitude came from his engineering perspective.
> "Why do we continually create more functional and effective buildings, bridges, airplanes, etc.? Why do we keep progressing in the hard sciences generation after generation, but not so in the soft sciences? Why have we not created a solid foundation for the social and psychological sciences? What is the difference between the tremendous advances in one while simultaneously in the other there is still major confusion, misunderstanding, and disagreement?

Now once this engineer arrived in America and learned a whole new language, he wrote two books. In the first, he created a scientific definition of man and in the second, he created a whole system for mankind's science and sanity. He titled the first book, *The Manhood of Humanity* (1921)to indicate the possibilities of the human race after it grows up from infancy and childhood. He titled the second book, *Science and Sanity: An Introduction to Non-Aristotelian Systems and General Semantics* (1933).

Then Alfred Korzybski, founder of General Semantics, began conducting classes and trainings in the 1930s and 1940s in Neuro-Linguistics. This was his term that he invented and used in his 1933 book. And it was Korzybski who established the foundation of NLP by writing:
> "A map is not the territory it represents, but, if correct, it has a *similar structure* to the territory, which accounts for its usefulness. ... 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, that we can analyse languages by linguistic means. This self-reflexiveness of languages introduces serious complexities, which can only be solved by the theory of multi-ordinality. The disregard of these complexities is tragically disastrous in daily life and science." (p. 58)

Now classic NLP (1972-1975) quoted Korzybski on the first part ("A map is not the territory") but it did not go further, it did not pick up on the importance of self-reflexivity or multi-ordinality. Well, NLP did not until I did that in 1991-1992 when I began publishing articles on *forgotten and unknown Meta-Model distinctions* of Korzybski (later incorporated in the book that updated the Meta-Model, *Communication Magic* 1997) and published in *Anchor Point* as a series of articles (1991-1993), and in 1994 with the discovery and creation of the Meta-States Model.

Every time I'm interviewed and people ask, "How did I create the Meta-States Model? Where did it come from?" I not only tell about the modeling project on resilience, I tell about my research and modeling of Korzybski's original Neuro-Linguistic work. In fact, it wasn't until I went back to read the source, that I discovered that Korzybski invented the terminology we use — *Neuro-Linguistics, Neuro-Semantics, Human Design Engineering,* etc.

My first reading of Korzybski's massive classic work *Science and Sanity* was 1989. That led first to the extending of the Meta-Model by identify several key *linguistic distinctions* that Korzybski introduced that had not been brought into the original Meta-Model. It led secondly to exploring the self-reflexiveness in language and as part of human consciousness which led to the Meta-States Model.

Then with all that I had been writing about the General Semantics foundations of NLP, Denis Bridoux and Philip Nolan in England asked that I would do a workshop that would do a comparative analysis of General Semantics and NLP. We titled that first workshop, *The Merging of the Models.* And from those workshops (which we ran three times) arose the distinctive features of Neuro-Semantics that takes NLP to the next level.

It only took a little while in my very first exposure to the writings of Alfred Korzybski to realize how much NLP arose from this source— *and how much NLP had failed to recover and develop from Korzybski.* Classic NLP had only take a few choice bits from Korzybski and there was much, much more about the structure of experience, language, states, systems, etc.! And I'm still convinced that there is yet more to be mined from *Science and Sanity* for modeling excellence in human experiences. And because of that, I have recently re-read *Science and Sanity* for the eighth time and sure enough, I found more things that I had missed in the previous readings.

So with this post begins a series of articles the first person to actually conduct Neuro-Linguistic Trainings— Alfred Korzybski and the rich discoveries within his work. My design in this is to identify many of the basic NLP concepts that goes back to Korzybski (to give him due credit) and to identify many other things that we have brought into Neuro-Semantics that takes NLP to a next level:

A much more thorough focus on meaning
What it means that we are a semantic class of life
The nature of semantic reactions
Seven linguistic distinctions that expand the Meta-Model
Systems thinking and mapping

Why? First, to let you know more about this foundational source of NLP and also to present Korzybski's vision for the human condition, namely, raising the level and quality of the human experience so that we can generate continuous improvement in the psychological and social realms as we do in engineering, physics, chemistry, mathematics, etc.

THE ART OF MAPPING
Alfred Korzybski Series #2

The story of Alfred Korzybski and NLP begins with story of *how we create our mental-emotional maps*. The premise that "The map is *not* the territory" distinguishes two facets of our lives—our life in the world and our mental maps *about* that world. These occur at different logical levels. This premise also identifies a key facet about us humans—*we map things*. To understand ourselves, others, the world, etc., we have to *make a map about* things. And that means that we are in our nature— map-makers or meaning-makers.

Now from the first NLP book to every NLP book, you will find the quotation from Korzybski on the map-territory distinction. For the field of NLP this establishes several things: first, the philosophy of constructionism. This refers to the fact that we do not deal with reality directly, but through our mental models. And that leads to the next fact: we act, respond, and deal not with reality, but with and through our maps about the territory. Here is the fuller quotation:

> "A map is *not* the territory it represents, but, if correct, it has a *similar structure* to the territory, which accounts for its usefulness. If the map could be ideally correct, it would include, in a reduced scale, the map of the map... If we reflect upon our languages, we find that at best they mut be considered *only as maps*. A word *is not* the object it represents; and languages exhibit also this peculiar self-reflexiveness, that we can analyze languages by linguistic means."

> "Antiquated map-language, by necessity, must lead us to semantic disasters, as it imposes and reflects its *unnatural* structure... As words **are not** the objects which they represent, *structure, and structure alone*, becomes the only link which connects our verbal processes with the empirical data.

> "Words *are not* the things we are speaking about... If words *are not* things, or maps *are not* the actual territory, then, obviously, the only possible link between objective world and the linguistic world is found in *structure, and structure alone*. The only usefulness of a map or a language depends on the *similarity of structure* between the empirical world and the map-languages."

> "That languages all have some structure ...we unconsciously read into the world the structure of the language we use..." (*Science and Sanity*, 1980 Edition, pp. 58-60).

And there's more. Korzybski didn't stop here. He also created a model that he called *The Structural Differential* by which he described *the mapping processes*, the self-communication

processes, and the logical levels of the mind. If indeed, *structure and structure alone* is the only knowledge that we can attain about the world, then the Structural Differential provides a Communication Model of the mapping processes.

I find that absolutely fascinating on several accounts. First, while Bandler and Grinder used the mapping metaphor and quoted Korzybski in part, and they launched NLP as a communication model, they seemed to not even know that Korzybski had created a communication model from the modeling processes. So it took the field of NLP many years before Robert Dilts began mapping out the logical levels that was there in Korzybski from the beginning.

The Communication Model in General Semantics is based upon what your neurology does with the "energy manifestations" that are in the world, outside your nervous system. This refers to the physical vibrations that make up the electro-magnetic spectrum. In fact, in *Science and Sanity* Korzybski included a Table of Physical Vibrations (p. 237) and listed the wave length of those vibrations and how the "number of vibrations per second"influenced our various "receptors" and the "sensation" that we experience.

When the vibrations are very slow to 1552 per second, the energies of the electro-magnetic field is registered by our skin and elicits our sense of touch and pressure. When between 30 to 30,000 per second we have "tone" that affects the receptor of the inner ear. The retina as a receptor picks up vibrations (400,000 billion to 800,000 billion) and we experience this as the sensation of light and color. Beyond that level of vibration and we have no receptor in our neurology and so no sensation in our experience for sensing the vibrations "out there." To detect these we have to use extra-neural machines that can detect ultra-violet rays, x-rays, gamma-rays, etc.

What we can detect is first experienced at the *unspeakable level inside our neurology by our nervous systems.* At the unspeakable level, the first level of sensation is "before words" and unconscious.   Here your neurology is *abstracting* from the world of vibrations and encoding it, yet it is not translatable into words. If you read Korzybski, he spends a lot of time describing these pre-conscious levels and the "nervous" processing, registering, and sensitivity. He describes it as the very nature of protoplasm.

Then using the verb *abstracting* he relates how our neurology keeps on abstracting level after level until the "sensations" created by our nervous system. Eventually our nervous system and brain abstracts the sensations so that we become aware or conscious of the world out there. Not directly, of course. We aren't aware of the vibrations out there, we are aware of *the transforms* inside our neurology (our "maps" about transforms). So as is now well known, *color* does not exist out there in the world. *Color* is a transform created by the rods and cones in our retina as it translates (abstracts) a certain vibration level of the electromagnetic wave length. So when we see color, we are dealing with our map *about* the world, not the world directly. Figures 1 and 2 are diagrams for the levels of abstractions.

Figure 1
Abstracting

           Unconscious   *Conscious*   *Unconscious*

World — Unconscious— Conscious — Sensory-based — Evaluative— Meta-evaluative— Etc.
       Sensory   Sensory   Language   Language   Language
        Reception   Reception
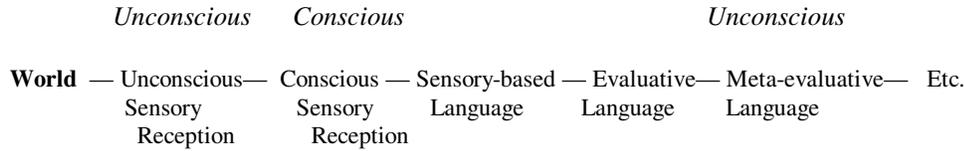
Figure 2
Levels of Abstraction

                              Etc.   — *Beyond Words*
                             ↑↓
                     Evaluative words
                             ↑↓
Linguistic   Evaluative Words
maps   ↑↓   **Intensional**
of ↓   Evaluative words
                             ↑↓
                   Sensory-Based Words
                        (A_d)
                             ↑↓
Neurological   Sensory Representations
maps   (V.A.K.O.G.)   **Extensional**
of ↓   ↑↓
                     Sense Receptors
                           ↑↓
_____*Before Words*

Reality   "Reality" Beyond the Nervous System
The Territory Beyond
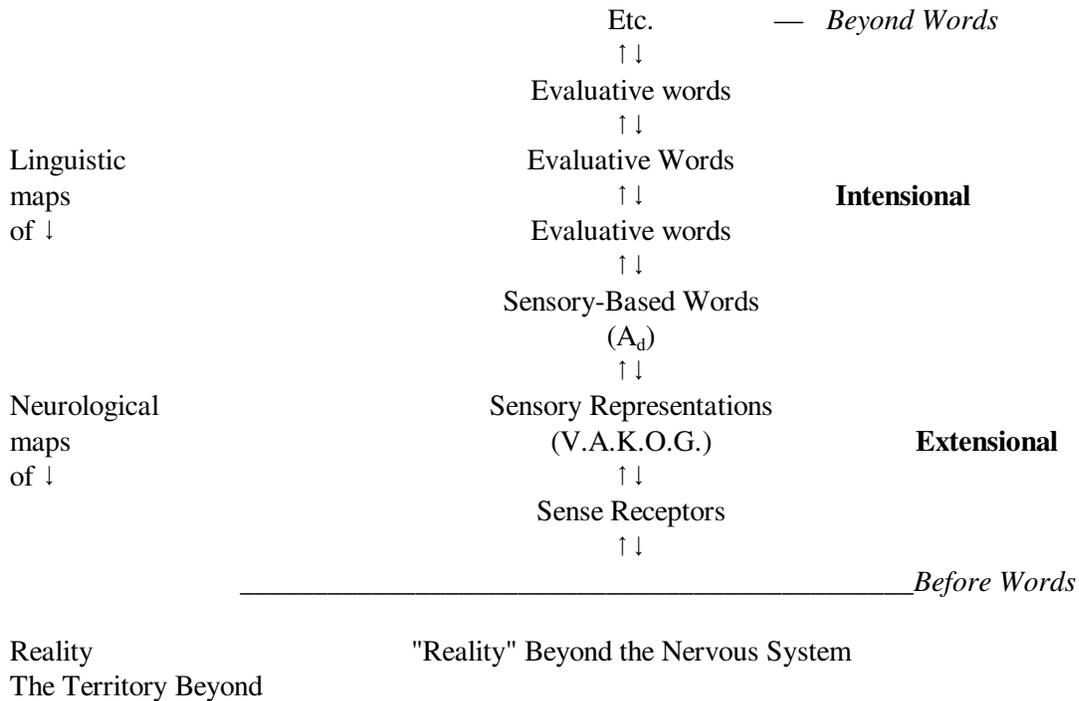
What Korzybski calls the *unspeakable* level and devotes many chapters on, Grinder calls "first access" in *Whispering in the Wind*. Yet from what I can tell, John Grinder has apparently never read Korzbyski although he certainly feels free to criticize him as he does here:

    "There is an ambiguity in Korzybski's writing as to whether the territory he referred to is what we call here FA (first access) or the actual world itself." (p. 46, footnote number 6, again pp. 131-132)

We map the outside world by *abstracting* from it as it impacts on our neurology— our nervous systems then *transform* the stimuli as information of the world into its own information code. And it does so time after time, level after level. At first it is all below consciousness. Yet eventually it becomes conscious and at that point our *map* about the world is a map several steps

removed. It's a map, not the territory. And yet in all of this process, the human mapping process that has begun is now under our control ... as we become aware of it, we can begin to direct it. And with that science and sanity begins.

Ready to read *Science and Sanity?*   Layton Payne, an associate and a consultant in Houston, Texas, recently informed me about the following link.   There you can find the entire *Science and Sanity* text online!

http://esgs.free.fr/uk/art/sands.htm

Figure 3   **The Structural Differential**
Differentiating the Levels of Structure in Human Neuro-Linguistics

```
..........................
   ....................
     .................          Event
      ..............
        .........
          ....


        ↓  ↑
        .......
        ...........          Object Level
        .............
        .........


        ↓
        ......
        ......
        ......  Descriptive
        ......       Level
        ......


        ↓   ↑
        ......
        ......
        .....      Inference
        ......        Level
        ......


        ↓   ↑
        ......
        ......  Generalization
        ......


           ↓   ↑
            ......
```

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #6
Feb. 7, 2011

YOU ARE A TIME-BINDER!
Alfred Korzybski Series #3

> "Birds have wings— they fly. Animals have feet—they run. Man has the capacity of time-binding—he binds time." (Korzbyski, 1921, p. 145)

If you were to start a Neuro-Linguistic / Neuro-Semantic model, where would you start? Bandler and Grinder started with *the language* of two world-class communicators (therapists) who did seeming "magic" with their words and actions. They used the formulations of Chomsky's Cognitive Transformational Grammar to model the linguistic structure of what they were doing that created such fabulous results.

So where did Korzybski start? Korzybski did not have the luxury of having in his presence living models of excellence, but he did have the results of human excellence. As a engineer he stood in amazement at the engineering marvels of human beings as seen in the buildings and bridges that they made and he began to wonder:

> "How is it that with every generation, we get better and better? How is it that today we are able to *begin* where our parents left off? How can we begin with new inventions and technologies and not have to start from scratch? What accounts for this ever-increasing quality of excellence in the hard sciences? And conversely, how is it that we are not able to do this in the social sciences? How is it that we always seem to be starting again? What is the difference?"

From these questions, Korzybski then backed-up and asked some even more fundamental questions.

> "What is humankind that we are able to keep improving our knowledge, our sciences, so that we can keep on developing generation after generation? How is it that we are able to do this and the animals are not? What enables us to not be totally dependent on the environment? What enables us to build homes and businesses so that we can influence our environment?"

Now the answer he discovered was that we are *a different kind of species.* This is what he figured out and wrote:

> **Plants** are a *chemical-binding class of life*. They can absorb chemicals from the soil and

transform those chemical into themselves and they can take certain set of chemicals and from them produce another set of chemicals.

Animals are chemical-binders also, but they are more. They are a *space-binding class of life*. They have mobility. They are not dependent on being in the right place where the right chemicals exist, if the context is not right, they can move to where the food and shelter and nourishment is. They *bind* the condition of *space* into themselves with their mobility. Plants cannot do this.

Humans are also both chemical-binders and space-binders and they do something else. We humans are a *time-binding class of life*. We are not dependent on learning everything ourselves, we can *bind* into ourselves the learnings of other humans and we can do that over space and over time. What the first fire-builder learned once upon a time we can *bind* into ourselves and don't have to reinvent that knowledge. What Plato and Aristotle and Einstein and Steven Hawkins and any other human being has ever learned—we have the possibility of *binding that learning into our own nervous system and brain.*

And how? How does that work? *Through symbolism.* We create *symbols* of things using gestures and movements, then pictures of such, and then words and language so that what we think and know, what we learn—we can transfer via our languages to the minds of others. The noises we make are not just *signals,* that's the nature of animal "communication." The bark or growl is a *signal* of the dog's state and "mind" and is part of the message. The bark does not *stand for* something other than it is. The bark is a signal of warning or threat or whatever.

By contrast, we are true *symbol* creators and users. We use a *symbol* as a communication that *stands for* something other than it is. Chomsky said that we are born with and wired for language acquisition. Our brain is complex enough so that we can think symbolically, we can use words and symbols that *refer* to other things. And with that, the whole meaning-making and organizing process occurs and that explains why sometimes a world-class therapist, leader, coach, or communicate can *just say some words and one's inner world of understanding, experiencing, feeling, and responding changes.*

That is, the maps we make as map-makers distinguishes us from animals and the way their nervous systems work. We have much richer and more complex nervous systems and brain and we live in a very different world as time-binding map-making meaning-makers—*we are a semantic class of life.* That's why Korzybski distinguished the different classes of life with respect to dimensionality.

Level 0: *Lifeless:* no life. Nothing moving, ingesting nutriments from the world, responding to stimuli, etc.

Level 1: *Plants:* the transformation of solar energy into organic chemical energy. Plants are living things taking, transforming, and appropriating the energies of sun, soil, and air. But they do not have the autonomous power to move about in space. They are a *chemistry-binding class of life.* They bind chemicals into themselves, making the new chemicals and chemistry part of their own life.

Level 2: *Animals:* a more dynamic class of life. The energy that animals have is kinetic —they have a remarkable freedom and power that plants do not possess. They have the freedom to move about in space. This makes these two-dimensional beings, a *space-binding class of life.* Animals have the autonomous power to move about in space, to creep, crawl, run, swim, or fly. They bind the value and experience of space (movement, going to where food is, etc.) into their being.

Level 3: *Humans.* We possess a most remarkable capacity, entirely peculiar to us, the capacity to summarize, digest, and appropriate the labors and experiences of the past. We have the capacity to use the fruits of past labors and experiences as intellectual or spiritual capital for the developments in the present, to conduct their lives in the ever increasing light of inherited wisdom. And this is what makes us *a time-binding class of life.*

"Man is a builder of civilization, whereas animals are not." We are a class of life that can make the past live in the present and the present in time-to-come (the future). In this we can bind time (the value and benefit of what happens in time and over time) into ourselves so that we do not have to start over with each generation, but have the capability—ideally—to start each generation where the last generation ended.

We are time-binders If time-binding is what we do, then we need a *Theory of Time-Binding.* In fact, Korzybski originally intended to entitle his system *Time-Binding.* Then on second thought, he decided to entitle it "The Science and Art of Human Engineering." Then someone talked him out of that and it became *General Semantics.*

Now you've heard about *time-lines*, the *time zones* that we live in and visit (past, present, and future), now you know about *time-binding.* You know that you have this wonderful ability to *bind time* into yourself—that what happened in other times in the lives of other people you can now incorporate those learnings, discoveries, insights, beliefs, etc. into yourself. So an example, what Aristotle learned in 300 BC using what he saw, heard, and felt and what he concluded in his mind and the insights he created about language, ethics, classifications, science, philosophy, etc. does not have to be rediscovered in every generation. *You and I can bind into our nervous systems and mind what he learned in his time.* We can start from where he left off and develop new things.

As a time-binder, "we are creators" (Korzybski). We do not just find food as do animals, we create food and shelter (p. 73). We identify seeds, understand soil, water, seasons, and so plant, nurture, and harvest. We manage our environments, we create tools, we discover the governing principles, we experiment, we keep refining our knowledge, we invent language, terminology, hypothesis, and we are never satisfied with our current level of invention. There's always more to create.

We create cultures and civilizations. We create all of this "wealth" and this wealth creation is "the definitive mark of humanity— the power to roll up continuously the ever-increasing achievements of generation after generation endlessly." (p. 110). And without time-binding ...

"... our state would be that of aboriginal man. Civilization is a creature, its create is the time-binding power of man." (p. 123)

We bind-time by our ability to use symbols and by creating semantic contexts and environments. And this time-binding gives us exponential powers for progress, wealth, and meaning. No wonder our maps and mapping is so important. In fact, the quality of our maps as symbols determines the quality of our science and progress.

NLP PRESUPPOSITIONS FROM KORZYBSKI
Alfred Korzybski Series #4

One of the first things I sought to understand when I first studied NLP was where did the NLP presuppositions come from and who contributed which presuppositions. So early on, I began reading all of *the sources* that NLP began from to find who contributed which presuppositions. And most of them go back to Abraham Maslow, Alfred Korzybski, and Gregory Bateson ... and then from them, to Fritz Perls, Virginia Satir and Milton Erickson.

What are the official NLP presuppositions and how many are there? Well, if you want to start an argument, ask that question! You will have people at the extreme like John Grinder who rejects most of the NLP presuppositions and others who have tried to bring in various New Age ideas. But in most of the early NLP books — the following are recognized as *the NLP Presuppositions.*

1. The map is not the territory.
2. People respond and act according to their internal maps, not according to reality.
3. Meaning is context dependent. What something means depends on the context.
4. Mind-body are parts of the same system and so affect each other.
5. Individual skills result from the sequencing of representation systems.
6. Rapport is created by respecting each person's model of the world.

7. Person and behavior are different logical levels. A person is more than his or her behavior.
8. Every behavior is useful in some context.
9. Behavior is to be evaluated in terms of its context and ecology.
10. Behind every behavior is some positive intention.

11. You cannot *not* communicate.
12. The *way* you communicate influences your perception and another's reception.
13. The meaning of your communication is the response you get.
14. There is no failure, only feedback.
15.   Check the ecology of a system; systems can be ecological or non-ecological.
16. The person with the most flexibility will have the most influence in the system.
17. Resistance indicates the lack of rapport. There is no resistance, only the lack of rapport.

18. People have all the resources they need to be able to succeed.
19. People are response-able persons.
20. Humans can sometimes learn through a one trial learning.
20. People make the best choices that are open to them.
22. We seek in increase choice, not limit choices.
23. If one person can do something, then it is a human ability which can be modeled and replicated so that most people can improve their own skills.

Ask any informed NLP-er the question, "What NLP Presupposition did Alfred Korzybski contribute?" And they will immediately tell you. "The map is *not* the territory." We all know that one. But what most NLP trained practitioners, master practitioners, and trainers do not know and cannot tell you is the full significance of that premise in General Semantics and how that statement establishes the very epistemology of NLP. And why not? Mostly because it was taken on as an assumptive understanding of human nature, human mind and consciousness, and epistemology. I guess that's why it is called a *presupposition!*

This is also the case because most writers and trainers in NLP have not gone back to the source, read *Science and Sanity* for themselves and simply do not know the incredible importance of this profoundly simple statement.

> "The map is *not* the territory."
> "The menu is *not* the meal."
> "The sex manual is *not* the sexual experience."
> "The photo in your wallet is *not* the person."
> "The brochure is *not* the holiday."

These statements of *negation* reveal and announce a distinction, which if not understood, creates the foundations for *unsanity* and if left uncorrected, can set the stage for insanity. It invites the unaware to identify two things that exist on different dimensions, different logical levels, and as different phenomena. If you identify your mental maps or mapping about something as that something, you create a distortion that in some circumstances can be disastrous. It would have the kind of results if you confuse the menu for the meal and began chewing on the menu (!) or if you confused the photo for the person and tried to hug and kiss the photo. Probably not very satisfying!

Identifying and identification, in fact, in Korzybski's work of General Semantics, is *the big problem in human thinking, consciousness, speaking, and responding.* To the extent that you identify (or over-identify) you are confusing map and territory. Infants and primitives confuse their maps of reality with reality and so are superstitious and engage in magical thinking. You then will suffer word-phobias and be reactive to words, descriptions, and not take the time to ask:

> "What do you mean when you say those words and use those symbols? What do they
> stand for? What are you referring to?"

Whenever you make a map you are using symbols, and the symbols, whether pictorial or linguistic or by gestures, do not refer to themselves, but to something else. That's what a *symbol* is. It works its magic by enabling you to use the word "mountain" or "river" or "road" or "dangerous bear" without having to go there and point to it. You can *point to it* linguistically. And while that is true for sensory-based referents as just mentioned, it is a hundred-times more true for *ideas, concepts, understandings, descriptions of processes, etc.*

Are you wondering about building a system on a negative premise—on a negation? The power of this is that if it is not so, then all you need to do to contradict the system or show where and how it breaks down is to produce one example of the opposite. What *symbol* is the thing itself? This

"denial of identity" as Korzybski called it distinguishes "objects" that appear to us in our neurology via our nervous systems and the "events" out there in the world (the territory, reality) that we cannot know and experience directly.

Yes, it seems to us that grass is green, water is wet, rocks are hard, yet if we are to accept the discoveries of modern physics during the past hundred years, these modifiers and adjectives describe how *we experience* certain events in our neurology. The greenness is in our rods and cones, the wetness is our kinesthetic sense of touch, and the hardness is the macro-level that we live on, not what is occurring at the level where the electrons dance. We are actually describing *our reactions*, not the world— our *maps,* not the territory.

> "In the era which is passing, positive premises were supposed to be important, and we did not know that a whole Non-Aristotelian system can be built on negative premises. The new era will have to revaluate these data, and build its systems on *negative premises,* which are of much greater security." (p. 50)
>
> "Two crucial *negative* premises as established firmly by *all* human experiences: (1) Words *are not* the things we are speaking about; and (2) There *is no* such thing as an object in absolute isolation. These two most important *negative* statements cannot be denied."
>
> "If words *are not* things, or maps *are not* the actual territory, then, obviously the only possible link between the objective world and the linguistic world is found in *structure, and structure alone."* (pp. 60-61)

Negative premises makes *difference* fundamental, it makes *structure* the link, and so it requires us to think in terms of the relationship and the system (p. 93, 399, 426, 476).   If you want to know more about this foundational NLP Presupposition, see pages 58-59, and pages 10-11, 28 in *Science and Sanity.*

More Presuppositions
There are other NLP presupposition in *Science and Sanity.* Here are some that I have found and locations in the book where you can find them. If you have found others, let me know.
> People communicate from their model of the world (p. 419).
> The human nervous system works perfectly well (p. 466).
> People have all the resources they need.   "His [the average man] nervous system works continually, as does that of a genius. The difference consists in that its working is not productive or efficient." (p. 485).
> You can learn to solve your own problems (p. 529).
> There's a structure in every experience, so search for that structure; structure is the only source of knowledge (p. 544).

So Alfred Korzybski not only established some of the language of NLP— neuro-linguistics, neuro-semantics, human engineering, states, etc., but also some of the basic NLP Presuppositions as well and he did so back in 1933-1941. Pretty amazing, don't you think?

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #8
Feb. 21, 2011

OUTGROWING DICTATORS

What's happening in our world? Is Africa awakening and ready to move to the next level of their own development within the community of nations? Are people awakening to the next level of possibility in their own individual and communal needs and wants within Maslow's hierarchy?

The recent protests against the governments in Tunisia, Egypt, now Libya, Bahrain, and into Iran, and so on suggests that perhaps, just perhaps, a tipping point has been reached in human consciousness and that people who have accepted dictators are ready to make a change—to move to the next level of transformation in themselves as a people and as a country. Wouldn't that be great?

This year many of us have been watching government protesters in many countries. I've been watching the drama on CNN, BBC, Fox and other channels with excitement *and* apprehension. *Excitement* that change is in the air and in hope that people will be able to forge new and much more humane governments and move away from old limitations. *Apprehension* that where there is the energy for *creation,* there is at the same time energy for *destruction.* That just as it could herald the dawn of a new era in these countries, it could also herald times of civil war and massacre. And yes, the son of Gadhafi warned about that today, yet it sounded to me like more of "fear mongering" than anything else.

As I observed the protesters in Egypt, Libya, and Bahrain recently, I've been pleased with the growing hunger for freedom, for self-determination, and to take control of one's own choices. I've been moved as I see the hunger in so many for a broader base of justice and equality, the hunger to move beyond being controlled by a dictator (benevolent or not, and usually not), and to the messy processes of democracy where people present their differences and work through their conflicts and create a win-win-win arrangement so that everyone in a society can win.

In terms of the Hierarchy of Needs, these motivations are at level 2— Safety and Security, Control and Stability. And of course, they can be activated and triggered by problems at Level 1 —Survival. When a "king" or dictator like Mubarak gets rich, billionaire rich, and the average person is receiving $2 USD a day, and that goes on for the 30 years of his reign, then something is terribly wrong. Yes, keeping people at the *survival* level does tend to keep them dependent, needy, and in a passive child-like state of looking up to the great Daddy who will take care of them.

The problem today, however, is the worldwide net. It is Facebook. The social media. The Soviets followed that formula and it succeeded (for many decades) and people *thought* that they were so lucky to have some bread and milk and cheese even though that had to stand in line for hours for it. They felt so fortunate that their Government was taking care of them while the rest of the world was starving. But the truth could not be hid forever. Eventually people started finding out that the rest of the world was not starving, and that they did not need a Big Daddy who handed out milk, bread, and cheese.

Level 2 of our needs/wants is *the level of having a sense of control in our lives—* being able to be independent, to take care of ourselves, to not be so needy or dependent. And this generates some of the first hungers for freedom— freedom to think one's one thoughts without the thought police arresting you for thinking against the Politically Correct Party line. Freedom to speak out one's thoughts without fear of being harassed and accused of crimes against the state. Freedom to work, to develop one's talents, to receive education, to create economic stability, etc.

The hunger and drive and want and need to be free in these ways is a basic human drive. It is inside all of us and no Government can ultimately suppress it, punish it, imprison it, or abolish it. Laws against these freedoms will not and cannot eliminate them. They will still be there, waiting for the moment— for the right time — to emerge and assert themselves. And I think that's what we are seeing in Africa and in some of the Arab Countries — the basic human desire and passion for freedom.

It is our *nature* as human beings to move up through the levels of needs to the highest needs, the self-actualization needs. The lower needs (survival, safety and control, social needs of love and affection, and self needs of value and importance) are designed to create the foundation for the true human needs: meaningfulness, beauty, justice, contribution, knowledge, understanding, giving love, etc. It's inevitable. That's why no dictator, no matter how benevolent, is satisfying for long.

We have within us a desire to grow up, to be independent, to think for ourselves, to assert our own uniqueness, and to want to use our freedom to make the world a better world for all. True enough, everybody doesn't move into this kind of self-actualization— it can certainly be dampened and weakened and distorted by many things. Yet it is what lies deepest within awaiting to be awakened, developed, and channeled. It is this drive that we in Neuro-Semantics most uniquely work with.

Here's to the possibility of an awakening of Human Consciousness in Africa in 2011 and to their success in create more just and effective societies.

A SEMANTIC CLASS OF LIFE
Alfred Korzybski Series #5

Read *Science and Sanity* and you will hear Korzybski repeatedly asserting that we humans are *a semantic class of life.* So what does that mean? What is the significance of that for Neuro-Semantics?

Being a semantic class of life means that it is our nature and job to *create meaning* and *live our lives by the meanings that we create.* Further, we are a semantic creatures due to the very way our nervous system and brain operates as it "abstracts" (e.g., generalizes and summarizes) from the world outside our neurology. In other words, we are *beings who live by symbols* (by words, images, sounds, sensations, ideas, etc.).

Actually, we can live *so much by symbols* that we can fail to distinguish between our symbols and the reality to which we refer, between our maps *about* reality and the territory of reality itself. When that happens, we confuse our map with the territory. We then *identify* two things which exist on different logical levels and this reduces our sense of sanity.

As a semantic class of life, you create and live your life by your symbols. That's why you respond to your world *in terms of your maps.* NLP founders described this when they said "it is not the world that we deal with, but our maps of the world." This creates several challenges. First, if you confuse your thoughts with the territory, you may stop looking with fresh eyes and ears and over-value your mental maps and devote yourself to them as if they were absolute and final. They are not and they cannot be absolute and final!

So the challenge is to *not* over-identify with your beliefs, understandings, decisions, intentions with reality. The challenge is to stay present, current, open, and flexibility. The opposite is being sure, definite, rigid, to know-it-all, to stop questioning and exploring. The opposite is to become a "true believer" and so believe in your maps that "you cannot be wrong," "cannot be mistaken." Do that and you will become a fanatic believer in your maps.

Isn't this the challenge we all face—to see the world in a fresh way each day? To "lose our mind and come to our senses" (Fritz Perls). To purely observe and witness what we see, hear, and feel without judgment. This is not an easy thing to do. What is easy to do is to see the world through the lens of our paradigms and to assume that what we see is what is there.

Actually this describes the structure of hallucination and hypnosis, which is fine *if you know that*

you are doing that! If you don't, if you are not *conscious* of your mapping or abstracting, then you are in danger. Danger of what? Danger of making a "poor adjustment" to the world since you are conscious of the world *as filtered through your map*, not the world as it is. This, says Korzybski, first makes you "unsane" and if continued, then eventually "insane." This continuum from sane to unsane to insane—is Korzybski's language for a search for a good adjustment to the territory and the neuro-linguistic basis of sanity.

Everyday Semantic Reactions and Hallucinations
Imagine a teenage boy, Johnny, who likes to sleep in. If he doesn't get up in the morning when called and does that regularly, he might get labeled "lazy" (unspecified verb). Let's say his dad gives him that label and thereafter only see Johnny's "laziness" (a nominalization) when Johnny doesn't get up. In this case, the behavior becomes *identified* with the dad's symbol that evaluates the behavior. Then dad's linguistic map begins to determine his experience in relating to Johnny.

Or, if a little girl takes some money from her mom's purse and mom gives her the label of "thief." Will not mom then begin to think of little Suzie in terms of that label? To her Suzie *is* a thief. And this will disturb mom and create within her *semantic disturbances.* As this mapping occurs, it will affect mom's nervous reactions creating within her such experiences as distress, anger, frustration, guilt, etc. She creates these "semantic reactions" to little Suzie's actions *as filtered through* these linguistic mappings.

What's the problem here? Is it what Johnny or Suzie is doing? Is it their behaviors? Or is the problem the *mental models* that *linguistically maps* these evaluations about the actions?

Sadly, this is true of most of our reactions. Most of the time our responses are *semantic reactions*. We are reacting in a holistic mind-body way to a linguistic meaning that we created in our mind. By mentally identifying certain words and understandings with some action, we generate our semantic reaction. And if not caught and corrected, this will eventually lead to more several pathological semantic reactions. Because we are a semantic class of life, our "nature" is inevitably comprised of our semantics (meanings, beliefs), and so our semantic reactions.

Neuro-Linguistic Awareness
A lady in her fifties came for therapy. "I can't stand it!"
        "What specially can you not stand?"
"That John won't do the work of working on our marriage. He's such a coward, such a wimp, such a 'nice' person that has to maintain his 'nice' image but won't engage me."
        "Hmmmm. Sounds like you're having a semantic reaction to this obviously unacceptable
        behavior."

"Semantic reaction? What are you talking about? I'm just reacting to John's irresponsibility!"
        "Yes, John is certainly doing something that you don't want and don't like. So to help me
        understand, describe the external behavior that John is giving you without making any
        evaluative statements about it."

"He left me. He says he doesn't want to be married to me anymore because I won't accept him."
> "Well done. That's fairly descriptive about what happen in the outside world.   Now tell me about your subjective world, the world inside your skin where you give meaning to things and emotionally register those meanings. What significance do you give to this behavior?"

"He's betraying our marriage vows. He's rejecting me and making me live a lonely life without companionship or joy."
> "Ah, yes I can hear that those are your semantics—your meanings. And what powerful meanings you're giving to his behavior! You have created the belief that he has 'made' you experience these internal states. So no wonder you find it so distressful! And yet these are *your* semantic reactions. If you were giving it different meanings, you'd have different reactions, wouldn't you? Do you want to be married to someone who won't engage you?"

"No. Of course not."
> "Then his behavior gives you information about him. It tells you about his beliefs and limitations. When you think of it like that how do you feel?"

Summary
Ah *semantic reactions!*   We all have them and we have them every day. We do not just *react* to things, we *semantically* react. We "get out buttons pushed" so that we become reactive, emotional, upset, frustrated, stressed-out, etc. And why? *Because of the meanings that we give to things.*

What's the solution? In Neuro-Semantics we describe the solution with several statements and these will be explained more fully in the coming posts:
> The meanings you give is the life that you live.
> The meanings you give is the "instinct" that you live.
> The meanings you give determine the very quality of your mind, your emotions, your relationships, and ultimately your life.
> Because you are the meaning-maker, the ability to create, sustain, change, and transform meanings is your power to control the quality of your life.

EFFECTIVE SEMANTICS
Alfred Korzybski Series #6

If you and I are *a semantic class of life* (series #5), then how do we learn to effectively handle our semantic nature so that we become less reactive semantically and avoid creating semantic disturbances in our neurology? Korzybski addresses these questions directly and NLP similarly addresses them, although more indirectly.

Korzybski addressed both semantic reactions and semantic disturbances directly. For him, when you and I *semantically react* we are "using our nervous systems in an animalistic way." That is, we are confusing map-and-territory and identifying something "out there" with our labels and evaluations of it. What then is the solution? Simple.

> Stop identifying, distinguish your map from the territory, take a moment to be silent and notice that on the "unspeakable level" of your neurological abstracting that whatever you are experiencing that's being triggered by the outside world is *your abstraction of it,* not it.
> NLP speaks about this same process by saying: come into sensory awareness, move from evaluating to describing, adopt a know-nothing state, recognize that your map is not the territory.

One there is a *semantic disturbance*, the solution is to recognize that our mental-emotional, physical-and-relational disturbance is *semantically based.* The problem is not the world. The problem is not the other person. The problem is not "out there." The problem is our frame. It is the map that we are using, the mental model we are operating from, and the way we have come to understand, represent, and evaluate the triggering event. We have falsely meta-stated it with mapping that disturbs us. The good news is that we are the source of the disturbance— you are disturbing you. And that's good news because if *you* are doing the disturbing, *you* can stop that process and begin a better process!

