RAPPORTER

Journal of Human Performance Technologies



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EDITORIAL

Our purpose and philosophy is:

• **To provide the best and most valuable information available in the sciences of human change to our readers**

by offering information from various fields of human behavior—including NLP, hypnosis, channeling, interspecies communication, and healing therapies—in order to provide many different models and strategies for interacting with clients, students, friends and fellow humans, thus establishing greater rapport than now experienced.

• **To be instrumental in the reinstitution of personal freedom**

by offering tools whose use empowers anyone to become a master of their own destiny.

• **To stimulate and expand minds**

by presenting techniques that effect controversy, stretching, change and enlightenment.

• **To be a bridge of rapport connecting the many different approaches to the pursuance of success, abundance, peace and joy**

by leaving judgment to the naysayers.

In the preface to the "Natural Cooking" column in our "Acorn" issue, we stated, "We honor and respect that different strokes apply to different folks." This is a cornerstone of our philosophy. We respect different approaches and are excited that there is more than one road to enlightenment. As we continue to investigate and present other-than-familiar beliefs and truths in order to increase our/your capability for communication and change, we will look at results as our criteria for success.

Passage(s): "A movement from one place to another ... the process of passing from one state, condition, or stage to another; a transition." Perhaps, by moving from judgment of how others choose to express to acceptance of—perhaps even delight in—differences, we can move beyond our present situations, beliefs and concepts to reestablish rapport throughout the planet.

Peace

the *RAPPORTER*

Affectionately known as "Grandpa" to NLPrs, Richard Bandler recently talked with the* RAPPORTER *on a variety of subjects. Our conversation covered topics ranging from his involvement with the legal system to a multitude of ideas on the practical applications of NLP techniques. "What's Richard really like?" Discover for yourselves . . . .

FROGS CAN BE PRINCES

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The success of this publication as a networking vehicle for your ideas and services depends totally on you, our readers. We encourage you to become involved: submit your stories and articles for publication, let others know how you are utilizing your new age human performance technologies, how your life has changed/is changing, what's going on in your part of the world.

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TRANSITION

MAJOR PLAYER

Richard Bandler
Co-Founder of NLP

A Rapp with Richard Bandler

Rapporter: So, kiddo, how did you get yourself into this?
Richard: Into what?
Rapporter: Whatever you're in—into trouble.
Richard: Well, I didn't do that; somebody did that for me.
Rapporter: They did that for you?
Richard: I had help.
Rapporter: From your friends, no doubt. You have a reputation in some people's minds that is kind of violent; if you can dissolve that . . . .

Richard: Well, it's a long way from yelling in seminars at people who are jerks to actually shooting someone. That's a pretty far stretch of the imagination.

Rapporter: Yes, it is. When I first observed you do a training, I saw a big heart there. I saw somebody who really has compassion for people; someone who really knew that people were sort of like sponges and had no control over what they sopped up and that all it would take would be for someone to teach them, to show them, how to squeeze out the dirty water and soak up whatever they wanted to—to be more in control of their focus and direction.

First of all, you developed the technology, refined it, made it understandable and usable so that any type of a mind could pick up part of it and utilize it as a tool. To have done all that and to have offered that to humanity at large, to us, is an incredible gift of love. I saw real sincerity behind that. That's *my* perception, granted.

Richard: That's actually pretty perceptive. I started a long time ago as an information scientist. When I looked at the field, I saw so much junk in it—so much junk mixed in with the good stuff. There were people who could do things and people who couldn't do anything. Some people could do things and their explanation of what they did was ludicrous, especially in that it didn't help anybody else to be able to do it.

I started by cutting the wheat from the chaff, then I took a different tack than everybody else had taken: I started looking only at what worked. They always talk about me modeling the therapists—I really modeled the clients more than the therapists, because that's where what worked was. I started the project with the phobics because whether it worked or not was an undeniable reality. Most people would have gotten 500 people that still had phobias and done a study on phobias. And those are the only people that don't know. It's just blatant that whenever psychologists study anything they always go about it backwards. They always get the people who don't know together in a group. They get all schizophrenics together and they study schizophrenia and the schizophrenics are the only ones who don't know.

Another difference is that psychologists always say that people are broken and I don't think they are broken. I think they're just learning machines, and like you said, they'll learn anything—they're indiscriminate about what they learn. With all the hypnosis I did at the time, I had more than enough opportunities to find out how people learn to be phobic. I mean, it's a pretty fascinating thing to learn to be terrified of weird things that people have phobias of: elevators, chewing gum. That was always one of my favorites: a client of mine who had a phobia of gum chewing. She got the phobia of gum chewing and it had nothing to do with gum at all! It actually started out when her father—who was a skier and didn't want her to be afraid of ski lifts— in order to cure his daughter's fear of them, held her upside down outside the ski lift when she was a small child. She was terrified out of her mind and shut her eyes. And he chewed tobacco. And she's been in therapy. One of this lady's therapists brought her the first time, along with her little psychiatric file. (The therapists brought what they termed untreatable cases to me in response to a message I'd sent out that said, ". . . bring me your impossibles." You should have heard the ludicrous stories that I got.) Her two consulting therapists had this big argument: one of them thought she was stuck in this age of development about breast feeding and the other one was convinced that she was stuck in some sexual thing because she had heard her parents making love.