Now all of this establishes the foundation for how the NLP Meta-Model of language works as well as how reframing shifts meanings and so our responses. So whenever a person has strong feelings in response to something that is not immediately present, they are in *a semantic state*—a state conditioned by their meanings. This then leads to them experiencing *a semantic reaction* in their body. It's their words that convey their meanings that begin effecting their nervous system. It's not the actual external stimuli that actually fires off the nervous responses, but the meanings the person creates about those stimuli. The nervous disturbance comes from the meanings being experienced and lived in.

Korzybski's point: *Your semantics effect your nervous systems.* Because you think in words and language forms, your sensory systems for processing information and creating internal representations make-up your nervous system. Then this effects the rest of your nervous system— your body and physiology as your mind-body state. It is this new factor of our semantics in our nervous system, which isn't true for animals, that makes us distinctively human.

So as a semantic class of life we are semantically conditioned beings. Since we don't merely use words as signals (the way animals do), but as full-fledged symbols, our symbols enable us to process information at meta-levels. That's why we can always generate words to say about whatever we experience, and then we can say more words about those words.

What results from this? Ah, the unique human experiencing of being able to live in meta-land! We can and do live at meta-levels of abstraction. And unless we are careful, we can confuse levels of abstraction and live in delusional worlds. Our symbols powerfully effect us since they create one of the most significant aspects of our "environment." They can also induce us into various psycho-physiological states that relate to, and accord to, our internal representations rather than to external representations.

Now as long as our semantic reactions are just that—*reactions,* they are automatic, immediate, and unconscious. This endows them with the quality of operating as our human "programming" driving us and leaving us without choices. The solution? To become *conscious* of abstracting so that we can develop *semantic responses* that we choose. That is, we can consciously alter our meanings and generate the responses that we want to make.

No wonder Korzybski invented the phrases neuro-linguistic and neuro-semantic to describe these processes. Operating as our linguistic and semantic environments, they operate without us being aware of our linguistic habits (our internal dialogue, representations, evaluations) and structurally the exert an influence upon us and create all kinds of semantic maladjustments.

This explains why language uniquely represents one of our highest neurological functions. Korzybski specifically asserted that language is a fundamental psycho-physiological function (p. 18). And because all language has structure, all language automatically involves interconnected semantic reactions (p. 33). Do you know that? How well do you understand that? And do you know what to do with that understanding?

Now regarding human achievements, they all rest upon our use of symbols and our ability to communicate clearly and accurately.

> "Animals have no 'doctrines' in our meaning of the term; thus, doctrines are no part of
> their environment... We have them, however, and, since they are the most vital
> environmental semantic conditions relating to our lives, if they are fallacious, they make
> our lives unadjusted and so, ultimately, lead to non-survival" (pp. 239-40)

Wrapping Up
As a semantic class of life you map out your world by your words and phrases. Recognizing that

whatever you say about anything is *not* that thing, but that you are at the verbal level liberates you from semantically reacting. Now the "world" you map for yourself to live in can enhance your functioning and experiencing rather than create self-imposed limitations.

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #11
March 7, 2011

NEW
META-MODEL DISTINCTIONS
Alfred Korzybski Series #7

In 1992 I began writing about my discoveries in Korzybski's original neuro-linguistics. And one of the first things that I began writing about was the linguistic patterns that I found in *Science and Sanity* that were not included in the first NLP Meta-Model. I wondered why. Bandler and Grinder started with Korzybski's premise, "The map is not the territory," and yet they did not follow-up with the ill-formed linguistic structures that Korzybski identified and how to question/ challenge them. Strange. I can only guess that they had their hands-full with the linguistic distinctions from Transformational Grammar and that was sufficient for how to begin the journey.

In 1997 Richard Bandler asked me to co-author a new book on the Meta-Model, one that would celebrate 25 years of the Meta-Model — *Magic Revisited* was the suggested title. This book would update the original Meta-Model with the discoveries made in those 25 years. Actually, this is what Richard and John predicted would happen to the Meta-Model. In speaking about those in Generative Semantics they wrote that these "will be particularly useful in expanding the Meta-Model further." (p. 109, also p. 38, *The Structure of Magic, Volume I*).

In 1992 I had suggested in numerous articles in NLP journals both in the US and in Europe seven new patterns from Korzybski to the Meta-Model and in the 1997 book that we were to co-author (now titled *Communication Magic,* Crown House Publications), I added nine, two additional ones from Cognitive psychology. All of these patterns continues the original design of enabling a person to re-connect his or her language to their original experience so that you can develop a richer and more effective map for navigating life. (Oh yes, why didn't we have both names on the book? After Richard signed the contract, he got mad at me for yet something or another—I never found out what —and so refused! Ah, such is life with geniuses!).

Now precisely because Korzybski founded General Semantics in linguistics and focused on how language works, on how the human nervous system operates (he used the term, "abstracts") and on how language operates as a psycho-physiological function in our lives, *Science and Sanity* contains a great many linguistic patterns. These are patterns that makes for both unsanity and unsanity. And not surprisingly, many correspond precisely to the Meta-Model distinctions. Yet also many are not covered by the Meta-Model. So here are the *new* Meta-Model distinctions that I found in Korzybski in 1992 and that eventually became part of the book, *Communication Magic.*

Like the linguistic distinctions in the Meta-Model, these indicate deleted, generalized and distort information that create all kinds of limitations in mental mapping processes. The result is that they leave our internal world impoverished. Detecting the limiting distinction enables you to ask questions about it— to meta-model the speaker. When you do, you ask for more precision about the experience the person referred to originally and from which they made their map. Here are a few of the distinctions, in *Communication Magic* (2001) I have detailed nine additional Meta-Model distinctions that covers three chapters (chapters 11, 12, and 13).

UNDEFINED TERMS

Undefined terms are either those presuppositional terms that hie our metaphysics and theories or over/under defined terms. Over-defined terms are defined by intension or verbal definition and are under-defined by specific facts and details. This makes them over-generalized, vague, and often empty verbalisms. To *meta-model* these—ask for details and specifics. What it will look, sound, and feel like? Ask, "What does this assume?"

DELUSIONAL VERBAL SPLITS

A word that has been verbally split is one split off from its full phrase and that's what makes it delusional— it presents a false view of the world. The split is only verbal and not actual: mind-body cannot be separated except on a sheet of paper or computer screen. Where you have "body" there is "mind!" The split is false-to-fact and a mis-representation. Time-space is a single unit.

> "Einstein realized that the empirical structure of 'space' and 'time' with which the physicist and the average man deals is such that it cannot be empirically divided, and that we actually deal with a blend which we have split only elementalistically and verbally into these fictitious entities" (*Science and Sanity,* p. 106)

Make such verbal splits, you train yourself in delusional semantic reactions. To *meta-model* these, hyphenate and reconnect holistic processes. "A little dash here and there may be of serious semantic importance when we deal with symbolism" (p. 289).

EITHER-OR PHRASES

Either-or terms assumes things are divisible into two classes and orients to a two choice world: heredity/environment, nature/nurture; genetic/learning. To *meta-model* ask if there are any other choices. "Are there anything in-between?"

IDENTIFICATION

To identify one thing with another assumes an *absolute sameness*, an identity. Eliminate this "all" the word "absolute" loses its meaning and we have "sameness in some respects," but we have no identity, only similarity. Yet in our world, there is no sameness. Everything is different. Identification fails to make distinctions and is built on subject-predicate language, and the *is of identity*.

To *meta-model* use any *extensionalizing* method to make distinctions. Exchange the "is" of identity for specific verbs. *Sub-script* words with time-dates or space-locations to recognize the absolute individuality of every event at every time.

PSEUDO- WORDS

Some words are not symbols, do not stand for something other than itself. Instead, it is *a semantic noise* or mark-sign (1933, p. 79) and so a pseudo-word. "One of the obvious origins of human disagreement lies in the use of noises for words" (82). Korzybski says it's a form of fraud since it is literally, "the use of false representations." And *Science and Sanity* is full of example: "heat," "space," "infinity" etc. To *meta-model,* reference and date-time index what you are referring to. If I were to see-hear-feel this, what would I see or hear or feel?

AMBIGUOUS WORDS

Words that are ambiguous are full of fluff and ambiguous as to what they refer to. They represent infinite-valued variables and so are neither true nor false, but ambiguous.   To *meta-model* use co-ordinates to assign single values to the variable. Time and space co-ordinates will contextualize the specific referent. Ambiguous words are often nominalizations (hidden verbs in a noun form), so de-nominalize them. To *meta-model* develop a behavioristic and functional set of action words and turn ambiguous words into specific referents. Functional words enable us to translate dynamic processes into static and static processes into dynamic.

STATIC OR SIGNAL WORDS

Words become static and work like animal signals when we make absolutistic one-valued statements (1933, p. 140). These one-valued, static words and statements then give rise to absolute and dogmatic statements that confuse our statements with "eternal verity." This creates a "legislative semantic mood"! To *meta-model* extensionalize and enumerate the details of a collection.   Ask, "What do you mean by...?"

As meaning-makers, we construct most of our meanings with language and as we all know, language can so easily mis-direct us. As a model, the Meta-Model provides a way for you to become mindful of your linguistics, what you are doing with them, and what they are doing within your neurology. If you are interested in *Communication Magic* (previously, *The Secrets of Magic,* 1997), see www.neurosemantics.com — Products, Catalogue.

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #12
March 14, 2011

BRAIN LEVELS AND WATCHING MOVIES
Alfred Korzybski Series #8

If you read Korzybski's *Science and Sanity* you will find that he not only wrote a lot about the visual representational system, but he valued it as the most important one. In fact, he made visualization central to the neuro-linguistic training that he did in the 1940s. He valued the visual system over the auditory and kinesthetic channels and made comments about limiting oneself to the others could possibly infantalize a person.

He also used his "levels of abstraction" to provide a mathematic explanation for translating the processing levels in the brain so that we can translate "dynamic" states into "static" states and vise versa. And why would we want to do that? Primarily because there are both brain and representational levels in the movies that we visually represent. There are *levels* within those movies— levels processed at different levels and in different ways that creates two kinds of experiences: emotional experiences and mindful-conceptual experiences.

In 1933 neuro-linguistic training focused on distinguishing the levels of abstracting. The reason is so that we do *not* confuse different the logical or meta levels. And one of the ways Korzybski did this was what he called "training in visualization."

> "... experience and analysis show that all forms of identification may be successfully eliminated by training in *visualization* ..." (p. 423)

What is the mathematical function that we can do in our mental processing via visualization? Namely, we are able to translate a dynamic experience into a static representation. And why do that? So that by analyzing the static representation we can not only feel and experience the story emotionally, but also understand it at a higher level of perception. And by going in that direction, we can also go in the other direction—and translate a static representation back so that we experience it as dynamic thereby translating what we know into neurology and muscle memory.

Korzybski illustrated all of this by referring to watching a movie. Normally we experience a moving picture as dynamic and because we do, we experience it as emotionally moving. We "live through" the visual images as if it was our experience— it induces us into states and emotional experiences.

> "When we watch a moving picture representing some life occurrence, our 'emotions' are aroused, we 'live through' the drama; but the details, in the main, are blurred, and a short

time after seeing it either we forget it all or in part, or our memory falsifies most effectively what was seen. It is easy to verify the above experimentally by seeing one picture twice or three times, with an interval of a few days between each seeing. The picture was 'moving', all was changing, shifting, dynamic, similar to the world *and* our feelings on the un-speakable levels. The impressions were vague, shifting, non-lasting, and what was left of it was mostly coloured by the individual mood, etc. while seeing the moving picture. Naturally, under such conditions, there is little possibility of a rational scientific analysis of a situation.

"But if we *stop* the moving film which ran, say, thirty minutes, and analyse the static and extensional series of small pictures on the reel, we find that the drama which so stirred our 'emotions' in its moving aspect becomes a series of slightly different static pictures, each difference between the given jerk or grimace being a *measurable* entity, establishing relations which last indefinitely."

Here are two ways to view a movie and each way evokes a different state. When we look at a movie as a whole, we are induced into an emotional state. When we slow it down and view it as individual pictures, as a series of pictures, the level of our brain is activated that enables us to analyze the movie.

"The *moving* picture represents the usually brief processes going on in the lower nerve centres, 'close to life', but unreliable and evading scrutiny. The *arrested* static film which lasts indefinitely, giving *measurable* differences between the recorded jerks and grimaces, obviously allows analysis and gives a good analogy of the working of the higher nerve centres, disclosing also that all life occurrences have many aspects, the selection of which is mostly a problem of our pleasure and of the selection of language." (p. 292)

Each way of viewing the movie involves a different level of the brain and therefore a different kind of understanding or intelligence. But it is not an either-or choice. We need both and we need both for different reasons.

"The moving pictures gives us the process; each static film of the reel gives us stages of the process in chosen intervals. In case we want a moving picture of a growing plant, for instance, we photograph it at given intervals and then run it in a moving-picture projector, and then we see the process of growth. These are empirical facts, and the calculus supplies us with a language of similar structure with many other important consequences." (p. 292)

In a movie the same "information" is communicated at two levels—separately as a series of static images that are measurable in their differences. At this level and dimension we can see and appreciate the differences. Seen in this way we can learn new things that we didn't see before. Seen as a movie, we see something else that cannot be seen at the separate static level, we see *the gestalt*— the overall experience and it moves us.

Similarly the human nervous system has two key parts for differentiating the dynamic and the static.   "The cortex receives its material as elaborated by the thalamus. The abstractions

of the cortex are abstractions from abstractions, and so ought to be called abstractions of higher order."

Both of these kinds of thinking, the emotional one and the thoughtful or mindful one which enables us to process the same information conceptually, are needed. The first level of thinking occurs in the lower levels of the brain and generates our emotional thinking which creates a sense of an alive world, always shifting and changing.

"According to our daily experience and scientific knowledge, the outside world is an ever-changing chain of events, a kind of flux; and, naturally, those nerve centres in closest contact with the outside world must react in a shifting way. These reactions are easily moved one way or another, as in our 'emotions', 'affective moods', 'attention', 'concentration', 'evaluation', and other such semantic responses. In these processes, some associative or relational circuits exist, and there may be some very low kind of 'thinking' on this level. Birds have a well-developed, or, perhaps, over-developed, thalamus but under-developed and poor cortex, which may be connected with their stupidity and excitability.

"Something similar could be said about the 'thalamic thinking' in humans; those individuals who overwork their thalamus and use their cortex too little are 'emotional' and stupid. This statement is not exaggerated, because there are experimental data to show how through a psycho-neural training the semantic reaction in such cases, can be re-educated, and with the elimination of the semantic disturbances, there is a marked development of poise, balance, and a proportional increase of critical judgement, and so 'intelligence'.

The higher level generates our conceptual thinking:

"When these shifting, dynamic, affective, thalamic-region, lower order abstractions are abstracted again by the higher centres, these new abstractions are further removed from the outside world and must be somehow different.
"In fact, they *are* different; and one of the most characteristic differences is that they have *lost* their *shifting* character. These new abstractions are relatively static. ... The value is chiefly in the fact that such higher order abstractions represent a perfected kind of memory, which can be recalled exactly in the form as it was originally produced." (pp. 290-1)

[So in a movie] "... we see a very good representation of life with all its continuity of transitions between joy and sorrow. If we look at an arrested film we find a definite number of *static* pictures, each differing from the next by a measurable difference or jump, and the joy or sorrow which moved us so in the play of the actors on the moving film, becomes a static manifold of static pictures each differing measurably from its neighbour by a slightly more or less accentuated grimace."

A movie in slow motion enables an observer to see processes that are too fast at the normal speed to see and detect. Today we film things, slow the film down to the slow-motion speed and learn a lot about the dynamics involved in various activities and experiences.

"If we increase the number of pictures in a unit of 'time' by using a faster camera and then release this film at the ordinary speed, we get what is called slow motion pictures ...   In them we notice a much greater smoothness of movements which in life are jerky, as, for instance, the movements of a running horse. They appear smooth and non-jerky, the horse looks as if it were swimming."

Next we can slow things down even more for an even more thorough study or modeling.
"The above ... is the best analogy ... of the working of our nervous system and of the difference between orders of abstractions. Let us imagine that someone wants to *study* some event as presented by the moving picture camera. What should he do? He would first see the picture, in its moving, dynamic form, and later he would arrest the movement and devote himself to the contemplation of the static extensional manifold, or series, of the static pictures of the film. It should be noticed that the differences between the static pictures are finite, definite and *measurable."*

All of this highlights the power of taking any experience and viewing it from multiple perspectives.
"The power of analysis which we humans, possess in our higher order abstractions is due precisely to the fact that they are *static* and so we can take our 'time' to investigate, analyse, etc. the lower order abstractions, such as our *looking* at the moving picture, are shifting and non-permanent and thus evade any serious analysis. On the level of *looking* at the *moving* film, we get a general *feeling* of the events, with a very imperfect memory of what we have seen, coloured to a large extent by our moods and other 'emotional' or organic states. We are on the shifting level of lower order abstractions, 'feelings', 'motions', and 'emotions'. The first lower centres do the best they can in a given case but the value of their results is highly doubtful, as they are not especially reliable.

So we need both perspectives. With both the emotional experience and the considerate thoughtful understanding of an experience, different levels of our brain is activated. And because of the order of the brain levels, from lower to higher, we also need to bring the lower emotional processing up to the higher levels so that we can understand them. That's what allows us to take control of them. Doling that is as Korzybski here said, a "survival mechanism" for us humans.
"Now the higher order abstractions are produced by the higher centres, further removed, and not in direct contact with the world around us. With the finite velocity of nerve currents it takes 'time' for impulses to reach these centres, as the cortical pathways offer higher neural resistances than the other pathways. So there has to be a survival mechanism in the production of nervous means for arresting the stream of events and producing *static* pictures of permanent character, which may allow us to investigate, verify, analyse, etc. It must be noticed that because of this higher neural resistance of higher centres and the static character of the higher abstractions, these abstractions are less distorted by affective moods. For, since the higher abstractions persist, if we care to remember them, and the moods vary, we can contemplate the abstractions under different moods and so come to *some average* outlook on a given problem. It is true that we seldom do this, but we *may* do it, and this is of importance to us." (pp. 578-9)

So in your Movie-Mind —the neuro-linguistic challenge is to welcome and embrace experience at the lower and the higher levels, to feel them emotionally and to understand them conceptually. And after you have taken the time for analysis, investigation, to verify, and to contemplate, then take your "knowing" at that level and translate it back down to the emotional level so that you can experience it fully in your neurology. In Neuro-Semantics, we call that the mind-to-muscle process.

Diagram:

Cortical: Higher level abstractions   Further removed
(Relatively static; analyze static pictures)   from the outside world

_____

Thalamic thinking
(Emotional / reactive, excitable)   Close to life
State induction — mood   can be stupid
                                Semantic disturbances
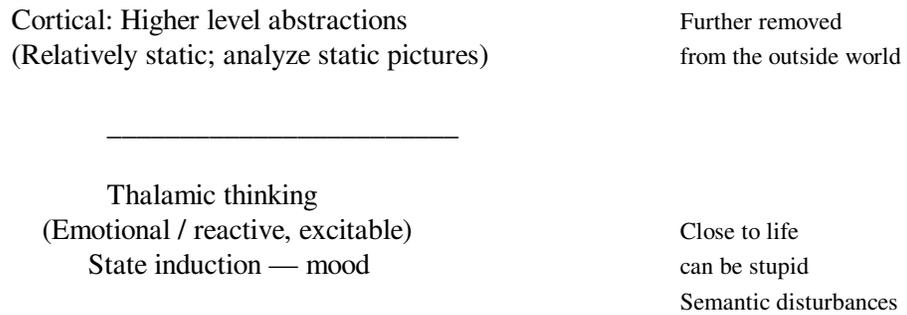
L. Michael Hall, Ph.D.
Meta Reflections 2011 – #13
March 21, 2011

THE "ALLNESS" BLOWOUT PATTERN
Alfred Korzybski Series #9

In creating his 1933 version of "neuro-linguistic training," Alfred Korzybski's focus was to create a new non-Aristotelian system of language and semantics. He wanted to shake up the unsanity of the world with this new "Theory of Sanity" based upon a much more sane use of language. He objected to the primitive language because it did not have the same structure as the territory. And lacking a similar structure, the language maps things in a way that is deceptive, delusional, and "false to fact." No wonder then that such language makes it impossible to navigate life and make a good adjustment to things.

In the old Aristotelian language Korzybski most fervently objected to the *"Is" of Identity*. The verb "to be" (is, was, am, be, being) causes us to over-generalize with our labels and to *identify* things that are not the same. If you create an equivalence between an experience with your label using the deceptively simple *to be* verb, you treat the word and the experience as if "the same." This confuses logical levels. If you say, "I *am* a failure," "She *is* a bitch," "They *are* stupid," etc. you identify a person with a label. Whenever you treat "words" as if they have the same kind of reality as things outside your nervous system to which the words refer, you *identify* things that are not the same. To that extent, you will think in unsane ways, emote unsanely, and become unsane.

Korzybski's "theory of sanity" for the field of therapy rests on the ability to make distinctions. That is because in actual life, we only deal with unique individuals (whether persons, things, or events). In the objective world, there is no such thing as "sameness in all respects." There are only differences.

> "Whatever we see, taste, smell, handle, etc. is an absolute individual and unspeakable)" (*Science and Sanity,* p. 477)

It is differences that allow us to make distinctions and that breaks up "allness." Similarly Bateson also focused on the importance of recognizing "the difference that make the difference." This is true to such an extent that Bateson said that it is *difference that gets mapped onto the map structurely.* It is difference which every meta-level and sub-modality distinction enables.

In *Science and Sanity*, Korzybski made the point that *there is no allness*. There is only differences, only uniqueness. There is only this person, thing, event at this or that time, at this or that place. This explains the value of indexing person, place, action, subject, etc. It is only linguistically that we "abstract" from the world and *hang labels* on people, things, and events. In this way, we summarize, conclude, integrate, etc. and linguistically create "allness." By this

process we create "categories" (i.e. males, females, sheep, apples, etc.) that helps us to order our understandings and internal worlds. Such labeling only exists as a linguistic distinction. There are no "males," "females," "sheep," "apples," etc. outside the skin. You have never, and never will, see a "male." This kind of label is an abstract concept, mental construct that we use to describe a category. The label presupposes an "allness" —as if the abstracted characteristic ("maleness") is the same in all particular instances.

No label and word is *a thing.* Words and labels refer to ideas (mental phenomena) which only exists in the mind of the meaning-maker. They are evaluations in the mind of a thinker which leaves particulars out (delete), generalize, and focus on a particular feature which creates distortions. Even though this is true, most of us treat such words as if they say "all" that needs or can be said. We typically forget that the label leaves characteristics out and deletes specific information about particulars. We also forget that we have created a semantic category by generalizing the chief traits.

 Korzybski came up with a number of devices to combat this abstracting: the structural differential, "consciousness of abstracting," hyphenating words, indexing words, etc. And unknown to him, he even came up with an "Allness" Blowout Pattern. (See *Science and Sanity*, Chapter 29, 469ff.). The following pattern is to be done with a group as a way to teach or coach "Non-allness."

THE "ALLNESS" BLOWOUT PATTERN

1) Take an object in hand, such as an apple, and hold it up to the group.

> Ask everyone to participate in the experience of telling you *all* about that object. This works equally well with a class of children or group of adults.
> As people make statements or descriptions, write all these characteristics down on a flip chart. This creates "a visual and extension record of the ascribed characteristics." This separates the "object" that your neurology (via your sense receptors) experiences which is unspeakable (it is not words) from the words with which you speak to label the object. This creates a kinesthetic sense distinction of the map-territory; a word is never the object to which it refers. There is unspeakable reality, then there is speaking-reality, the linguistic expressions of our symbols that we hang onto objects and events.

2) Frustrate your audience with the word "all" and anchor it to a negative emotional state.

> When they "have exhausted their ingenuity in telling 'all' about the apple," do *not* be satisfied. Communicate your doubt that they have really told "all" about the item. As you do, keep using the word "all" continually.
>> "The term 'all' should be stressed and repeated to the point of the children being thoroughly annoyed with the term. The more they learn to dislike this term, the better. We are already training a most important semantic reaction." (Ibid. 472)

> The strategy is to attach massive emotional pain to the word "all" which will eventually set up a propulsion system that automatically will move them away from the universal

quantifier word with the speed of a flying electron.

3) Keep expanding the frame until the participants understand that you can never tell "all."

As you are never satisfied with the answers, always expect and indicate how that there are still more characteristics left out:

"When the subject seems exhausted, and the list of characteristics of the apple 'complete' (we repeatedly make certain that the children assume they have told us 'all' about it), we cut the apple into pieces and show the children experimentally, using eventually a microscope or magnifying glass, that they did *not* tell us 'all' about the apple" (472). "Demonstrate practically that an object taken from different points of view has different aspects for different observers." (473)

How many perceptual positions can you think of for expanding the frame? Engage the object with as many of your nervous functions (auditory, visual, diversified motor nerve centres, etc.).
Keep shifting perception through the various perceptual positions. Keep suggesting new and different frames-of-references for dealing with the object. Expand the frame to the sub-microscopic level suggesting "all" the information they can supply.
Expand the frame to that of the microscopic level where what "exists" and is real are the whirling and dancing of electrons and sub-atomic particles. Index it to this moment, then the next, then the next asking if "all" has been said.

4) Explain the "abstracting" process.

"When the children have become thoroughly convinced of the non-allness and the impossibility) of 'allness,' we are ready to explain to them what the word abstracting means, using again the terms 'all' and 'not all.' We show them a small rotating fan and explain to them about the separate blades which when rotating we see as a disk."
What is seen when you turn on a fan? *A disk!* But when you stop the fan, there is no disk. There are three or four separate blades. Where did the disk go? Where did it come from? The "disk" is an abstraction of your eyes. The neurology of your eyes can not "see fast enough" to see the reality, so it abstracts from what was there (deleting, generalizing, distorting) and creates a representation in the mind (the disk), that actually is not there.

5) Show and demonstrate the Structural Differential. [See #2 for a diagram]

To explain the different levels of abstraction, begin with *the ongoing event* (at microscopic levels) (there are no true objects, only ongoing events) that is ever changing, never the same, and having an indefinite number of characteristics. Then move on to the object which the nervous system has abstracted at the sensory level. This representation has many "characteristics left out." Explain that at the neurological level of abstracting, this is where we "experience" the world—as we experienced the fan blades as a disk.

Then move on to *the label* which is the first order of linguistic abstraction. At this level, as an experiencing human, we are saying words about the object presented to our VAK senses. More abstracting has caused more deleting, generalizing, distorting. Then show how one can say more words about the first words and create more labels and attribute

them to the previous labels inasmuch as you can always say something about whatever you just said (Ibid, 386ff).

Pattern Explanation
This process elicits several semantic responses by this exercise. It elicits "the semantic processes of 'curiosity,' 'achievement,' 'ambitions,' etc. that he considered vital to a strong healthy mind. It also creates a kinesthetic awareness at the reflex level about "the characteristics left out." In this way, a person inherently comes to know and expect that no label or abstraction "tells" all. His reasoning:

> "In life, numerous serious 'hurts' occur precisely because we do not appreciate some natural shortcomings and expect too much. Expecting too much leads to very harmful semantic shocks, disappointments, suspicions, fears, hopelessness, helplessness, pessimism, etc."

We do this when we want to marry "a wife" (or "husband") and so go out to do that. Later we discover that there were "characteristics left out" from our awareness of the particular Sue or Bill that we married. We married our definition or idea ("wife" "husband"). We wedded ourselves to our label and only later discovered the pain that the "allness" of the label can cause.

This *"Allness" Blowout Pattern* induces an awareness of deletions in both sense-perception and language, both consciously and unconsciously. It induces a curiosity state about what has been left out and what unuseful generalizations may be operating. It helps us to appreciate to a much greater degree that the symbols we use are never the referent thing symbolized. The map is not the territory and cannot be the territory.

This pattern prepares people to look at their thinking and language as maps— maps that may, or may not, be useful in navigating experiences through the world. It works to underscore an appreciation of the different logical levels at work in life (reality/ our neurological experience of that reality/ our linguistic descriptions of our neurological experience, etc.).

Now you can go forth and torture the little minds who are so convinced that they know it "all," that they have spoken or thought the last word about something, or that they have nothing else to learn. Deframe their unsanity and induce a new appreciation for the marvelously wild and wonderful nature of reality.

SEMANTIC REACTIONS
How to Transcend Buttons Pushing Triggers
Alfred Korzybski Series #10

As you know all too well, in your biological nature, you are an animal. Every day you have basic biological needs to gratify in order to stay alive and thrive with sufficient energy for life's highest meanings. While the lower biological needs are not "the ultimate meaning of life" they are life's values and meanings when they are in the state of deficiency. Apart from your consciousness, your understanding, and your awareness, they create impulses in your body that you experience as *drives, needs, and urges.* Regarding this, Abraham Maslow said, "Be a good animal; have good appetites." Then get busy coping and mastering these deficiency needs in effective ways.

Being "a good animal" with vital biological needs is the foundation for a healthy life. It enables us to move upward and onward to the truly human needs. Yet if we do not, we can so misuse our basic needs, that we can act and live "like an animal." This diminishes possibilities and potentials. That's one way to go wrong and become *animalistic* in our way of life. Korzybski added another way in which we can become animalistic, it relates to *how* we use our neurology (or nervous systems).

> "We discover that there is a sharp difference between the nervous reactions of animal and man, and that judging by this criterion, nearly all of us, even now, copy animals in our nervous responses, which copying leads to the general state of un-sanity reflected in our private and public lives, institutions, and systems. ... If we copy animals in our nervous responses through the lack of knowledge of what the appropriate responses of the human nervous system should be, we can stop doing so ..." (1933, p. 7)

If "copying animals leads to un-sanity" we need to differential how we use our nervous systems from that of how animals use theirs. Do you know and use that physiological difference in nervous reactions? How do humans *copy* animals in reacting? We copy animals in nervous responses when we treat stimuli around us (words, people, events, etc.) as automatic and unthinking "unconditional" triggers. Korzybski labeled this a semantic reaction:

> "[A *semantic reaction*] is psycho-logical responses to words and other stimuli in connection with their meanings" (1933, p. 9)
> "Semantic reaction—this can be described as the psycho-logical reaction of a given individual to words and language and other symbols and events *in connection with their meanings,* and the psycho-logical reactions, which *become meanings and relational configurations* the moment the given individual begins to analyse them or somebody else

does that for him." (1933, p. 24)

When you semantically react to something, you *react* to some stimulus that pushes your buttons and activates your fight / flight, or a stress response, or an over-reaction of some sort. You are behaviorally reacting—reacting in your neurology, emotions, speech, or actions as if someone "pushed your button." And in this reacting, you are actually *not* reacting to the thing itself, but to what *that trigger means to you.* A purely physiological reaction would be like blinking when something impacts your eye, it is a *reaction* of the body to a stimulus. A *semantic* reaction is different. It is not the trigger that *causes* the reaction, it is your *meanings* about that trigger. And that explains why different people will have different reactions to the same trigger. It does not mean the same thing to the different persons.

This, in Korzybski's terminology is *animal unconditionality.* Now "an animalistic unconditionality of responses" that is appropriate and therefore healthy for animals is *pathological* in humans: "What is animalistic in animals is pathological for man." It's pathological because we thrive and develop healthy science and sanity through thinking, through conscious learning, through being conscious of what we are doing, and through "consciousness of our abstracting." In other words, we need *conditionality.*

While there is a similarity of neurology, our nervous systems are also very different, and it is this difference that requires we use our neurology in a very different way. Maslow described the difference in terms of animals having instincts and we having only instinctoids (leftover remnants of instincts without the content information). Korzybski described the difference in terms of the increased complexity of nerve fibers in our brains due to the more complex interrelations of association fibers and went into great detail about the lower and higher levels of information processing in the brain. Korzybski also noted that any and every animalistic nervous reaction in us is vicious in its effects.

> "The main difference between the brain of a man and of a higher ape ...is in the association paths which are enormously enlarged, more numerous and more complex ... If these association paths are blocked to the passage of nervous impulses by some psycho-physiological process, the reactions of the individual must be of a lower order and such blockage must give the effect of the given individual's being organically deficient and must result in animalistic behavior." (1933, p. 18)

World of Animals	World of Man
Unconditionality	Conditionality
Linear	Circularity
Identification	Denial of Identity
Non-freedom	Freedom
Fixed / Rigid	Fluid
Blocked	Open

We copy animals in our nervous responses to the extent that *confuse* triggers with our meanings,

identify our words and meanings with some trigger, and lose the *conditionality* that would otherwise give us choice. We use our neurology like an animal when we are not mindful and do not use the full potentiality of our brain. So instead of conscious awareness we operate from habit especially semantic habits. We stop re-evaluating and just "know" what something is. Yet this animalistic use of your neurology can be transformed and brought up to the human level. You can do that as you discover and use the neural mechanisms to make your responses more conditional.   Doing that will give you more flexibility, more choice, more freedom.

Now if you don't correct your *semantic reactions* they will lead to and create *semantic blocks.* These blocks are animalistic, unconditional responses that limit your choices. When you are semantically reacting, you are preventing information from being processed by the higher cortical levels of your brain. When doing that, you are copying animals in their way of reacting to the world.

> "We see that by a simple *structural re-education* of the semantic reactions, which in the great mass of people are still on the level of copying animals in their nervous reactions, we powerfully affect the semantic reactions..." (p. 29)
>
> "The most important form of copying of animals was, and is, the copying of the comparative unconditionality of their conditional reflexes, or lower order conditionality; the animalistic identification or confusion of orders of abstractions, and the lack of consciousness of abstracting, which, while natural, normal, and necessary with animals, becomes a source of endless semantic disturbances for humans." (p. 36)
>
> "Only an analysis of *structure* and *semantic reactions*, resulting in consciousness of abstracting, can free us from this unconscious copying of animals, which must factor in human nervous and semantic reactions and so vitiates the whole process." (p. 37)

The solution? Stop the semantic reacting and learn to moments of silence so that you can give the higher levels of your brain to *think again,* to think freshly, to make new evaluations, to become mindful, and to develop the semantic flexibility of choice. And that will be the subject of the next article in this series.

L. Michael Hall, Ph.D.
March 290, 2011

EARLY BIRD PRICE EXPIRES APRIL 1

I know that it might sound like an April Fool's Joke, but it's not. The 20 percent savings on the **Neuro-Semantic Conference** (July 1-3, 4) and for *Coaching Mastery* (July 6-13) expires on April 1—no fooling! So to get in prior to that— just use the forms (below) and send to me directly at: meta @ acsol.net

While I'm constantly doing interviews for journalists, radio hosts and various web-seminars, I almost never do an interview in my hometown. But I did an interview Monday with *Business Times* because of the upcoming International Conference here in GJ. In explaining "What is Neuro-Semantics?" I heard myself say, "It's the inner game for business success at the outer game." And because that opened up a lot of conversation with the interviewer Philip Castle, so I thought, "I'm going to write that one down!"

Phil asked me, "Would this be for everybody or is this just for those who are familiar with this particular field?" And later, "So who would benefit from this?" I pointed out that we have numerous workshops for three tracks that would pretty much include anyone and everyone— well, anyone committed to his or her development and excellence: there's a Business Track, a Coaching Track, and a Self-Development Track.

"Does this really work? How has it worked out for you?" So I described the *frames of mind* that create resilience and non-resilience, wealth and poverty, and effective leadership and leadership that evokes resistance and disengagement.
> "The set of interactions ('games') that you play in life depend entirely on your inner belief frames or attitudes. Win the inner game and the outer game becomes a cinch."

That led to an extensive conversation about entrepreneurship and the frame of ownership and goal-oriented activity versus the frame of entitlement. He wanted to know, "Is this Psychology?"
> "No, not really. It is modeling the structure of experience so that we can replicate excellence. Obviously, that requires that we know *how people work* and use that information for the practical purpose of being able to actually improve performance, but it is not 'Psychology' in the traditional sense."

Business Track

    Lene' Fjellheim (Norway)   *Selling Yourself & Your Company*
    Joseph Scott (Australia)   *Coaching Leaders*
    Tessie Lim (Malaysia)   *Book Yourself Solid*
    Femke Stuut (Netherlands)   *Daring to be an Entrepreneur with Neuro-Semantics*
    Bob Bodenhamer (USA)   *The Neuro-Semantic Foundations of Stuttering*o
    M Marzuki Mohamed (Malaysai) *Edutrainment —Entertaining Education*
    Alan Fayter (New Zealand)   *A Systematic Approach to Business*
    Mandy Chai (Hong Kong)   *A Vision for Neuro-Semantics*

Personal Development Track

    David Murphy (Mexico)   *The Neuro-Semantics of Self-Esteem*
    Cheryl Lucas & Carey Jooste (South Africa) Vitality Workshop: *The Neuro-Semantics of Health*
    Rich Liotta, Ph.D. (USA)   *How to Get Meta-States to Stick!*
    Lena Gray (New Zealand)   *Presence of Mind Under Pressure*
    Colin Cox/ Lena Gray (NZ)   *Psychology of Self Defense*
    Tim Goodenough (South Africa) *Raising Talent:* Neuro-Semantics of Developing Talent
    Dr. Chan kwok hei, Paul (Honk Kong) *The Alpha Self-Programming for Stress Management*

Coaching Track

    L. Michael Hall (USA)   *The New Human Potential Movement; Systemic Coaching*
    Susie Linder-Pelz (Australia) & Irena O'Brien (Canada) *Evidence based Coaching*
    Germaine Rediger (Belgium)   *Coaching Women in Leadership*
    Joe Brodnicki (USA)   *Actualizing Team Excellence through Process Consultation*
    Omar Salom (Mexico)   *Executive Coaching Practice*
    Tim Goodenough (South Africa) *In the Zone*

The theme is *Actualizing Excellence* and the person can be *you* if this attracts you!

TRANSCENDING SEMANTIC REACTIONS
Alfred Korzybski Series #11

To summarize from the last Neurons article in this series: if you *semantically react* to some trigger and let it "push your buttons," you are reacting like an animal and copying animals in the way they use their neurology. Further, this way of using your neurology will actually undermine your sanity (make you un-sane), create limitations, and works viciously to undermine your full potentials. Sounds serious! And it is, you are confusing an external trigger with your meaning about it, the territory out there with you map about it. And you are not using the higher levels of your brain to develop *semantic responses* instead of semantic reactions.

So what is *the solution* that will enable you to transcend semantic reactions? How do you learn to regulate your semantic reactions so that they are those that you choose and that supports you rather than undermines your effectiveness?

First, and most important, recognize the mechanism of semantic reactions and disturbances, namely, *"identification."* Whenever you or I *identify* one thing with another and confuse the orders of abstracting, we confuse the things, operate from non-existing "sameness," and thereby confuse map and territory. It is identity of sameness (identification) that creates the semantic reaction. So the ultimate solution is "consciousness of abstraction" (*Science and Sanity,* p. 276).

This big thick phrase "consciousness of abstraction" refers to you being aware of how you *abstract* from the information that impacts you in the world "out there," and create your internal maps. And when you are aware, when you are mindful, when you are conscious of what's happening— you have choice. Without such awareness, it just happens and you just experience what's happening and you will have the sense that you play no part of it. Then you will have emotional reactions and think that others or "the world" is *making* you have those experiences. Without such mindfulness, you think and feel and act as if you're a victim and not part of the system.

Becoming mindful empowers you to see and feel how you are part of the system, how your *abstracting* (generalizing, deleting, distorting, and creating your internal maps) creates the frames that govern your responses. Now you have choice. Now you can change things. Now you are empowered and no longer a victim.

> "Any affect only gains meanings when it is conscious ... The semantic reactions of a given
> individual would be under full control and capable of being educated, influenced, transformed

quickly and efficiently" (*Science and Sanity,* p. 27)

The bottom line is—There is no sameness. No two things are "the same." There's thousands of differences of every product that comes off an assembly line. At the gross macro-level, two cars or two ipods or two anything may look "the same." And they will be *similar.* But they are not and cannot be "the same." Take a microscope and look at it closely and there's a world of difference. And if you took an electronic microscope and peaked in at the sub-atomic level, you would not see *things* at all, you would see "a dance of electrons." You would see a world of movement and moment by moment change. And that's why even the same thing is not "the same" over time. It is always changing.

So all identification indicates a false mapping of things. Which brings us back to Korzybski's basic epistemology: "The map is not the territory." So as you learn to keep distinguishing and discriminating your maps about the territory and recognize the differences you create about things at different levels of abstracting, you train yourself in non-identity. And Korzbyski says that this in itself will create the tremendously important semantic distinction (Ibid., p. 417).

Second, what now follows from the first step is your ability to *extensionalize.* For Korzbyski there are two ways to orient yourself to the world when you use language to create your internal maps. You can use language in *intensionally* and you can use it in *extensionally.* These are very different ways to use language. The *intensional orientation style* is the old, primitive Aristotelian way of naming things and defining things and then use your names, labels, and definitions unthinkingly as your map for navigating and moving around in the territory. Of course, if you do that you are going to be in for many semantic shocks!

The shocks will come because your names, labels and definitions (your maps) are *not* the experiences, events, and interactions "out there." Just because you call something by a particular name, or create a definition about something, doesn't change the territory out there. However you define a "wife" or a "husband" or a "lover" or a "friend" or a "partner," when you go out and have your experiences with a particular person, your definition is just that—*your definition.* So if you get disappointed or angry with someone and then say, "You're not a good wife, husband, friend, etc." you have just used *your map* as if it were equal to, the same thing as, and identified with the territory. That's *intensional orientation* (not to be confused with the word, intention.)

Extensional orientation refers to *extending out the details* of whatever it is that you are talking about and referring to. To extensionally detail out your wife or husband, you mention Debra or Don and the facts of Debra's looks, actions, words, behaviors, etc. You *extend out* more and more facts about Debra, indexing where, when, how, and so on of her expressions.

> Extensionalizing means enumerating the details of a collection, whereas definition by intension gives a defining 'property.' The extensional attitude is the only one that's in accordance with the survival order and nervous structure (*Science and Sanity,* p. 173).

When people become maladjusted, they do so by orienting themselves by intension. They make evaluations by their over-definitions which limited verbalisms they believe and trust in. They also

then do not evaluate things by their extensional facts. If they did, they would be better adjusted. So the guy who marries a "wife" has his ideas about he means by "wife," but what does he include in that definition? Has he included and detailed out the ways that the particular woman he plans to marry will behave? Or will he later be shocked by the things he did not include in his map.

Korzybski applied this extensional orientation to what makes science effective:
> "In science, we have to use an actional, 'behaviouristic', 'functional', 'operational' language, in which we do not say that this and this 'is' so and so, but where we describe extensionally what happens in certain order. We describe how something *behaves*, what something *does*, what we *do* in our research work..." (*Science and Sanity,* p. 639)

So no wonder then that he thought of General Semantics as an educational approach to semantic reactions and that just reading this work will begin to re-train a person's semantic reactions:
> "The present work leads to new semantic reactions which are beneficial to every one of us and fundamental for sanity." (*Science and Sanity,* p. 26)

Now you know why in Neuro-Semantics, we use the Meta-States Model to step back from a semantic reaction, transcend that experiential state by going to a higher state—one of observation, acceptance, curiosity and learning. Then, knowing that you are more than your semantic reactions, you have choice about how to respond. How do you want to respond? What would be the very best response in that context? And how you can respond in ways that will support you actualizing your highest and best.

CHALLENGING, PROVOKING, TEASING, AND MASTERING THE EXPERIENCE OF STUTTERING

The very first time that Bob Bodenhamer and I used *The Matrix Model* to model was the experience of speaking dis-fluency called "stuttering." I initiated that as I had followed the work of speech pathologist, Wendell Johnson. In his book, *People in Quandaries,* he wrote a chapter about several American Indian tribes wherein he could find no one who stuttered. Later he discovered that people from those tribes did stutter when they lived in other cultures, but not in their original culture. He also discovered that in their original culture and language, there was no word in those languages for "stuttering" or "stammering." It did not exist!

And if an experience is not punctuated by language and set apart as a separate entity or experience, people don't notice it. For them, that experience does not exist. In fact, in trying to explain what stuttering was, Dr. Johnson imitated stuttering and the elders in those tribes laughed. They thought it was silly. Now, not so surprising, Wendell Johnson had stuttered himself as a young boy and that was one of the reasons for entering the field of speech pathology. What separated him from most in that field was that he applied the revolutionary work of Alfred Korzybski in General Semantics to the experience of stuttering and as a result, he cured himself. And it was his original work that got my attention and led Bob and I to write several articles about the Neuro-Semantic approach to stuttering.

Now in 2011 there is a movie about stuttering, *The King's Speech.* It is dated in the 1930s when the young man who became the King of England during Hitler's time and prior to World War II suffered from this speech dysfunction. And the person who became his speech trainer / coach was an Australian who used various techniques to facilitate mastering over stuttering. What did he do?

He challenged the frames. Stuttering is *not* a problem with breathing or genetics; it is a problem of a person's frames. To create a good case of stuttering there are certain belief frames that you have to adopt. You have to believe such things as:

> Mis-speaking is a terrible, horrible, and awful experience (Meaning matrix).
> Not speaking fluently *means* I'm inadequate as a person (Self matrix).
> Not speaking fluently *means* no one will like me, want to be around me, value me, love me, but will laugh at me and reject me (Others matrix).
> I have to stop myself from stuttering and pay attention to each and every word that comes

out of my mouth (Intention matrix).

But it's impossible, I can't stop it, trying to stop it only makes it worse, this *means* that I'm powerless and helpless against this, I must indeed be inadequate as a human being (Power matrix and Self matrix).

So now my future with others, with a career is ruined (Others, World of Career, and Time matrices).

Now if you adopt frames like these, you will be *semantically loading* the experience of speaking so that any and every form of mis-speaking or searching for words. Do that and you will be creating a *semantic reaction* of fear, dread, anxiety, and worry about speaking. This is what Dr. Bob found in working with so many individuals who stutter— they have created not merely a fear of mis-speaking, but *a phobia of mis-speaking*. And that became his hypothesis about stuttering: Stuttering is a phobia of mis-speaking located in the throat. That is, the person has mind-to-muscled the fearful frames about stuttering so that those frames now inform and govern one's person's breathing and speaking.

The problem here? The frames! The problem that anyone who stutters is not them. They are not the problem. They are not inadequate. They are fine and work perfectly well. The problem is their frames! The belief, understanding, decision, identity, etc. frames listed above— *those frames is the problem*. And that is why when you change those frames, the performance of the behavior of stuttering changes.

This is what most stutterers do, they *semantically over-load* the speaking experience and give it far too much meaning. They make their identity, their value as a person, their relationships with others for all time, etc. *dependent* on their tongue and lips. How they speak *determines* everything! So they over-generalize; they awfulize; and they bring a *demanding-ness* to speaking fluently.

1) *Fearful Demanding-ness.* In the movie, *The King's Speech,* that's what Lyonal did with Bertie, the King of England. He challenges his frames.

First he challenged his frames about the *demanding-ness.* "Bertie, call me Lyonal, here we are equals." This was to change the context (which changes meaning). Later he said, "Say it to me as a friend."

What Bob and I found out about stuttering was that every person who stutters have *exceptions— places, times, and persons with whom they do not stutter.* When do you not stutter? Do you stutter with your dog? Do you stutter when you pray? In the movie, Lyonal asked, "Do you stutter when you think?" "No, of course not." Ah, so here's an exception! So you do know how to think or pray or talk to your dog without stuttering! So if there's an exception, *what is the difference that makes a difference in that exception?* If you develop that, you have developed a powerful first step to a resolution.

If you stutter, notice the demanding-ness in your mind when you tell yourself to *not* stuttering. What that does with the automatic nature of speech is create a *command negation* that will make

it worse. It is the same kind of demandingness that you create when you can't sleep at night and you say to yourself, "I *have to* get some sleep; okay, try really hard now to sleep!"

So what's a person to do? Get ready for a surprise and a paradox—give up the need and demandingness! When you fully accept not-sleeping, and just notice it, you fall asleep. So with speaking, just accept the stuttering and notice it and welcome it by practicing it. This paradoxical injunction: Try to not-sleep. Try to not-be-fluent. Go ahead and notice your non-sleeping— your non-fluency.

In the movie, Lyonal asked Bertie to *sing it.* Find a tune that you know well and whatever it is that you are trying to say, sing it. "Sounds let it flow" Lyonal explained. This both accepts the experience and changes one element in the experience. The King thought it silly, ridiculous and refused to do it, at first, then he found that he could move through the blocking and stuckness by using a tune and putting the words to the tune.

From the Meta-States Model perspective, applying *the state of fear* to mis-speaking creates a phobia and panic about it. It frames the utterance of words with fear. Mis-speaking now becomes a member of the class of fear. So when you meta-state the mis-speaking with a very different state— acceptance, exploration, curiosity, fun, playfulness, humor, etc.— it radically changes things. That's what I always do. I will intentionally stutter on "s" or "f" or "p" or other letters and then provoke and tease the person, "Can you do better than that!?" The purpose is to get the person to *play* with it, to bring *fun* and *humor* to the mis-speaking.

This reduces the *semantic loading* and changes the frame from fear to fun. For most, it is the first time in their lives that they have ever treated the mis-speaking from a non-serious and even playful way.

2) *Cruel Judgments and Judgmentalism.* In the movie, the King did not want to talk about his personal history or anything personal. He viewed the problem as strictly and as only behavioral. But the problem isn't behavioral, it is semantic— it is the *frames of meaning* that the person gives to the behavior. So it took a long while, but eventually the King talked about being mercilessly teased about the mis-speaking as a young boy, teased by his brother who put him down and judged him for it, as well as by his father. Lyonal's comments?
> "You don't need to be afraid of the things you were afraid of at five. You are your own man now."

What great frames! The past-is-the-past and what you feared as a five-year-old doesn't need to be fearful now as a man. You once were controlled by others, now you are your own person. Breaking the judgment frames is critical. First we have to master the childish fear that others will judge us and that will be terrible. And yet even more important is that we have to master our own self-judgments.

The movie portrayed this in a fascinating way. It occurred when Lyonal invited the King to read a famous writing. When he did, because he could hear himself, he was simultaneously judging

himself. But when Lyonal turned up some music and played it so loud the King could not hear himself reading, he read the literature fluently, only he did not recognize it. And because he was so impatient, so self-critical, so non-accepting of the process—he stormed out. He did take the recording with him that Lyonal had made and at a later time, late at night, he put on the record and listened. He was amazed! The recording only recorded *his voice* and not the loud music and he was reading fluently. Why? What was the difference*? When he could not hear himself, he was not judging himself.*

The problem that creates stuttering is the judgment frame! This is so human. This is so common. I've never met a human being who didn't have the well-develop skill of judging him or herself! And judging self or judging others seems to be so developed with us that what most of us have to learn is how to suspend judgment. [By the way, we have a Neuro-Semantic pattern just for this, the "Releasing Judgment" pattern which we have all Meta-Coaches and Neuro-Semantic Trainers experience on day one of the training.]

The movie portrayed another process in the movie was Lyonal provoking the King to anger. He noticed that when he got angry enough to curse, that at that point he did not stutter. "Do you know the F word?" he asked. At another time he "reproved" and "commanded" him regarding sitting in a chair, "You can't sit there!" and that frustrated and angered the King to be talked that way by a commoner! Lyonal brought his fluent-while-cursing to his attention.

So what's going on with that? When he moved beyond the frame of caring what people think, when he was frustrated or angry enough to curse— he was fluent!

Finally there was the scene where Lyonal brought Bertie into his home and there was a model plane on the table in the process of being put together. When the King was a child he was not allowed to play with model planes, so Lyonal encouraged him to play with it and as he became preoccupied and focused on the plane, his speech became more and more fluent. Ah, again, it was an experience that moved him outside of his usual frames of judgment, disapproval, and over-consciousness of speaking.

Whenever you have an automatic, non-conscious behavior like sleeping or speaking, when you become conscious of such and then meta-state yourself with states like fear, demandingness, and judgment—*you can really mess things up!* It is the same process when you learn something so well, when you over-learn it, then the performance drops out of conscious awareness and operates automatically like playing any sport, driving, tying a tie, etc. Then if you start noticing it, and especially with judgment, you can really screw it up. [By the way, this is why some people fallaciously think that consciousness is the problem. It is not. The problem isn't awareness, but the kind of awareness— judgmental, fearful awareness.]

Mis-speaking is just that— mis-speaking. So don't over-load it with too much meaning. Don't put your self-esteem as a person on the line for that. Don't semantically load it with meanings about relationships. Instead, welcome it. Embrace it. Play with it. Enjoy it! Yes, *enjoy the stuttering!* That's why, when I coach a stutterer, I always give the assignment: "Every morning

when you are dressing and getting ready for the day, practice stuttering for five minutes." Why? Because if you can "turn it on" then it becomes yours! You *have* it instead of the experience *having* you and you hating its control over your life.

HOW IDENTIFICATION
MAKES PEOPLE STUPID

In the last few Neuron posts about Korzybski and the foundations of NLP and Neuro-Semantics, I've been writing about the un-sanity of the process of *identification* that leads to *semantic reactions.* When you *identify* one thing with another thing and you will create an unsane map about the world. Why is that? Because there is no *sameness;* nothing is the *same* as something else. Similar? Yes. Absolutely the same? Of course not. Well this past week we had a great example of un-sanity created by identification.

It all began with the burning of the Koran by the unsane person in Florida and then that was followed by more unsane persons in Afghanistan as they created the riots in the streets. Two examples of un-sanity. Two examples of people being the victims of identification due to their un-sane frames.

The pastor's unsanity shows up in how he thinks that the book he burned which has the words, "The Koran" on it *is* the Koran. And the rioters who are hurting themselves and others and having a big destructive tantrum in the streets are also unsane because they must think that what he burned *is* the Koran! Both the pastor and the protestors are *identifying* something and having a fight over that *identification* and rapidly spreading stupidity around the planet that already has plenty of stupidity to go around.

Now whatever message that a group of people acknowledge, honor, and use to guide their lives and that they consider special, holy, and sacred — that message is more than the words that carrying the message or the book that contains those words. There's a difference between the idea and all of the expressions of those ideas. And all of us have certain ideas that we find special and even sacred— that touch us, that move us, that inspire us to be better than we are. But the words that convey that message—whether it is poetry, or music, a song, or some prose— those words that inspire us and capture our imaginations and move us to what we call "the sacred" in life is just an expression of some inspiring idea. All this is good. It is our innate self-actualization drive moving us to a higher level of experience.

What's not so good is to *confuse* any particular form or expression of those ideas that the words are pointing to and a symbol of with the reality. "The map is not the territory." The menu you study and use to choose your meal is not the meal; please don't' bit into the menu, it will not do your digestive system any good. It might, in fact, make you very sick. The beautiful pictures of

the holiday get-away is not the holiday. And while you can induce yourself into a nice state as you thumb through the brochure, you still have not left home!

The book that the pastor burned is just paper and ink and binding glue. It does not reduce "the Koran" one bit. If someone decided to burn the pastor's Bible, well, it's just a book made of paper and ink and binding glue, that's all. It doesn't reduce the inspiring ideas that the book records and conveys.

But people who confuse symbol with reality, who confuse map and territory, who identify one thing with another then create for themselves all kinds of unsane *semantic reactions.* And then those semantic reactions evoke other semantic reactions and eventually there's a semantic war. And in my opinion, this is a complete waste of energy, understanding, compassion, and all of the *sacred values* that the two holy books, the Koran and the Bible preach — love, peace, serenity, understanding, brotherhood, etc.

So the stupidity is this: people start behaving badly to protect the inspiring ideas of love and peace! They hurt, threat, get aggressive, get nasty, condemn, judge, act hateful ... all in the name of a God of love and peace. Is there something wrong with this picture? Am I the only one who thinks that somebody needs to slow down and exercise some other "spiritual" qualities like patience, understanding, kindness, and so on?

Semantic reactions ... people reacting, getting their buttons pushed, treating symbols as if they are the same as the reality that they point to — all initiated because they have identified and confused map and territory. Korzybski we still need your processes of non-identification and semantic silence so that we can have more thoughtful semantic responses and cut out all of the non-sense of our unsane semantic reactions.

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #18
April 18, 2011

FREEDOM FROM SEMANTIC BLOCKAGES
Alfred Korzybski Series #12

There's a reason that I've been writing about semantic reactions. Namely, if you don't learn how to transcend your own *semantic reactions,* then you will end up with *a semantic block.* And you don't have to read far in *Science and Sanity* to know that Korzybski devoted his genius to working against and overcoming semantic disturbances, semantic reactions, and semantic pathologies. So what is a semantic disturbance?

> *A semantic disturbance* is a disturbance in one's nervous system, emotions, and in thinking that causes a person to be delusional about something, over-emotional about something, reactive or inappropriate in our response to something.

And just as "identifying" creates semantic reactions, so *identification* also leads to various delusional evaluations and "phantasies of human infancy" (p. 228). Korzybski:

> "For thousands of years... humans have used a great deal of their nervous energy in worrying upon delusional questions, forced upon them by the pernicious 'is' of identify, such as, "What *is* an object?' What *is* life? What *is* hell? What *is* heaven? What *is* space? What *is* time?, and an endless array of such irritants. ...   The 'is' of identity forces us into semantic disturbances of wrong evaluation." (*Science and Sanity,* p. 409)

When you *identify,* you "ascribe to words an entirely false value and certitude which they cannot have." You don't realize that your words will have different meanings to different people. When you ascribe your meanings to the words that others use, your words have become "emotionally over-loaded semantic fetishes" even as it is for the primitive person who believes in the magic of words (Ibid., p. 418).

When you "identity" one thing with another and become confused in your thinking, thinking that X *is* Y ... you are do not differentiating. And that is the key to sanity and mastery. *The key is to differentiate.* It is to abstract (classify) and thereby eliminate "allness," and to learn to be "silent" on the un-speakable objective levels. This introduces a most beneficial neurological "delay" so that the cortex can then perform its natural function.

> "Once we discriminate between the objective and the verbal levels, structure becomes the only link between the two worlds. This results in search for similarity of structure and relations..." (p. 404)
> "If we identify, we do not differentiate. If we differentiate, we cannot identify." (p. 404)

Any and every *object* that we refer to with our words is *not words,* but an un-speakable reality outside of our skin. Words are words—symbols that stand for something else.   Terms are

linguistic tools.   But certain words and phrases are based on the identification of words with something. About these Korzybski noted this—

> "[They are]... neither true nor false, but *non-sense.* We can make noises, but say nothing about the external world. It is easy to see that 'absolute nothingness' is a *label for a semantic disturbance,* for a verbal objectification, for a pathological state inside our skin, for a fancy, but not a symbol..." (p. 228)

Semantic disturbances, for Korzybski, show up in such states and behaviors as the following: confusion, bitterness, hopelessness, depression, infantilism, craziness, dogmatism, finalism, absolutism, hallucinations, fanaticism, regression and any other form of arrested development. Indeed, a semantic disturbance is a semantic maladjustment. It is a misusing of your neuro-semantics: it is orienting yourself by intensional definition rather than extensional. The disturbance could be a semantic havoc that simply arises when you leave out or delete characteristics.

To free yourself from such semantic blocks, here's what to do. First, distinguish between your words about the world from the external events. This will enable you to stay conscious and mindful that you are using a symbolic tool (language) and that what you say is not the thing itself. As you do this, if a strong emotion arises within you, take a moment to stop. *Then be semantically silent.* Just observe the trigger and just witness your emotional response. As you allow the emotional reaction, you create a neurological delay inside yourself so that you can process that information at the next highest level in your brain's functioning. Give yourself time for that processing and reflection. And with this, you can now consciously stop copying animals in how you use your nervous system.

This is how to correct your *semantic reactions* that create *semantic blocks* that are animalistic, unconditional responses and which limit your choices. Now you are allowing the information to be processed by the higher cortical levels of your brain.

> "We see that by a simple *structural re-education* of the semantic reactions, which in the great mass of people are still on the level of copying animals in their nervous reactions, we powerfully affect the semantic reactions..." (Ibid., p. 29)

> "The most important form of copying of animals was, and is, the copying of the comparative unconditionality of their conditional reflexes, or lower order conditionality; the animalistic identification or confusion of orders of abstractions, and the lack of consciousness of abstracting, which, while natural, normal, and necessary with animals, becomes a source of endless semantic disturbances for humans." (Ibid., p. 36)

> "Only an analysis of *structure* and *semantic reactions*, resulting in consciousness of abstracting, can free us from this unconscious copying of animals, which must factor in human nervous and semantic reactions and so vitiates the whole process." (Ibid., p. 37)

Here's to your full semantic awareness, your meta-state mindfulness that puts you are that choice

point place where you are able to fully manage the meta-levels of your mind-body system!

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #19
April 25, 2011

BACK TO GENIUS

The Art of Getting Lost and Forgetting to be ADD

It all began with the idea of "genius," *the focused state of intense concentration in which you are at your best with all of your resources available.* DeLozier and Grinder worked on the prerequisites of genius using Gregory Bateson's formulations and Dilts worked on strategies of genius. So in 1994 when I discovered the Meta-States Model, one of the first things I applied it to was *the 'genius' or flow state* where challenge and competency come together into a synergy that creates this incredible state.

That meant that the state of flow which we had been assuming was a primary state, because it was so direct, present, and intense, was really *a layered meta-state.* No wonder we were all mucking around and not finding the pathway to that flow state and how to gain conscious access to it at will. It was by modeling the hidden meta-levels of the genius state, the logical levels that Bateson spoke about and that DeLozier and Grinder played around with, that I was able to come up with the pattern for *Accessing Your Personal Genius State.* And afterward, I built the APG Training, as a Certification training in the Meta-States Model, with the immediate application for how to build a focus state that you can access at will and thereby step into "the zone" whenever you want to.

By re-modeling the work in *Turtles all the Way Down* (1983), *Flow,* and other works on the state of being "in the zone," the *Accessing Your Personal Genius Meta-State* became the public face of the Meta-States Model and the APG training continues to be the flagship of Neuro-Semantics. My first personal experience with it was in late 1994 when I used it on myself for two "in the zone" states that I wanted—a genius reading and writing state. Up to that time staying focused on a page was sometimes really difficult and I'd end up having scanned the words of a page with my eyes without comprehending a thing I had read. So I would have to then re-read the page and "try hard" to concentrate. Up to that time also, I would often start writing an article and then have a bout of "writer's block," get stuck, and not get anything written.

Accessing Your Personal Genius Pattern ended all of that. That was the last time, in fact, that I ever suffered "writer's block," which whenever I mention that these days, I get teased mercilessly. "Yeah, we know. We can't read your books and articles as fast as you write them!" Since then I

have also run the pattern on about a dozen other states— states wherein I want intense focus and presence, states where for a period of time, I let the world and time and others and even self "go away" as I get lost in some particular engagement.

That's what the "genius" state is all about—*lost in an engagement.* It is not genius in the sense of being an Einstein, or Immanuel Kant, Walt Disney, and so on. Although when *you are all there*, fully present, focused, and engaged and "in your zone" your intelligence will be at its best and most creative. The "genius," or mastery zone state, is so central to everything we do in Neuro-Semantics. We use it not only in APG, but also as a fundamental state for Coaching, so the *Coaching Genius* state; for training, the *Training Genius* state; the *Leadership Genius* state, and so on.

The genius state is ideal for any time or situation where you need an intense and singular focus. As such it is the antidote to ADD ... which most of the time is not *attention* deficient at all, but *intention* deficient. It is precisely because of your *intention deficient* that you find it so hard to pay attention and hold attention! That's why in APG we build up the genius state with multiple frames (meta-states) to protect it and to set self-organizing processes that make the genius state dynamic and self-sustaining.

If you could use a genius-flow state for various activities in your life, there is now a proven methodology by which you can create an intense focus state. It is not rocket-science, it is the neuro-semantic science of managing your meta-states, your self-reflexive consciousness so that the frames you set are frames that unleash your highest and best!

> For more information, check out the articles on the Genius State on the Neuro-Semantic website (www.neurosemantics.com), click **Writings,** then **APG Articles.** Also for Videos of the APG training, contact Tom Welch, twelch@nlp-video.com or see his website, www.nlp-video.com also www.ns-video.com. And there are also the books on this subject: *Secrets of Personal Mastery* (1997) and *Meta-States* (2007).

> And for *The Psychology of APG,* a set of videos made in 2010 at NSTT, go to www.neurosemantics.com, click **Products,** then Other Videos, then you will see The Psychology of APG**.**

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #20
April 29, 2011

THE INAUGURATION
OF THE INTERNATIONAL CONFERENCE

Soon . . . we will be inaugurating the very first International Neuro-Semantic Conference. Since 1996 when Neuro-Semantics moved from being an idea and movement to becoming a field and formal world-wide association, we have never conducted an International Conference. Then in January 2010 at the Leadership Summit, it was decided that we are now ready to launch the first Conference. And that's what is coming in July!

What is the purpose of the first inaugural? Several things. First and foremost—to pull together the international community so that the core of Neuro-Semantics will become more solidified and integrated as a community. These are the men and women who are using the Neuro-Semantic framework of NLP and facilitating the new Human Potential Movement that we launched in 2007. The first task then is to come together as a community so that we can then fully launch out to the rest of the world. And that will be the vision and purpose of the International Conferences that will follow in 2013 (Malaysia), 2015 (Hong Kong), etc. These will be aimed at the masses who are interested in unleashing human potentials.

Given this first reason to come to Colorado, *I invite you to come and be part of our inaugural Conference.* There are, of course, many other reasons. For example, Colorado is a great place to come for a holiday—especially in the summer time which is what you'll find in July. And from what I hear, many if not most are doing that. If that interests you, there are all kinds of activities in the mountains, on the rivers, in the canyons, and in the deserts.

If, on the other hand, you are interested in coming to do a workshop, then we have Colin Cox's training day on Mastery. As three-time winner of "Strong Man" contests in New Zealand, Colin is also the first Master Trainer in Neuro-Semantics and will be presenting the keys to mastery. Here is someone who knows and has experienced that which he will share and facilitate in you.

Then there is the *Coaching Mastery* training that occurs from July 6 to July 13. This is a certification training in Meta-Coaching under the auspices of the ISNS and your way to become recognized as part of a world-wide community of Meta-Coaches. The training is intense, it is a Coaching Boot Camp and you will be trained in the seven models that have enabled Meta-Coaching to become the most systematic approach to coaching in the world.

Do you want yet another reason? Come and meet and hear those on the Leadership Team of Neuro-Semantics. This will be the first public gathering of all of the Leadership Team in one place and each will be presenting at the Conference.

The time is **July 1-3.**
> The place is **Grand Junction Colorado** which is on the *west slope* of the Rocky Mountains.
>> The Event is the First International Conference.

COGNITIVE DISTORTIONS
AND THE ART OF MAPPING
Alfred Korzybski Series #13

When you make a linguistic map, there are numerous cognitive distortions to be aware of and to take into consideration. When Bandler and Grinder launched the field of NLP, they mentioned three mapping or modeling distortions that came with the territory of map-making: deletion, generalization, and distortion. To see these, take any map. Pick up a map of your city or your state or country. Any atlas will do. There are lots and lots and lots of things left out— items deleted from the map. It's inevitable. To put everything on the map you would have to have a piece of paper almost the size of the territory. So we delete the actual size and offer one "to scale."

There's also lots and lots and lots of generalizations. Buildings are marked with a mere dot. That generalizes the building. Rivers are just lines, so are freeways, and boundaries are straight lines on the map. Then there are the things distorted— which is everything. Nothing on the map is exactly like the reality. An old story goes that someone criticized Pablo Picasso for his abstract art. He changed the subject and asked about the person's wife and children. He pulled out a picture from his wallet. "My she is very tiny" he said, "and flat, 2-dimensional!"

The value and usefulness of a map is not that it has to be exactly the same as the territory it seeks to represent, only that there is a similarity of structure. What does this have to do with cognitive distortions? Namely that *the thinking patterns* that we use to create our maps shows up in our maps. So the more we recognize the cognitive distortions and catch them, the cleaner we can make our mapping and maps.

In Cognitive Psychology, Albert Ellis and Aaron Beck identified a list of a dozen or more *cognitive distortions* and used them as a checklist as they worked with people. The point was that above and beyond *what* a person said (the content) was *how* they were thinking and their thinking patterns. So when you clean up your cognitive distortions, your thinking content gets cleared as well. In Neuro-Semantics, Meta-Coaches especially use the Ellis–Beck list of cognitive distortions for this very purpose.

Then as they listen to a client present a goal or a challenge, they also listen for the cognitive distortions in the person's linguistics. This helps them to know where the client may have a frame

that creates limitations, even misery. When you improve your mapping clarity, you clear up lots of things.

What does all of this have to do with Korzybski? Well, believe it or not *Science and Sanity* begins with two pages of cognitive distortions! Okay, they are not called that. They are called, *Corpus Errorum Biologicorum.* That certainly sounds a whole lot more important, and serious! Quoting from the writings of H.S. Jennings in a book on heredity and environment, Korzybski quoted a list of fallacies that undermine clear thinking and sound linguistics.

> 1) The fallacy of Non-Experimental Judgments.
> 2) The fallacy of One Cause Attribution: Attributing to one cause what's due to many causes. The fallacy that's the greatest affliction of politicians and a common plague of humanity.
> 3) The fallacy of Exclusion: concluding that because one factor plays a role, another does not.
> 4) The fallacy of Dichotomy: characteristics are divisible into two distinct classes.
> 5) The fallacy of Assumptions: implied / ghostly premises.
> 6) The fallacy of Either-Or: If by hereditary than not alterable by the environment.

Actually, the rest of *Science and Sanity* continues this identifying of cognitive distortions especially in language as I mentioned about the additional Meta-Model distinctions which Korzybski identified.
> "Let me again repeat, that the mixing of different languages of different structures is fatal for clear 'thinking'." (p. 147)
>
> "In well-balanced persons, all psycho-logical aspects should be represented and should work harmoniously. In a theory of sanity, this semantic balance and co-ordination should be our first aim..." (p. 149)

It is then not only *the content* of thinking that can be wrong and can misdirect a person, it is *how* we think. And that's where these cognitive distortions do their damage. Much of that occurs because in *the process of thinking* (the way we humans reason, draw conclusions, make meaning, explain things, etc.) we are not even aware of the kind or quality of our thinking. All of that lies outside-of-our-awareness. Yet that is where the leverage for sanity and transformation lies. And that also is why we focus on *the semantic meaning-making process* more than the content of the stories told.

The bottle line is that to map the territory, to create a plan for what and where and how to get to your desired outcome, it is not just a matter of the content of your map, but the thinking that goes into *how* you do your mapping. If the kind of thinking actually creates the problem, the solution will not be at the level of content. It will be in correcting the cognitive distortions.

To ever-higher quality thinking as you map your world!

KORZYBSKI AND SELF-ACTUALIZATION
Alfred Korzybski Series #14

We could all be genius, says Korzybski, if only we clarify our symbolism and use it effectively. Then we could actually use our nervous systems the way they are designed in creating maps that keep us sane and able to create a humane science. To that end he worked to identify how to use "nervous system abstracting." Do that and you can step up to a new level of creativity and actualize your potentials. And while Korzybski only used the term "genius" a few times, he did hold (as did Maslow) that the average person has much more potential of intelligence, creativity, joy, focus, etc. than he tapped into. And that's what we mean by self-actualization.

Korzybski's work was focused on both the neural processes of the nervous systems and the role that our semantics play in it. Here's a bit of what Korzybski (1933/1994) wrote

> "One can learn to play with symbols according to rules, but such play has little creative value. If the translation is made into the language of the lower centres— namely into 'intuitions', 'feelings','visualizations' etc.— the higher abstractions gain the character of experience, and so creative activity begins. Individuals with thoroughly efficient nervous systems become what we call 'geniuses.'" (p. 307)

Maslow and Rogers would later call that a "fully functioning human being" —a self-actualizing person.

> "As a descriptive fact, the present stage of human development is such that with a very few exceptions our nervous systems do not work properly in accordance with their survival structure. In other words, although we have potentialities for correct functioning in our nervous system, because of the neglect of the physiological control-mechanism of our semantic reactions, we have semantic blockages in our reactions ..." (p. 28)

What stops you and me in accessing our personal genius states are our semantic reactions and semantic blocks (which is the reason for several of the previous articles). Now in his day, Korzybski did not use the term self-actualization; I'm not even sure if the term existed during his time. It was Maslow's studies of self-actualizing people in the 1940s that popularized the term and gave it the meanings that we use today in Neuro-Semantics. What Korzybski did talk about was creativity, sanity, and proper human adjustment.

> "We should avoid the mistake of assuming that the average man, or a moron, does not 'think'. His nervous system works continually, as does that of a genius. The difference consist in its working is not productive or efficient. Proper training and understanding of

the semantic mechanism must add to efficiency and productiveness. By the elimination of semantic blockings, as in identification, we release the creative capacities of any individual." (p. 485)

Long before the Human Potential Movement that grew out of Maslow's work, Korzybski identified *the eliminating of semantic blockings* as a key process for the unleashing of a person's potentials. So while he did not use the language that Maslow and I have about *leashing* and *unleashing*, he certainly knew and described these processes.

For Korzybski, it is the realization that we abstract in different levels that we slowly acquire the most creative structural feeling that human knowledge is inexhaustible. Then we become increasingly interested in more knowledge, we become more curious and more creative— this is actually the very *spirit of NLP* (something that I discovered decades later, see *The Spirit of NLP*, 1997).

Korzybski also did not speak about "peak experiences." Yet he did speak about *the joy of life—* "the joy of living is considerably increased" with the consciousness of abstracting. "We grow up to full adulthood" and we become mature "for the taking up of life and its responsibilities." "Life becomes fuller," and semantically balanced (pp. 526-527)

In terms of *leashing,* he noted that ...
> "Semantic 'emotional pains' absorb nervous energy and prevent a full development of our capacities." (p. 528)

And about *unleashing,* it is when you release the semantic reactions and blocks that you stop fighting "semantic phantoms," and as you do, then stores of energy is released within you which becomes useful for creative purposes. How you use your neurology in "abstracting" (map making, meaning-making, semanticizing) determines whether you leash or unleash your highest and best potentials. And that's why General Semantics and NLP after it has focused on the mapping or modeling processes. We do not deal directly with the territory ("reality"), but indirectly through our maps. So the better and more accurate your mapping, including your framing of the mapping as a tentative and fallible process (so you don't fall into the trap of believing in your maps), the more likely you will be unleashing more of your potentials.

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #23
May 16, 2011

CONTEXT IS NOT CAUSE

Most people confuse context with cause. They confuse the context of events and experiences with cause. They think that when and where something begins is the cause. And while all of these factors are indeed variables within a system, they are not *cause*. They are simply some of the complicating or even contributing factors to a cause. It is because of that we all have a tendency to look at origins for the events, experiences, and contexts that "caused" ourselves or someone else to now have a certain experience.

But *context is not cause*. It is just context. Nor is an event the cause of a person's psychological state and experience—meaning is. Ah, yes, *meaning*. And that's because you and I are meaning-makers. We are the ones who create the meanings about what an event or experience means. And as we do, we typically use context or origin as our "explanation" as to "why" we think or feel or respond to something as we do.

To have clarity about problem and solution, we need to sort out these things. We need to clearly sort out a true *cause* from the variables that play a role in the creation of something. Confusion begins by how we language things, especially when we attribute *cause* to events, history, origins, etc.

> "My childhood is what *makes* me the way I am today."
> "Going through a divorce is what *causes* me to be afraid of commitment now."
> "Losing that ideal job through the redundancy program at work *prevents* me from ever hoping to have the career I always dreamed of."
> "I'm afraid of snakes *because* of what my brother did to me when we were kids."
> "I will never get over the tragedy and loss that happened during the earthquake, it *caused* me to lose my faith in God and goodness."
> "I could never take the risks you take in real estate, I'm just not a risk taker; it's not in my genes."

In these and a thousand other similar statements, people attribute *the cause* of their current fears, regrets, limitations, and ineffectiveness to events and sources *outside of their control and response*. They explain their unresourceful states and inabilities as *caused* by some past event, some unchangeable factor, or some experience that they have been through. They look at the contexts and events that they have experienced and attribute control to them. It is in this way that they make themselves victims and leash themselves into a matrix of frames that prevents them from getting over the experience.

Yet in spite of all of that, there is hope. After all, if we can leash ourselves to events, experiences, concepts, and give away our power by our explanatory style and meaning-making, we can reclaim our power and unleash ourselves with a new attribution of meaning. Our neuro-semantic state continues to be a function of the meanings that we make. And so we can change the languaging of causation and thereby create a meaning-making that unleashes new potentials and powers.

The truth about causation is that *you are the cause of your experience of reality*. Reality is what it is, and your *experience of it* results from how you represent it, how you code it, how you frame it, the meanings you give to it, the beliefs that you develop about it, the conclusions you draw and use about it, the interpretations that you use to explain it to yourself and others. We do not deal with reality as it is, in the raw, but as filtered through our model of the world. We call that model of the world our Matrix — our matrix of frames of meanings.