Through the years I've come to believe that it doesn't really make a difference where you get something, the problem is to go get direction. Focusing on where it comes from is not helpful, anyway. Even if you find out, so what! You can inform people until you're blue in the face. The concept at the time I started was: as soon as you have insight into the problem, somehow or another, miraculously, it was going to disappear. That goes against everything about reinforcement that there is. Going back and reliving the trauma that traumatized you the first time is just going to reinforce it. Anyone who has any basic grasp of psychology knows about that. I always figured they should turn over all that technology to exterminators, myself. Put the thing to rest. Scare 'em out of the house. Give them phobias of your house.

I just turned it around the other way and started looking at what was successful. I took a look at clinicians and asked myself, "What's the difference between the times their therapies worked and the times they didn't?' I decided it had a lot to do with *what* they did, not what *they thought* they were doing. There is a lot of what I call "psychotheology" out there that is practiced by a lot of psychotherapists. Basically, what they did was ask people to do something, and the question really is, what did they ask them to do? They'd ask one to do something and it worked; with someone else it didn't work. They followed the theology, not the technology. That's what it boiled down to.

Rapporter: So, in other words, the psychotherapists focused on the "miracle" of the cure instead of developing a technology to bring about the cure on a consistent basis?

Richard: Exactly. So I just started weeding through that stuff and then kept refining it over the years, so that the technology didn't just work—it wasn't just something about phobias or something about fixing problems—it had to do with all kinds of talent as well.

Rapporter: So that the technology would not only "fix" the presenting problem, it would also cause basic pattern changes that would have far-reaching positive effects in many other areas of the client's life?

Richard: Right! Have you read my latest book, *Using Your Brain—for a CHANGE*?

Rapporter: Absolutely. It was the first book I read dealing with neuro linguistics and it really opened me up to pursuing the science, the technology.

Richard: It reduces the technology to something that's a lot easier. It took a lot of years to get it down to something that simple. When I look back, I say, "I knew that, why didn't I just do it that way?" You have to bang your head against the wall for a long time before you can get things to be simple. As long as you don't give up and you just keep at it, it starts to come clear.

Rapporter: To me, that specific book gave me an alternative to having to accept limitations and opened all of my thought patterns in such a way that it would expand me totally. Instead of being limited to this or that belief, or this or that structure, or model, or whatever, I found I could just open up completely and find what served me the best, even if it was just for the moment, and then choose to change that to whatever degree I need to, whenever I need to. Thank you very much for that.

WARM, FULL & DRY

PARTY OUT ON THIS STUFF!

Richard: Well, the one thing I like about NLP is that it's not degrading. That's the other thing that's held constant for me: I've found that most of what's done—not only in psychology, also in sales training, in the way that a lot of business consultants operate—is degrading. When I started doing business consulting, my clients would get a group of business people together and start teaching them all these new rules about how to relate, talking about their feelings. It just wasn't productive. It just didn't work. It didn't increase the bottom line that much. It didn't tell someone whose job it was to sit down and make a bunch of cold calls how to get their hand off their lap and onto the dial consistently. Some days people were highly motivated and some days they weren't. There just had to be something that they were doing to produce that that could be learned and reproduced on a consistent basis—and it wasn't going to be all this nonsense about what's going on in your personal life. People don't have time to have an encounter group every day. As far as I could tell, most of the treatments that were going on in those days when people went to therapy weren't getting a lot done either. For instance, one lady came to me that had been in therapy for 16 years. She had *one* problem. After going through mega-vitamin treatments, primal scream, and this rebirthing thing, she still had that *one* problem.

I've seen a lot of people go through all kinds of therapies, which have their place; but, again, to apply those theologic therapies as technologies is ludicrous. After all, they're just now beginning to find out about which vitamins actually do what. For years they've been coming up with these massive formulas that are supposed to be panaceas for everything.

Rapporter: I guess that's an example of the old saying, "The operation was a success, but the patient died." Is that why you decided to charge by the change work accomplished?

Richard: Part of the reason. A lady was bitching about my rates. I told her, "I charge by the change, not by the hour. Go home, get out your checkbook and find out how much money you've spent on this particular problem." She came back: she had spent $67,000 trying to get rid of one phobia. I charged her five grand. A lot of people have said, "How can you charge what you charge?" It's because I charge by the *success.* When a person walks into the elevator that their phobia had kept them out of for 16 years, then they pay. I've always found that, as a model for anything you do in life, getting paid by success affects your motivation directly. I have taught thousands of people in lots of professions and I find that people in businesses who get paid by success are a lot happier and they feel a lot better about what they do. Most of the therapists that I worked with, especially during the first ten years, were always depressed because of the frustration of never knowing if anything they did worked.

Rapporter: The tools you have developed accelerate and ensure the change process without all the frustration attached. Was it originally your intention when developing these tools to eliminate frustration?

Richard: Definitely. A lot of the tools that I developed are for therapists—and one of the primary reasons for their development was and is to knock the frustration level out of the profession. That's one of the most powerful things that my work does. It used to be that psychiatrists were continually depressed. And therapists were crazy—which is true. And it will always be true—it's a crazy profession to be in.

Finally, there's something they can get a handle on, even if the only thing that they pick up on is a reframing technique or the phobia thing or some of the other stuff like that, at least there's something that now and then they can do and they can go X, Y and Z and get a result. That, in and of itself, has changed the profession greatly.

Steve Andreas and I were talking one day and he was amazed that people don't use NLP technology more—that there are still clinicians out there that don't know how to cure a phobia. He felt that, at this point, it should just be standard knowledge. I pointed out to him that the next thing we have to do is to come up with a thing about how to read. That's sort of next in line because there just aren't that many educated people in a lot of professions.