What causes you to feel depressed about some childhood event, to fear criticism, to give up and act like a victim, to feel out-of-control and needing to over-manage things? *Your meanings!* And as I like to say in explaining Self-Actualization Psychology: "The meanings you give is the instinct you live." The meanings you create about anything and everything generates the Matrix you live in and from which you generate your explanations and computations.

That's why we say in Neuro-Semantics, *The person is never the problem; the frame is the problem.* "Problems" (a linguistic nominalization created by a meaning that you give to something) only exists in a human mind. It exists because you and I have goals that differ from our present state. So the problem is created by your definition and exists first and foremost as a frame. Problems are *caused* by the meanings (frames) that you use to classify some action, event, experience, etc.

In NLP we have a basic Model, the SCORE Model. In present state there are the symptoms (S) and the cause (C) then there is the desired state as indicated by the outcome (O) and effects (E) that results, and of course the resources (R) that enables us to create the solution pathway in which we move to the desired outcome. *Cause* here is not history, not origin, not an external event, it is the meanings that create the state and its symptoms.

Causation, as an experience, does exist. We do indeed *cause* things to happen. We do so by believing, meaning-making, intending, understanding, etc. The frames of meanings that we create *cause* our experience of reality. So to change our experience of reality— you only need to create better maps. It is that simple, it is that profound. This is the heart of Neuro-Semantics, it is the heart of what Neuro-Semanticists do —whether they are trainers, consultants, Meta-Coaches, parents, etc.

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #24
May 23, 2011

I'M A NEURO-SEMANTICIST

"Who are you?" That's what he asked. And because I was working on an article on Neuro-Semantics, I looked up from my seat on the plane and said, "I'm a Neuro-Semanticist."

When I said that, I didn't know if it would be a conversation stopper or opener. I soon found out. It did not stop the conversation. He wanted to know if I was in medicine or the neuro-sciences. And so the conversation began. A bit later, he asked me *why* I was a Neuro-Semanticist.

I'm a Neuro-Semanticist because most essentially I'm a meaning-maker, as is every human being and as with everyone else, my life is one of creating and embodying meanings. Of these two facets, the first is that I create meaning. It is inevitable. To think is to create meaning. It is to define what things are (identification meaning), how things work (cause-effect meaning), and what results from what we do (consequential meaning). There are many other kinds of meanings, yet these are front and center to everything. To know how to respond to anything, you first have to define *what it is*. Then, once you know what it is, you have to know *how it works, what it does.* And when you know what it does, you will want to know *what it leads to.*

Second my life is that of embodying the meanings that I create. That is, the meanings I accept and invent become the messages I send to my body and the commands to my nervous systems. And those messages become my emotions. That's because the human body is designed to actualize meanings and the first actualization occurs as *felt meaning* or emotions.

> It is from my soma (body) that I receive and invent my semantics and then those semantics creates my somatic states and experiences.

All emotions make sense. They may not be useful, they may not make you or me resourceful, they may not be accurate, they make not make life pleasant, but they always make sense. They make sense because they are expressions of meanings. Yes they are influenced by many other factors; yes there are other contributing factors (eating, exercising, sleeping, health, sickness, etc.), yet primarily and essentially, *you feel as you think.* You create your emotions (your somatic states and experiences) and your inner semantic world (your matrix of frames).

In Neuro-Semantics one of our central models is the *Meaning—Performance Axes* model. This model has two axes (meaning and performance) and from it emerges another model, the Self-Actualization Quadrants. We use this for a diagnosis of both individuals and organizations (See *Unleashed, Self-Actualization Psychology,* and *Unleashing Leadership*). So when it comes to

my semantics (my meanings), as a Neuro-Semanticist, I have several ways to think about and understand the range and kinds and levels of meanings that govern my life. That's because on the Meaning Axes, there are at least three scales that you can use in thinking about meaning-making.

1) Kinds of Meanings: This is the contribution of the NLP model. We have representational meaning, editorial (sub-modality) meaning, associative, metaphorical, intentional, evaluative, etc. There is meanings made up of beliefs, values, understandings, decisions, permissions, prohibitions, etc.

2) Number of Meanings: This refers to the quantity of meanings that you can create about any given thing. Since nothing inherently means something, it can mean a whole range of things. We can give anything 5 meanings, 10, 20, perhaps even 100. The more meanings you can give to something, the more choice you have to give it the meanings that will be empowering to you as a person and enhancing your life.

3) Quality of Meanings: This refers to the quality of meanings from meaninglessness to meaningfulness. The degrees of quality range at the bottom with futility up to triviality, then to the middle range of conventionality, and on up to the higher range of unique and individual meanings, up to the highest meanings of all, those that are special and sacred because you have now found something that is bigger than yourself, something to invest yourself into, something that will outlast you.

I am a Neuro-Semanticist because I translate from mind (meaning) to muscle (performance). I do not allow myself to know more and more and more without translating what I know into action. To do so increases the gap between knowing-and-doing. By taking what I know and *doing* something about it no matter how small creates a momentum of implementation and it is that habit of implementation that defines a real Neuro-Semanticist. This closes the knowing-doing gap. It creates a bias for action. It mobilizes the proactive strategy and enables people to *do* what they say.

I am a Neuro-Semanticist because by creating new and rich meanings and implementing them in practical and pragmatic action that makes the meanings real in real life, I can easily find, detect, and begin to suspend any meaning that is not enhancing and eliminate any performance that does not contribute to the expression of my highest meanings. This is the third thing that I do. I release and suspend meaning. I release and replace performances that do not enhance or empower.

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #25
May 30, 2011

THE FIRST NEURO-LOGICAL LEVELS

This post responds to the several people who have recently written to ask about the relationship between Meta-States and the Neuro-Logical Levels.

"What is the relationship?" "Do they fit together or do they conflict?"

When Robert Dilts took Gregory Bateson's work on the "logical levels" of learning and change and began developing a way to think and work with logical levels in NLP, he came up with a model that he designated, "The Neuro-Logical Levels." This model has 7 distinctions sorted out in 6 levels: environment, behavior, capabilities, beliefs and values, identity, and spirit. To give some structure to this list of 6 items, Robert came up with 6 questions which each of the levels addresses and answers:

Levels	Questions
Environment	Where and When?
Behavior	What (is the person doing)?
Capabilities	How (skills and strategy)?
Beliefs & Values	Why?
Identity	Who?
Spirit	What else?

Now for years in the NLP community there have been many articles and workshops about whether this is truly a "logical level" model. Wyatt Woodsmall wrote several extensive critiques in *NLP World* as I did and others. Nearly every review argued against it being a consistent model, in terms of logical levels. Wyatt and I noted that first of all it is not an integrated system in spite of the questions that neatly tie them together. And that's because there is not *a mechanism* that organizes these levels. Unlike "learning" or "change" that integrated Bateson's levels, there's no thematic concept that ties this set of levels together. There is no inner thread tying them together. Which also explains how Robert has been able to apply this list of levels to so many diverse areas. Further, "behavior" is not a larger category than "environment," actually the reverse is true. Every "behavior" occurs within an "environment" as the context for the behavior.

> [For the articles and chapters I've written about logical levels, see *Meta-States* (2007), *NLP Going Meta* (2003), also the articles on "Logical Levels" on www.neurosemantics.com.]

From the perspective of the Meta-States Model, the first three "levels" actually all occur within the primary state level. That is, consider any experience and you will find that it involves "behaviors" occurring in a certain way (the how of "capability") within a certain "environment." Behavior, capability, and environment are all facets of a *primary state*. None of these involve a

higher "logical level" to an experience. They describe an experience itself as it shows up in the world.

After the first three distinctions (behavior, capability, and environment) begins the logical levels. *Beliefs* and *values* are actually two levels about the experience— What do you believe about it? Do you value it as important and if so, what is the importance to you? *Identity* is next, Who are you when you do this? What does this experience or activity say about you? Then there is *spirit* or purpose which speaks about your mission and vision. What is your vision and mission in the experience?

Now with beliefs and values, identity, and spirit we can ask if there's a flexibility so that we can apply any one of these to each other. Can you have a *belief* about your *vision*? Can you *value* this even more? Can you have a *belief* about your *identity*? These questions highlight that these levels are not rigid or hierarchical, but fluid and interactive. Each levels refers to a *process* of thinking and feeling which can be applied in any order.

These three logical levels above and about any experience, however, is just the beginning. There are a lot more. We have identified a hundred such logical levels in Neuro-Semantics. Yes, 100! There is Decision, Permission, Meaning, Frame, Memory, Imagination, Model, Intention, etc. If you've experienced the basic Meta-States training (APG) or other Neuro-Semantics trainings, you have seen the lists of 26 levels (called meta-questions) or 39, or 76 in various training manuals.

What the Neuro-Logical Levels pattern began, Meta-States now extends and completes. Meta-States also refines the list by identifying that the first three are expressions of a basic primary state and all of the rest are non-hierarchical frames for that state. In this, Meta-States does not contradict the Neuro-Logical Levels model at all; it complements it and expands it. That's why you will find the use of these seven distinctions in many if not most Meta-State patterns. I have also used the distinctions specifically in such patterns as the Meta-Alignment pattern which closes the APG program.

And why? Why are beliefs, values, identity, and vision–mission in so many Meta-State patterns? Simple. Because they are such fundamental and essential frames that play an obvious role in almost every experience. So in these distinctions, Robert has modeled and designed some fundamental states (meta-states) as logical levels that arise from our neurology and that inform and govern our neurology.

The only myth about the Neuro-Logical levels model is that a few people somehow think it is the last word about logical levels. Obviously, it is not. In fact, instead of being the last word, historically in NLP it was the first word. There is much, much more to say about logical levels, and many more models that governs this area. Thanks to Robert Dilts for his pioneering development in his Neuro-Logical Levels distinctions and his support of the Meta-States Model.

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #26

June 6, 2011

WHERE DID THE IDEA OF "MAGIC" COME FROM IN NLP?

A week ago, Bob Bodenhamer sent me a link to listen to a podcast of three "experts" in stuttering talk about NLP. Now Bob warned me that I would hear "a lot of ignorance," but I had no idea that three people with advanced degrees could wallow in as much ignorance and create as much mis-information about NLP as those three did. Afterwards I went to their website and wrote a response giving them some feedback on the depth of their mis-understandings and while I was at it, I chastised them a bit for talking of things of which they knew nothing! Their exploration of NLP actually contributed to a significant increase of misunderstanding and confusion!

Now to their credit, they repeated over and over, "I have not studied NLP," and "I don't know if this is correct." So where did they get their sources on NLP? From the internet! From websites where people "sell" NLP. So no wonder they were so ignorant!

Now one of them did know about the first book of NLP, *The Structure of Magic.* And they mentioned that one of the author's name was Grinder, but they didn't have a clue as to what that book was about. They did not indicate that they even knew it was a book on linguistics and based on Transformational Grammar. All they could focus on, and for an hour they focused on it again and again and again, was the word "magic." And from that term they then went on a rampage against "magic" cues for stuttering using NLP, quick "magic" formulas, "magical thinking," fast "magic" solutions without depth, etc. Hearing their rants, I told Bob later that I was about ready to swear off ever using that term again!

When I awoke from the negative hypnotic trance the stuttering experts had induced I realized that here were three people, supposedly "experts" in an area, who were willing to do an hour program on why NLP was dangerous or ineffective in helping stutterers who had not even taken the time to learn about NLP! So much for their credibility! So in part, I wrote the following to them:

> "It is interesting that instead of looking at the success rate that Dr. Bob Bodenhamer has had with people who stutter, moving them to the place where they are fluent, you focus on such irrelevancies as the word "magic," other "new" terminology, and out-of-context references. If you really want to understand the Neuro-Semantic approach, I'd recommend you approach Dr. Bodenhamer with the attitude of a learner to find out how he has done what he has done."

> "Ten years ago Bob and I modeled 'stuttering' as a neuro-linguistic process. We worked with numerous people and took writings from General Semantics. Out of that process, Bob wrote the book, *Mastering Stuttering and Blocking Using NLP and Neuro-Semantics* (Crown House Publications). Out of that process also both we and many, many trainers and coaches around the world have helped hundreds and hundreds of stutterers become fluid."

As a Post Note: the book is now being reprinted by Crown House Publications in paperback under a new title: *Mastering Blocking and Stuttering: A Cognitive Approach to Achieving Fluency.*

So what is the story about the word "magic?" Where did it come from? Why did Bandler and Grinder use that term in the first NLP book? Most people do not know. So let me let you in on the secret.

In the book, *The Sourcebook of Magic,* Volume I, I wrote about the the metaphor that's involved in the term "magic."

"Why the word]'"magic?' What's that all about? In NLP, we typically use the term *magic* in a special way. It does *not* designate external magic or any kind of actual magic that changes the laws of physics. "Magic" here means none of that. The term rather refers to *the seemingly wild and wonderful and magical effects* (the changes and transformations) that occur when we know *the structure* of subjective experience." (p. 13)

"As an uninitiate to the secrets—such wild and wonderful ideas and experiences can only seem like "magic." And yet knowing what we know today about gravity, aero-dynamics, the electromagnetic spectrum, artificial intelligence, information processing via parallel processing units, etc. we no longer think of such as *magic.* The *magic* has been transformed into *knowledge* and science." (p. 20)

Then in the book, *Meta-States, Mastering Your Mind's Highest Levels, (2007, p. 288)* I wrote about the original source of the term "magic. It came from a wonderfully provocative piece by Gregory Bateson (1972), *The Group Dynamics of Schizophrenia,* where he described "the world of communication" and how it radically differs from "the world of physics and forces."

"The 'world of physics,' he said, innately involves the cause-effect processes of Newtonian dynamics. In this world, actions and things are energized by the transference of energy from other actions and things. Here billiard balls move entirely and exclusively according to the physics of impact and gravity. You hit the ball with your cue stick and the ball moves according to the energy transfer of that force.

"An entirely different set of "dynamics" occurs in the world of communication. When we kick a dog, the movement of the dog in response to your kick is only partially explained by a "Newtonian trajectory." To predict the trajectory of the dog, the intensity of his response, etc. not only involves the amount of force applied by the kick, but also by the dog's own metabolism, internal energy system, learning history, relationship to the kicker (!), and so on. In a word, it depends on the dog's inner psycho-logics (the meaning of the person kicking to the dog).

"Bateson commented that while we may use the word "dynamics" when referring to psychological processes, we must remember that we use it in a different sense from the way physicists use the word in the domain of physics. In distinguishing these two realms,

"Bateson wrote,
>"This, I think, is what people mean by *magic*. The realm of phenomena in which we are interested [psychological, mental, communicational, etc.] is always characterized by the fact that *'ideas' may influence events."* (p. 229, italics added)

In so introducing the word "magic" into realm of communication, Bateson may have unknowingly provided some of the inspiration for Bandler and Grinder's book, *"The Structure of Magic"* (1975).[6] If we inquire as to what precisely Bateson meant by using the term "magic," and keep it within the Batesonian context, we come to this statement:
>"It might well be sufficiently confusing to be told, that according to the conventions of communication in use at the moment, *anything can stand for anything else*. But this realm of magic is not that simple." (p. 230, italic added)
>"All communication has this characteristic—*it can be magically modified by accompanying communication*." (230, italics added)

In this Batesonian context then, the term "magic" refers to *the realm of communication,* and specifically to the cognitive-neurological understanding about *how ideas may influence events*. In the realm of symbolization, Bateson contented that words and language is sometimes so plastic that "anything can stand for anything else." Yet, as he noted, it is not that extreme. It just feels that way sometimes. Yet this does describe the fluid and complex arena inside the human nervous system that transcends the laws of physics. And now you know the source of the term "magic." May the critics be silenced by information!

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #27
June 13, 2011

TWO MODES OF CONSCIOUSNESS

> "The two modes of consciousness, observer and participant, are very much present in every part of science." William Byers *Science and the Crisis of Uncertainty,* (2011, p. 95)

In NLP we recognize two modes of consciousness, that is, two ways that you can view something. The traditional NLP words for this, which I dislike intensely, are "associated" and "disassociated." So during my research of cognitive thinking styles within the field of Cognitive Psychology led us (myself and Bob Bodenhamer) to generate an encyclopedia of 60 Meta-Programs. You can now find that list in *Figuring Out People* (1997/ 2005) and in that book I rephrased these two modes of consciousness as *inside* the movie and *outside* (Meta-Program #20).

In one mode of consciousness, your perspective is that of *being the subject of your experience,* you are *inside* the representations that you have accessed and/or created, and so you are fully associated into the experience of your thoughts. In the other mode of consciousness, your perspective is that of *viewing your experience as an object* to your awareness. Now you have stepped *out* of the experience, *out* of being the *subject* of the experience, and now the experience is an *object* to you that you can observe, reflect on, and experience *other* thoughts and emotions about.

Inside	**Outside**
First level mode of consciousness	Second level$^+$ mode of consciousness
You are *subject* of your experience	Your experience is *object* to you
You *emote (feel)* the experience directly	You *emote (feel) about* the experience
Primary experience, inside it	Secondary experience, outside it
Directly involved in experience	Transcend experience to next level

The Step Back
Now when you step *out* of an experience, it does not mean that you are dissociated! It does not mean that you are non-emotional. It does not mean that you are no longer able to feel something about the experience that you are observing. What you specifically feel depends. It depends on *the state* that you step back *into!* That's because *you are always in some state.* Now typically, when you and I step back to "observation" the emotional affect of that state is less and the quality of the state is more one of neutrality. But you could just as well step back to curious, fascinated, intrigued, passionate, excited, etc. For that matter, you could step back into fear, anger, guilt, shame, regret, or a whole host of negative feelings.

Dichotomous or Dialectical?

Most people think about the choice between these two modes of consciousness as an either-or choice. Either you are inside your representations and experience or you are outside. One or the other. You are perceiving from the inside perspective or from the outside perspective. In fact, I think that I can safely say that most of us frame these perspectives in this dichotomous way. But it does not have to be an either-or choice. In fact, to move to a higher level of consciousness, and do so holistically, do this in a dialectical way. Take the inside perspective, and holding on to that view, step out and take the observer view, and holding that, you can step back in and see it with that awareness in mind.

The inside experience view is the perspective that we all commonly use us as we live everyday life. We are participants, subjects and so we adopt the participant perspective. People who do not do this typically have either tabooed their emotions and so seek to avoid their emotions or they have adopted the scientific perspective to such a degree, that they have habituated the observer perspective and now simply lack flexibility.

The outside view is the one that classic science has adopted, practiced, and developed to a high level which has enabled humankind to create sciences apart from our biases and beliefs. It has enabled us to truly observe using a general commitment to what is true without any specific commitment to a particular creed. Obviously both of these are equally valuable and valid. Not only do each offer a very different view of reality, life, and experiences, each also is inadequate if used by itself. For a holistic perspective, we need both. Yet this is not easy. William Byers in *Science and the Crisis of Uncertainty* writes:

> "It is intrinsically difficult to simultaneously adopt the position of observer and participant." (2011, p. 95)

From Subject to Object to Subject to Object

Developmental psychologist Robert Kegan (1982) *The Evolving Self*, uses these two modes of consciousness to describe human development. He uses it to describe the levels of growth that we all go through from infancy to maturity.

The Incorporation Stage or Self: When it all begins, you are all subject and there is no object. At birth, a baby *is* his or her experience, is the *subject* to life and life's experiences, and that's all there is. There is no "self," there is only subjective experience. There is no differentiation not even of one's body. From birth to one year of age, prior to the develop of the brain's ability for "constancy of representation," it is all sensory-motor experience. The baby is fully incorporated in the experience, is subject of experiences.

The Impulsive Stage or Self: Differentiation begins in earnest around the first year, the infant is in the Impulsive Stage of being a subject in an object world. Here occurs the birth of self, of "I" as an object. Here for the infant, perception *is* reality, map *is* territory. The infant is a subject of his or her impulses, there's no "I" that can "have" the impulses. Impulses have the infant. In this stage, the infant projects out onto the world his or her perceptions and impulses.

The Imperial Stage or Self: With the age of two comes the Imperial Self. Now the world becomes an object to the person, now there is a permanence to the world beyond perceptions. No longer is "out of sight, out of mind," when an object is presented now, the infant will keep searching for an object even when hidden or out of sight. Yet here also, the infant is embedded in the world and a subject of it.

The Interpersonal Stage or Self: As a child grows, the child becomes aware of his or her perceptions as perceptions. Incredibly they now become an object to the child. The child realizes that others also have perceptions and they may be different from his. This initiates the interpersonal stage. The child is no longer a subject of perceptions, but transcends the perceptions so they are objects to observe.

The Institutional Stage or Self: From the interpersonal the next dimension is that of institutions—families, schools, government, etc. the child now realizes that there's a larger world beyond the house. So no longer the subject of the interpersonal, the interpersonal now becomes an object.

The Inter-Individual Stage or Self: With this next stage, now the institutions themselves become an object to observe.

Each new level, we experience ourselves more fully. With each level acquired, a new self emerges, there is a new expansion beyond the former subjective view of self and world. But the former stage is not repudiated, it is re-appropriated. It is seen in a new light and so becomes different as you move to the next level of independence. When you transcend a subject-level, you create a new object level. You are then re-embedded into a new perspective. As your perspective grows, changes, you see more, and there is more. Your world becomes larger and richer.

There's a lot more to all of this. And as you can tell, these two modes of consciousness work together to not only describe the progress of growth, but also a more holistic perspective. When you are in the subject mode, your experience operates as a primary level experience and with every stepping back to transcend and observe it, your experience operates as a meta-state process.

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #28
June 20, 2011

META-STATES AND META-COGNITION

> "One difference between a competent performer and a master in any field is that the master can go back and tell you exactly what it is that he has just done, and how he did it. Masters have unconscious competence and the ability to make the competence explicit. This last skill is referred to as *meta-cognition*."
>
> *Introducing Neuro-Linguistic Programming,* O'Connor and Seymour, 1990, page 198

Once upon a time I used to travel to Houston Texas to present Meta-States. In fact, it was in Houston Texas, at the NLP Center that I presented and certified the very first "Meta-States Training." That was 1996. Thereafter I worked with Edit Rodas-Carroll, who was the NLP Trainer and Director of the NLP Center there in Houston, and began traveling to Houston the first weekend of each month to present the NLP Master Practitioner, and from time to time various Meta-State Trainings.

One time I met with some people from the Medical Research department at Baylor University. We met at a restaurant near the University and when one of the researchers joined us later that evening, someone introduced me as the developer of the Meta-States Model. He didn't know anything about the model and so asked about it. When I mentioned that it was a model about the special kind of consciousness unique to we humans, self-reflexive consciousness, his next statement was as telling as it was arrogant.

> "Oh you mean meta-cognition! Yeah, that can be interesting but most of it is pretty boring stuff."

Now at that time, I was still mapping out lots of new things about the Meta-States Model, and still a novice to the working of frames, at least I was able to hear a limiting frame when I heard one like that. I also knew that "Whoever sets the frame controls the game" even though I had not formulated in that succinct line at that time. So I responded:

> "So are you telling me that all you know about meta-cognition bores you? This is great! You are going to be so excited when you find out all that has been recently discovered about what has gone under the title of 'meta-cognition.'"

I then read the stunned silence that followed as indicating that he didn't expect that response and had not prepared himself for the frame war that he initiated. So with his silence, I began talking about the practical use of meta-cognition for creating the frames of mind to set a person free to explore the processes of excellence and mastery.

Yes, a meta-state as a state-about-a-state is an aspect of meta-cognition. But if you go study the field of meta-cognition, you will find that much of it does seem to be pretty sterile. That was my

first impression when I studied Meta-Cognition. What I first read focused mostly, the field has focused on memory and learning. Memory because the ability to manage your mind to remember things is a function of your meta-cognition as you decide *what* to remember, *how* to remember, and *why* to remember something. Then I found other writers and key thinkers in the field of Meta-Cognition who were anything but boring.   Later, in fact, I included them in the book, *Meta-States* (2007).

Joseph O'Connor and John Seymour, in their excellent book introducing NLP, are among the very few in NLKP who even mention meta-cognition. They write about meta-cognition as an epistemology— that is, a strategy for "learning to learn," and a strategy for "knowing what you know" (epistemology):

> "Gregory Bateson described NLP as the first systematic approach to learning to learn; it is the first applied epistemology." (*Introducing NLP,* p. 205)

That dinner with wine and fish in Houston was the first time that someone used "meta-cognition" as a way to dismiss the importance of the Meta-States Model, but it was not the last time. Just last week a Psychologist called to ask about the Coaching Boot Camp, *Coaching Mastery,* that we are conducting here in Colorado this July. I couldn't tell if he was truly interested or just wanted to kill some time because a client didn't show. The other possibility is that he has a mis-matching meta-program which was in full access when we talked!

Anyway we talked and after sharing information about the meta-levels and Meta-States, he responded with the old line that I had not heard in years, "Oh that's meta-cognition, I know all about that!" Of course, I recognized that as a come-on, an invitation to do battle. He obviously wanted me to "convince" him that he should invest in Meta-Coaching. I say obviously because he told me that that is what he wanted!

True enough, he didn't tell me that immediately. That only came after I provoked him. And I did that because, over the years, I have learned to *not* try to convince people of things! If a person doesn't want to be convinced, the person won't be. If the person doesn't want to change, he won't be. That's why I said to my caller, "Sounds like you already know everything you want to know about meta-cognition. So what would you like to know?" So he said, "Convince me that this is important and I should learn this!"

"So let me get this straight, you want me to spend time convincing you that the meta-levels are important?" I asked matching the words he used. "Yes," he said and then he began making his argument that there were more things he wanted to learn about meta-cognition. "Really?" I said with a tone of incredulity. "Like what? What is there about meta-cognition that you don't know and want to learn?" He didn't know! I guess that caught him off guard. Or perhaps it surprised him that I had no need to convince him or change his mind or sell him anything.

How does meta-cognition relate to NLP and to Meta-States? Well, it relates because that's what NLP and Meta-States are about— they are *meta-models* about how we humans create our models. With meta-cognition, you move to the thoughts (cognitions) that you have about your

thoughts. So whatever you are thinking— whether it is about learning, remembering, understanding, being convinced, etc.—the higher level thoughts about that are your meta-cognitions. They make up your conceptual frames by which you interpret things as you do. Obviously, that makes them highly influential and powerful. And that's why meta-programs are important, why meta-modalities (sub-modalities) are important, as are values, beliefs, understandings, concepts, etc. And the Meta-States Model explains how you create these higher-level (meta) frameworks. And when you know that, you know how to create change at a much higher level for more systemic change than just changing a primarily level thought. There's much more to say about all of this, so I'll do that next week.

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #29
June 27, 2011

THE META-COGNITION OF
THE FOUR META-MODELS OF NLP

Given the expansive effectiveness of meta-cognition (Meta Reflection #28), does it surprise you that there are four meta-cognition models that comprise the core of NLP? What this means practically is that one way to describe NLP is to describe the four meta-models that make up the heart and soul of NLP.

So what are the four meta-models of NLP? What may make this a bit confusion is that yes, one of these meta-models is called "The Meta-Model." That is actually the first one and why it got the name that it did. The full name is "the Meta-Model of Language in therapy." And that's because it arose from the linguistic distinctions that John Grinder identified in the patterning replication that Richard Bandler made from Fritz Perl's use of language and Virginia Satir's use of language.

But, as noted, that's just the first of four meta-models. It is strange that many NLP Trainers do not know the four meta-models. Not too long ago I spoke to a NLP Trainers group and mentioned "the four meta-models." "Four?" It was as if I had revealed some secret knowledge hidden in the mountains of Santa Cruz and only accessible to a few special people!

Now as a meta-discipline itself, NLP is a field about how all things human work, especially any aspect of the human experience that has a cognitive-behavioral structure to it. This structure doesn't have to be in a person's conscious awareness, it can and in fact usually is in a person's cognitive-behavioral unconscious awareness. This is because Neuro-Linguistic Programming and Neuro-Semantics are most fundamentally about how we humans *structure* things. And because we structure things with language, representations, perceptions, and self-reflexive states, NLP has four meta-models by which we can model things.

These four meta-models provide a redundant system of descriptions. This explains why the models seem different, they approach the mind-body-system of experiences in different ways. So even though they refer to the same thing, each one gives us another avenue of approach. Each provides another systematic structure and description of the processes of an experience. The four NLP meta-models are:
  1) The Meta-Model of Language: The NLP Communication Model.
  2) The Sub-Modality or Cinematic Features Model.
  3) The Meta-States Model of self-reflexive consciousness.
  4) The Meta-Programs of perceptual lens and points of view.

1) **The Meta-Model of Language**
The first, the *Meta-Model of Language,* is a model that identifies the form of how we mentally map our experiences in language. Via this model you can unpack the linguistics governing a person's mental mapping and as you do, it provides a way for you to create linguistic precision. How does language work? By enabling us to use sensory-based words to create an inner picture for our mind, and then to make higher level evaluations.

This first meta-model of NLP is a model about the linguistics which serve as a code for your thinking. And where did it come from? From Transformational Grammar (TG) which Bandler and Grinder used it to sort out and create a model of the communication patterns of Fritz Perls, Virginia Satir, and Milton Erickson.

To use this model, listen to words and language expressions, ask questions that invite the speaker to provide more specific answers, and thereby evoke a more thorough and precise mapping about the original experience. The questions that challenge the linguistic expressions transform the evaluative language back to sensory-based words so that we can make a mental movie in our mind and understand what the speaker is referring to and hence meaning. See *The Structure of Magic, Volumes I and II;* also, *Communication Magic.*

2) *The "Sub-Modalities" or Cinematic Features Model*
Classic NLP did not, and still does not, realize that this is a meta-model. Why not? Because someone labeled the distinctions as "sub" and that got connected to the name. If we were to accurately label the model, it would be Meta-Modalities. This meta-model refers to the cinematic features that provide a code for the mental movies that you create in your mind. It refers to how you frame the cinema in your mind in terms of the qualities of your sights, sounds, and sensations. So whether you make a movie close or far, bright or dim, loud or quiet, whether you step into it or just observe it, whether you add circus music to it, or the music from Jaws, these features or distinctions enable you to edit your movies.

The symbols in this model stand for semantic evaluations. Perhaps "close, three-dimensional, and in color" stand for something being "real" or "compelling." That's why the cinematic features (sub-modalities) are governed semantically. In and of themselves, they mean nothing. Yet inside of every person, they stand for some significance or meaning.

As you frame the cinema in your mind, you code the sights, sounds, and sensations with various features, cinematic features. These features or distinctions enable you to take *an editor's position or perspective* to your own mental movies. You can then use "close" or "far" to stand for and mean some semantic frame (real, unreal; compelling, less compelling).

To recognize your sub-modalities and work with these cinematic features in how you code your representations, you have to step back or "go meta." You have to gain a broader perspective and ask questions that are *meta* to or higher than the representations. Is that picture close or far? Is that image bright or dim? Is that sound quiet or loud? To answer such meta-questions, you have to stop being a *subject* of the movie, step out of it, and as you transcend that experience, notice

the code as it currently is. That's why these are not really "sub" but operate as a meta-level to your representations. See *Insiders Guide to Sub-Modalities;* also *Sub-Modalities Going Meta.*

3) *Meta-States Mode of Self-Reflexive Consciousness*
The Meta-States Model looks at the same structures, not primarily in terms of linguistics or cinematic features, but in terms of thinking-and-feeling states. A possibility state or a necessity state, for example, will typically show up linguistically as a modal operator of possibility (can, get to, want to) and/or a modal operator of necessity (have to, must). The Meta-Model describes it linguistically, the Meta-States model describes it in terms of state.

Because we never just think, we reflectively think about our thinking, we feel about our feeling. This self-reflexivity creates our meta-states as our states-about-states and all of the layering we do. Reflecting back onto our own states and experiences, layers levels of experiences (what we call "logical levels") to create each person's unique *psycho-logics.* This means that we are not logical creatures, we are psycho-logical beings. Our meanings make sense to us—on the inside.

Nor does our reflexivity ever end. Whatever you think or feel, you can step back and have another thought or feeling about that. This creates the layers of meanings as beliefs, understandings, decisions, memories, imaginations, permissions, anticipations, identities, and so on. It is what makes our minds complex and not simple. And as we continue to reflexively apply a next thought or feeling to ourselves, we keep building more frames within our frame structure or matrix. This makes up the rich layeredness of our mind or our neuro-semantic system. See *Meta-States* (2008), *Secrets of Personal Mastery* (1997), and *Winning the Inner Game* (2007).

4) *The Meta-Programs of Perceptual Lens*
The Meta-Programs model is one of thinking patterns, thinking styles, or perceptual lens. This model refers to how you see or perceive things. Is the cup half empty or half full? Do you see it pessimistically or optimistically? Whichever style of thinking / perceiving characterizes you, then your language will differ, as will your states, as will the ways you encode your inner mental movies.

A global thinker will sort for the big picture and meta-state or frame most things from the global thinking-and-feeling state. Someone who sorts for "necessity" will regularly apply a state of compulsion to other thought-and-feeling states. Habituation of your internal processing gives rise to your meta-programs and then governs your everyday states, language, and perceptual filters. As your meta-programs show up in language, the Meta-Model offers a description. And as you access a particular state and use it repeatedly, your meta-state becomes your meta-program. That's why a meta-program is a coalesced meta-state.

From your meta-states, you create the meta-programs that govern your perceptions. You generalize from the states that you most regularly and commonly access and as you do you habituate that way of thinking and feeling until it becomes your basic style of perceiving. You meta-state global thinking or detail thinking until it coalesces into your neurology and becomes your perceptual lens or meta-program. You meta-state sameness thinking or difference thinking

until it becomes your meta-program style.

A *driving* perceptual style is a meta-program that you have layered with even more meta-states—states of value, belief in, identification with, etc. So if a person who thinks globally and sorts for the big picture begins to frame most things from that global state and then begins to highly value it, identify with it, believe in it, they person may create a *driving meta-program of global thinking.* Similarly the person thinks in terms of "necessity" and brings that state of mind and emotion to more and more of his or her experiences and then believes in it, values it, identifies with it, will more than likely apply that state of compulsion to every other state. This will eventuate in the *driving meta-program of necessity.*

Habituation of internal processing gives rise to meta-programs—to a person's structured ways of perceiving. They then govern that person's everyday thinking-and-feeling as his or her *perceptual filters.* To the extent they show up in language, you can detect them using the Meta-Model. For example, people have favored *modals* that describe their basic *modus operandi* (modal operators) for operating: necessity, impossibility, possibility, desire, etc. They originated as meta-level thoughts or feelings, they were first meta-states. As they coalesced, they got into one's neurology, one's eyes, one's muscles and become the person's meta-programs. See *Figuring Out People* (2007), also *Words that Change Minds.*

All together these four models provide four different lenses for observing your meaning-making processes.
- *Language:* Linguistics and the VAK sensory systems.
- *Cinematic Features:* The qualities and distinctions with which we code our mental movies.
- *States:* Mind-body states from which you operate.
- *Perception:* Filters for your lens for seeing and perceiving, for sorting, paying attention, and thinking.

Now you know what for some is a big secret—the four meta-models of NLP which provide an extensive meta-cognitive perspective on experience. Now you have four possible ways to describe experience.

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #30
July 4, 2011

THE FIRST INTERNATIONAL
NEURO-SEMANTIC CONFERENCE

So What Happened?
My email box has been filling up in the past week due to having been involved as both the
sponsor/ organizer and one of the speakers in the *Presentation University* and the *Neuro-
Semantic Conference.* Many of you have written and asked:

"So how is the Conference going?"
"I can't wait to hear about the Conference, when you are you going write about it?"
"So what happened at the Conference?"

Last night we brought to a conclusion the Inaugural International Neuro-Semantic Conference
with a powerful keynote speech from Master Trainer Colin Cox who used the story of the
adventure of reaching the summit of Mount Everest as a metaphor for catching a vision, making a
decision, living a commitment, and persevering. Colin's call to action for those of us at the
Conference was a call to recognize "the next level" and name the mountain that we will climb, to
recognize the banner or flag that we will carry, and the commitment that we will live.

Representatives from 14 countries gathered in my hometown of GJ (Grand Junction) Colorado—
Canada, Mexico, Brazil, Belgium, Norway, Netherlands, Switzerland, France, South Africa,
Australia, New Zealand, Malaysia, Hong Kong, and the United States. While my goal was to
reach 100. We did not do that. Instead there were 68 altogether at the Conference and yet I do
have to say that the passion and energy at the Conference was incredible! It was exciting. It
often felt like a burning fire of passion and care for what we have and what it can do in the world.
And because of that level of commitment and energy from the participants and presenters, it all
made for a very lively and passionate Conference.

Seventeen presenters delivered 20 workshops on the themes of Business, Coaching, and Personal
Development along with 3 keynote presentations. And numerous times various individuals
approached me and commented about a particular workshop, "What I got out of that one
workshop was worth more than the price for the whole Conference!" Of course, you would
expect that with a theme like *Actualizing Excellence.* And on Saturday evening, Mandy Chai
from Hong Kong delivered a keynote that stirred the hearts of everyone there with the vision that
she caught in 2005 and that she has now made "actual" in her Neuro-Semantic work in Hong
Kong and China as she had led the way to taking Neuro-Semantics to Asia.

A real treat at the Conference was the appearance of Dr. Bob Bodenhamer, my business partner

for many years and the person I co-founded the International Society with.   Bob came and presented a workshop on his work in working with people who stutter. And as usual, he stole the hearts of those who heard him!

Here are some of the comments written down at the end of the Conference to give you a flavor:

> "I just spent three days listening to top-notch people from all over the world deliver top-notch, life-changing presentations. It was inspiring to be in the company of so many who are following their dreams and making a difference." Becky Schumacher, Minnesota USA

> "Every workshop I attended contributed to my business, personal, and professional development." Joe Brodnicki, Tennessee USA

> "This Conference represents a world without boundaries, moving toward a single objective, yet many different perspectives exist in harmony. The paths are different, but the mission is the same, to fill the world with excellence, to be all we can be, and to make the world a better place." Jim Brush, California USA

> "This Conference had gems in it for everyone no matter what background or experience in NLP, NS, or Meta-Coaching." Dawn Voyce, Switzerland

> "The entire Conference was inspirational and provided wonderful information.   Neuro-Semantics offers skills that, if more widely disseminated, could really change the world for the better!" Rich Liotta, Ph.D., New York, USA

> "The Conference was a great opportunity to learn, refresh approaches in coaching and Neuro-Semantics and make good business connections." Ma. Pilar Dominquez Lopez, Mexico

> "I highly recommend the Conference ... informative and inspirational, full of practical and experiential learning opportunities, and connecting to the global NS community. Surely history in the making for the field of NS–NLP." Jim Dhillon, California USA

> "Excellent exposure to a wealth of NS experience and expertise." Gloria Mbokota, South Africa

> "Outstanding group— community and a lot f learning on how to become a better Human Being." Dr. Jairo Manchilha, Rio de Januio Brazil.

> "This Conference truly lives up to the vision of 'Actualising the highest and best.' It is about actualizing the best that you can be. Crytalising the vision and taking productive steps in achieving that." M. Marzuki Mohamed, Malaysia

> "The Neuro-Semantic Community embraced us as first-timers. We are taking *so much value* and so many personal tools home with us."   Kay Axtell, Colorado USA

> "The diversity of workshops is an incomparable source for personal improvements." Manry Karinne, Switzerland

"History is told, reality is now, and we need to make our own history of modeling and showing that Neuro-Semantics is infectious once you experience 'your highest and best' you want to share and guide the up-coming generation." Tshidi Modiragale, South Africa

"It's refreshing to be part of a warm and challenging community that really wants the best for you." Shane Stewart, Sydney Australia

"Being in the community of Neuro-Semantic folks has given me a new perspective of where the community is headed. Trainers shared special applications of the work for others to use." Jim Binford, California USA

"The opportunity to mix with and learn from and with people from across the world is a unique privilege and experience." Earle Taylor, Australia

"The Conference gave me the opportunity to meet, listen to the world's top-notch self-actualizing people." Dr. Paul Chan Kwok Hei

SELF-MANAGEMENT
THE HIGHEST MANAGEMENT OF ALL

When I first learned NLP I heard the statement that "if you can't run your own brain, someone else will." Later as I applied that statement to wealth creation and came up with the following line: "If you can't manage your mind, what makes you think you can manage your money?" The premise here is that if you can't manage your mind, or beliefs, or representations, and so on, how can you manage your state from which comes your speech and behavior? And of course, the implication is, You can't. All of this points to self-management, does it not? And as with so many things, the best management, the highest management of all is inside-out management.

Recently when I was in Bali for the Meta-Coach Training, I ran on the beach each morning, and as I did I began noticing day after day the ways that someone had been managing the beach against the wear and tear of the ocean. Later on one day I mentioned that and as I did I called it Beach Management and later, Ocean Management. What I noticed was that they were building rocky walls that were like fingers out into the ocean. This seemed to manage how the waves would then hit the beaches and to do so in a way that the erosion from the waves coming in and out, and taking sand and property with it would not undermine the sidewalk or foundations of buildings. There were places were that had occurred, and now someone was *managing* that by directing the waves to come in and out in different ways.

And while there, I saw a crew of men begin to build a new dike to re-direct the waves and to rebuild where a lot of erosion had occurred. They were *managing the ocean.* Well, not really, just some waves on one particular beach.

Management— What is it? And what does it involve? To manage is to take something (whatever the content is) and work with it. Managing involves noticing what one is working with, how much there is (make an inventory of it), identifying the assets in that inventory of factors, parts, products, people, etc. as well as the liabilities. As a manager, you will want to learn the processes involved in the content and how to work with those processes. In an organization, you manage the system, the processes, the budget, the hiring, the people and so on. And you do so as you work with hiring, setting criteria, communicating the vision, mission, and values of the company, planning, monitoring, developing people through training and coaching, etc. To manage you will need to set up ways of monitoring things, measuring things, determining quality, reporting, solve problems, communicate upward, downward, and laterally.

There's a lot to management! So also with self-management! What's involved in that? How are you as a *self-manager*? Do you like your management style? Are you warm and nurturing? Are you firm and on target? Do you get things done or do you let them go and not follow up on things? The content of self-management is yourself. It is you in all of your dimensions of mind, emotion, health, fitness, energy, communicating, relating, time, scheduling, activities, promises, habits and rituals, money, resources, strengths, weaknesses, debts, and much more. There's a lot to manage in yourself if you are going to be *an effective self-manager.*

In Neuro-Semantics we view self-management as the ultimate management or highest form of management. That's because if you can manage yourself—if you can get yourself to do what you know to do so that you can follow-through, if you can get yourself to keep on learning, integrating, etc. then as an effective self-leader you can succeed with yourself in reaching your objectives.

Self-management, of course, comes after self-leadership. First you have to learn how to *lead yourself*— and that means creating a meaningful vision and then setting out a mission that will become your purpose and intention. Self-leadership requires you to be able to know yourself and inspire yourself. You lead yourself by creating a vision of the future that you want to create. How about you? And what is *leadership?* It is bringing out the best in people; it is setting a direction and vision that creates a strong and sustainable sense of inspiration; it is seeing a possible future, identifying the current reality and setting out a pathway for solving the problems in the path to that future.

Then comes self-management. And as it is said about companies, so it is with people. *Most people are over-managed and under-led.* So to be an effective self-manager, it is not a case of micro-managing everything you do, it is rather the case of setting out intentions and meaning-frames that will self-organize your mind-body-emotion system. It is creating processes that will then require some monitoring and upgrading and quality controlling, but not micro-managing. Ultimately, you can benchmark your effectiveness as a leader and manager of yourself by looking at how well you are unleashing your potentials and actualizing your highest and best. If you are increasingly living a self-actualizing life (using the 15 criteria from Maslow's modeling of self-actualizing people), then you are doing a great job of leading and managing yourself. If not, then take time to visit a self–actualization coach (a Meta-Coach) to facilitate you in being a great self-leader and self-manager.

LEADERSHIP
AND THE FIELD OF NEURO-SEMANTICS

In Neuro-Semantics we train leadership skills, we coach people to access and activate their leadership, we consult for grooming of leadership at all levels, and we practice leadership. We even have several who have made leadership their speciality and niche. Ah, yes, the *practicing* of leadership, the *using* of what we teach as we *apply to ourselves* so that we also can create a team of leaders providing vision, direction, inspiration, and problem-solving for the future of Neuro-Semantics.

I began this focus years ago, first as a reaction to the lack of leadership in NLP and, second, as a commitment to creating and grooming leaders for truly taking NLP to a higher level. The lack of leadership in NLP hardly needs comment. The two founders have never talked or acted like leaders. They never provided vision for the development of a set of values or a mission for the field of NLP and so, from the beginning, they never created a community. I like the two things that Robert Dilts once said:
> "NLP was created by two madmen modeling three wild individualists." And, "NLP was given birth by Bandler and Grinder, but they never stayed around to father the movement." (These are not exact quotes, but the best I recall from memory.)

In the field of NLP, neither of the original co-developers have never created a Conference, and have never attended any of the Conferences, or even been intimately involved in any of the NLP Associations. They have never taken the lead to provide guidance to those coming up along with them or behind them. They never spent time grooming leaders, they never even took the time or trouble to acknowledge the first generation of leaders like Robert Dilts, Steve Andreas, Wyatt Woodsmall, or any of those of those original NLP groups that co-developed NLP along with them. Actually, they seem (seem to me) to even do the opposite, like in the discounting of Frank Pucelik and others.

As an aside story, after I developed the Meta-States Model which the IANLPT organization (International Association of NLP Trainers) immediately recognized and honored as "the most significant contribution to NLP in 1995," I put a paper on Meta-States Model in the book, *The Spirit of NLP* (published 1997) which I dedicated to Richard Bandler. That same year, when a German Publisher, Junferman Press, wanted to publish *Dragon Slaying,* Richard tried to stop it claiming that Meta-States was his intellectual property. He did this through Brahm who managed his San Francisco "First Institute." I had to provide proof to demonstrate that I invented Meta-

States, which I did. So much for acknowledging, validating, and grooming next-generation leaders.

Reacting to the lack of leadership development in NLP, early on I decided that we in Neuro-Semantics would not make that mistake, but that we would intentionally and consciously learn how to groom leaders and developers and welcome them into a team of leaders. But it took me years to figure out how to do that. One of my first attempts was a group of people I called together that I designated, "The Dreamers." I figured that we had to get some visionary people together to dream the future that we would then create. Of course, I now realize I was asking for trouble by naming the group as I did! Ultimately all that came out of that group was talk, and more talk, and more talk, then talk about the talk!

Then in 2004 I surveyed the field of Neuro-Semantics and called eight people together who were actually *doing things*, training Neuro-Semantic NLP, certifying people, and making a difference. I called them together to come to the Gold Coast in Australia to co-lead the Trainers' Training (NSTT). And that was the beginning of *The Leadership Team.* But even then, I soon discovered that my own pendulum had swung from *dreamers* to *doers.* That led me to realize that I needed to create a balanced set of *leadership criteria.* And that's how the Neuro-Semantic Leadership Criteria came about: 3 qualities for *being* a leader and 4 qualities describing what a leader *does.* (See on www.neurosemantics.com).

Then from 2004 to 2010 the Leadership Team grew, changed, and evolved. Then in 2010 I called them to San Francisco for a five-day intensive Leadership Summit where we experienced the intimacy of co-coaching and after getting deeply acquainted we begin to truly collaborate as visionary leaders taking action to lead this field, movement, and community. It was there that we planned for our every-other-year Neuro-Semantic Conferences and set out to create a series of training tracks— focusing on various Neuro-Semantic Diplomas.

Then three weeks ago, the Leadership Team came together for the next experience for leadership development as Colin Cox and I put eleven of them through *Presentation University.* This intensive and advanced Trainers' Training is a prerequisite for the Master Trainer Track and also a proto-type for the next generation program for Advance NSTT and for offering for Corporate Leaders. (More about that later.) Afterwards we had another Leadership Summit, this time at my home and worked through numerous leadership decisions (which also will be described more fully later to the Trainers egroup and the Meta-Coach egroup).

Next came the *First International Neuro-Semantic Conference* (which I wrote about last week). Sixty-eight passionate people about Neuro-Semantic NLP gathered in my home town of GJ (Grand Junction) Colorado for the inaugural Conference and to experience 20 workshops by the Leadership Team and other Neuro-Semantic Trainers including Bob Bodenhamer, co-founder with me of the ISNS.

We also installed two new members of the Leadership Team— **Femke Stuut** from the Netherlands who is now living in the USA and training the Meta-Coach pathway trainings and

coaching as a Meta-Coach in Nevada and **Alan Fayter** who lives in Christchurch, New Zealand as a Trainer and Meta-Coach and who has been doing "earthquake recovery" there.

Several have asked, "How large will you let the Leadership Team grow to?" The answer is that we will be developing Leadership Teams for all of the training tracks. Currently Colin Cox and myself are in charge of the Training Track and the Master Trainer pathway. Tim Goodenough is in charge of Neuro-Semantics applied to sports. Cheryl Lucas, as president of the MCF this year and Germaine Rediger are leading out in the area of Meta-Coaching. I'm in charge of the Self-Actualization track. Eventually, the current team will be heading up other tracks, for example Cheryl Lucas and Carey Jooste will be leading the Health and Fitness track.

In other words, there is a lot of room for growth in terms of leadership. And it all begins at the local area: we currently have 30 individuals who are Regional Directors (RD) for the MCF (Meta-Coach Foundation) Chapters and some 50 to 60 chapters. This is an area where we could easily have 100 RD worldwide this year and 500 in a few years. We also have leadership roles at the level of the Institutes of Neuro-Semantics around the world. To step up to leadership at this level and any other level, you have to learn to think beyond yourself and think in terms of collaborating, creating cooperative association, and looking for and grooming others to be leaders.

Why? Because a leader is a person who brings out the best in others and who creates other leaders. Self-Actualizing Leaders don't create followers, they create leaders! They search for and call forth the gifts and skills and abilities of others so that they can contribute their insights, voices, and inspiration.

Where will all of this go? I don't know. When will it end? I hope, never! Leadership development and grooming for any growing, continuing rejuvenating organization is a never-ending adventure. We need leaders at all levels and we need leaders in every area. I hope that you might want to be a part of the adventure with us. To your self-actualizing leadership!

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #34
July 26, 2011

THE EVIL OF INTOLERANT BELIEFS

Oslo, Norway— another tragedy in our world. Another madman with a very crazy mental map doing lots of harm and destruction and seemingly obvious to the belief frame driving the evil that he has created.

So what's the problem? Faith is not the problem. Nor are beliefs the problem. Nor even stupid and prejudicial ideas like those that Anders Breivik had in his head. Lots of people have all kinds of stupid and even ugly ideas in their heads but never act on them. Thank God! Mere ignorance or stupidity doesn't create the kind of evil that we saw in the massacre in Oslo. So what does?

The problem with people who become the fanatics who *do* evil is this: *They believe in their beliefs.* They *believe* in the rightness, correctness, and truthfulness of their beliefs and it is this that makes them closed to the possibility that they could be wrong. They do not even have the realization that they are "believers" and that what they "know" isn't absolute, but just a belief, a mental map, a perspective. They *believe*-in-their-*beliefs* and that closes them to new learnings. It closes them to an open discussion. It closes them to anything that might create doubt in their absolutist beliefs. This is the structure of fanaticism:
>A person moves beyond believing something to believing-in-the-belief.
>Then absolutely and unquestionably believing-in-the-belief.

So absolutely believing in their beliefs, they do not question themselves or entertain a doubt that they shouldn't act on the belief. One quote from Breivik—he said that he was "the judge, jury, and executor." It is this kind of belief-in-your-belief that drives one to impose on others not realizing that one is acting on a mere fallible belief. This is what makes them fundamentalists or as Bob Bodenhamer pronounces it, fun**dam**entalists.

So again this past weekend, we saw another fun*dam*entalist and fanatic do evil in the name of thinking that he was doing good. Anders Behring Breivik murdered 76 people in Oslo Norway out of his distorted thinking and believing. Believing as he told the court that he was "saving Europe from Muslim immigration," he engaged in the evil of murder and called it revolution. He murdered and denied it is criminal! How insane is that?

Now, like the Isalm fundamentalists (like Al-Qaida) who murdered the 3,000 on 9/11, here is a right-wing fundamentalist on the other side who similarly has no tolerance for those who differ from him, and who thinks he will somehow do good by doing evil.

All that's the bad news.   So what can we do about this? One thing is to *not* give Breivik, or anyone like him, any platform for his cause. To give him air time is to gives his absolutist beliefs credence. While I don't expect it, I would love to see the news media worldwide dismiss him as a nut-case and not give his "manifesto" a single minute of attention. He's had his fifteen minutes of fame, he shouldn't get a second more. It only encourages fanatics like him. May the media be more responsible!

We also need to encourage deep democracy everywhere— that all people are the same, they are *people, human beings,* and that there is only one race on this planet— *the human race.* Highlighting differences, and especially the most superficial differences like skin color or different family similarities, creates a frame of "us" against "them" only to our detriment. And to handle our differences, we have to create models and processes for having great conversations that openly, respectfully, and curiously explore different points of view.

This is where Neuro-Semantic NLP offers something truly powerful: a communication model based on rapport, respect, seeking first to understand, the realization that we all operate from our models of the world, that all thinking and believing is fallible, and that we can learn to be agreeable in our disagreements. We can also intentionally and consciously meta-state our disagreements with respect, honor, curiosity, fallibility, etc. so that we can talk through "hot" subjects without becoming enemies.

Yes, this goes against lots and lots of cultural frames as well as the frames that the media everywhere operates from. What is typical in disagreements is fifth-grade mentality: name calling, labeling, mis-representing each other's positions, creating "straw men" arguments of their opponents, over-generalizing, exaggerating the other's position, awfulizing about all of the terrible things that will happen in the future, etc.

What to do? Where to start? Let's start with ourselves. Let's take more seriously the foundational communication skills of listening to those we disagree with and do with respect and curiosity. Let's make sure we communicate from our best states and invite the best states from our communication partners. Let's always be tentative knowing that all of our "knowledge" is fallible, liable to error, so that we inquire more than assert or command. Let's be good models of how to work through a conflict and how to disagree respectfully. Let's not now or ever believe-in-our-beliefs, but merely believe and stay open to the ever-present fallibility of our beliefs!

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #35
July 27, 2011

THE FAILURE OF LEADERSHIP

You have probably heard about the current financial crisis here in the US— the problem of the debt ceiling and the armageddon of "the nation defaulting on its loans." Or at least that's what the media and numerous politicians have focused on and defined as "the problem." It is not.

Not surprisingly, we have lots of politicians who want to raise the debt ceiling. In other words, they want to spend more and throw more money at the problem! Imagine that— a politician wanting to spend more! And where will they get more money to spend? Well, if they can't raise taxes (not wise during a recession), then they will simply print more money.

Great idea! Just go down to your basement, turn on the printing press and print more money. Why didn't I think of that when I designed the *Inside-Out Wealth* program? That would have made it so easy for people to become wealthy! Now all we need is a government program that will provide us these printing presses. Ah yes, we need another stimulus package to help people buy printing presses!

Of course, if we print more money, that will inflate the money that we already have . And that will devalue the dollar so it is worth less and then create inflation for all of the other things we buy. And that will, in the long term, weaken the economy. So maybe that's not such a great idea.

So what is the problem? If these are the symptoms, what is the real problem? Spending. We spend more than we have, more than we take in. Actually, a lot more! Some statistics about how much we are spending:
> Under Clinton, the US Government spent 547 million dollars every day.
> Under Bush, that went up to 1.6 billion dollars every day.
> Under Obama the numbers have gone up to 4.1 billion dollars every day!

Yes, this is a problem. So why are we spending more than we have? Promises. Politicians promise more than they can deliver. They have made promises to constituents and they stick "earmarks" into bills to pay off for the vote and loyalty of a certain group of people. And why do the politicians promise more than they can deliver and then spend more than we have? Because there's no limit, no consequence like bankruptcy or jail So there's no consequences, nothing to stop them from over-spending. Unlike the States, the Federal government doesn't have a law requiring a balanced budget. Now there's an idea—living on a balanced budget, you spend no more than you take in!

Well, there hasn't been consequences until now. Now, the over-spending has grown so much that

the consequences are now beginning to show up. And as people are waking up to the problem, they are asking for some fundamental solutions.

Now you and I cannot spend trillions, billions, or millions or even a measly few hundred thousands that we don't have. Nor can we just print more money. They would throw us in jail if we did that! And why don't we stop all of this non-sense? Because of the failure of leadership. Ah, yes, finally I get to the subject and title of this article!

Leaders (and politicians ought to be leaders, shouldn't they?) have a dual responsibility. One, to awaken possibilities of a bright future and bring out the best in people so that we can move over the gap of where we are now to the bright future we envision. Second, to articulate the reality of where we are now and challenge people to face and make the necessary changes so that we can avoid a more painful and problematic future. This is the Axis of Motivation from the *Axes of Change Model*. First there is the *Toward Positive Values* as a leader awakens people and so plays the role of Awakener as a leader; then there is the *Away From Negative Values* as the leader confronts and challenges people from the role of Challenger. Both roles are required of every holistic leader.

Now politicians who are unfit to lead do the former and ignore the latter. This is the disastrous formula for more and more unrealistic hopes and expectations as they promise and over-promise and tell people what they want to hear ... but never tell the truth. They never confront constituents with reality, with the constraints and facts that are looming in the background demanding change. Unscrupulous politicians lack the courage to face reality for what it is. Addicted to approval, applause, and fearful of disapproval and lower pole ratings, they refuse to make the hard choices and take a firm but compassionate stand.

Here's a hard fact, a constraint of reality that the majority of American politicians seem unable to face: *No individual, no family, or country can continue to spend more than it has.* Do that and eventually there will be bankruptcy, inflation, and economic ruin.

So the problem is not the "debt ceiling," or default. The core problem is *politicians over-spending.* So what is the cure? Reality. Facing the facts as they are and making hard choices lest the over-spending, the printing of money, the devaluing of the dollar, the inflation, etc. rise up and shock us. You have to control your own finances. I do. Every family has to learn how to manage the resources that they have. It's a matter of discipline with eyes-open wide to reality.

The failure of leadership in our politicians is a failure of discipline. They have failed to control spending, to manage the waste and abuse, to set up accountability structures so that what they say will match what they do. It's disconcerting that so many politicians have learned the gracious art of saying what you want to hear to win votes and gain positions of influence, but not the tough side of leadership. They haven't learned the courage skill of stepping up for principles even if it puts their career at risk.

But does leadership and discipline living go together? Is that a synergy that's even possible?

Hmmmm.   Now there's another idea.

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #36
August 1, 2011

COLLABORATION
AS A HIGH LEVEL COMMUNITY SKILL

Neuro-Semantics emerged originally from the very special premise. In the words that I have often use the original premise is this: *We can do so much more together than alone or apart.* Now I believe that. I don't a lot of people don't, but I do.

I believe it within myself and you. This same idea centrally highlights the importance of cooperating within yourself so that what you can achieve something more with all of your "parts" when you meta-state yourself. That is, just as you create new gestalts (i.e., meta-state experiences that are "more than the sum of the parts") by bringing together and synergizing different facets, you generate new creativity in your personality.   Similarly, together we can do more together as a community than we can individually.

The point here in singular: Alone you can do things, and achieve many things, yet if you really want to achieve something great, if you want to invent or create something of lasting excellence, you are going to need to do so within a community. You can't build a cathedral alone. You can't build a pyramid by yourself. The industrial revolution wasn't launched by a single person, but many. And this means cooperation as you get along with others and from that cooperation comes true collaboration. That means the combining of minds and hearts to achieve a shared outcome.

Collaboration is a developmental achievement. A long time before that, we strive to reach normalcy and become "normal" or "average." First we want to belong, to be accepted, to not be weird.   But then, after awhile we find that being normal is not as satisfying as it seemed prior to reaching it. The next step, developmentally, is to become unique, special, to assert your differences and to stand out as your own person. That's the next developmental step and so it should be. Developmentally, that's what comes next. But that is not the end state. There's more beyond that.

It was at that developmental step that the Human Potential Movement (HPM) reached and it was there also where the movement died. Too many individualists! Too many people "doing their own thing" and unable to find the flexibility to work together. And that led, in the United States, to what was dubbed "The Me Generation."

True enough, this was a step forward out of the bland conformity stage of getting up to average, fitting in, and belonging because we all complied and conformed. Yet no matter how large the group of individualists would grow, when there's no unifying frame to pull people together and

enable them to get their egos out of the way and live for something bigger than self, then the collection of individualists can never become a true community. This happened to the HPM in the 1980s and led to the demise of that movement. And it pretty much characterizes the majority of people who have learned NLP, they are part of a large number of that collection, but they are hardly a community.

In terms of personality development, a community does not arise merely because there's plenty of people who are "their own person." It is a legitimate stage for a group to go through where individuals are able to stand apart, think their own thoughts, be truly independent and no longer "needy" on the group. But the group must evolve beyond this stage. It is only a stage and in itself will not support a movement.

The next step of development is using the autonomy of the independence of people to move to *an integrated form of community* where inter-dependent people come together to cooperate for a higher purpose. It is, in fact, the higher purpose that creates true community and enables people to actually get their egos out of the way. The higher level intentionality gives everyone something bigger than self to live for, to be a part of something that will transcend self and one's life, to leave a larger level legacy behind. Without the higher vision, values, and mission the group of people is a group of highly creative people, but not a team, not a community.

And this leads to a higher quality cooperating for an experience of collaboration. In this stage, each of us act and contribute to bring out the best in others. So we think about others, we their thoughts and feelings into account. We unite my internal and external resources with theirs building relationships of trust, communion, integration, integrity, etc. in order to experience a higher level collaboration as we share brainstorming, decision-making, and the actions of innovation.

To achieve a community like this, we have to learn to work with the group dynamics that emerge when people come together. We have to create a functional and situational leadership that develops the sensitivity of knowing when to step forward, when to step back so someone else can step forward, etc.

The fact that the first Human Potential Movement did not move to that level, that the field of NLP has not moved there, and that other groups never moved to that level tells me that *collaboration* must be a lot harder for most people than I realize. It is truly for grown-up people and not children. What I am now realizing is that is has to be founded on Self-Actualization Psychology and that it requires self-actualizing leaders. A single individual cannot do this by him or herself. I can't do that by myself. It takes a community of self-actualizing people to do this! And now you know one of the central things we are working to create in Neuro-Semantics.

Neurons now on Facebook: You can now share the Meta Reflections with friends on facebook. http://www.facebook.com/lmichaelhallneurosemantics — (Thanks to Nathalie Himmelrich).

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #37
August 8, 2011

WOW!
A LOT OF HIGH QUALITY PEOPLE!

While we received a lot of very positive feedback and testimonies from those who attended the *First International Neuro-Semantic Conference,* here is some of the very best feedback that I received both in writing and in person. These are the comments regarding the high quality people at the conference:

> "You have such intelligent and world-class people here!" one gentleman said at the end of the Conference. "I'm really impressed, I remember the days when you were just starting and coming each summer to Florida ..."
> "How have you succeeded in attracting such incredibly competent people to be a part of this?" another person asked. "I'm really surprised!"

Well, I wasn't surprised about the high quality people; I am only surprised by the comment itself. Of course, I suppose that part of my lack of surprise is that I am now used to working around, and hanging out with, such highly competent people. It is one of the things that I find so rewarding in Neuro-Semantics —I get to hang out with focused, intense, intelligent, creative, playful, and loving people!

This wasn't true for a number of years. There was a time when we had to be much more vigilant about who we let in. There were the New Age nuts who wanted us to model channeling dead people; model remote viewing, and so on.   There were the manipulators, especially we had to be careful about people coming from some "schools" of NLP, schools which mostly used NLP to sell and persuade. Why? Because those are the "schools" of NLP that do not distinguish between respectfully influencing and manipulating to one's own selfish advantage. They offer no ethical guidelines for how and when to "do" NLP on someone. In those early years, there were several times when I had to call someone aside and talk to them about using various language patterns (seduction patterns) that were not respectful.

Then there were the talkers who never do. Many would come in, get absolutely enthusiastic about Neuro-Semantic NLP and in their excitement talk about doing wild and incredible things when they got home. But then nothing happened.   When they got home they ran out of steam, the excitement vanished, and within months they would be off after the next new thing.

Yet as the years have passed, one thing that most people know about Neuro-Semantic NLP is that

we have a strong emphasis on professional ethics. And a strong emphasis on quality, on results, on accountability. This has been at the heart of the Vision we put out in 1996, "to take NLP to a higher level ethically and professionally." And it has been the reason we created structures of accountability for people who are licensed to use Neuro-Semantic NLP as Meta-Coaches or as Trainers under the ISNS.

How else do I explain the high quality of people who are now at the core of Neuro-Semantics? I attribute it in part to the Meta-States Model. Using the Meta-States Model does that because it has "applied to self" built into the model. That's because it is a model about self-reflexive consciousness— how you think-and-feel about your previous state or what you just said or did. And given that, our focus has always been —first apply to self, then to others. In fact, we go so far as to say, If you are not applying a pattern, a model, a process to yourself, you haven't earned the right to apply it to others. And if you don't provide choice for people— enabling them to understand what they are signing up for and the possible consequences of using a particular pattern, you are not treating the person as an adult. You are assuming that you know better for them and that is ultimately disrespectful.

If a tool is powerful, it is *powerful* both in providing value and richness— in making the world better and a person more resourceful. If it is powerful, it is also powerful for being misused so that someone could misuse it to take advantage of others and to make their world poorer and them less resourceful. That's why training isn't enough; there has to be accountability, supervision, and some personal guidance and mentoring so that a person using the tools is the kind of person who brings honor to the process. That's why we always ask those being licensed to "make us proud" and why the licensing process itself creates an ongoing relationship.

When I step back from both the presenters at the International Conference and the participants who traveled from so many countries to be a part of it— I am amazed and delighted when I consider the incredible group of high quality people who came. At the Conference we had a handful of doctoral level researchers, we had three medical doctors, we had top-level executive Coaches and business consultants. We had some top level psychotherapists from numerous countries. We also had many people highly skilled and experienced in marketing and entrepreneurship. And beyond that we had a whole community of people who know how to collaborate and practice operating from abundance.

What else explains this? I think our leadership team explains it. One of the ways you can "measure" and evaluate leadership is by looking at the quality of the people it produces. So look who's following their lead! Also, knowing the hearts and lives of those on the leadership team, I know them in terms of their passion for making a difference in the world and for creating credibility for Neuro-Semantics by what they do and who they are.

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #38
August 15, 2011

SELF AND THE ROLES OF SELF

One of the most challenging questions to answer is a question that seems on the surface so simple: *Who are you?* How could this be a challenging question? Answer: It is challenging because you are not just one thing. You are not a "thing" at all, you are a set of energies, activities, or processes. And you are a mystery. It is challenging because you live and breath and operate in a great number of dimensions. And in each dimension of experience— who you are differs.

Who are you? To answer it here is a set of dimensions that will govern your answer:
• In your essential essence: in your *beingness,* in your basic humanness, in your worth and value and dignity as a human being.
• In your value socially: in your *social skills,* in getting along with others.
• In your value economically regarding your business skills: in your ability to create value and earn a salary, who are you? What value do you experience in yourself as a contributor who will be rewarded?
• In your musical abilities: in your ability to create, enjoy, appreciate music.
• In your creativity and inventiveness: in your ability to think of new ways of doing things and putting them together.
• In your physical body: in your health and fitness, in your energy and vitality. In the things you do as exercise or the sports that you play.
• In your experience and skills of shopping: in making good selections, those that are good economic buys and that bring high quality to the purchase.
• In your relationships, especially with your closest loved one as a lover, and your relationships with children, friends, colleagues, etc.

In these areas and many, many more—you have an identity and you experience yourself differently. *Who are you in each of these areas?* You are not the same in each of these. Even though you may be the same person, in each of these areas *you play different roles.* And this, I think, is one thing that often confuses us about our identity, about who we are.
• *Who am I* when I'm with this person or that one, when I'm in this context or that?
• How many roles do I play in life?
• What influence do these roles have on my overall sense of self?

Imagine a circle, and then a circle around that one and so on. I have not drawn it here in this email post, so you'll have to imagine it. The following columns provide the categories for these four layered circles.

Inner Circle	Embodied Self	Cognitive Self	Roles of Self
Self	Body, Neurology	Thinking, Emoting	Work, Career
Unconditional	Physiology,	Meaning-Making	Finances, Status
Value and	Health, Energy	Cognitive Styles	Education, Degrees
Worth	Sexuality, Gender	Valuing, Deciding	Relationships
Core of your	Predispositions	Intentions, Vision	Friends, colleagues
humanness	Talents		Hobbies, sports

Calls for —

Self-Esteem	Self-Acceptance	Self-Appreciation	Self-Awareness
		Self-Development	Self-Competence

Central Circle

The central circle represents *you* as a person, as a *human being.* It is the essential you—the *you* who transcends your situation, your history, your body, your mind, and all of the peripheral aspects of you. It is you above and beyond all of the accidents of life. This is the mysterious you. It is you as an *unconditionally valuable and lovable human being.* It is yourself that you can honor and esteem unconditionally because it is based and conditioned on nothing other than the mysterious fact that you are a valuable human being as is every human being. This core aspect of you calls for *self-esteem,* and if you esteem your core humanity unconditionally, then you experience your core self as being innately worthwhile and valuable.

Second circle of Qualities — Your Embodied Self

Now imagine a second circle. In this one we will put all of the features, factors, and qualities that arise from your embodiment, that is, from having and experiencing yourself in terms of your body. So this facet of *you* include factors that are very close to you and factors that seem a given— your physiology, neurology, brain, mind, consciousness, emotions, gender, sex, race, etc. Yet while given, this aspect of your self is also conditioned by your growth and development, how you use and develop these facts of your embodied self. Some of it is within your control, although much of it is not. It is what was *given* you at birth— your genetic heritage, the talents within your body and mind, the predispositions within, etc. Other aspects arise over the years of your development, sometimes through accidents and illness, sometimes through disciplined practice. This is *you* as you know yourself in your body. And this aspect of you calls for *self-acceptance.*

Third Circle — Your Cognitive Self

If you next imagine another concentric circle, we can designate it your cognitive self. This speaks about *you* as you develop through your thinking, evaluating, believing, deciding, understanding, etc. Here you actually have a lot of control over what you think and the meanings you give *about* your core self (first circle) and your embodied self (second circle). Here you play such a critical role in your definition and creation of *you.* Here the quality of your *thinking* (cognizing) determines the quality of your experience of yourself.

So, if you dislike and disvalue your core self or your embodied self or of any of the roles you have

in life (fourth circle), then you can undermine your development and turn your energies against yourself. If you take on toxic and limiting beliefs about you, you can not only fail to actualize your highest potentials, you can distort those potentials so that they sabotage your best efforts. Your cognitive self is *your semantic self*— who you are in terms of the meanings that your create with your thinking-and-emoting powers.

At birth your cognitive self was all potentiality and no actuality. Piaget and other developmentalists have mapped out how our cognitive powers develop and we grow over the lifespan, how we move through various cognitive stages of development. And as you navigate those stages by learning and developing your powers of thinking-feeling, you learn to take charge of your ability to create positive meanings that unleash more and more of your potentials. This facet of your require *self-acceptance, self-appreciation,* and a commitment to *self-development.*

Fourth Circle — You in Your Roles
The final circle of you is *you* as you are in the many roles that you play in life. These roles describe the relationships and positions that you operate in— a worker, friend, mate, spouse, parent, owner of various things, experiencer of numerous activities, etc. Here's an experiment for you: make a list of all of your roles for a couple weeks.

I was surprised when I did this. I quickly made a list of the first twenty or so, then over a week or two, another twenty roles emerged. I am a son, a brother, a father, a friend, a colleague; I have been a husband, a therapist, a minister, a front-line counter server, a supervisor, a backpacker, a homeowner, a tax payer, a driver, shopper, a workshop participant, a student, a graduate student, a doctorate candidate, an expert witness (in district court), a plaintiff (in county court), a premier executive and a 1-K (with United Airlines), a committee member, president of an HOA (homeowners association), and the list goes on and on.

The roles you play in life may be highly influencing factors in your life governing how you think about yourself or they may be minor influencing factors. Here you use the activities of life (your work, sports, finances, education, family, friends and so on) to define yourself. The roles you play in life may last just a few weeks or an entire lifetime. This facet of you calls for *self-confidence* as much as anything, that is, the *confidence* that you develop in that role that you can effectively and skillfully cope with the requirements of that role.   If you are competent in a given role, then you feel confident in yourself that you can play that role well.

So who are you? Well, you are lots of things. You have multiple facets to you— your essence, your physical presence, your semantic meaning-making self, and the scores even hundreds of roles that you play in life. And all of these facets of *you* aligned and unified? Are you fully congruent in yourself?

How do you *define* yourself (that's your self-definition) and how do you *identify* yourself (your self-identifications)? Taking these four circles of influences, which one do you *identify* yourself with?

THE META-STATE OF RESILIENCE
Part I

In life things often don't go as you want them to go. For various reasons, your plans don't pan out, your dreams don't become reality, your investments don't increase in value, your relationships aren't as loving and supporting as you want, and your career plans experience set backs. And what about some of the bigger problems that set us back: divorce, bankruptcy, health crisis, robbed, attacked, etc. Now what?

- What's your attitude when you experience one or more set-backs in life?
- What state does that trigger in you?
- What coping and mastering skills are you able to access when you've been knocked down?

These questions explore your level of resilience—your strategy for *bouncing back* when you suffer a set-back and get knocked down. Set-backs happen. And sets-backs are pretty democratic— they happen to all people of all ages, races, religions, economic status, etc. And in the last two weeks with the US Stock Market losing between two and three trillion dollar (yes, trillion, not billion) that loss has also shown up with a similar loss between 3 and 6 per cent of value in other Stock Markets. So with that, lots of people have suffered economic, personal, and relational set-backs.

I first took on the resilience questions after completing my master practitioner and trainer's training in NLP. At the time I was engaged in two activities that brought to face to face with people suffering set-backs and needing to cope with them. The first activity was my psychotherapy practice and the second was my NLP trainings. That constantly brought me into the presence of people who were in the throes of set-backs and I was amazed at how some of them had such a spirit of resilience. Nothing was going to keep them down! No matter how traumatic the experience, they were going to get up again and they were going to come back. And they did. And they were in therapy to develop the self-awareness and resourcefulness to make that come back.

But not everyone was like that. Sometimes I saw people in therapy who were down and they were behaving as if they were out. With their set-back, they were down and were staying down for the count. They seemed to have had the life sucked out of them and to be without any "bounce" inside for coming back. And it wasn't the degree or severity of the set-back. That wasn't the determining factor.

"What makes the difference between someone who gets knocked down *and then gets up with an attitude of determination, persistence, and optimism* from the person who just lies there like a zombie? What makes the difference between the person who thinks, feels, talks, and acts like a victim of life's fate and the person who thinks, feels, talks, and acts like the architect of his or her life?

That's what I wanted to know. So I began interviewing people who had "been to hell and were back." I wanted to know how they had come back. What was their secret? What were the resources that enabled them to bounce back? That led to a modeling project that lasted three years. At that time (1990) there was very little literature on resilience, yet what there was, I read.

Eventually, using the NLP Strategy model, I worked out a strategy for resilience. At least I thought that I had the step-by-step process for creating a state of resilience. What I didn't know was that *resilience* was not a regular kind of state. It is not the kind of state that you just access a feeling or a thought, step into it, amplify it and presto! ... *the Resilience State!* That's because some states are so complex and so systemic that they do not operate as a primary state that NLP is so excellent at enabling you to access, amplify, anchor, and apply states. Some states involve *levels* of thoughts-and-feelings. So states operate from the self-reflexive consciousness that sets higher level frames and meanings which in turn govern the state.

That's what I discovered about resilience. To create this state, you not only have to have a basic core sense that whatever happens, it is just something to deal with, but you have to have empowering believes about yourself as a person (your value and worth as a person), your ability to learn and develop skills to cope with things (your self-confidence), your relationships with others who you can depend and trust in the process, your determination and persistence that over time you will recover and bounce back and be as strong as ever, your meanings and intentions that keep you inspired, hopeful, and optimistic, and your sense of self-efficacy that you can take proactive initiative to turn things around.

That's a lot! That requires layer upon layer of resourceful states about your resourceful states. And it is systemic, each resourceful state or frame influencing the others so that something "more than the sum of the parts" emerge. And that emergent state of resilience is a state that takes the "bad" thing of the set-back that happens and keeps it out from oneself so that it is not personal. It keeps it out from one's whole life so that it is not pervasive. And it keeps it out from one's sense of time so that it is not permanent.