Rapporter: That brings up another question: Where do you see NLP as a field going?

Richard: Well, that's a strange question for me to answer as I don't hang out with NLPrs much. I have a few friends that do NLP. For myself, I do whatever I'm interested in and I use the NLP skills to do it. I haven't seen NLP propel itself very much, to tell you the truth. I've seen some real good work done by the military, but they haven't really utilized it. The people doing the work have gotten back down to doing modeling and have started modeling skills. Actually, I'm surprised at how little of that I'm seeing. Look how much mileage Tony Robbins is getting out of modeling walking across hot coals—that's just one little thing. I don't know about you; I don't walk across hot coals all that often!

Rapporter: I've enjoyed walking across coals many times. It's quite an experience.

Richard: I'm sure it is. My point is that there are people who have powerful, practical things we could be modeling, for example: self-healing, sales training, executive decision-making to name a few. I'm still waiting for the NLP writing course to come down. You could elicit strategies of people like Kurt Vonnegut and other masters of the literary form. I think it'd be great for kids to have. Did you guys take writing in school? I took writing in school. What they did, they told you to write.. That's about it. Let's find out explicitly how people who are good writers write. Let's find out how different kinds of writers — like technical writers — write. We could elicit a variety of strategies and be able to use them deliberately, especially if we started people young with that. How about flying an airplane? I don't know about you, but I like the idea that the pilots do it well—especially pilots of those small airplanes. How about driving a car? That would be a really big one!



Richard Bandler

One of the projects that I started working with—soldering—might not sound big; yet, just in terms of raw cost and production, it *is* a big thing. Ninety-seven percent of one guy's solderings are good ones, while the average in high-tech soldering is thirteen percent. What's the difference? All kinds of things. When I first started eliciting that guy's strategy I found out that one of the things he did was magnify it in his mind so it was easy to see. I didn't get to finish the project because they cut off the funding, which is a real waste—just in terms of productivity, adjusting this one submodality increased the profit margin.

When you start talking about our electronics products not being able to compete with the Japanese products, you're talking about food in people's mouths. You're talking about what I consider to be a bigger thing than walking across hot coals. I think walking across hot coals is real good—it does the same thing that accessing cues did when I first started teaching. The people were so blown away by this that it convinced them there was a body of knowledge

worth learning. I think that's what Tony does with the firewalk. That may not be his purpose, yet I think it is a valuable one.

Rapporter: Do you think that the reason NLP has progressed so slowly is that it frees and empowers people, which displeases certain segments of this culture?

Richard: I don't think it has moved slowly; it has to do with finding the applications. I didn't say it that it was moving slowly; I just said that I'm still waiting. Once you start a snowball, it's going to take a while before it gets going. When you think about it, I'm only 37-years-old—I've got lots of time. The technology itself is still really young. In terms of formal education, the literature is still underdeveloped. People keep writing the same shit over and over and over again. People are always asking me, "When is your next book coming out?" I DON'T WANT TO WRITE AGAIN! I'll go out and learn writer's block.

I'm going to vamp off into another direction—this next book will kind of seal off, as far as I'm concerned, the whole block of things. And then I'm going to start examining some of these different things.

Rapporter: What do you feel is the most important aspect of NLP?

Richard: The thing that discriminates NLP from a lot of things is it goes back to the data base. I found out that what people do is try to build knowledge on top of knowledge. When you build generalizations on top of generalizations, you end with less knowledge, not more. Whereas, I go back down to the data base and use the principles. The principles are real simple: you sequence what's there, put it in a different order, chunk what the order is, and *then* you can extrapolate. I know most people have not read the beginning of *NLP, Volume I,* but it's probably, as far as I'm concerned, the most important part. It describes how you make up a body of knowledge. The raw data bases that are available are limitless. For example, one of the things I modeled was boot making. There was a boot maker in Texas who could make great boots that lasted forever and fit perfectly. He had 15 young guys working for him and they couldn't do it. The gap between what he taught them and what he did is a disparity where knowledge is lost. It gets lost through generalizations. Knowledge also gets built up. One of the 15 guys will develop a whole other way to make boots.

Rapporter: There are always those pieces that get lost.

Richard: Well, they get lost and found again, and get lost and get found again. The nice thing for me about the technology of submodalities is it allows you to really hammer on that particular phenomenon, instead of a strategy where you go, say, "I make a picture, then I see myself, and then I say this, and then I say this." When we worked with strategies like we did in *Volume I,* it was just much too cumbersome; it was also just too linear. It didn't give you a wide cross section, whereas when you really elicit the disparities in submodalities between one state and another, you do.

Another of the essentials is that the submodalities allow us to go back and find how to get in the right state to do something. Once someone is able to elicit the difference between when they are motivated and when they're not motivated—whether it's to cold-call on the telephone or paint a picture—that becomes part of the education. So the whole thing with submodalities is it really allows you to change states. At the same time, you can weave it together with strategy so that people get performance. If you can get a state of consciousness and get quality of performance, there really are no limits to speak of.

Rapporter: In your opinion, if one worked with submodalities and belief systems specifically enough, could instantaneous healing be effected?