I found this in Martin Seligman's works, *Learned Helplessness* (1975) and *Learned Optimism* (1990). How you *interpret* a set-back is the key. If you take the "bad" thing and interpret it with the following three Ps, you experience *learned helplessness.* If you interpret the bad thing using the three Ts— you experience *learned optimism.*

Explanatory Style	Pessimistically	Optimistically
What is the source?	It's Personal — it's about me!	It is That — event, situation, not me.
How significant is this?	It's Pervasive— it's everywhere.	It is There — in that space and place,

		not everywhere.
How long will this last?	It's Permanent— it will last forever.	It is Then — at that time, not forever.

Learned Helplessness	***Learned Optimism***

The way to create non-resilience is to P-all over yourself, that is, interpret any set-back as personal, pervasive, and permanent. Do that and you can piss all over yourself and dampen your spirit. The cure that leads to resilience is to T-off on the set-back, that is, interpret it as That, There, Then. These are the three magic words that keeps the evil outside of you and your matrix of frames— *that, there, then.* (Or if it is happening at this moment: *this, here, now.*)

Which will you do? It is entirely your choice. No one can force you to interpret a set-back (or anything else) in a particular way. Yet how you interpret it and the meanings that you give determine the experiences you have and the quality of your life.

Neurons now on Facebook: You can now share the Meta Reflections with friends on facebook. http://www.facebook.com/lmichaelhallneurosemantics — (Thanks to Nathalie Himmelrich).

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #40
August 29, 2011

THE META-STATE OF RESILIENCE
Part II: Living Fully Today's Life

The core of resilience lies in the meanings you give to set-backs and other undesirable, unpleasant, and challenging experiences. To be able to *perform* things in a resilient way, you have to interpret any and every experience with sufficient *meaning* so that it keeps you actualizing your highest and best resources. And because the core of you is *you*— then at the core of resilience you have to interpret the bad thing, the set-back, the disappointment as —

The Core of the Resilient Strategy
That — that event, that situation	— Not me (no personalizing)
There — in that space and place	— Not everywhere (not pervasive)
Then — at that time and moment	— Not forever (not permanent)

When you keep the evil out of your core so that the bad thing is not about you, not about everything about your life, and not forever, when it is not personal, pervasive, and permanent, then you are able to stay clear of the set-back. How about that! Isn't that fantastic? Do that and you maintain an inner core that allows you to keep self-actualizing *even when life is falling apart.* This corresponds to what Maslow said, Self-Actualizing people also have problems. Just because you are living a self-actualizing life does *not* mean everything is rosy or perfect or wonderful.

This core of resilience now enables you to access your highest meanings (visions and values) so that you can perform your best actions. Even in the midst of the set-back, you are able to access your resources. And that allows you to use those resources to keep *bounce in your soul* so that bouncing back is easy for you. No wonder you are resilient —flexible, adaptable, focused, persistent, etc.

To be resilient, you have to have something to be resilient with. In other words, resources. It is your ability to access resourceful frames, meanings, states, relationships, actions, language, etc. that enables you to bounce right back when life knocks you down. Then, in that meta-state of resilience you'll feel and act proactively as you take the initiative to *do what you can.* This is the great antidote to thinking, feeling, talking, and acting like a victim. You are no victim. No matter how someone has hurt you, take advantage of you, tricked you, deceived you, raped you, robbed you, or whatever— you are not a victim.

One of the persons I "modeled" for the resilience strategy was Viktor Frankl. His story of living in the Concentration Camp in *Man's Search For Meaning* speaks about someone who kept the evil out of his core. He never interpreted what happened to him through the lens of personal, pervasive, or permanent. He treated it as— that, there, then. It is *that* event which Hitler created. It is *there* in the context this camp, and it is *then* and not forever. So Frankl not only survived the horror of the camp, he came out of it as *a psychologically healthy person.*

How did he do that? During his time there, he *used* that context for maintaining his humanity by giving of himself to others, by finding humor in that context, and by using it for learning and creating more of his *Logo-Therapy* approach in psychotherapy. He kept that evil contained by imagining himself lecturing to a University Class after the War— it would not last forever. It would one day be over. Talk about resilience!

Now as far as I can tell, after Frankl left, re-married (his first wife perished in one of the camps), lived a full life, created a new form of psychotherapy, etc., and lived to a full life of 92 (1905 to 1997). He never gave any evidence of being traumatized. His core of resilience seemed to have made him un-traumatiz-able — even by the three Concentration Camps (Auschwitz, Turkheim, Dachau) that he experienced! Talk about resilience!

From the core of resilience (not interpreting things *against* yourself by personalizing, making pervasive and making permanent— three cognitive distortions), the next step in resilience is making your everyday life today *meaningful* as you recover from the set-back. So you *do your best* with what you have. And this synergy of meaning and performance, as you can probably tell, is the heart of Neuro-Semantics.

In Neuro-Semantics we focus on meaning-and-performance as the two factors that enables living a self-actualizing life. That's why the Meaning-Performance Axes make up the Self-Actualization Quadrants. So in resilience, we first apply this to *self* (your Self Matrix) so that you do not contaminate yourself with the bad thing that happen, then we apply it to your moment to moment life right now so that you don't postpone life but are able to resiliently live fully now.

I found this quality in Christopher Reeve. He was interviewed for 60 Minutes and other programs after his disastrous fall from the horse that left him a quadriplegic in 1995. In the years of recovery against impossible odds, Reeve created two foundations, appeared in several movies, made TV appearance, spoke at numerous conferences, was an political activist for research, had a son, etc. He made the most of the life that he had and set visionary goals that kept him motivated and inspired. In spite of everything, he lived his life fully in the moments that he had. Talk about resilience!

This is the power of this richly complex meta-state. How do you create it? That will be the subject of the next post here on Neurons. To your highest and best resilience!

Neurons now on Facebook: You can now share the Meta Reflections with friends on facebook. http://www.facebook.com/lmichaelhallneurosemantics — (Thanks to Nathalie Himmelrich).

THE META-STATE OF RESILIENCE
Part III: Creating Resilience

To be resilient, you have to have something with which to be resilient. That's because resilience requires *resources* which give you *bounce* for generating the meta-state of resilience. Given this, the question is: *How* do you build this state for yourself or for others?

It all begins (as I mentioned in Part I of this series) with avoiding contaminating your spirit with the "learned helplessness" that brings the bad or evil thing "out there" inside yourself. And that means setting boundaries for yourself so that you interpret the set-back as 1) external and not about you, 2) local and not pervasively everywhere, and 3) now and not forever. That's step one. Do this and you create *a proactive core* within yourself that enables you to operate from a non-victim role, one that enables you to look for resources and to focus on solutions.

Step two emerges as you recognize that the set-back is not forever, it is just a matter of time and, "This too will pass." Knowing that, you set a higher frame and then know at your deepest level, "I will get through this." "It's just something to deal with." Do this and you create the space and freedom within yourself for accessing the resources you'll need to pull this off. Then it is just a matter of *how to get through it,* how to cope with the losses, and how to replace them appropriately. All of this implies meta-stating yourself with *acceptance of life as it is* and a *problem-solving mentality* that goes to work on addressing whatever has been lost or set-back.

Next, ask *the "bounce" question:* What puts bounce in your soul? What enables you to come back with energy, enthusiasm, excitement, and commitment? As you now develop your own personal menu list of resources that do this for you— you are developing your strategy for coping and mastery the challenges of life. Here is a list for identifying the energizers of resilience within you:

Empowerment	Responsible	Ownership	Proactive
Acceptance	Taking Initiative	Appreciation	Welcoming/
Esteem	Counting	Decisive	Control / Choice
Inspiring Music	Intentionality	Passion	Purpose
Meaningfulness	Optimism	Solution Focus	Pleasure/ Excitements
Creativity	Love	Trust	Forgiveness
Releasing	Appreciating	Friendship	

What's on your list of best resources that puts the most energy and bounce into your soul?

Identify them and then take the time to access each, amplify it to the optimal level for you, then set up a trigger (an anchor) so that you can re-access that resourceful state of thought, emotion, or body whenever you so desire.

At the heart of resilience is being in real-time, that is, being in-the-moment, and experiencing life here-and-now. So key to resilience is being *present to this moment*. Yet you could interfere with this present-ing. You could sabotage it through resentment (re-sentiment, feeling the old sentiment again and again), holding onto the past, and/or living in bitterness or resentment. Do any of these things and you have a fool-proof way to avoid the vitality of resilience. Obviously, not recommended!

In NLP we have a saying about the past: "It's never too late to have a happy childhood."   That's because whatever memories you are carrying around from the past and using as your reference system for today is precisely that— something *you are doing today to keep your representations of the past alive in your body*. Now that you know, stop it! Change those representations. Use the "Change Personal History" pattern and create a new and more useful past to keep within you and to use as your reference.

Are you ready for resilience? Are you ready to take charge of your mind and heart and not let some set-back *set the frame* for your future? Resilience is not a simple primary state like love or hate, tension or relaxation, anger or fear, etc. It is a meta-state and so layered with numerous belief frames and resourceful states.

Want more? Great.
> See the foundational book for Neuro-Semantics, *Meta-States*: *Mastering the Higher Levels of the Mind* (2008) or the Training Manual, *Resilience*. Or contract with a Meta-Coach!

THE META-STATE OF RESILIENCE
Part IV: Refusing Being a Victim

As the worldwide recession continues, Are you a victim of the recession? Ah, yes, it could be very easy to feel that way, to interpret things through that frame, couldn't it? And many people, to their own detriment, are doing that.

I've been writing about resilience, about suffering a set-back, about being knocked down, and about developing a "learned optimism" at your core and proactively developing resources that will put *bounce* in your soul so that whatever happens, you have the ability to just get up again and get busy solving the problems that life throws your way. When it comes to resilience, the continuum of choices before you is that of feeling like and acting like a victim on one end and access the meta-state of resilience on the other.

Victim	Resilient
I can do nothing	I can always do something!
Fate: Life is determined.	Choice: I can choose my response.
Dis-empowered	Empowered

Now the victim polar is actually an easy one and one that's seductive for lots of people. In fact, given "the media's" tendency to look for and highlight sensational stories of tragic and for people who have suffered something, and the way people all around us talk, we are all culturalized to a great extent to divide the world into people who victimize and those who are victims. We think in *either-or* terms to make things simple: bad people hurt good people out of the blue and make them victims of their cruelty.

This way of thinking shows up in how most everybody seem highly liable and skilled in *the art of blaming*. Something bad happens, we suffer a set-back, and the next thing that happens in our brains— we go looking for someone or something to blame. We didn't do it, certain people *made* us do or experience something. We didn't do it, it was an event, a situation, our parents, our teachers, etc. that *caused* it. We look for causation and while we may not know *who* or *what* caused us to experience whatever we experienced, we know it was not us, so we look around with eyes set on finding out who or what did it so we can accuse them.

Opposite to being a victim, to being victimized is being an empowered resilient. This state

operates from the realization, and the lifestyle, that you can always do something, that you are an active player in that game of life, and that you do have the power to positively affect things. It is being responsible, holding yourself responsible, and looking to yourself for the role that you played in any given situation. If you are accepting, assuming, and acknowledge your role, how you are part of any system, then you can't be a victim. No one "set you aside" and did something to you. [The literal meaning of "victim."] The only exception would be if you were minding your own business and a madman ran out of a building being chased by the police and he grabbed you as a hostage or shot you to slow the police down. And that's a very, very infrequent type of situation.

If you access a victim state, then you have to keep dis-empowering yourself, you have to keep avoiding the present and taking action today to do something. Do that even a little bit and you begin to move toward the resilience end of the continuum, and you'll start to feel better and to change things.

To be a victim, keep playing the hurt, the set-back, the undesirable problem over and over in your mind. And especially keep looking for someone to blame! Refuse to face your role in whatever happened. Assume no responsibility whatsoever. Refuse to even consider that you were part of the system and that you played a part in it all. And if you do become aware of something you did or didn't do that played into it, immediately create excuses. Whether the excuses are brilliant or stupid, create them so you can escape being responsible. Play dumb, play weak, just do not accept that you had any choice.

To be a victim you will need some powerful limiting beliefs. Believe that the world of people, events, and circumstances *determines* what and how you think and feel. Believe that all you can do is react, and never respond. Believe that you have no true choice, that things happen, that fate determines life, that you are unable to effect change. To be a powerful victim—to play lots of "what if..." and "if only" tapes in your mind and use them in your languaging:

> "If only I could get a break..."
> "If only I had the intelligence, looks, or good fortune that John or Jill has."
> "But what if something goes wrong? What if someone laughs at me?"

To deepen the victimhood, then use catastrophic language that exaggerates:

> "I could never stand it if someone rejected me."
> "It's the end of all of my hopes and dreams, I'll never recover from this."
> "Why did X do that to me? Why didn't I resist? What's wrong with X?"

If that's how to develop a victim strategy, to the other side of the continuum and step up to resilience, do the opposite. Change that kind of thinking and languaging to acknowledge your powers of response.

> "I can always do something."
> "They can't take away from me the ultimate human freedom— the freedom to choose my response and attitude." (Viktor Frankl)

One has to assume *response-ability:* "I can and will choose responses that will increase my chances for succeeding." "I refuse to torment myself with 'what could have been,' or live by regretting the past." And of course, to fast track this, hire a Meta-Coach to coach you for self-actualizing resilience or find a Neuro-Semantic Trainer who is running the Resilience Workshop.

Neurons now on Facebook: You can now share the Meta Reflections with friends on facebook. http://www.facebook.com/lmichaelhallneurosemantics — (Thanks to Nathalie Himmelrich).

THE SHOCKING
INSIDE-OUT WEALTH SEMINAR

At the end of August I had the privilege of presenting the shocking *Inside-Out Wealth* materials. I like that. I like the looks and sounds of shock radiating through an audience. And I'll do it again in a couple weeks.

I was in Mexico and I delivered the *shocking information* in a new way, in a way that I had never presented them before. This time, instead of as a Training, I presented them as a general "seminar." Never before had I chosen to do it that way. And yes, there's a reason for that, namely, my preference is always for *training*— training in the skills through a focused practice, with debriefing, demonstrations, and some guidance. But the situation arose where we did not have the time to do all of that, so I did it in a new way.

Part of the time element arose due to the need for translation. So even though I do not like the sequential translating (in this case from English to Spanish) rather than simultaneous translation, I agreed and accepted half-heartedly that I would present the materials and so we shifted from a training to a Seminar.

The first one was a 2 hour Conference in Mexico City which Ivan Robbles sponsored; the second was a two-day training in San Cristobal de las Casas in the state of Chiapas, Mexico, which David Murphy sponsored. Now personally, I had low expectations. I lowered my own expectations because of the format as well as my own lack of experience with it. I lowered what I expected that I could accomplish in this type of context because I feared that people would not get enough to really gain a sufficient map or make even the minimal changes for them to become full-fledged Wealth Creators.

But I was wrong. To my surprise and delight I discovered that my lowered expectations and anticipated fears were fallacious and unnecessary. So that's good. I suppose I forgot that sometimes, systemic change can occur, not because people received the whole paradigm, but because a critical leverage point of change was obtained enabling a holistic change throughout the system. And that's good, we have people fly and drive in for the training in San Cristobal from a dozen cities and a group of people drove 8 hours to get to the Seminar!

Shock Jock
Inside-Out Wealth is shocking. Whether in book form or in the training, the core ideas typically

create a shock to the nervous systems and brains of most people. Yet when people are ready for that, it can facilitate a highly desired paradigm shift and that's precisely what happened with dozens of people in the seminars.

What's so shocking about *Inside-Out Wealth*? Lots of things. First and foremost the realization the wealth is not money. Yes, you read that right. *Wealth is not money.* Now true enough, money is one expression of wealth, and is the scorecard that most of us use for determining our wealth. But *wealth itself* is not money. That's why you could have lots of money and not be wealthy! Nor is wealth just a "state of mind." Wealth is real and while it involves your mind, *wealth* is something other than the accumulation of things or one's financial status.

Look closely at the synonyms of "wealth" and they will tell you what wealth is—value, valuing, abundance, etc. Wealth is what creates value for people and that's why people will pay money for that value create and added. And what "creates value?" What is valuable to people? Anything that makes life richer and fuller. Anything that enriches the quality of human experience. Anything that satisfies our basic or meta-needs. Anything that satisfies our wants and dreams. Any of those things *adds value*. Here then is another synonym— what creates wealth is *solving problems*.

> *Wealth then is what is within you that sees and solves problems, that adds to the quality of life, that enriches people's experiences.*

If you use that definition, then how wealthy are you today? Your wealth may not have created lots of money for your bank account— yet. But if you are *wealthy*, then that "wealth" is your *power* and *ability* which is within yourself to care, to value, and to create solutions that makes life better. That's why in Neuro-Semantics we talk about how to increase your wealth-capabilities so that *you* become (and can put it on your business card) — a Wealth Creator.

If that's true wealth, then *becoming wealthy inside yourself* is the slow but sure way to create long-term sustainable wealth! Interested? Ready to shift from "getting" wealth to *becoming* the wealth creator?

For more —
> See the book, *Inside-Out Wealth* ($25). www.neurosemantics.com /Products

> Meet me in Brazil for the next training: Brazil, Sept. 21-23, 2011 Dr. Jairo Manchilha, jairo@pnl.med.br

> Meet me in Mexico City next year— Jan. 25-27, 2012. Ivan Robles, irobles@cglobalmexico.com

WHAT'S SO GREAT ABOUT NSTT?

NSTT is *Neuro-Semantic Trainers' Training* and for more than a decade we have been training people to step up to the leadership role of Trainers and Presenters. And each year we run NSTT somewhere in the world. I think it is the greatest program for training Trainers anywhere in the field of NLP by far. Of course, I'm prejudiced about this! Yet in spite of my biases— the question remains:

> ### *What's so great about NSTT?*

I did my trainers training in 1990 and when I did, I was also on the staff. The reason for that is that Richard Bandler had asked me to "make the notes" of that training. Those notes are now the spiral book, *Becoming More Ferocious as a Presenter*. And while I participated in some NLP Trainers' Training, when we began offering Trainers' Training in Neuro-Semanitcs in 1999, I made several decisions:

> 1) I would *not* conduct Trainers' Training the way I had received it or seen others do it.
> 2) I would study "training" as an experience and look for *the structure* and then design a training that would actually create training *competence.*
> 3) I would conduct a modeling project looking for the skill-set and core competencies of excellence in training.
> 4) I would figure out a way to benchmark the skills so we could measure the actual skill.

Why did I make the first decision above? Because of the low level of actual training skill in the field of NLP. And because there are plenty of NLP trainers who confuse "manipulation" with training skill! And because lots of NLP Trainers don't seem to understand the importance of "applying NLP to self" and so are incongruent and ineffective.

Why did I make the other decisions? Because Neuro-Semantic NLP is about modeling excellence! What then happened was that over the years we developed the skill-set of competencies and developed processes for benchmarking these intangible skills. Also, as we devoted APG as the flagship training of Neuro-Semantics (introducing the Meta-States Model and applying it to the genius state of *being in the zone at will*), began creating processes for effective public speaking (Presentation University). So over the past decade with every presentation of NSTT, that program is continually refined so that it becomes richer and richer.

Content

Today at NSTT — you receive training in your public speaking skills so that you can develop your engagement, framing, metaphorical, and semantic spatial skills which would make President Obama look like an amateur. And you will receive a behavioral measurement that will enable you to recognize precisely where you are in your skill-development and the next steps to take to reach whatever level of competency you desire. You will receive training in training design and delivery so that you can not only do keynote presentations and seminars, but also in-depth trainings for competency.

Then to give you a psychological foundation for how people actualize their highest and best in a training environment, you receive three days of *The Psychology of APG*. This enables you to design and redesign APG in numerous ways to create customized trainings for groups and organizations that you work with. Finally, NSTT ends with three days of business skills— skills required for running a successful training business or selling yourself as a trainer to organizations.

Community

Yet in training *trainer- leaders* in NSTT, we aim to do more. We aim to create *leaders:* thought-leaders, innovative leaders, community leaders, etc. Because to stand up before a group and to effectively communicate your ideas is to lead— to bring out the best in people, to set a vision about actualizing new potentials, to lead out from anything and everything that leashes people and interferes with them living a self-actualizing life. And we are doing this because we have set the objective for ourselves of grooming leaders within the international community of Neuro-Semantics. So to do that, we use the two-weeks of NSTT to create a community of trainers and to encourage a deep networking that will generate new friendships and business partnership for a lifetime.

This is one reason is typically only run NSTT once a year somewhere in the world. By doing so, we create an international training so you can begin creating links and personal connections with people from numerous countries. You begin to learn how to communicate effective in an International Context and across many cultures.

As you then become a part of the Neuro-Semantic NLP community, the International Society of Neuro-Semantics, you have a world-wide community of support behind you. The ISNS then offers you training manuals and materials so you don't have to re-invent such, you become part of the exclusive Trainers' egroup, and you receive posts every week to support your ongoing development.

Competency

With the benchmarks of Presentation skills and Training skills, we are now able to describe a person's leadership skills in presenting and training in precise behavioral terms. And because of this, the trainer learns from the inside-out how to experience being benchmarked and the importance of offering a competency-based training in organizations. This raises the quality of the training and enables an organization to recognize the ROI (return on investment) because it gives people a way to measure what is typically as unmeasurable.

Also the competency-based training at NSTT has another effect. If you can demonstrate your core competencies under the pressure of being benchmarked, and maintain a calm "presence of mind" that manages any and all performance-anxiety, then you'll be more ready to take on bigger assignments, like speaking at big conferences.

Commitment
It takes commitment. Lots of it! The training is a boot-camp— intense, rigorous, fun, and demanding that a person applies the models to self. It's not for the faint of heart; it is not for someone who wants a vacation from effort or mindfulness. We hold the cost so that it is still half the cost of most NLP trainings, but we have not held the rigorous demandingness of the training. Leadership requires a lot and trainer-as-leader needs to be able to stand strong against criticism as he or she takes a stand. And for those who are already NLP trainers, we offer NSTT at half price.

Interested? The next one is coming up in October in Hong Kong. It will be presented by L. Michael Hall and Colin Cox, Neuro-Semantic Master Trainer.

When: October 17-27, 2011

Where: Venue: Regal Riverside Hotel, Shatin, Hong Kong

Investment   US $4,000 — but a big savings if you register by September 30.
              To find out about the special savings — contact:

Contact: Mandy Chai   Mandy@apti.com.hk;
              Alex Chan   Alex@apti.com.hk

Also: For Meta-Coaches and others who have already experienced APG:

              The Psychology of APG
              Date: 17-19 October
              Venue: Regal Riverside Hotel, Shatin, Hong Kong
              Investment: Normally US $750 (US $**500** before 1 Oct)
              Emails: mandy@apti.com.hk / alex@apti.com.hk

L. Michael Hall, Ph.D.
Meta Reflections 2011 – #45
Sept. 19, 2011
History of NLP Series #16

CREDIT NOT GIVEN
TO A CO-CREATOR

At the end of 2010, I wrote one of the Meta Reflections (#58) on Frank Pucelik (November 29, 2010). It was number 14 in the History of NLP Series. Number 15 was on Robert Spitzer. And then I stopped writing on the history. Since that time I have exchanged a few emails with Frank and with Ken Winston Caine and especially from the email exchanges with Ken did he help me understand what I now consider a very plausible reason as to *why* Frank Pucelik was cut out from recognition as a co-creator of NLP, that is, *why credit was not given to him.* It's an interesting chapter in our history.

To set that up, a brief description of my initiate meeting with Frank. I first met Frank last November (2010) at the NLP Conference in London. At that time, I was genuinely and actually surprised to find a very friendly, affable, warm, and charming person. I say "surprised," because those are not the words anyone uses when they meet Richard Bandler or John Grinder. In fact, Richard and John are usually experienced as the opposite— unfriendly, arrogant, smug, closed, etc. John even acknowledged such about his personality in his book on *Whispering* and there he defended his "arrogance." That, however, is another story!

But not Frank. Today Frank is very friendly, warm, and someone who brings a joyfulness to the room when he enters. I didn't know if that was something he put on for the Conference or something developed over the years, but through correspondence with Ken, I have come to think otherwise.

Ken shared with me memories and impressions of the young, pre-NLP Frank Pucelik. He knew Frank and "Judy" (Judith Delozier) when all were students at Southwestern College in San Diego in 1970-71. Frank was student body president that year. Frank and Judith transferred to University of California Santa Cruz's Kresge College which had just opened. And there Frank met Richard Bandler; that was the summer semester of 1971.

> "One of the innate talents I saw in Frank — in addition to his affableness and ability to create quick, warm rapport with people — was his role as a deep listener, encourager, and connector." (Personal correspondence with Ken Winston Caine)

So in terms of meta-programs, I'm guessing that Frank was the matcher and Richard and John the mis-matchers. (Of course they were, and are; their gift and their inability to provide leadership!) Frank was the one who connected Richard with John in the first place to create the synergy out of

which came the original NLP model. When I first heard about Frank, Andrei Pligin in Moscow told me that Frank could create energy and motivation in a group. He was good at that. But that after awhile Frank would tell the same stories and jokes and not get to the depth that they were wanting.

And indeed, when I sat in Frank's workshop at the Conference, he was excellent in getting group rapport, creating humor, and was a clever comic in numerous ways. His content about applying NLP "state" was good, foundational but solid. And his application of NLP to drug recovery very good, but again, basic.

Ken described Frank in the following way:
> "I knew him as a catalytic sort of person. He connected people, inspired and encouraged and made things happen. But he didn't take credit. He *gave* credit. (Like the teacher who is *proud* of his/her student— how the student took what was taught and accomplished something great and unique with it versus the teacher who grumbles, 'I taught 'em everything he knows.'")

So here's a theory regarding the beginning of NLP, inspired mostly by the exchange with Ken and his memory of Frank's role and person. Frank Pucelik played a key role in that he saw the genius of what Richard was doing and helped to formulate the original group. He then connected John to Richard and by using his gifts of encouragement, was able to bring out the best in both of them and facilitate the synergy between them.

But then there were also several "personal relationships" between all of these key players which got messy. And out of that mess, Frank left.   For example, long before Frank came to Santa Cruz, he was with Judith DeLozier and they had a son, Eric.   Later they moved to Santa Cruz and then somehow, for some reason, Judith left Frank and got together with John.

Frank was then with Leslie Cameron and again, somehow and for some reason, Leslie left and got together with Richard. The joke Frank tells is that he prepared wives for both Richard and John (although I recall he put it in a little cruder form in his telling it to me!). The truth is probably that being the mis-matchers that they are, both Richard and John didn't want Frank around. And Frank having the less ego-demandingness of the three just left. I've also heard other tales, those of Frank being threatened and that to make peace which he eventually did, he reluctantly left. But that's, as they say, another story. I like what Ken speculated in one email:
> "Frank was an active participant, the gracious encourager and 'the muse' that made the original chemistry work."

It took twenty-five more years, but eventually John put Frank back into the story as "the third man" in the history of NLP. He did this in his *Whisperings* book (2001). So here is some history updating of the story: NLP began through the collaboration of three men, two wild geniuses who were tremendous at mis-matching and seeing what everybody else couldn't see and one incredible connector, encourager, and unifier. But because the two mis-matchers were as much victims of their gift as users of it, they were unable to welcome and value the gift that Frank Pucelik brought

to the mix. And sadly for NLP, this has been perhaps the biggest downfall of the model and the field.

The field of NLP has been sadly missing the kind of integrative genius that was evident in Frank Pucelik— it has lacked the model that he provided, a person who could lead through encouraging, unifying, and inspiring. So I dedicate this entry to Frank and to his contributions and especially to his ability to inspire and connect. May it be viral in the field of NLP.

SYSTEMIC EXCELLENCE #1
Making the Invisible Visible

I train people to learn to see, recognize, identify, create, and change what is invisible to the naked eye. It's a strange profession. But I love it. It all begins when I model what is invisible. After that, I then write about that invisibility, meet with consultants, trainers, coaches, therapists, and others and provide processes whereby they are enabled to work with the invisibility that's been discovered. I suppose it is not all that different from the discover of gravity, electricity, and electrons. Those processes are also invisible to the naked eye. At least we do not see them directly, we seem results, affects, and symptoms of them.

What is this invisibility that I'm speaking about? It is none other than *structure*. I'm speaking about *the structure of experience* which is the very heart of Neuro-Semantic NLP. In this field we model the structure of the experiences that we humans have, both those that we love and desire and those that we hate and despise.
> *We model how a person's thinking-emoting, speaking-acting-relating behavior works.*

And why? We do this because the structure gives us access to a deep understanding of what's going on. And from there, we can both discover how to change it and how to make it work much more effectively. Ah, changing what doesn't work very well (and what makes life a living hell) and improving the quality of what does work so that it works even much more effectively! What an area in which to work! And while some content information is needed in this process, content is minimized and structure or process is maximized.

In the past two weeks I've found myself talking a lot about structure. Specifically I worked with groups of coaches— those who are or are becoming Executive Coaches and those in the process of becoming Meta-Coaches and talked about *the structure of facilitating a ruthless compassion conversation to get to the heart of things.* I worked with a large group of people who want to create holistic wealth in their lives (the Inside-Out Wealth Training) and talked about *the structure of creating "wealth" from the inside to the outside.* And I made a keynote presentation worked at the Brazil PNL Congress of NLP practitioners and trainers where I had the privilege of talking about *the structure of "beliefs"* and how to change beliefs with Neuro-Semantics.

Now the amazing thing in juxtaposing content and structure is how seductive content can be and how we can so easily become blind to content. And when we become blind to content, we cannot

see the invisible structure, even when it is right in front of us.

Now if you know the Matrix Model (2003), you know that *structure* is detailed in the Meaning/Intention matrices. You also know that there are four meta-domains of NLP which provide four unique and separate yet redundant models for detailing the structure. What are these meta-domains in NLP?

>1) *Language:* the Meta-Model of Language, how we code information linguistically.
>2) *Cinematic Features*: the Meta-Modalities (sub-modalities): how we code the representations that we use in our strategies.
>3) *Perception:* the Meta-Programs: how we code our information in terms of thinking styles and perceptual habits.
>4) *Reflexive layering:* the Meta-States Model: how we code the layers of our frames.

Together these models identify *the meaning code* of the structure of a person's processes by which he or she constructs (creates) his or her experience of reality. And when you know that code, when you can detect it, recognize it, see it and then use it. Then the way that you or another has mapped your understandings about the territory of reality provides you your personal map for how to navigate life. And if the map structurally corresponds to the outside territory, and you know how to use it, then it will provide a useable and workable blueprint for being successful. If it does not, then the map within your mind is flawed. You have a cognitively erroneous map. And as such, if the map doesn't work, neither will your life.

This Cognitive-Behavioral model orients us to think in terms of the dynamic structures or processes as the mechanisms that actually create or cause our experience. In other words, it is not *what* happens to you that determines your experience. That's only the context and part of the content. Someone does something, an event happens, a set of influences occur— but that does not *determine* your response. It invites your response. It may elicit a particular response. But it does not *force* or *fate* you to it. You have choice.

You have the ultimate choice of deciding *how you will process that information.* You have the choice of what to think and how to interpret that event. It is here that you are essentially "free." You can use all of the cultural frames of your family, religion, country, etc. to interpret it. Or you can choose use to use some other frames.

>*Yet, ultimately as you interpret things, give it meaning, use language, representations, pictures, sounds, sensations, states-about-states, layers of frames to understand it— so it is to you.*

This is what is invisible in you— your meaning-making.   It is invisible *until* you begin to express what's inside you. Then it comes out. It comes out in your emotions, your facial expressions, your gestures, your actions, your behaviors, your ways of relating and talking. Then what was invisible is given a visible expression.

The meanings you make about "wealth," "money," saving, budgeting, planning, seeing value, creating value, formulating a business plan, entering a market, and the many other things for

wealth creation determine your success or lack of it. The meanings you give to food, eating, exercising, discipline, etc. determines your success in living with energy and vitality. And this is what Neuro-Semantics is about: a systemic approach to human experience and functioning and it is a complete system. And as I'll point out in the next articles on "Systemic Excellence," it is about true NLP— *Systemic NLP.* But, more about that next time.

SYSTEMIC EXCELLENCE #2
The Neuro-Semantic System

A few weeks ago I wrote to the exclusive egroup for Neuro-Semantic Trainers about the purity of the Neuro-Semantic system. The points of that article were these:
•   We have a systematic system for working with human experience.
•   It is a thorough and consistent system so that we do not have to be eclectic.
•   The Neuro-Semantic NLP *system*, works as a system which requires systemic thinking.

Then while in Brazil I found myself again urging NLP people and those new to Neuro-Semantics who identified with the Neuro-Semantic approach to learn and use this model rather than being eclectic. Why? Because there are some serious problems with eclectically cutting-and-pasting bits and pieces from numerous models in your approach. You are highly likely to have and operate from numerous incongruencies and conflicts, many which may be unconscious and therefore communicate and install inner conflicts and incongruencies in those you work with.

Eclectically taking a bits and pieces from various other models and putting them together is more likely to create a Self-Development Frankenstein that's grotesque and full of distortions rather than something systematic and systemic. In the last article I spoke about the NLP system of four meta-domains by which we can model and replicate excellence. Now I will repeat much of what I wrote to the Trainer's egroup and expand it for this Neurons group.

Pre-System Life
If you don't have a system, then the next best choice is to be eclectic. It is to take a little bit from one place, a little bit of that from another, and put them together into a mix and hope that they don't collide with each other too much or create confusion or chaos for your participants. Eclecticism is a great choice when a field is still under construction, when key theorists are still putting theories and possibilities together about how a particular domain works.

But it is not so good when there is a workable system, especially when that system is systemic, thorough, and consistent. And that's where I have a great message for you, and maybe a shocking one:
> *NLP in its fullness (including Meta-States) is a complete system so you do not need anything else!*

The NLP System

Is NLP a system? Yes, you bet. Some 10 years ago I put together a page that defined it as "a system"—a system with a theoretical base (foundation, framework), variables as elements and components within that system, guidelines or heuristics for how to use the variables and apply the theories (even make hypothesis and test them), and then the resulting patterns or processes as practical applications.

So yes, NLP is a system and that's why I find it so incredibly frustrating to see NLP trainers who should know better add a bit of Myers-Briggs, add a bit of Taylor-Johnson, or DISC, or Enneagram, or some so-called 'Quantum this or that,' or Huna, or any other of a dozen non-NLP pieces to it. You don't need to if you know the NLP system! And if you do, then you contaminate the system. If you do, that will prevents you from working with the fundamental NLP model systemically. Do that and you open yourself to an approach that is a hodge-podge of glued together bits so that one operates as if from a "grab bag of tricks" instead of a systematic approach based on a solid theoretical foundation.

What is the theoretical foundation of complete NLP? Say hello to Korzybski and Bateson! "The map is not the territory," human beings make abstractions (draw conclusions) from their experiences and invent mental maps for navigating the world and as they do, their actions, responses and emotions are functions of those maps. Meet a person at his or her map of the world, match it, seek to understand it, and then offer a new strategy if they want one.

This is simple and profound! And yes, I'd say that the majority of traditionally trained NLP trainers do not know this! Shocking but true. They have been poorly trained and so their trainings are low quality as you can easily see by visiting various NLP websites. In some countries, there are facets of the NLP model that are not even taught— for example, Meta-Programs are almost never taught in Mexico. And almost every, the linguistic training of the Meta-Model is skipped or so shallowly taught that Practitioners and Master Practitioners cannot tell you the 12 or the 21 distinctions of the Meta-Model or know how to use those distinctions.

The Meta-States System
What about Meta-States? *Is the Meta-States model a system in and of itself?* Yes, you bet it is! It also has a theoretical framework (the operation of reflexivity, the meta-move to transcend one state to another, that sets a higher frame, that governs the system back down into neurology), it has variables, guidelines, and it leads to hundreds of Meta-State patterns and processes. Actually, the page I created ten years ago contrasted NLP and Meta-State systems using these very terms and categories.

The Neuro-Semantic System
And Neuro-Semantics?   Yes, it's another system and yes, it is one that works perfectly well as an integrated and holistic system per se. Why? Because it fully incorporates the NLP and Meta-State systems. Its framework now goes to two mechanisms as fundamental functions of the human mind-body-emotion system: *meaning* (semantics) and *performance* (neurology). And that's why the full system incorporates and makes practical the Self-Actualization Psychology of Abraham Maslow and why the Self-Actualization models and workshops are now at the center of

the system.

The Meta-Coaching System

Yes, you guessed it— another fully integrated system that embraces and holds together all of the previous systems and gives practical application in terms of one of the newest modalities— *coaching.* As such a well-trained and certified Meta-Coach has within his or her possession *all* of the distinctions to facilitate performance, developmental, and transformational coaching. *He or she needs no other models.*

Yet in this field there is the seductive temptation. It is the seduction to opt for more options! "Enough is just not enough, I want more." For some this drive is driven by a fear, "What if I'm missing out on something?" And so there are Meta-Coaches, there are Neuro-Semantic NLP trainers who, not satisfied with a full-fledged system, are always out there searching for the newest, the latest, the most sensational, the most expensive, the next guru, etc. Sad. And in the field of NLP this is even worse.

It is sad because it means that they will be mediocre as a NLP Trainer, a Neuro-Semantic Trainer, or a Meta-Coach, and a master of nothing. It is sad because they will not be employing the 10,000-hour rule (the 10-year rule) for mastery (Anders Ericksson) and so not persisting and not developing depth and quality in their knowledge or skill level. They will stay mediocre at best and fail to develop any real expertise at worse. Is that what you want? I hope not.

With a fully integrative system like the systems we have in Neuro-Semantic NLP, you really do not need to go elsewhere! One of the genuine pleasures I now have been experiencing is that given I'm in my 25th year with NLP (1986 to 2011), my 15th year with Meta-States (1996-2011), and my 10th year with Meta-Coaching (2001-2011) I now have the pleasure of seeing and experiencing the systemic interfaces between the models and patterns. And I'm beginning to use the materials systemically in a way that would have been impossible a few years ago.

So my encouragement to you, my challenge to you, my invitation to you—
>*Refuse to be seduced by the shallow temptation to jump ship and chase the latest fad and stay committed to the path of mastery of learning to think and work systemically within Neuro-Semantics.* Do that and there is the magic of peak experiences awaiting you!

More in the next article.

SYSTEMIC EXCELLENCE #3
Neuro-Semantic NLP as a System

The point of the previous Meta Reflection (#47) is that *if* we have a complete system in Neuro-Semantic NLP, we don't need to be eclectic. And the fact is—we do have a complete system! The NLP Model and the Neuro-Semantic Model together provide a consistent, thorough, and systemic approach to working with people. That's precisely why you do *not* serve yourself, or your participants, well when you drag in bits and pieces from other models, whether it is the Enneagram, EMDR, Thought-Field, or dozens of other models, etc.