Richard: There is some real evidence for that. I mean, that is not a wild idea! There's a lot of evidence that part of the way the brain works is that it clicks things and patterns them. Then you're able to make an intuitive leap. When things are sequenced just right and chunk size is just right, you can go, "Oh, yeah!" and you got it. The brain can only do that fast; it can't do it slowly. The thing about instantaneous healing that makes sense to me is that when we get enough healers together who can produce results on an on-



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going basis, it wouldn't be that hard to model what they're doing. All you have to do is find out what domain it's operating in—whether it's self-healing or whether it's healing other people.

Scientists have developed a thing called the mind mirror. It's a very elaborate and expensive machine that measures different levels of brain wave activity. You connect the brain to this machine, which lets you see the patterns produced, and then you learn to duplicate it. Scientists have discovered that when a successful faith healing occurs the person doing the healing exhibits a particular brain wave pattern and holds it until the brain wave pattern of the person being healed models the healer's brain wave pattern exactly. When the patterns match, the healer lets go. It's kind of opposite of pacing, in a way.

Rapporter: Since we're talking about healing, how does your situation need healing?

My situation is that I'm fighting a battle. What it boils down to is that I have to spend a lot of money on investigators to establish clearly that this guy is not a reputable person and that what he says is just as irreputable. We're doing a fairly good job of that at this point.

Rapporter: I understand that he's an ex-felon?

Richard: What I have to establish is that "ex" is not the case.

Rapporter: Do you know this guy well?

Rapporter: Well, I can't really discuss the case because my attorney told me not to. We have to let the D.A. take his shot at me, and that's what the preliminary hearing is all about. The prelim is the 13th of April—that's when they go in and make me out as the worst villain that ever lived. The prelim will be very one-sided. The D.A. tries to paint it one way and then it goes to trial. The D.A. has to present his whole case at the prelim and for me it's just a question of raising enough money to pay for the investigators and our own forensics people and our own experts. The D.A. has the police department to do their investigating for them, and my opinion is they just didn't do a very good job to begin with. They didn't do the kinds of things they should have; they just simply jumped the gun and took this guy's word for everything

Rapporter: He's claiming to be an eyewitness.

Richard: Yeah, so am I. But they never asked me anything. Neither the D.A. nor the cops have ever asked me any questions. They didn't collect the evidence they should have. The police are not obligated to collect evidence, only to preserve it. What it boils down to is that I've had to raise money to hire investigators and forensics experts—all kinds of experts—to go back and establish that there's some truth to the story, we just have the people in the wrong place.

I'm innocent. I didn't shoot her. It's that simple. It just costs money to prove it.

Rapporter: That's the situation, then. You have to find enough support ...

Richard: Enough support to pay for the investigation. And the investigation has gone fairly well, so far, but it's incredibly expensive. I've spent over $100,000 so far and I just don't have it.

Rapporter: Yet.

Richard: Yet. I'm by no means a wealthy person. I've not concentrated on accumulating wealth.

Rapporter: Maybe we can model some fund raisers.

Richard: I'm having a meeting with a couple of them next week, as a matter of fact.

Rapporter: What is important to us is that you be allowed to continue to expand mentally and to share what you develop with those of us out here who want to continue to grow and be of service to others.

Richard: I just think there's a tremendous amount of goodness that can come out of this field. Like all things, it will take time. A lot of good *has* come out of it.

I've had probably close to a million people in my seminars, let alone the number of people who have read books and extrapolated things from that. One guy put together a course for potential hostages. It's a two-week course for people who go into high-risk areas: how to survive being a hostage. He did that all just from reading NLP books. I hadn't even met him before he did it. When I met him, he gave me a copy of the course and it's damn good survival knowledge. And there are people who are in those high-risk areas and really have no choice about whether to go there or not. Some of them have kind of a choice, but they're in business positions where you've got to take a risk.

Rapporter: They chose to take a risk.

Richard: They chose to take the risk but at least they have some preparation. It's taught by a guy who was a hostage. And figured out how he survived and how other people didn't. NLP's application is really unlimited.

Yes, it would be a real shame for all of those people if I go down for something I didn't do. Mostly it would be a real shame for me! I have no intention of letting that happen and I'm going to fight with everything I have.

Rapporter: You and John Grinder put together what today is NLP and there's thousands and thousands of people across this country—maybe millions—that have been exposed to NLP and what it can do or that have been on the receiving end of some special work done with them individually. I think there's some thanks that maybe should be considered. When someone's in trouble, like the situation that exists around you at the moment, calling to them to help out is not unjustified.

Another thing I've noticed about you is your incredible capacity to enjoy people the way they are, and not want to change them for your benefit because you think they fit into a certain mold or whatever, even if they have little character traits that annoy you. It's like a game that you really enjoy. At seminars, when people are trying to intellectually impress you or be smart when they don't really know what they're doing, then, of course, that ticks you off. Which is fine, because they come to you to learn, not to show up what they don't know and not to amplify what they don't know and why waste everyone's time. Watching you work is really a great joy because you cut through that real quickly and in a way that impresses them with what they've done and in a way that doesn't destroy them at the same time.

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Richard: Well, that's not what I'm out for. I have a friend who is a comedian. He's very good—headlines a lot at Las Vegas. I saw him one night and there was a guy in the audience who was just an obnoxious heckler. My friend cut this guy down time after time to make it funny. Afterward he sat the guy down and talked to him. My friend and I were going out for a few drinks and on to catch another show so I sat there and waited while he talked to this guy. When he came back he said to me, "Someone has got to tell these people because they obviously think they're helping you and if I don't talk to this guy, he's going to go to some other club in town and harass my friends. You have to explain to these people that it's not just that they're making an ass of themselves, they're interrupting the show, which ticks off other people, and they're stopping other people from getting what they paid for."

Rapporter: Now that the judge has given you permission to go out of state your work must be coming back.

Richard: Yeah, a little bit at a time. What I've got on the board so far is Seattle, Colorado, New Orleans, New York and Florida. Each time I have to go to court—the judge has to approve my trip, when I go and when I come back.

Rapporter: You said you were going to vamp off in a whole new direction. Do you want to talk about that a little bit?

Richard: I think a lot about industry in terms of the various skills. I'd like to train a task force to go out and model a whole variety of things. That would be a perfect scenario for me.

Rapporter: To do what, once you got it?

Richard: I feel that it is always related. There will always be things in and of themselves that are fairly useful to start with. I mean, if you think of the amount of money that would be saved by modeling soldering. Chip production—it would double the productivity of chip production in this country—phenomenal results!

I'm a fairly basic guy. I start with warm, full and dry and then go to party.

Rapporter: Where is the rebellion in you? What are you rebelling against, if anything?

Richard: I don't know. I don't think of it that way. I'm moving towards what I enjoy and away from what I don't.

Rapporter: What don't you enjoy?

Richard: I don't enjoy court, I can tell you that! I don't enjoy poverty; that's didn't work for me at all.

Rapporter: And what you don't like?

Richard: It depends; it changes all the time. Sometimes I like things for awhile, and then I don't like them anymore. Whatever strikes me at the time.

Rapporter: Is there a pattern to the things that strike you?

Richard: I never really thought about it.

Rapporter: The reason I was asking the question is that in order to do a modeling project you have to discover the patterns.

Richard: I like doing that. To me, it's like solving a puzzle. It's not that there is a solution, because, typically, I keep refining them and refining and refining. It's like you put it together in a configuration and watch it grow and then watch where it doesn't work and where it's slower. And then I go back to the data base and do it all over again. And re-chunk the whole thing and pick up some more pieces or divide it into two different tasks.

Rapporter: So are you or are you not comfortable talking about yourself?

Richard: I'm comfortable. That's just all there is; there really ain't that much more. I'm not an esoteric, sophisticated person is what it boils down to.

Rapporter: That could be a matter of opinion. That could be according to other people's illusions—internal representations about what you do.

Richard: Well, from their point of view or from mine, I'm pretty straight ahead. When I see something to do, I do it. I've worked my whole life. I like working. I like most of the things that I've done. I've done a variety of things. It gets old after awhile and I do something else.

BRING IT CLOSER

Rapporter: So you like change yourself. You mentioned earlier that a human being is a change person.

Richard: Well, that's been my experience, that's for sure. To me, mostly, I just like doing things. And whatever I do, I like doing it well and I like doing it better. It doesn't strike me as very sophisticated; it's just what I like doing. A lot of people like doing things to get them over with—and I know what that's like, because there are some things I do that are like that. I don't like writing brochure copy because I've done it for so many years. Then someone comes along and needs a brochure for something other than a seminar and it's a whole new thing to me. I just got done doing an ad campaign for somebody who sells kitchen cabinets. It was fun to do it.

Rapporter: We've been having a lot of fun working with mentally retarded children. We believe as you do, that nobody's broken. We believe that everybody's learned to function in the way that they function real well. We perceive that there is a problem with institutions—they seem to perpetuate the problem.

Richard: Well, they've found out that if you put a normal child with mentally retarded children they develop at the same rate. They found that out when they did it accidentally a couple of times. It seems to me it makes more sense to utilize some of the technology we have to take the pressure off the educational system. We really should put together programmed learning. In terms of mental hospitals, the last thing those people need is to be around a bunch of whackos! It seems to me that the real challenge is to dump peoples' asses out where they need to be and then provide them with the mechanisms that enable them to function. A lot of that technology now exists.

I think every elementary school should be built with a senior citizen's home—not next door—IN IT! Here are all these people running around doing nothing and down the street is another place full of people where there aren't enough people to give them personalized attention. It's just such a massive waste of human resources. All we need to do is provide the technology to people like that. It seems so **obvious** to me and yet it's not done in very many places.

Richard Bandler

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In the few places where it is done, it's very successful. One of the problems I see with most of the things that work is that it takes so damn long to get them implemented. The beauracracies have a tendency to get backed up because the structure of how people are promoted in their jobs. Public institutions say, "Well, gee whiz, how can we change the whole system?" Well, it seems *real simple* to me: you've got 300,000 schools to change? Do 10,000 the first year, 10,000 the second year and so on. Well, they go, "How do we choose the 10,000?" At random! What difference does it make? The thing is, people have trouble getting started. The Live Oak School in San Francisco not only uses computer programs and all that kind of stuff, it's also intergenerational. They've got a hospice next door, too. It's got all this stuff going for it and it's incredibly successful—test-scores-wise, everything. And it's all documented.

Another example of beauracratic stagnation surrounded a VA research project that documented the work I did with Viet Nam Stress Syndrome. The results they got far exceeded any positive results that they have gotten from anything about Stress Syndrome, let alone anything else. Okay. That was the end of it. My proposal was, let's get it on audio tape. We've got 300,000 Viet Nam vets—let's send each of them a tape. If they don't all listen to it, so what? The tapes cost two bucks. If 50,000 vets sit down and listen to the tape and take some steps, it's *still* going to be cheaper than the money we're dumping down the toilet now! The VA hospitals are still turning people away when this project I did—6 sessions of the same damn thing, using basically a variation of the theme of the phobia cure—ended up with 100% results.