Actually, when a person does that, he or she demonstrates a lack of fully understanding the richness of the Neuro-Semantic NLP Model and how to use it systemically and systematically. What follows comes from *The Sourcebook of Magic, Volume II*. This information provides details for understanding the systemic nature of this field. It is under the section, "**NLP and Neuro-Semantics as Models"** and focuses on the nature of a true model, model with a capital M.

"Because we present NLP and Neuro-Semantics as *models*, a legitimate and profitable exploration can be had by questioning what a model is and what are the necessary and sufficient elements that make up a model.
•   What does it take to have a full model?
•   How is NLP a model?
•   How is Meta-States and Neuro-Semantics a model?

As a model, NLP grew out of numerous models that preceded it as the co-developers enriched the former models and constructed a model about *the structure of experience*. This development of model building and refinement now continues with Neuro-Semantics. The key to the Neuro-Semantic updating and re-modeling of NLP has been driven by *the going-meta process*. The discovery of the Meta-States Model has enabled the remodeling of many of the facets and patterns in NLP. What happened is that we identified numerous meta-domains within NLP. For example, the discovery that *sub*-modalities were not *sub*, but actually the cinematic features of the representations, hence *meta*-modalities.

Nor is the process complete. Thinking more strategically and systemically about the models that we now have will enable us to continue to create more comprehensive models and refine the ones we have in the coming years.
NLP and Neuro-Semantics Compared

The Necessary and Sufficient Pieces that Comprise a Model

NLP —	NEURO-SEMANTICS

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

NLP —	NEURO-SEMANTICS
The NLP Presuppositions	Meta-Level Principles
Map/ Territory	Levels of Abstraction
Gestalt Psychology	Cognitive Psychology
Constructionism	Meta-Cognition
Cognitive Psychology	Batesons' Cybernetics
George Miller	Korzybski's General
Noam Chomsky	Semantics
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—sub-modalities	Meta-levels
Language	Self-reflexivity
Meta-Programs	Recursive feedback
Frames / Beliefs	loops
Meta-levels	Feed forward loops
	System functions

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.

This gives one the ability to keep refining the model.

Answers the *How* questions:

How does the model work?

What processes, mechanisms govern it?

Adaptation of NLP Ps.	Meta-level principles
TOTE Model for Thinking	in feedback
Strategies	loops to track the
	recursive flow of mind
	Higher frames govern.
	Self-organizing theory
	Principles of systems

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.

The 150+	The 200+
NLP Patterns	Neuro-Semantic Patterns
Sub-models:	* The Meta-States Model
* Meta-Model	* Axes of Change
* Meta-Programs	* Facilitation Model
* Strategy Model	* Self-Actualization Quad.
	* Meaning-Performance Axes
	* The Crucible Model
	* The Matrix Model
	* Matrix Embedded Pyramid

SYSTEMIC EXCELLENCE #4
Systemic NLP

I've written the descriptions of the four meta-models of NLP and the factors that make up a systemic model (Meta Reflections 46-48) to provide a general idea of what we've been calling *Systemic NLP* in Neuro-Semantics. What this describes is not the "pure" NLP that we hear about in some quarters where certain persons seem to want to go back to the year 1985 and put constraints on NLP so that nothing learned or developed after 1985 counts as NLP(!). And this is certainly not the eclectic NLP that mixes (or contaminates) it with other psychologies or psychological processes, or various New Age activities, or Religion, Philosophy, and any other thing that happens to be in fad at the moment, thereby creating Woo-Woo NLP.

Pure NLP is far too limited, *Eclectic* NLP is too watered-down and weak, and *Woo-Woo* NLP is too unrealistic and full of superstitions. For me, these forms of NLP end up denying the theoretical foundations of the model as frameworks for a scientific approach to human functioning. And that's our focus in Neuro-Semantics and why, rather than being eclectic in our approach, we seek to be more systematic with the models that we already have.

So if Neuro-Semantic NLP is anything, it is *Systemic* NLP. And our intention is primarily to keep it from being contaminated in these ways. We want to use it as a system and to work systemically with individuals and organizations. And that's why the focus on structure, on being systematic, thorough, rigorous in benchmarking the intangibles that we work with, and constantly re-examining the working assumptions of the models and patterns.

What does this mean for learning NLP in practical terms?
• It emphasizes learning the cognitive-behavioral structures of NLP and use them for the modeling of experience. [*Cognitive*— mind, semantics; *Behavioral*— body, physiology, neurology.]
• It emphasizes learning the systemic nature and structure of NLP, how to think systemically, and how to use it in systemic way. So we use the Matrix Model to guide us as we following the energy/information loops within the system.
• It focuses on learning to recognize the key elements of the mind-body-emotion system, the neuro-linguistic system, and work with it in terms of the feedback and feed-forward processes or loops.
• It focuses us to be able to answer the question: How do you know what to do, with

whom, when, and why?

The fact is— NLP originated from foundational works in systems and from system thinkers. Most obvious is the fact that Virginia Satir was the founder of *Family Systems* and wrote extensively about how to work with a family system, what to look for, etc. Then there's Gregory Bateson's work in the same, in cultural systems, in the mind-body system, and his description of "mind" as a system. And there's more. Korzybski's work was about "a Non-Aristotelian System" for understanding how we take the information that's outside of our nervous system and processing it through our multiple nervous systems.

Systems— is the foundation in NLP. The person who doesn't know that, does not fully understand Neuro-Linguistic Programming, where it came from or the models that are at its heart. This offers one viewpoint for what I along with many others have been doing in Neuro-Semantics as we have been recovering *the systems foundation* of NLP and then, thinking about it as a system, learning how to use it systemically. For us, that is what *Systemic NLP* is— what Neuro-Semantics is.

As a model and system, the elements are the inter-dependent variables that make up the whole. And in NLP, given that we have four redundant systems for working with human experience as a system. We have *linguistics* (the Meta-Model), we have *strategy representations* (Sub-Modalities and the Strategy Model), *perceptual and thinking patterns* (The Meta-Programs), and *layering frames* (the Meta-States Model). Together these provide us the key leverage points for working with the neuro-semantic system when we work with individuals or organizations.

So I ask rhetorically: What else do you need? When you know this, when you know how *Systemic NLP* works and have developed your skills so that you can work it, why add bits and pieces from other models? The good news is that this is fully sufficient to accomplish 99 percent of what we seek to accomplish in facilitating individuals and organizations to unleash their highest and best and create new levels of excellence.

And again, that's why to mix this with bits-and-pieces from other models, other psychologies, from woo-woo new age stuff, from the non-sense of trying to restore the so-called "pure" of 1985, actually undermines full systemic NLP. And that's not a very wise choice. To do that is to create an inferior product, to limit one's understanding and competency, and to cheat both ourselves and those we work with.

BELIEFS ARE SENTENCES

Sometime after discovering the Meta-States Model, I got thinking about *the structure of a belief*. It was from that reflection that I experienced a new realization about beliefs. Thinking about the systemic interplay of applying one state to another, I realized that a belief involves applying a confirmed thought (one state) to a previous thought (a previous state). A belief is not just a thought, it is a particular thought; it is a confirmation thought about a thought.

"Wow! This is great!" When we confirm something, we do something so simple. We simply say *yes* to something. It's that simple! How amazing. If you tell me something, and I say, "Hmmm. Yes!" I confirm what you say. I agree. I may even validate what you say, "Yes, that's right." "Yes that's true."   "Yes, that's real." Yet in this these very simple statements are doing something very profound. That's because in confirming a thought, they are *transforming* a mere thought, a mere representation, a mere idea into a higher level phenomenon—a belief.

And that realization naturally and immediately led to the next. If we *confirm* and *validate* a belief into existence, we can *disconfirm* and *dis-validate* a belief out of existence and sent it back to being a mere thought. "No, I don't agree." "No, that's not the way it is." "No, that's not real." And of course, this provide a clear definition of a doubt: "Well, maybe it is that way; no, I don't think so, but then again maybe it is, but that would have this or that problem." And so we go back and forth *confirming and disconfirming*. We are in doubt. Unsure.

Immediately upon discovering this in 1996, I sent an email to Bob Bodenhamer and gave him a short process to use in his work with people. He had a client that day which gave me the opportunity to do a belief change. So using "No" and "Yes" and the *states* that each word elicits as well as *the set of ecology questions for confirmation and disconfirmation*, Bob was the first person to run the pattern explicitly. In this way the Meta-State Belief Change Pattern was born.

Belief Exercise
Think of a belief, something that you believe that's important to you, that makes your life richer and more enhanced. Here are some examples of beliefs that may cue you for ideas:
        I believe that human experiences have a structure that can be discovered and modeled.
        I believe the map is not the territory. My mental models are just that, models.
        I believe that people are innately creative and have all the resources they need to live life

effectively and healthily in solving their problems.
I believe that people have a lot more potential than they actualize.
I believe that I can find a way to become financially independent.
I believe that we can do much more together than alone or apart.
I believe that if I support with care and listen with presence, clients will tell them the real problem and the solution.
I believe that my value as a human being is unconditional and absolute.

What do you believe? The fact is— you have thousands of beliefs— yes, thousands. Maybe tens-of-thousands. You have beliefs about yourself, your value, your skills, your relationships, your purpose. You have beliefs about others, about human nature, about emotions, about fear, about anger, etc. You have beliefs about money, budgeting, saving, working, career development, communication, criticism, rejection, etc. So think about some of them and write them down. In fact, see if you can find ten of your most highly valued beliefs, those that make your life fuller and more enjoyable.

After you have written down several of your best beliefs, choose one and write that one out fully. After you've completed this task, now step back and notice the words you used to express your belief. Here's my prediction— your words are *not* see-hear-feel words, *not* sensory-based words (the VAK of NLP). Your words include conceptual words, abstract words, evaluative words, and nominalizations.

The Point
All of this brings me to my point:

> *Beliefs are sentences. Beliefs are coded in language and cannot be coded in sensory-based representations.*

Now do you find that to be a bold assertion? It is indeed a bold one! And yes, it goes against the way Bandler and Grinder presented "beliefs" when they first created NLP. Okay, here's my challenge: *Try to disprove it.*

> To do that, all you have to do is to identify a belief that is *just* a picture, some sounds, sensations, smells and tastes. Present sensory-based information, brute facts about something *without* any conceptual terms without introducing interpretations, explanations, or concepts.

Since you have identified a set of very powerfully positive beliefs that enriches your life, begin with one of those. See if that belief can be stated, can be coded with *just see-hear-feel words.* See if you can denominalize all of the nominalizations and bring the "belief" down to a mere set of sensory-based terms. I bet you can't! I tried to do it with this one and completely failed to state it in pure see-hear-feel terms:

> I believe that my value as a human being is unconditional. I have unconditional value as a human being. My self-esteem is a given, I am a somebody.

I can see a picture of myself or another human being, but how do I *code* the higher ideas of

"value, unconditionally, self-esteem, given, a somebody?"

The Structure of a Belief
There's a reason for this distinction:
> There's a distinction between thinking and believing. When we have a *thought* it is at the first level, a primary level of see-hear-feel. When we have a *belief* we move to a higher level and entertain a thought of confirmation of the first thought. A belief is a *confirmation* about a see-hear-feel term.

The *primary level thought* is made up of the VAK, the brute facts that you can see, hear, feel, smell, and taste. The "belief" is made up of conceptual terms, nominalizations at a meta-level and so is a meta-state of confirmation or validation of the thought that you believe. The *belief* does *not* occur "out there," the facts do, but that only makes up a *thought.* The *belief* is a second-thought, a thought of confirmation by which you validate the first-level thought that it is real, true, and the way it is.

When you say confirmations *about* the first-level thought, "That's real." "That's true." "That's the way it is.", then regardless of your reasoning that led you to that confirmation, regardless of your convincer strategy (what convinces you that it is real), you thereby bring a state of confirmation to the thought. And presto! the *thought* becomes something more, it becomes a *belief.* In Meta-States, we recognize a belief as a meta-state or as a gestalt state of several meta-states.

Now yes, you can certainly *represent* things with see-hear-feel terms. You can encode facts with sensory-based language. But what does it mean? So what? What's the point? *To make your point you have to construct **a concept** about the facts.* You have to take the brute facts of the senses and make some assertion about them—some conclusion, interpretation, or explanation.

Brute Sensory-based Facts:	Visually: bright, red strawberries in a dish.
	When strawberries bitten into, juice flows out.
	Face of person smiling.
	Auditorially: sound of biting into strawberry
	and person saying, "hmmmmm."
	Olfactorially: smell of strawberries.

Question: Is that a belief? If it is, what does the person who plays that movie in his or her mind actually believe? We have the facts, but they mean what? What do you believe about eating ripe juicy strawberries? Do you believe they are good? Delicious? A reward? The good life? A source of an allergy? Sweet? Going to give you gas?

Now the little movie of the brute facts certainly *suggests* and invites us to draw some conclusions: "I believe that bitting into strawberries are good." It *implies* that. It sets you up and primes you to believe that. Yet is that little movie the code of a belief? No. What do you actually believe about eating ripe strawberries? We don't know. You could believe any one of those ideas or concepts or none of them. The meaning you give as to what is real, true, and valid to you about

this is not seen in the movie. All we see and hear in the movie is eating and "hmmmm." But what does the sound "hmmmm" mean?   Good, pleasure, reward, luxury, health, treat, I'll pay for this later with allergic symptoms, etc.?

If we add "hmmmm *good*" to the movie, we have added an evaluative term, a concept. And "good" implies a standard, a criterion— good for what? Good by what standard or values? And this movie is about as simple as they come. What movie did you make for your highly valued positive belief?

So what?
•   You can much more easily change a representational thought than a belief thought.
•   Beliefs are made out of VAK details *and* a sentence by which you interpret, explain, and draw conclusions *about* the representation.
•   Beliefs are changed at the meta-level, not the primary level.

Now you know about *the structure of a belief.* Next time, working with belief to change them.

BELIEFS ARE SENTENCES

From **Part I,** if a belief is a sentence, then it involves words and typically, abstract and conceptual words. Yes, it will also include within it visual, auditory, and kinesthetic representations, yet above and beyond that there will be words that tie the representations together and give it meaning— cause-effect meanings, equation meanings, value or importance meanings, etc. Let's call this "VAK–Plus."

VAK–Plus
Recently an especially intelligent NLP Trainer who I highly respect heard me say that "A belief is always a sentence and not simply a set of sensory-representations." After that he questioned me for more than an hour on how that could be. It violated what he had learned in his original NLP training and, for him, was actually a shocking and upsetting idea. So his first response was to protest:

> "But there are visual, auditory, and kinesthetic elements in a belief!"

I agreed. "Yes, within a belief you will find some pictures, sounds, sensations and other sensory representations, but that does not make it a belief. *These facets by themselves do not comprise the structure of a belief."* I paused.   Waited a bit, then I added with a smile, "And ... yes I know that in saying this, I have committed NLP heresy!"

Now what I did not say but what I could have very easily have said as I was that I had been making this statement for many years (back to the mid-1990s). And yes, I have made that argument in *Mind-Lines, Meta-States, Winning the Inner Game (Frame Games),* and other books and articles.

So yes, while beliefs involve sensory representations, here is the point: *Just* having sights, sounds, and sensations by themselves do not a belief make. Belief require the VAK *plus language that provides an explanation, interpretation, evaluation, and understanding of the VAK.*

And this explains why *beliefs do not change by merely changing the VAK.* Yes, I know of the old out-dated NLP so-called belief change pattern based on changing sub-modalities. I learned it directly from Richard Bandler in the late 1980s. And I also know that when Bob Bodenhamer and I began challenging this in 1996, when we asked trainer after trainer, almost no one ever made that pattern work. The full story is told in *Sub-Modalities Going Meta* (chapters 8 and 9).

This, for me, explains why Robert Dilts invented a different Belief Change pattern and why it is basically a Meta-Stating Pattern. His *Museum of Old Beliefs Pattern* essentially meta-states an old belief with several resourceful states:

- Ecology: Is it limiting?
- Doubt: Are you absolutely sure? Could you be wrong?
- Oldness, Antiquation: Is this an old belief? Maybe a belief from childhood?
- Release: Are you ready to let this belief go?

Once you access these states and anchor them spatially—you can step into them in different spots and use them so they become the frame—the meta-state *about* the old belief. You take the old limiting belief into each of these and let them change the old belief until you are ready to release it. That opens space so that you can then step into an *Openness* to *considering* a new more empowering belief.

That's one way to do it. In Neuro-Semantics we have an even more direct approach: access the state of dis-validation (dis-confirmation) to weaken the old belief and then access the state of validation (confirmation) and say "Yes, this is true, this is real, this is the way it is." Or, if you are not ready for that, "Yes, I *would like* to validate this as true, real, and the way reality is." The disconfirmation is not to the belief directly, but to it's ecology. Is it useful? No. Is it empowering? No. Does it make your life better? No. Would you like it for your children? No.

The Bottom Line

What is the bottom line about beliefs? *Words.* You have to use *words* to create a belief because beliefs are more than merely the sights, sounds, and sensations of the world— they are part of your Neuro-Semantic landscape. In your mind, you not only represent information, you confirm and validate information as your map about what is real. And when you do that, you create something much more powerful than a mere thought, you create a belief. And that belief operates as a command to your nervous systems— which your neurology will do the best it can to actualize. That's why and how your belief because self-fulfilling prophesy. They operate in your neuro-semantics as self-organizing attractors and so make up the structure of your matrix of frames.

There's more to be said, so I'll write about beliefs and emotions in the next part.

References

Mind-Lines: Lines for Changing Minds. Chapter 3, pp. 62-64. Chapter 4, pp. 71-75.
Sub-Modalities Going Meta, see chapters 8 and 9 on "Beliefs."
Check out www.neurosemantics.com Articles. Several articles on Beliefs.

BELIEFS ARE SENTENCES
WHICH YOU FEEL AS CONVICTIONS

If *beliefs are sentences,* then they are linguistic creatures and are not mere made out of sights, sounds, and sensations. And if their structure is not merely comprised of sensory-data, then they are not changed merely by changing sensory-data which includes the code of the sensory data that is typically called sub-modalities. All of this (in parts I and II) have evoked several people to send questions during the past two weeks. Here are two really great questions:

Question: So are you saying that a person cannot use sub-modalities to change beliefs? Can a sub-modality shift or alteration never change a belief?

Answer: Yes and no. "Yes," sometimes shifting a sub-modality will change a belief, but "No" the sub-modality shift is *not* what actually causes the change in the belief.   If a change happens and all you do is make a picture darker, further away, smaller, etc. (as an example), a picture which you use to stand for some conceptual belief, then what causes the change is *the semantics* of that cinematic feature shift. Somehow moving a picture away *symbolizes dis-confirmation* to you of the picture and that picture somehow symbolically represents some limiting concept that you believed.

This means that the belief change requires that you have a picture that stands for and symbolizes some conceptual understanding and second that you find the precise cinematic feature that represents dis-confirming. And years of experience with this suggests that doing so is very rare. Moving a picture further away may mean it does not seem as real or as compelling to you, but seldom will it mean a *dis-confirmation* of the original idea. So, yes, while it may work, it is indirect and guesswork. It is much easier and quicker, to work directly with the dis-confirmation process itself.

Question: How does your establishment or structure of beliefs that you carefully laid out in the first article apply to emotions and feelings? I'm sure you will agree that there is an interconnection and interaction of the cognitive (mind or thought) and emotion (or feeling). Is there an interplay? I suspect that the strength of feelings or emotions may be associated with strength of beliefs. You relate and associate feelings (or emotions) with cognition, so would you clarify this distinction?

Great questions! If a belief is a confirmed thought, then the confirmation of that thought not only sends "messages" to the human nervous system, but "commands." This is what Richard Bandler said in *Using Your Brain for a Change* (1985). It sends *commands* indicating, "This is what is real, actual, and what is." Due to this, your body's nervous systems then sets out to actualize this (i.e., make it real). That's why you and I *feel* our beliefs as *convictions* and manifest them in our emotional states. That's why we *feel sure* about our beliefs and as we live with them, and they become increasingly more familiar, they seem unquestionable and "just the way it is." That also explains why a challenge to our familiar beliefs seems and feels *incredible, ridiculous,* and even *stupid.*

At this stage, the *belief* loses much or all of its cognitive or mental features and it just *feels right* or *normal.* So when someone attacks the belief, we sense or feel that they are attacking "reality," what we "just know is so." So for most of us, it often creates a strong emotional sense of making us wrong and so we stand up and fight for the belief.

Also what you most importantly believe formulates your values and your value system, so when someone questions those beliefs, or worse, attacks them, you will have a strong emotional reaction against those questions or attack. Similarly, beliefs about yourself, your identity, your reputation, your loved ones, etc. will active a strong emotional state of defense and protection. For most people, before you have a moment to remember that the belief is just a set of ideas, you will feel existentially threatened!

Beliefs generate emotions— and oftentimes, very strong emotions. The emotions you and I feel are expressions of our beliefs. And the more we access a state of being sure, confident, knowing, etc., the quicker we could create a new belief on very little evidence. And that can undermine the quality and even usefulness of the beliefs that we end up creating for ourselves. After all, as Robert Dilts (1990) has noted, "a belief does not have to be true to be believed."

So check out your beliefs. Quality control them for accuracy, effectiveness, efficiency, usefulness, empowerment, enhancement, legacy, etc. You can strongly *feel* that a belief is true and right while all along it is not true or right or useful or helpful at all. Confirm any thought and eventually you will create a belief in or about something. The secret is *confirmation* and there's dozens and dozens of ways and bases upon which people confirm things which leads to beliefs.

BELIEFS ARE SENTENCES
AND SYSTEMIC IN NATURE

Question: How are beliefs related to the meta-levels and to the Matrix? I'm trying to put all of this together with the other models in Neuro-Semantics.

Answer: That's easy to answer: *It's beliefs all the way up!*   In other words, every meta-level (every so-called "logical-level") is a belief (or can be viewed as a belief). It is a belief about what something is (identification or understanding belief), how something works (cause-effect or causation belief), the value or significance of something (a value belief), what one should do (a decision or intention belief), and so on. All of these facets of *meaning* (semantics) leads to an understanding that you confirm as true, real, and valid for you and so you believe it.

Whatever you validate and confirm as true or real operates as a belief to you and as such a meta-level to whatever you are believing. That makes it a logical level and every logical level is just another belief in something and when you put them together, they build up a matrix of beliefs about some aspect of your life.

Now the Matrix Model, as a model, sorts out the mechanisms by which you create your sense of reality into *processes mechanisms* (meaning and intention) and five facets of your sense of self (person, acting, relating, time, and domain). So yes, every matrix within the Matrix Model is made up of layers upon layers of beliefs. And that's why the more effectively you learn to work with beliefs, the more effectively you can detect, reframe, and reload a Matrix.

Question: Are beliefs facets of other things like metaphors, body constructs, energetic constructs, etc.?

Answer: Beliefs can definitely be viewed in numerous ways and I'm sure these are some of the ways. But for me, and from the Neuro-Semantic perspective, probably one of the most important ways to view a belief is to say that a belief is a system and is within layers of systems. So we speak about "belief systems." This suggests that a belief never comes alone. There are always beliefs *about* that belief and these layers of beliefs set up its matrix structure. A belief is also systemic in nature in that, as a confirmation of a thought within your neurology, it will have embodied effects— emotions, somatic expressions, behavioral expressions, etc.

In Meta-States we speak about the emergence that occurs when you bring several meta-states together at the same time. Sometimes a gestalt emerges from this combination that cannot be explained by adding the parts together. Sometimes the synergy that results is "more than the sum of the parts," hence the term, gestalt. In fact, *a belief itself is a gestalt.* It is a gestalt that emergences due to the fact that when you bring confirmation to a thought you create something *more* than just another thought. Something *more* now emerges. The thought as a "belief" now operates as a "command to the nervous system," and not a mere signal.

Thinking systemically about a belief enables you to realize that it is a whole, it has an ecology (can be limiting or enhancing; dis-empowering or empowering), and has a delay factor within it that depends on its communication loops. Delay factor? Yes, and this explains why beliefs typically take time to begin exerting their influence. You set a new belief in mind and it takes time for it to fully organize your perceiving, feeling, acting, etc. At first the belief is *intellectual* and not *embodied.* But give it time, and it will become embodied.

Question: So of saying of "yes" to a thought confirms a belief, that's why saying "no" disconfirms it?

Answer: Yes and no. Generally the answer is yes, but there's some subtle distinctions that need to be recognized in this. The *yes* to the thought is actually to the usefulness, value, and desirability of the thought. That's why we ask a series of questions designed to call forth the answer of *Yes.*
>   Would you like to believe this thought?
>   Would this enhance your life and empower you as a person?
>   Would this be more useful and make your life more effective?

Saying *yes* to these questions confirms that value, significance, and meaningfulness of the belief and by continuing to do that, you give yourself a chance to believe it. Similarly, when you say *no* to a belief, you do *not* say *no* directly to the belief. Instead, you say *no* to the value, usefulness, and effectiveness of the limiting belief. So we ask a series of question that will elicit a *no*:
>   Does this belief help you or offer you anything of value in your life?
>   Does this belief enhance your life or make your relationships work better?
>   Does this belief empower you as a person or those around you?

The *no* is to the ecology, congruency, and practical value of the limiting belief, not to the content of the belief. If you do that, you are likely to evoke the structure of the "command negation" and that could very well make things worse.

From: L. Michael Hall
Meta Reflections 2011 #54
Nov. 21, 2011

TAKING NLP MASTER PRAC.
TO A NEW LEVEL

In Neuro-Semantics we train people in basic NLP as various Neuro-Semantic Trainers around the world run the traditional trainings called "NLP Prac." (Practitioner) and Master Prac. The Neuro-Semantic difference is *the Meta-States Model* and so we have designated these trainings as *Meta-NLP* and *Meta Masters*.

One of the things that Colin Cox and myself have experienced at NSTT, along with the other Trainers who form the leadership team at NSTT, is the very low quality of NLP Practitioner and Master Practitioner training that people experience around the world from many (not all) of the other schools of NLP. How do we make this evaluation? How do we *experience* the low quality of NLP training?

1) The Linguistic of NLP. The first and most obvious thing that alerts us to this problem is the low level understanding of the Meta-Model and its use. This shows up whenever I ask a simple question about some word or phrase, "In the Meta-Model, what is this term?" Suddenly the room goes silent. Ah, trance!   Even after I cue people the silence often continues, "Is this an unspecified noun or verb? Is it a lost performative?" and so on. Upon further exploration people tell about going through NLP Prac. without ever studying the Meta-Model. They are supposedly "Neuro-*Linguistic* Programmers" and yet somehow the linguistics part was skipped or downplayed in their training!

And why is that? Because whoever trained them was not trained in the Meta-Model themselves and have not learned how to effectively use the linguistic distinctions and questions of the Meta-Model. And no wonder. Just try to read the original books, *The Structure of Magic.* They are not easy books to read. That's one of the reasons we use and recommend the 25-year update on the Meta-Model, *Communication Magic* (2001, Crown House Publications) as the text to use to actually understand the Meta-Model and how to train it.

In the Master Prac. Course we teach the Mind-Lines Model as a practical use of the Meta-Model. The focus is on framing and reframing and provides a person the ability to identify, detect, and address the structure of meaning in everyday conversation.

2) The Modeling of NLP.   The next thing that provides a warning signal about poor NLP training quality is that people were not taught the basic processes for modeling a human experience. They were short-circuited in learning the TOTE model of Cognitive Psychology (Miller, Pribram, and Gallanter) and the Strategies Model as presented by Dilts (*NLP Volume I*,

1980).   When I get a sense of that, I always ask the group, "How many of you did a modeling project in your Master Practitioner course?"   Typically, very few raise their hands.

Again, no wonder about this. This is not one of the easy or quick facets of NLP. To learn how to model an experience of subjectivity requires exercising your brain and applying everything you know about the basic NLP Communication Model. And to make things more complex, if you are trying to model a complex state *only* using Strategies and Sub-Modalities and Representations, you will miss the most critical facets of that experience. That's why you need the Meta-States Model which enables you to truly model a complex state like self-esteem, forgiveness, resilience, leadership, management, healthy lifestyle, etc.

Sadly, so many NLP Trainers have not stayed up with the field and don't even know that I have written *five books on modeling* that we use in Neuro-Semantics to model layered and long-term experiences like wealth creation or expertise in coaching (*Meta-States, NLP Going Meta, the Matrix Model, Advanced Neuro-Semantic Modeling, Cultural Modeling*) and several books on applications of modeling (*Sub-Modalities Going Meta*).

3) The Meta-Levels of NLP. Meta Masters most obviously differs from most Master Prac. Courses because it includes training in the Meta-States Model, typically three days of training (the APG training). It is this model that actually *explains* how the processes and patterns of NLP work. There's a reason for that. Without understanding the systemic nature of the mind, self-reflexive consciousness, and how we are always creating layers upon layers of states (the so-called logical levels), a person won't understand how the patterns of NLP actually enable a person to "run his or her own brain" and change things according to those patterns.

By the time a person comes to NSTT training, I want to know if a person understands the processes. So often I will invite someone to explain how a specific pattern in NLP works, perhaps the Swish Pattern or the Phobia Cure. What makes this pattern work? What are the key distinctions that make this pattern work successfully? Those who don't understand the meta-levels inevitably can't explain it. They just believe it does. And that's perhaps fine for the Practitioner level, but not for the Master Practitioner level.

When a Neuro-Semantic trainer trains the NLP Master Practitioner course, it is at least 14 days in length and covers minimally the following.
>   The Meta-States Model
>   The Meta-Programs Model
>   The Mind-Line Model of Conversational Reframing (Advanced Sleight of Mouth)
>   Modeling and a Modeling Project
>   Advance Trance Induction Skills
>   Business Application of the full NLP range of skills (or another specific application)

Want NLP? Try Neuro-Semantic NLP!   Here's a list of some of the Master Practitioner trainings around the world in 2012 taught by Licensed Neuro-Semantic Trainers.

Master Practitioner Courses
offered by Neuro-Semantic NLP Trainers in 2012

1) Auckland, New Zealand.   January 7- 19, 2012. Second one: June 2-14. Colin Cox and Lena Gray, Contact: 64 027 4774 561; office: 64 09 950 3379. lena@ignition.org.nz; Website: www.ignition.org.nz APG is a prerequisite for this training.

2) Indonesia: Mariani Ng, March 9 to May 27, 2012 (week-end class) in Jakarta-Indonesia, 14 days of training, sponsored by METAMIND Training Coaching Institute, contact: Mariani_ng@meta-mind.com Phone:+62-21-5595 8332.

3) Sydney Australia, Joseph Scott and Jay Hedley, Sept. 1-9, Oct. 13-19, 14 day intensive. Contact: Joseph Scott; joseph.scott@thecoachingroom.com.au.

4) Sweden — Patrik Fordell: Master Prac from 14th of September to 28th of October 2012, in Swedish, with NLP Trainer Anders Wallin. Järna is outside of Stockholm. Entails 4 weekends of three days each and NLP Prac and APG is a pre-requisite. Contact: patrik@organicgrowth.se and NLP Trainer Anders Wallin anders.wallin@innerpower.se see www.innerpower.se.

5) Sweden – Niklas Daver [niklas.daver@gmail.com] will do a Master Prac. From Jan. to May.

6) Hong Kong — Mandy Chai, mandy@apti.com.hk. Begins in Feb. for six months. Venue: Asia Professional Training Institute, 3rd floor, Tung Nam Commercial Center, 42 Pitt St. Yaumatei, Kowloon, Hong Kong. www.apti.com.hk. (852- 2770 8886).

7) Hong Kong — Dr. Paul Chan, dates beginning in March 2012 and going through 2013. paulchan8nlp@yahoo.com.hk. 14 days with an emphasis on NLP in Health for Doctors and Nurses. Venue: Hospital Authority A&E Training Center 3/F Tang Shui Kin Hospital; 282 Queen's Road Wanchai Hong Kong. Website: www.hksems.org.hk

8) Hong Kong — Salina Lee.   Venue: Tsimshatsui Contact email : lee.salina@gmail.com Mobile no: (852) 9301 8091.   Dates: March through May.
 9) India — Nelson Negi, Contact: M: +91 9833 080 407: www.tekton.co.in. When: Saturday 12 - Friday 25 May 2012 (14 Days).   Saturday 8 - Friday 21 Dec 2012 (14 Days).

10) Norway. In Oslo, Norway, and in Norwegian, Lene Fjellheim at CoachTeam, Contact: lene@coachteam.no.

11) Italy. From May through Oct. Venue: Dozza, Italy. NS Trainers: Lucia Giovannini and Nicola Riva. Contact: nicola@blessyou.me

12) Mexico: In Mexico City, from March through Sept., Contact: Ivan Robles; info@cglobalmexico.com.   All 14 days, one weekend a month for 7 months.

TWO MODES OF CONSCIOUSNESS

L. Michael Hall, Ph.D.

"The two modes of consciousness, observer and participant, are very much present in every part of
science." (p. 95)

William Byers (2011) *Science and the Crisis of Uncertainty.*

In NLP we recognize two modes of consciousness—two ways that you can view something. The
traditional NLP words for this (which I dislike intensely and do not use myself) are "associated"
and "disassociated."[1] So during my research of cognitive thinking styles within the field of
Cognitive Psychology led us (myself and Bob Bodenhamer) to generate an encyclopedia of 60
Meta-Programs. You can find that list in *Figuring Out People* (1997/ 2005) where I rephrased
these two modes of consciousness as *inside* the movie and *outside* (Meta-Program #20). Here I
will introduce two additional terms. These terms not only extends this distinction, they also
enable us to work with this critical distinction in a much more expansive way.

In practice, every situation comes with a point of view. Whether an observer or a participant, you
always have a point of view. In one mode of consciousness, your perspective is that of *being the
subject of your experience.* You are *inside* the representations that you have accessed and/or
created, and so emotionally you are fully associated into the experience of your thoughts. In the
other mode of consciousness, your perspective is that of *viewing your experience as **an object*** to
your awareness. Now you have stepped *out* of the experience, *out* of being the *subject* of the
experience, and now the experience is an *object* to you that you can observe, reflect on, and
emotionally you can experience *other* thoughts and emotions about that object.

This subject-object dynamic offers a more accurate vocabulary and also describes a dialectic for
how we mentally organize ourselves and the world.   In his book *In Over Our Heads,* Robert
Kegan defines object and subject in the subject-object relationship as follows:

Object: Those elements of your knowing or organizing that you can reflect on, handle,

look at, be responsible for, relate to each other, take control of, internalize, assimilate, or otherwise operate on.

Subject: The elements of your knowing or organizing that you are identified with, tied to, fused with, or embedded in. You *have* objects, you *are* subject. You cannot be responsible for, in control of, or reflect upon that which is subject. Subject is immediate; object is mediate. Subject is ultimate or absolute; object is relative. (p. 32)

What is especially valuable and insightful is that the dialectic movement from subject to object describes how we develop mentally, emotionally, socially, etc. We always begin as *subject*, then develop the ability to step back from that experience and reflexively realize that what we were subject to is now an *object* of our perspective. Each successive level of development subsumes or encompasses the prior level. In this way, that which was *subject* becomes *object* to the next level. All of this makes the dialectic relationship between subject and object as transformative, qualitative, and incorporative as you and I grow and develop.

Figure 1

Inside — Subject	**Outside — Object**
First level mode of consciousness.	Second level^{+n} mode of consciousness.
You are *subject* of your experience.	Your experience is an *object* to you.
	Your previous experience is the *object* of your next experience.
You *emote (feel)* the experience directly.	You *emote (feel) about* the experience.
Primary experience, inside it.	Secondary experience, outside it.
Directly involved in experience.	Transcend experience to next level.
Participant mode.	Observer mode.

The Step Back

The big NLP misunderstanding centers in labeling the meta-move as "dissociation." This is profoundly wrong on numerous accounts. When you step *out* of an experience, it does *not* mean that you have become dissociated! It does *not* mean that you are non-emotional. It does not mean that you are no longer able to feel something about the experience that you are observing. The move from being *associated* in an experience to the next stage is one of being able now to reflect upon, observe, and treat the associated experience as *an object* for a broader perspective.

Question: What do you feel when you step out of an experience? Answer: What you specifically feel depends. It depends on *the state* that you step back *into!* There's a reason for this: *You are always in some state.* True enough, when you typically step back to "observation," the emotional

affect of that state is lessened and the quality of the state is more neutral. But not necessarily. You could just as well step back into a state of curiosity, fascination, intrigue, passion, excitement, etc. For that matter, you could step back into fear, anger, guilt, shame, regret and a host of negative emotional feeling states. The key is *the state you step into* when you step back and out of your previous state to now experience the first state through the lens and filters of the second.

Dichotomous or Dialectical?
Most people think about the choice between these two modes of consciousness as an either-or choice. *Either* you are inside your representations and experience *or* you are outside. One or the other. You are perceiving from the inside perspective *or* from the outside perspective. I think that I can safely say that most of us frame these perspectives in this dichotomous way. But it does not have to be an either-or choice.

In fact, to move to a higher level of consciousness, and do so holistically, you can do this in a dialectical way.
> Take the inside perspective, *and now holding on to that view,* step out and take the observer view, *and holding that,* you can step back in and see it with that awareness in mind.

The inside experience view is the perspective that we commonly use in everyday life. We are participants—subjects—and so we adopt the participant perspective. People who do not do this typically have either tabooed their emotions or experiences as they seek to avoid their emotions or they have adopted the scientific perspective to such a degree, that they have habituated the observer perspective and now simply lack flexibility.

The outside view is the one that classic science has adopted, practiced, and developed to a high level which has enabled us to create sciences apart from our biases and beliefs. It has enabled us to truly observe using a general commitment to what is true without any specific commitment to a particular creed. Obviously both of these are equally valuable and valid. Not only do each offer a very different view of reality, life, and experiences, each also is inadequate if used by itself. For a holistic perspective, we need both. Yet this is not easy. William Byers in *Science and the Crisis of Uncertainty* writes:
> "It is intrinsically difficult to simultaneously adopt the position of observer and participant." (2011, p. 95)

Levels of Development: *From Subject to Object to Subject to Object*
Developmental psychologist Robert Kegan (1982) *Evolving Self*, uses these two modes of consciousness to describe the process of human development as we actualize more and more of our human potentials. He uses it to describe the levels of growth that we all go through from infancy to maturity.