Seriously, I proposed to the VA that they send out six audio tapes—one a week—to each Viet Nam vet. They could also send those same cassettes to VA hospitals and if the results they got from listening to the tapes weren't as good as doing the work in person, well, at least it's a step. After all, there's five-and-a-half tape players for every person in the country. If all the vets don't listen to the tapes, there isn't anything you can do about it. I enclosed the results of their own research project and letters from people who were involved in the project.

I appended that particular piece of research to the back of *Magic in Action*, by the way, because originally the research was published in a journal that only had a circulation of 3,000 and I figured that more people than that would buy the book, so this information could get out there.

Rapporter: The VA refused your proposal?

Richard: They didn't even consider it enough to respond to me.

Rapporter: Do you think that the government wants people to get well?

Richard: I think they do, because it's expensive and they don't want the Viet Nam vets running around loony tunes either—it makes them look bad. It keeps something that's bad from the past around. What it would take for the people in power to implement this is just too complicated, that's what it boils down to. It would take as much money to get this implemented as it would to do it. Well, that's where the problem lies.

Rapporter: There's another way of looking at it: instead of relying on a structure that denies its effectiveness, why not put your proposal in the hands of people who see that it works or who understand that it works and have them do it?!

Richard: Who are these people?

Rapporter: People who think the idea is valid enough to pick up on it themselves and run with it—people like NLPrs who are looking for a project. People who want to do something—a donation to society, maybe. Anything from that to doing it themselves of their own volition. It would be great if someone put together a nonprofit corporation, got the lists from the VA, and donated their time and money to just make the tapes and send them out to the vets as a community service. The strength of a country is in its people; if the people aren't strong, so much for the country.

Richard: Yeah. It's a good argument. It's the same thing that I feel about the educational system. There's nothing wrong with the system that's there, it just doesn't have enough in it. What it doesn't have is a production facility to put things into the system. I remember when I worked in an elementary school: Harvard designed a course on anthropology for fifth graders. It was a pretty good course, but it was just too difficult to get it into the schools because there isn't a vehicle to get it from Harvard into the schools. I found out about it because at the time I was taking an education class and was working in the school. I bought the course and brought it into the school. Teachers ought to have a list of all these programs and sit all the parents down and ask, "Who wants to buy what?" The PTA should be able to do that. Every teacher is a vehicle. Private schools do it all the time.

And then we need fund raisers. What we need is a good course for teachers on how to do fund raising. We need to start with the teachers. Teachers need to learn that their job is fund raising.

Rapporter: "Sesame Street"—millions of kids across America watch "Sesame Street." Why couldn't the same medium be used?

Richard: It could be used. It takes personnel. Somebody's got to do it. That's why I say that I want to be in a position where I have a task force of people so that I can undertake and do these projects. Somebody has to pay these people. You gotta have 'em warm, full and dry and then we can all party out on this stuff!

Rapporter: What you just said is the key. There's interest out there. Let's present it to them—present it to the people. You know, a potential manpower resource are graduates of Tony Robbins' Certification Course. They come out of there with all these skills, all fired up with a desire to put these skills to use in the community and many of them don't have a direction or a focus for all that energy.

Richard: That's one way you could do it. One of the reasons I approve of Tony's work is that he's contacting huge numbers of people, which I appreciate. So how do you reach these people?

Rapporter: Since the *Rapporter's purpose is to disseminate the kind of information you're talking about—to be a meeting place and a resource tool—you could provider us with projects that you, personally, wouldn't be able to work on that other people may be able to work on? Are you interested in doing that?*

Richard: I have plenty of those, sure.

Rapporter: And provide us with that information so we can print it in the *Rapporter*? Then it'll get to the people who have the time, who have the opportunity, who have the need, who have the funds to finance it. One person can't do it all.

Richard: You bet! I like people who do their jobs well. To tell you the truth, you know how many NLP publications there have been out there over the years? Have you any idea? Quite a few! They come and they go. The *Rapporter* is the first one that I think has done it well at all. I'm serious about that—I think it's good.

Rapporter: Thank you sincerely.

We noticed that of all the exits off the freeway, the one to your house is "Freedom." What a metaphor! Let's take the shortcut to Freedom.

Richard: Good idea!

For those of you interested in further information regarding group sessions and training seminars, Richard Bandler is making himself available for $2500 a day. This is an opportunity unsurpassed in the NLP field. Feel free to contact Beverly at NLP Products & Promotions, 408-684-1563.

Those interested in assisting in Richard's defense may make donations to The Bandler Defense Fund Trust Account, Plaza Bank of Commerce, P.O. Box 2249, San Jose, CA 95109. ■

I am the people ... the crowd
Do you know that all the great work of the world is done through me?
—Carl Sandburg
"I Am the People, the Mob"

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BOOK REVIEW

Using Your Brain—for a CHANGE is an excellent book to read to gain an understanding of submodalities and their use in the process of rapid change work. **Richard Bandler's** creative nature is truly captured in this excellent book.

The book is presented as a transcript of an actual workshop conducted by Richard Bandler, and is edited by Connirae and Steve Andreas. Those who have had the good fortune of experiencing a Richard Bandler workshop will appreciate the way in which Richard Bandler utilizes humor and other techniques of training that help to prevent premature learning closure.

A unique feature of *Using Your Brain—for a CHANGE* is that its self-help components really work! How unique, a book that really works! The demonstrations and examples utilized are presented in a clear and concise manner so that the reader will find them easy to follow; the key to this book is to try the examples in the format presented in the book. You will find that the usage of submodalities, as presented by Richard Bandler in this book, work rapidly and the change work is long lasting.

I found this book to be such a valuable resource that I have two copies; the second copy of *Using Your Brain—for a CHANGE* is just in case I wear out the first copy so I don't have to wait for a second copy!

Thank you, Richard Bandler, for another excellent book.

* * *

Magic in Action is **Richard Bandler** in action. *Magic in Action* offers the reader an opportunity to read a series of transcripts in which Richard Bandler goes about the task of rapid change work. *Magic in Action* is rich in language patterns and their structure; i.e., temporal and spatial predicates.

In this book, Richard Bandler displays his mastery of neuro *linguistic* programming. Many of the "patterned" NLP programs for change work are presented by Richard Bandler within his framework that NLP is as much an attitude as it is a methodology.

As a resource book, I found the transcripts in *Magic In Action* to be a treasure chest of linguistic techniques, ranging from presuppositions to temporal tag questions. As a bonus for the reader, this book was deliberately designed with wide margins to facilitate note-making, thereby making it a valuable personal resource tool.

The book has a gold-color hard cover; I think it should be solid platinum based upon the contents! This is a fine book for someone who wants to learn true flexibility in language skills. What would it take for you to be totally convinced, aren't you, to buy this book? Is it a big picture, isn't it? It's going to stay that way, hasn't it?

Gregory C. Gibson

Greg Gibson is a Certified Master Practioner. Currently he is co-facilitating a Master Track Training in Los Angeles, California with NA/NLP Certified Trainer, Tad James. For information and consultation, call 714-458-7676. ■

Emotion is the chief source of all becoming-conscious. There can be no transforming of darkness into light and of apathy into movement without emotion.

—Carl Jung

(From *Psychological Reflections: A Jung Anthology*, p. 32: vol. 9, Psychological Aspects of the Modern Archetype.)

MAKE IT SOFTER

MIND CHOW

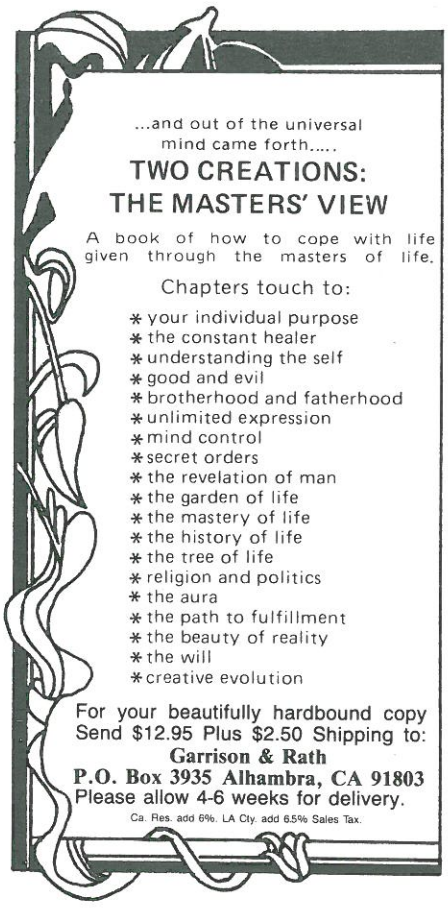
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We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore the judgment of the intellect is, at best, only half the truth, and must, if it be honest, also come to an understanding of its inadequacy.

—Carl Jung
Psychological Types, p. 628.



SPIRITUAL PSYCHOLOGY

Harnessing The MIND-BODY-SPIRIT Connection

This is the "Age of Synthesis": A time of the dismantling of parochial classifications and perspectives. For survival sake or otherwise, a time of non-judgmental integration.

We are synthesizing and synchronizing our Left and Right Brain, the teachings of the East with those of the West, our Yin with our Yang ... and, most importantly, integrating MIND, BODY and SPIRIT.

It's inescapable. Just as the world has become "smaller" so, too, have the distinctions between things blurred. All things. The scientists of the mind—those of the body and those of the spirit—increasingly arrive at the same conclusions. Quantum Physicists, studying the "tangible" matter of all things, are driven to findings that enunciate, almost verbatim, the esoteric spiritual principles of the ages. Medical Doctors, classically trained at Harvard or Yale, increasingly turn to the unseen and mysterious powers of the patient's mind to heal where medicine cannot.

It's time to apply that synthesis to NLP, to Psychology and to all Human Performance Technologies. To do so here in the West, we must begin to understand and integrate the thousands of years of spiritual teachings from the East. As the Japanese businesses continue to dominate the Western markets, even the conservative American C.E.O. is beginning to see the advantages of this type of modeling of Eastern thought.

Psychology, above all else, is inherently adapted to this very synthesis of MIND-BODY-SPIRIT. It is, in fact, the very root of psychology. Websters Unabridged Dictionary explains that the etymology of the word "psyche" is a Latin derivative of the Greek word "psukhe" which is defined as, *''life, breath, soul.''* Even the modern definition of "psyche" contains this spiritual quality: *''the human soul or spirit; the mind, considered apart from the body.''*

This very element of spirituality is one of the fascinating and most compelling aspects of NLP. I see NLP as being immensely spiritual at its core. All of the rapport techniques, for example, are about accessing the connection that *already exists* ***between*** all humans and employing the scientific recognition that we are all limitless radios with the capacity to interact on the frequencies that do, literally, exist among ourselves. **Within** ourselves, we sense this connection to infinite possibility as we expand beyond our limitations and connect with other parts of ourselves through the techniques of Reframing, Anchoring, Submodality Shifts and the like. And, as we work on ourselves—through NLP or any other tool—our awareness of the connectedness in our lives expands.