As a result he has identified *levels of development* using the ongoing shift from *subject* to *object*. That is, we grow, develop, and actualize our next level of development by continually

transcending from *subject* to *observer*. From fully participating and experiencing a level of being *subject* to a process, we rise up and include that within a new larger perspective of observing.

This is meta-stating. First you accept and welcome and participate fully in an experience— you are *subject* of the experience. Then when you are ready, you step up to become aware of your participation, you make the experience *an object* to you. You transcend and include the participation experience inside a broader perspective so that you can simultaneously recognize and observe that experience.

Kegan uses these subject-object relations to define the process of development that we all go through. In this dialectic, we experience *a succession of qualitative differentiations of self* as we transcend our present world to the next higher world of consciousness. As we are embedded in one world, we are subject and participant. Then we rise up from the embedment so that we can truly and cleanly observe that world. Now we can hold two views simultaneously. It is like being born into a new world. You experience what you were subject to as a qualitatively more extensive object. Each is a successive triumph of "relationship to" rather than "embeddedness in."

Subject—> Object Development
The Incorporation Self Stage: At birth when it all begins, *we are all subject, there is no object.* At birth, a baby *is* his or her experience, is *subject* to life and life's experiences. And that's all there is. There is no "self" that is distinct from one's subjective experience. There is no differentiation, not even of one's body. From birth to one year old, prior to the develop of the brain's ability for "constancy of representation," it is all sensory-motor experience. The baby is fully incorporated in experience— the baby is the *subject* of experiences.

The Impulsive Self Stage: Differentiation begins in earnest around the first year, the infant is in the impulsive stage of being a subject in an object world. It is here that the birth of self, of "I" as an object occurs. For the infant, perception *is* reality, map *is* the territory. The infant is a subject of his or her impulses, there's no "I" who can "have" the impulses. Impulses *have* the infant. In this stage, the infant projects out onto the world his or her perceptions and impulses. This is the foundation of mind-reading.

The Imperial Self Stage: Around the age of two comes the Imperial Self. Now the world becomes an object to the child's perceptions and reasoning. Now the child perceives a permanence to the world, a permanence that transcends perceptions. No longer is something that is "out of sight, out of mind." When an object is presented, the infant will keep searching for an object even when hidden or out of sight. Yet at this stage, the infant is still embedded in the world and a subject of it.

The Interpersonal Self Stage: As a child grows, the child slowly becomes aware that his or her perceptions are just that—perceptions. This evokes the next level transcendence as these perceptions now become an object to the child. The child realizes that others also have perceptions and they may be different from his. This initiates the interpersonal stage. The child is no longer a subject of perceptions, but as he or she transcends the perceptions they become

objects to observe.

The Institutional Self Stage: From the interpersonal the next dimension is that of "institutions"— families, schools, government, etc. The child now realizes that there's a larger world beyond the house. So, no longer the subject of the Interpersonal, the interpersonal now becomes an object.

The Inter-Individual Self Stage: With this next stage, the institutions become an object to observe. This allows for us to become aware of and critical of the institutions we have been subject to. Now there's the very real possibility of transcending our culture and becoming a citizen of the world.

With the emergence of each new level, we experience ourselves more and more fully. With each level acquired, *a new self emerges,* there is a new expansion beyond the former subjective view of self and world.   Yet the former stage is not repudiated, it is re-appropriated. It is seen in a new light and so becomes different as you move to the next level of independence.   Every time you transcend a given subject-level, you create a new object level. This re-embeds you into a new perspective. As your perspective grows, changes, you see more, and there is more. Your world becomes larger and richer.

How do you "know" yourself at each stage of your *self* development? At each level you transform your epistemology. You liberate yourself from that in which you are embedded. You make what was subject into object so that you can "have" it rather that "be had" by it. Kegan comments, "This is the most powerful way I know to conceptualize the growth of the mind."

What happens to your values as you transcend one subject-level and include it into the next level? Answer: Your values expand. You begin to see what it valuable and important from a higher perspective. And you are able to observe your values rather than merely be subject to them. This means you are now able to subordinate and regulate your values and ideals. You can now relate to your values and ideals as *objects* rather than the subject of your knowing which poses the danger of being a fanatic. You can now make your beliefs and ideology explicit. Each level reflects a distinct order of consciousness as you enter into different relationships between *what is subject* and *what is object* in your way of knowing.

Participant Subject and Observer Object
Your two modes of consciousness then are the participating mode and your observing mode. Kegan says that he finds it interesting that the positions of observer (object) and participant (subject) are not symmetrical. So while you can observe your state as a participant, but you cannot participate in your observation.
> 1) You can be a participant.
> 2) You can observe (be aware of) yourself as participant.
> 3) You can observe your observation of yourself as participant.
> 4) And so on.

The participant level is unique in that here you are active and involved— you are participating.

Yet it is not iterative. You cannot meta-state it. You cannot be active about being active, participating about participating. Yet when you transcend from embedded within an experience as subject to observing the subject as an object, you can iterate that. And you can do so level after level after level. So while the experience of *participation* stands alone, *observation* can be iterated. For me this explains much of the NLP confusion between these two states or experiences.

> "This makes the former unitary and foundational, whereas the latter is intrinsically bifurcated and therefore capable of a kind of infinite refinement." (*In Over Our Heads,* p. 99)

In other words, participating as *subject* to an experience is foundational. In Neuro-Semantics we say that you *ground* your state as you fully associate into the experience and are subject to it. Then upon that foundation, you can keep qualifying it layer upon layer as you meta-state it, that is, as you step aside from it to observe it as an object of your perception.

The Observer Mode of Consciousness

The observer mode occurs when you step back from life and your experiences and you adopt a more "objective" point of view. The term "objective" has two meanings. One, objective means "not subject to personal feelings or opinions" and the other is that objective is "not depend on the mind for existence." In the first sense, you have an objective perspective if you are not using your present feelings and opinions to understand. In the second sense, you are being objective if your observations and reports are independent of needing a human mind to acknowledge or interpret it, but that it can be recorded by a machine or indicator of some sort.

The philosophy of science operates from the point of view of an observer. What science (traditional science) typically does not do, and mostly seeks to avoid, according to William Byers, is to include the self-consciousness of the observer in a description of science. Why? Because that creates layers of complexity. That's why we create double-blind studies and do everything we can so that a participant in an experiment doesn't know what the experiment is about or what the experimenter is seeking to discover. If he knows, his knowing messes it up.

The Participant Mode of Consciousness

By way of contrast, *you live your everyday life as a subject.* In everyday life you are on the inside of your experiences. You are the subject of your experiences and so your perspective is one wherein you are subject to something as up participate in something. Then, from your subjectivity you reach out to embrace the objective world.

Quantitative science goes in the opposite direction. It brings the outside world into your subjective comprehension. Now classical science focuses on operating from an observation state and so seeks to be "objective." It seeks to avoid any hint of the participatory mode of consciousness. Yet to truly and fully succeed in science, our science must be written from both the inside and the outside of an subject. It must include both quantitative and qualitative research processes. "It is intrinsically difficult to simultaneously adopt the position of observer and participant." (p. 95). And, in the end, creativity is a function of both modes of consciousness.

Wrapping Up
Subject-object theory does much more. Kegan says subject-object is a "constructive-developmental" approach to human experience (p. 199). As a theory, it brings together two powerful lines of intellectual discourse that have influenced the field of psychology and nearly every corner of intellectual life. These two lines of thought are *constructivism,* the idea that people or systems *constitute* or *construct* reality and *developmentalism,* the idea that people or organic systems evolve through qualitatively different eras of increasing complexity according to regular principles of stability and change.

The relations between subject-object explicates the clumsy expression in NLP between associated and dissociated. The description maps out human development and especially identity development as well as epistemological development. It offers yet another view of grounding as a subject and transcending to include the subject in a new and higher object identifies how the levels of perceptual positions work in NLP.

Note References
1. I've written about the unfortunate use of the term *dissociation* numerous times.

> *MovieMind* (2002, page 129)*:* [In psychiatric terms, this is often called "dissociation." We dis-associate from our normal and typical thoughts and feelings ... due to the unpleasantness or pain of such. If we do this around our sense of identity, we create a dissociative identity disordering.]
> When we step out from a painful memory, we frequently turn on a movie that psychiatrists call "Dissociation." They think it's a bad movie. They even list it as a "personality disorder" in their bible that records all of the ways to get messed up (the DSM-IV). They assume that when you step out, you have to *forever stay out of all emotions.* Foolish doctors.
> Dissociating, or stepping out, from an ugly memory enables you to not signal and therefore not process all of the body sensations with the corresponding emotions of the memory. You can see and hear the information while maintaining a calm, mindful, resourceful perspective. And that, in a nutshell, is the structure of the way to resolve or cure a phobia. To do this we operate from the radical idea of accessing our best resources when we deal with the information that involves thinking about horrible things without confusing those thoughts with the reality of being there. We can *just think* about them. And we can do such thinking from a state of resourcefulness— with courage, confidence, esteem, calmness, etc.

> **Meta-States (2007, p. 240):** In Neuro-Semantics we describe this as *stepping back* or *stepping aside from an experience,* and do not use the term "dissociate" or "dissociative." The idea of dissociation was another design flaw in traditional NLP. Neither Richard Bandler nor John Grinder were therapists or psychologists and so they were not aware of the error of describing this as "dissociation."
> Actually, the term "dissociate" is just a metaphorical and conceptual way of speaking. We do not do this literally—*we do not literally step out of our bodies.* There is no *actual* dis-embodiment! In using the term "dissociation" we refer to the *felt* sense of no longer being inside a painful memory. Yet we are still inside of our bodies when we experience this *feeling* of "dissociation." I mention this due to some of the over-literalization that some theorists, psychologists, and NLP practitioners have fallen victim to assuming that the "dissociation" label is the territory or at least describes a real thing. It's just a way of talking about a shift in feeling.
> Here's another NLP myth. Moving to a meta-level this does *not* equate to being "dissociated." Actually, many higher meta-states, far from being bereft of feeling, involve even more feelings—*joyful* learning, *excitement* about falling in love, *anticipation* of feeling confident, etc. We often experience more emotion when we move to meta-levels. Consider the negative meta-states of self-contempting, self-despising,

unforgiveness, and personalizing and the intensity of emotion these involve.

Associating and dissociating are relative terms. They speak about *stepping into* an experience and *stepping out* of another. In fact, every time we associate into one state, we thereby "dissociate" from another. And every "dissociation" implies an "association."

2. Object/ objective: the root of "object" *ject* refers to a motion, to throwing, hence "thrown from, thrown away from." An object is some motion which has made separate or distinct from something else.

Book References:

Byers, William. (2011). *The Blind Spot: Science and the Crisis of Uncertainty.* Princeton, NJ: Princeton University Press.

Kegan, Robert. (1994). *In Over Our Heads: The Mental Demands of Modern Life.* London/ Cambridge MA: Harvard University Press.

Kegan, Robert. (1982). *The Evolving Self: Problem and Process in Human Development.* Cambridge, *MA:* Harvard University Press.

Author: L. Michael Hall, Ph.D. is a psychologist, trained and educated in the Cognitive Behavioral models but now focusing on modeling and expanding the Self-Actualization Psychology models. An NLP Trainer and contributor, developer of Neuro-Semantics, prolific author of 41 NLP books.

NEURO-SEMANTICS — THE BOOK

ACTUALIZING MEANING AND PERFORMANCE

For years and years I have wanted to write *the Book on Neuro-Semantics.* But each time I sat down to do that, I had the sense that I just was not ready. Even a few years ago, when one of our Neuro-Semantic trainers wanted to write a simple book on Neuro-Semantics and began writing some chapters, I always felt that it was not on the right track and in the end, that project ebbed out and was never completed.

So when people would ask, "What can I read about Neuro-Semantics?" I always referred to *Meta-States* and to *Mind-Lines* and to *Winning the Inner Game* (*Frame Games*). And while those books and several trainings manual (*Advanced Modeling with Neuro-Semantics, Cultural Modeling,* etc.) presents Neuro-Semantics, there was no one volume that provided an overview. There wasn't until now.

Earlier this year, I sat down again and bingo! I found the "right track" and so the book came together pretty quickly. So now, after 17 years of Neuro-Semantics, there is a book that presents *Neuro-Semantics as a model.*

What is in the book? Here is an overview of the content:

Neuro-Semantics

Part I: The Dimension of Meaning

representational meaning. You make meaning by creating frames—your internal contexts for understanding.

"You are an animal, so be a good animal!" To perform your highest and best meanings, give to your basic needs accurate and enhancing meanings. Then your understandings and beliefs will allow you to effectively cope with your biological needs thereby creating the vitality and energy

you need for living fully and humanly.

10: Actualizing your Self as a Person of Value and Dignity   170
Core meanings that enable your full self-actualization involve how you identify yourself and the beliefs you create about your *self*. Do it well and you can actualize your best self. Paradoxically, you can then get your self or ego out of the way. It takes a lot of self-esteem to be humble and self-forgetful.

11: Actualizing Your Higher Self   180
You are not only a biological creature, but a semantic class of life who can and does transcend your primary experience. To live a self-actualize life requires that you identify and gratify your highest *being*-values and *being*-motives. It requires that you develop your ability to ultimate peak experiences, sacrilize at will, develop your meta-needs, expand your Meta-Programs, etc.

12: Actualizing Reflective Mindfulness   195
To enact your highest and best meanings entails the process of developing a reflectiveness about your states as a higher level of awareness. It's this reflective mindfulness that gives you choice and control over your meanings. Now your meanings can truly be at your command.

13: Actualizing De-Construction   208
Frequently you have to deframe old limiting meanings or suspend them in order to create the space for inventing new empowering meanings. And as there is an art to framing, so there is an art to deframe.

14: Actualizing Creativity   225
As a meaning-maker, you most essentially *create* new meanings as you set frames and reframe. Framing lies at the core of all creativity. The semantic skills of inventing and re-constructing meaning describes what it means to be human.

15: Actualizing Narrative Meaning   242
Meaning often hides in stories— the stories that have been told you about you, your family, your background. And as a form of meaning— some stories are toxically limiting. So enacting meaning often takes the form of narrating a new story that you then tell yourself and others which you can then embody as a new way of being in the world.

16: Actualizing Communication Excellence   255
Since we negotiate meaning and do so via communicating with ourselves and others, as you learn how to actualize your own communication excellence, you access and use the highest of your meaning-making skills. There *communion* occurs. Then you connect and raise the quality of the relationship.

17: Actualizing Excellence (Modeling Experiences of Excellence)   265
The ultimate in meaning-making is to identify and create meanings that enable you and others to perform *excellence*. Where there are best practices or human experiences of excellence, there is a structure. And where there is a dynamic structure of meaning and frames— we can identify them and replicate them to pass on the excellence.

If you want to grow up to become a competent Neuro-Semanticist, here are some of the required insights and skills you'll need.

From the Back Cover— Neuro-Semantics

Actualizing Meaning and Performance

L. Michael Hall, Ph.D. (2011)

What is Neuro-Semantics? Are you ready to discover what *it* is? Here in this book you will explore the key models that govern this inter-disciplinary field. Here you can experience many of the essential patterns for using Neuro-Semantics to actualize your highest meanings (values, visions, beliefs) into your best performances (competencies and actions).

Neuro-Semantics, as the field that today is continuing the work of Abraham Maslow and the first Human Potential Movement, is articulating the principal processes for facilitating the self-actualizing life in the new Human Potential Movement—*Neuro-Semantics*. Neuro-Semantics is also taking NLP to a whole new level as an ethical profession.

In this first definitive work on Neuro-Semantics, Dr. Hall introduces you first to the Dimension of Meaning and then to the Performance of Meaning so that you will be enabled to think and communicate like a fully competent Neuro-Semanticist.

Paperback — $25   Shipping: $5 if inside USA
Hardback — $35 $14 if outside USA
                   Postal Packages— can hold 2 books.

Order by Mail: **NSP: Neuro-Semantic Publications**
                      P. O. Box 8
                      Clifton, CO. 81520– 0008 USA

Order online — www.neurosemantics.com / Products / Books. Use Paypal.

Special Pricing: 2 copies Paperback edition for $30.
December and January —   1 Paperback & 1 Hardback Edition — $45
How to order *The Special Pricing —*
        Go to www.neurosemantics.com — Click on   "Business"
                                        Click on "Pay a Statement"

Enter amount *and* the shipping cost.

To become a Neuro-Semanticist— and actualize the highest meanings in your life into your best performances— Get ready to take the red pill!

That's right, to fully enter Neuro-Semantics you have to take "the red pill" and experience the shocking discovery that there's no meaning.

> *"There is no spoon. Do not think that the spoon bends, it is you who bend."*

You are the one who creates the meanings. Meaning is an inside-out creation that occurs as you think, emote, reason, communicate, and learn. You are the meaning-maker who uses your neurology to create the semantics that make up your sense of reality. You are a neuro-semantic being.

Now discover what that means— now become a competent Neuro-Semanticist— the One who can change and transform your personal Matrix of frames through a highly developed mindfulness. Now step up to a higher level of consciousness by developing meta-states of choice, resilience, optimism, entrepreneurship, etc. and actualize your highest and best.
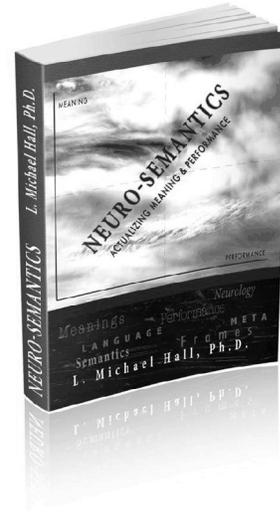
WELCOME TO THE BEST
NLP PRACTITIONER TRAINING
ANYWHERE IN THE WORLD

If you want to study NLP, you start with what is called the *NLP Practitioner* course, this is the beginning. It is the introduction to NLP as a model and a set of communication tools. And today, if you want to study NLP *and get your money's worth,* you have to be careful about your choice of Trainer and Training Center. That's because there's a lot of people purporting to train NLP who are actually unqualified. They may be unqualified because their own training has been inadequate and they may be unqualified because they don't apply the model to themselves and only use it to trick and deceive others.

So what's a person to do? Ask questions! Ask lots of good challenging questions so that you can flush out the unqualified and especially the manipulators and find a good ethical and caring trainer. Here is a list of questions you can ask and some distinctions to know when you are searching for a high quality trainer.

1) Is the training experiential?
> NLP is experiential by its very nature, it is a practical, hands-on set of processes that incorporate the skills for precision communication, emotional intelligence, state management, etc. That's why NLP training cannot be done by correspondence course. The bottom line after reading the books and watching the videos is to *experience* it via hands-on practice.

2) Is the training conscious?
> Does the trainer encourage conscious understanding of the theory, premises, and processes? If not, beware of trainers who promises to "install the learnings unconsciously," who disdains conscious understanding, and who think that they know better than you about what you need! All of that should set off alarm bells to move on as fast as you can!

3) What is the trainer's focus?
> The best NLP trainers have niches—business, therapy, coaching, personal development, health, consulting, something. Beware of generalists who claim expertise in all areas! Choose a trainer whose focus corresponds to what you want. Beware of the trainer who refuses to refer you to others, that's a sure sign of an unprofessional.

4) Is the trainer congruent?

  The best NLP is delivered by those who practice NLP and apply it to themselves. So check them out. Do they use NLP on themselves or are they experts on using NLP on others? A congruent trainer will be open and forthright and talk about what he or her is still working on. Those who aren't will be know-it-alls as act as if they are complete in terms of human development. Run from them as fast as you can!

5) Do you have a synopsis of the training?

  Ask for a synopsis. Ask to see a detailed daily schedule of what will be covered in the training. In that way you can check on the times and length of presentations, demonstrations, and practices. Those who do not or will not provide such either have not created a structure for the training or will not follow it. I'd suggest, avoid them.

6) Will the training enable me to reach my goals? If so, how?

  NLP is designed to enable the creating of well-formed outcomes so that you can make them happen. If a trainer talked about him or herself instead of facilitating you to understand your goals and out to reach them, their "ego" is probably in the way. Do they give credit to others? Do they acknowledge sources? Or do they present their training as "the best," "the only real NLP," the "pure" stuff, etc.? Beware of them. Professional trainers acknowledge sources and give credit to "the giants upon whose shoulders they stand."

7) Will NLP Practitioner cover the seven basic models of NLP?

  There are *Seven Models in the NLP Practitioner Level.* In Neuro-Semantic NLP we cover each of these models in the training:
    1) Representational Model
    2) Sub-Modality or Cinematic Model
    3) Meta-Model Linguistic Model
    4) Meta-program Model
    5) State Model
    6) Strategy Model
    7) Time-Line Model

  If the trainer doesn't provide the basic model or doesn't integrate the Meta-States Model, they are at least 17 years out of date!

8) Does the Trainer have a way to assess skill at the end of the training?

  Ask, "How will you determine if someone has learned sufficiently to have the basic skills required to use the model?" Will there be some assessment? Will you do that yourself, have a team with you, have an assessment day?

High quality NLP training is life changing, transformational, and an enrichment of your life in ways that you would never imagine. So choose well and enjoy. To your highest and best!

WHAT IS NEURO-SEMANTICS?

"Neuro-Semantics: Taking NLP to a higher level
professionally and ethically."
L. Michael Hall, 1996 Original Vision Statement

Several people have seen the advertisements for the new book, *Neuro-Semantics: Actualizing Meaning and Performance* and while they also saw the chapter titles, they wanted to know a little more about what is in the book, so with this *Neurons Meta Reflection* and perhaps a few more, I'll put some of what's in the book here. The following is from Chapter 1.

Chapter 1
Everyday someone asks me, *"What is Neuro-Semantics?"* And every time I'm asked, I am tempted to look at my watch to see how much time I have to answer that question. I could easily and quickly say, "It's your neurology and your meanings; it's your embodied meanings that comprise your life and that create what for you makes sense in life." And while that is true, it is also superficial. Neuro-Semantics is so much more.

> *Neuro-Semantics* is the exploration of meaning (semantics) and how we humans, as meaning-makers, make meaning. Exploring the structure of meaning and how we construct, construe, and interpret the events of life endowing them with meaning, Neuro-Semantics focuses on expanding the ability to detect meaning frames, the processes of meaning-making, quality controlling meanings, enriching limiting meaning, suspending dis-empowering meanings, and taking charge of one's meaning-making instinct. So *Neuro-Semantics,* as a mind-body-emotion discipline, refers to how we human beings create, experience, and transform *meaning* within their bodies as performances (actions, skills, gestures, etc.).

> *Neuro-Semantics* goes beyond merely exploring meaning, it enables the skills of meaning-making. It especially enables the processes of identifying meaningful possibilities that represent your highest visions and values in life and actualizing those potentials in your best performance in everyday life to achieve your highest goals and dreams.

> *Neuro-Semantics* is a practical set of processes for unleashing your highest and best and actualizing them so that your life is richly meaningful and significant. In this unleashing, there is an unleashing *from* the things that limit, interfere, and sabotage your best and an unleashing *to* your dreams of a highly productive and meaningful life. We call this

unleashing process—self-actualization.

Neuro-Semantics is *a communication model* for exploring how the *body* (neuro-, the nervous system, physiology, neurology) gets *programmed* by the use of *language* (linguistics, symbols), and *meaning* (semantics). NLP focuses on the linear and horizontal tracking of the processes of the mind. NLP focuses on the **how** of human behavior. Its central question is, "How do you do that behavior?" Neuro-Semantics adds another distinction—the **why** of behavior (its meaning). From a higher level of mind, *meaning* drives behavior. There are many hidden *meta* (Greek for "above and about") levels of thought and meaning within the structure of subjective experience.

Neuro-Semantics is a positive, strength-based psychology designed to model the highest and best in human nature so we can transfer it to our everyday lives. The tag-line of Neuro-Semantics, *Actualizing Excellence,* identifies that we primarily model expertise and best practices. We are able to do this because every experience has a structure. Sometimes we also model dysfunctional experiences to understand how diminishing experiences work. Knowing how an experience works enables us to be able to transform it for higher purposes.

Neuro-Semantics is an expression of the positive psychology that Maslow and Rogers pioneered (Humanistic, Self-Actualization Psychology) that gave birth to NLP and dozens of other strength-based psychologies. In recovering its original NLP history, Neuro-Semantics is rediscovering the health-based philosophy that focuses on the further reaches of human nature.

There you have it! Six paragraphs that define and map out Neuro-Semantics. And I'm sure that with these descriptions, you now have many more questions about Neuro-Semantics. To answer those questions, I will identify the essential variables within Neuro-Semantics and then I'll set out a list of the fundamental premises that govern our activity as Neuro-Semanticists.

The following is from Chapter 1
of the new book: ***Neuro-Semantics:***
Actualizing Meanings and Performance

CHIEF VARIABLES IN
THE NEURO-SEMANTIC MODEL

The definitions of Neuro-Semantics which you just read (last week's post) identify several variables, elements, or components that stand out as central to the Neuro-Semantic model. When you know these seven key variables, you will have an even fuller description and understanding. So here goes:

- *1) Meaning*: Neuro-Semantics is all about meaning—what it is, how we call it into existence, how we create it, how we keep it within us, live it, embody it, how we can change it, suspend it, and even release it. When Korzybski said that we humans are a semantic-class of life he identified *meaning* as the key variable within our mind-body-emotion system that determines the conditions and quality of our life. This makes meaning absolutely crucial to how you experience life, your actions, relationships, and the significance of your life.

    Meaning is not a singular thing, nor is it a linear thing. In fact, it is not a *thing* at all. To speak of meaning as a noun (a nominalization) falsely betrays its true nature. *Meaning is a process*—it is something you and I *do.* We *make meaning*. And we do so in numerous ways. As you will learn, we make meaning via associating one thing with another so that they become linked and connected. The things don't have to be logically linked or connected. But link them, and you make that as your "meaning." This starts the journey into the fuzzy world where you can create all kinds of "logics" (reasonings).

- *2) Neurology*: It is by, and within, your nervous systems that you create meaning. Your neurology entails all of your nervous systems (central nervous system, autonomic, immune, sympathetic, parasympathetic, etc.). It also is part and parcel of your spinal chord and brain including all of the levels of your brain. Korzybski mapped the major components of the brain and identified the sequence of their functioning, how lower level impulses that enter into the brain at the thalamus and are processed by being sent to the higher levels. It is within the neurology of your body, physiology, neuro-chemistry, neuro-pathways, etc. that you construct and hold meaning. Mind-and-body together, as an integrated system, creates your neuro-semantic existence.

- *3) Performance*: From the interactions of your neuro-semantic mind-body-emotion system arise your internal behaviors as you *somatize your meanings* into your emotions, and then react, gesture, speak, and act. All of these behaviors, micro- and macro-, comprise the feed-forward loop of communication as you turn "information" or "data' about the world and yourself into actions. As a mind-body-emotion system, your life is a matter of *information into the system and energy out.* The energy out shows up as performance —this includes both actions that are healthy and effective and those that are neurotic and dysfunctional.

- *4) Development*: As a neuro-semantic class of life, at birth you are born only partially developed. Your brain does not fully develop until puberty when certain hormones facilitates the maturing of your physical brain. And from infancy to young adulthood, many of your semantic dimensions develop through stages that have been well-mapped out by Developmental Psychologists. During that period, you develop cognitively, socially, sexually, and ethically. As you develop through definite cognitive-emotional stages, if you evolve in a healthy way, you move beyond the cognitive distortions of childhood and discover how to effectively cope with your basic or lower needs. Abraham Maslow identified the mechanism of deficiency as the nature of these lower needs, and if you successfully evolve beyond the lower animal needs, you move to the truly human needs—the "self-actualization" needs that operate by the mechanism of abundance, *being-ness,* and meaningfulness.

- *5) Self-Actualization*: You are an evolutionary developmental class of life who develops by the effectiveness of your semantic mapping. First you have to create a mental model of what your needs are and how to fulfill them (chapter 9). Then you have to generate a mental model that allows you to learn, practice, and integrate accurate and effective ways to cope with those needs. Semantically coding your needs accurately brings true gratification so that you keep evolving to the next level of needs [survival, safety, social (love and affection), self, self-actualization]. That's when you semantically code the higher needs in a way that brings out your highest visions and values in life and transfer them to your best performances.

- *6) Inner and Outer Game*: A user-friendly way to talk about Neuro-Semantics is to speak the *inner game* of constructing your frames of meaning so that you have useful, actionable, and relevant mental models for how to cope with the demands of everyday life. This is what "learning" is all about—learning what things are, how they work, what they lead to, how they operate in social contexts, and how to cope with life's challenges. The inner game comes first because if your understandings, beliefs, decisions, identities, intentions, etc. are wrongly formatted, then your actions will fail you as you seek to navigate the territory to which they refer. Conversely, *the outer game* of effective actions that produce results in all of the dimensions of life indicate that you know, understand, and have an effective strategy for that domain.
  Psycho-logics is the term that describes the unique meaning of your inner games. This

term was created by Korzybski by hyphenating the terms psychology and psychological. When you make meaning using your neuro-linguistic mind-body-emotion states, you create a world of meaning for yourself that is "psycho-logical." This means that from within the frames and references that you create about your world, *it all makes perfect sense.* It may not make useful, productive, or enhancing sense, but it makes "psycho-logical" sense as you have created a world of meaning by the way you reasoned.

As you *make meaning,* you do not do so only by associations and the wild forms of psycho-logics that emerge, but you do so mostly by how you *mentally frame* things. This refers to the higher forms of your meaning-making. You first link things, then you take that linkage inside yourself by *representing* it as a map of the external world. This representation operates as the way you "think"about something. Then some higher level "magic" occurs. You do not just represent things, you alter and play and manipulate and change the things you represent. You also then step back to think about those things again and again, layer upon layer. This creates higher level abstractions. And this process of reflexive thinking reflecting back onto your previous thoughts never ends. You can always think-feel about whatever you think.

As a symbolic class of life you use symbols to "stand for" things out there. Then you create symbols to stand for those symbols. This complicates things as you create internal contexts which you then use to understand and interpret things. As you create these layers of mental contexts (frames) you generate more complex conceptual understandings as your schemes and paradigms.

- *7) Modeling*: Given your neuro-semantic nature, the central key to successful navigating of the territory is finding, creating, designing, and installing an effective mental model. The process of doing that is called *modeling.* So Neuro-Semantics is a model of *how to model* experiences. Neuro-Semantics, following the pioneering modeling work of Maslow (Self-Actualization Psychology) and of Bandler and Grinder (Neuro-Linguistic Programming) is centrally about the modeling process (chapter 17). Primarily we model human excellence and expertise. We also can, and do, model dysfunctional experiences in order to understand the frames of meaning (beliefs, decisions, intentions, understandings, etc.) that make the dysfunctional experience work as it does. This informs us what to do to create generative change.

Neuro-Semantics provides flexible tools for tracking the vertical or higher dimensions of mental processing. It even provides models for tracking the systemic nature of mind as it moves round and round the circuits of ideas, memories, concepts, imaginations, etc. As a tool for more fully identifying the higher and ever-changing levels of human consciousness and meaning that drive behavior, Neuro-Semantics enables us to track, model, and replicate human excellence.

From Chapter 1: **Neuro-Semantics:**
Actualizing Meanings and Performance

PREMISES OF
THE NEURO-SEMANTIC MODEL

The Neuro-Semantic Model
With this list of variables that make up Neuro-Semantics, I am now able to describe the model
itself. I will do so in a progressive way beginning with the elements of the model that are most
obvious, overt, and explicit and move on to those that are more hidden, implicit, and unconscious.

Premise 1: Neuro-Semantics begins with neuro-semantic states. Almost any and every
consideration about yourself or another person, or even a group as an organization of people,
begins with state. You begin by considering a person's behaviors, linguistics, or emotions
because these are expressions of state. They are the outward and external expressions of a person
(or group of persons). And they come from a state— a mind-body-emotional state.

State, a key word in Neuro-Semantics and NLP, because it is *the grounding experience.*
Whatever is going on in the mind, if it is real, if it is substantial, then it shows up in the person's
mind-body-emotion state. This neuro-semantic and neuro-linguistic state is a systemic process of
all of the person's thinking, framing, remembering, imaging, anticipating, hoping, fearing,
believing, and so on.   And while we can linguistically sort out some things as "mental" and some
as "emotional," this artificial separating is only linguistic. In reality, mind-body, mental-emotional
go together as a system. *State* is a holistic or systemic term that captures the fullness of the
experience more accurately.

Now regarding *state,* you and I and everybody and every group are always in a state. The
question is not whether we are in a state, but *what state* are you in, how intense is the state, how
pure, how mixed, how useful or unuseful, how resourceful or unresourceful, how much are you in
control of the state or how much does the state have you?

In fact, exploring state with such questions explores the very territory that is covered by the
Emotional Intelligence model (EQ). The EQ model uses a more dichotomous term ("emotion")
and seeks to enable people to develop emotional awareness, monitoring, management, and use in
relating. We do this in Neuro-Semantics explicitly by exploring what state, how intense, what
triggers it, what intensifies or reduces it, how to anchor it, qualify it, and then use it for navigating

the world.

Using the foundations of NLP, in Neuro-Semantics we recognize that you can access a state through memory ("Imagine a time when..."), imagination ("What would it be like if..."), or modeling ("Do you know anyone who experiences this..."). This gives us two royal roads into state— thinking and acting. By recalling and imagining you can get yourself into a state. You can also adopt the physiology characteristic of a state and in that way act your way into state. Both provide "emotional management" tools so that you can have the state rather than the state having you.

Anchoring a state, another NLP contribution, adapts Pavlov's discoveries that are used in Behaviorism, as a user-friendly way to work methodically with a state. By linking sensory-based trigger to a state, you can link that trigger (a sight, sound, smell, word, gesture, movement, etc.) to the state and thereby be able to elicit, increase, decrease, or alter the state so that it can work more effectively to enable a person to be more resourceful in responding to life's challenges.[1]

Premise 2: Neuro-Semantics ground neuro-semantic states. In working with human experiences, you not only have to identify the state that it comes from and the expressions that comes out of that state, you need to ground that state so that you can explore its depths and transform it. *Grounding a state* is critical because states, as processes, are forever moving, changing, and altering. You can and do shift states quickly and rapidly and unless you *ground* it, the very experience that you want to enrich, alter, transform, or use can disappear.

A state, as a process, *is a process of thinking, framing, believing, emoting, speaking, acting, moving, etc.* It is not a thing. It is not static. And as a system, anyone who enters that system *by the very act of making contact with it changes it.* There is no naive observer position. Every act of observation, noticing, witnessing, speaking, communicating, inter-acting, etc. *influences and affects* the mind-body-emotion system of the state. Hence the reason to ground the state.

Now grounding a state is an anchoring process. And with primary states, a sensory-based anchor is generally sufficient to ground it. Not so, however, with higher or meta-states. For those, the grounding process involves more.

Primary states refers to states that are thinking-framing-emoting responses to something or some person in the world. You are making a thinking-and-feeling response to something "out there." The referent is real, actual, and physical. *A higher or meta-state* refers to a state in which you are offering a thinking-framing-emoting response to a previous state. Now you are thinking-and-emoting *about* a thought, a feeling, a response. You are self-reflexively in response to yourself. It is your second thought-feeling to a first thought-feeling.

In a primary state you might think-and-feel *fear* about a barking dog, closed space, high cliff, snake, etc. In a meta-state, you are thinking-and-feeling *shame* about your *fear,* or *fear of your fear,* or *anger at your fear,* or *curiosity about your fear,* or even *pride of your fear.* In the higher

state about a state, your focus is not on a thing, person, or event "out there." You are now focused on what's occurring "within" yourself. And this self-reflexive process is an infinite process so that you will also respond to your meta-response: *depressed* about your *fear* of your *fear*. And, in fact, with each response, you can respond yet again and do so without end. You can always step back to respond with another state to the previous state or states.[2]

To *ground* a meta-state, you have to repeat back and get a confirmation from the person about his or her thinking-feeling states. And doing that feeding-back and confirming begins to *hold* the meta-state in place in the person's mind so that you can then work with the meta-stating structure. Knowing that none of this is a "thing," that none of this is externally real, and that you as a visitor are influencing and inviting change by your very presence heightens your understanding of the importance of the grounding process.

Premise 3: Neuro-Semantics invites a mindfulness by accessing of your self-reflexive consciousness. The reason for the grounding is so that you can hold the experience stable as you explore it. Without the grounding, the experience itself easily morphs into other experiences and the person can start a negative downward spiraling that will make things worse. I'm speaking here of working with another person because it is far easier at first to work with another person, or have someone else work with you, than to do this with yourself.

There's a reason: Your self-reflexive consciousness. If your *neuro-semantic states* were only composed of one layer and you could just think of one thing at a time, it would be pretty easy to stay focused, not get side-tracked, and not get into spin. But minds are not so simple. You do not just think or just feel. You think-feel about your thinking-and-feeling and do so in a nano-second, layer upon layer. You do not just process information and make an internal movie with your thoughts of what you see, hear, sense, smell, taste, and say. You reflect upon whatever you experience and do so repeatedly.

It is your self-reflexive consciousness that is your greatest glory and deepest agony. With it you can ascend to the highest visions and values and dreams possible and feel an ecstasy and delight in just thinking-emoting about something. And with it also you can create internal nightmares that distance you from reality, distort the messages you send to your body, and that drive you insane so that you become a danger to yourself and others.

The Meta-States Model in Neuro-Semantics is the model that enables you to appreciate, understand, and work with your *reflexivity*. This dynamic, systemic process distinguishes you from all of the animals and makes our kind of consciousness so special, so incredibly powerful, so sacred, and so dangerous. Without the ability to recognize and manage the reflexivity, you can get yourself into a spin that can diminish you as a human being and even make you a candidate for suicide. The way you respond to your responses can become so toxic, so perditious, and so morbid that you become your own worst enemy as you just sit and "think."[3]

Yet your reflexivity is precisely the mechanism that also enables you to transcend and include your previous states. *Within the reflexivity process is your power of transcendence*—you can

transcend any current reality. You can transcend and escape, you can transcend and build masterful resources into yourself and your states, you can transcend what *is* and begin to create what *can be,* you can transcend difficulties and problems and invent incredible solutions that only are available to those who can access the unimaginable potentials of human beings.

It is your self-reflexive consciousness that lies at the heart of all "spiritual" states and that expands consciousness so that you are not limited merely to the past, to what has been, but you can imagine new possibilities and then reverse engineer unimaginable solutions. It is this reflexivity that lies at the heart of science, human improvement, the dreams and visions and values that make all of us "religious" at heart. No wonder it is imperative that we take charge of this reflexivity and learn to manage it effectively!