Through current accelerated research, such as that being done with NLP, we are finally beginning to understand how the brain truly works. We now know that what affects the mind will also—without exception—affect the body and that which affects the body will, likewise, affect the mind.

I've been interested in going beyond this breakthrough understanding of "connection." In my work with NLP during the last three years, I've been pulled repeatedly into a recognition that the Mind-Body link is not a closed loop—that there is yet another element that is intricately and inextricably intertwined. Another part of the whole. To heal wholistically, then, is to at least be open to the *possibility* that there is a very real **Mind-Body-Spirit Connection** operating within and for each individual. A connection that may indeed explain, perhaps metaphysically, the "Magic" we NLP practitioners claim and do perform.

In recognition of the synergistic power of the synthesis of the spiritual components of one's life with the mind and body, I call my work "Spiritual Psychology" or "Spiritual NLP." The goal or outcome of this synthesis work is a specific state that I have observed and studied and now refer to as "The 100% Phenomenon."™

Simply put, "The 100% Phenomenon"™ is the expression of true synthesis and integration. It is an experience where the mind and body are 100% aligned, and, as a result of this alignment, are open to the input from the other "spiritual" connections to our physical being. In other words, when the communication within the individual is totally congruent, the mind and body are released from paying attention to themselves and each other and thus free to "channel" a higher level of mental or physical creativity.

The brilliant breakthroughs of NLP are not an end in themselves. As we continue to explore the philosophies, approaches and techniques with awe and the kind of expanded mind that created them in the first place, we can see the holographic and exponential implications.

The purpose of this column is to stimulate the further expansion of thought in NLP circles and a synthesis with the unseen and, perhaps, unknowable dimensions; a study of the practical applications of The Mind-Body-Spirit Connection.

I welcome your comments as we delve into these previously forbidden realms!

Richard Greene

(Editor: You can contact Richard through the Mind Expansion Institute, 4500 Petit Avenue, Encino, CA 91436, 818-501-5559.)

* * *

In the next issue of the *RAPPORTER*, Richard will give us a closer look at Spiritual Psychology and "The 100% Phenomenon"™ and offer suggestions on how human performance technology practitioners can utilize this understanding to achieve and harness the Mind-Body-Spirit Connection.

Richard Greene, the ''Major Player'' of our ''Footprints'' issue, is an attorney, former law professor, Master NLP Professional and Trainer, founder of The Mind Expansion Institute and author of ***Mental Aerobics: A Challenge Book for the Expanding Mind.*** *He practices and lectures nationwide, specializing in working with athletes, actors and business-related stress management. He is currently completing his next books,* ***''The 100% Phenomenon''™*** and ***Expanding the Reality Box: Stress Relief for The Burning Out Professional/Executive.*** ■

Whatever changes that are to occur will inevitably find their origin in us as individuals for, according to (Marilyn) Ferguson, ''Each of us is the whole project, the nucleus of a critical mass, a steward of the world's transformation. It may be an awesome responsibility, but its guideline is very clear. If I give the world my best, then the world will give me back its best. Think of the things in your life that are moments of pure magic. Think of things that have happened to you that you can celebrate. And know that what you want is not impossible because you've already seen it. If you think of things that you ***know*** *are real, then you can stitch the tapestry of a realistic peaceful image that you can carry around in your heart. And when we carry these images around in our hearts, they will amplify and they will project into the world. We don't have to go to the Summit meetings to try to influence the way things go. If enough people want something, and they want it clearly, then the politicians will pick up on it.''*

"Marilyn Ferguson, A Tour de Force," by Jerry Snider, *Magical Blend Magazine*

EXPAND **TOTALLY**

NLP IN BUSINESS

The Rapporter is pleased to welcome Tad James, who—as a regular contributor to "NLP in Business"—will share with us his expertise in the business of NLP.

The purpose of this column is to assist you in discovering how to integrate business and NLP. Now, why would you need to discover that? Why, indeed! Perhaps rapport. If you're not interested in business and NLP, this column might give you some ideas on how people in business think. And if you are, then read on.

Since you're reading this column, you just might notice something new about businesspeople. Businesspeople think differently than most NLP people. Have you ever noticed that? Ever had a conversation with a successful business person? Did you think you were communicating? A successful businessperson will certainly be using substantially different thought processes than a successful NLP person. The process is different. In fact, it is a rare kind of person that begins the study of NLP. Typically, an NLP person has a personality characteristic that is found in only 25 percent of the population. The characteristic that differentiates most NLP people from most businesspeople is the NLP person's preference for thinking abstractly. Most businesspeople prefer to think concretely.

That's the kind of thought process that makes for a good businessperson. The preference for thinking concretely is clearly a preference that the average successful businessperson has. That's not only my observation, it's also the observation of the publisher of the Myers Briggs Type Indicator, the most widely used psychological instrument in the United States today.

So how do you approach the businessperson with the idea of NLP? First, realize how you think! The chances are that you are most interested in perceiving the possibilities, relationships and the meanings of your experience. That's why you're in NLP, isn't it?

Second, realize that the average businessperson is more interested in perceiving the immediate, real, practical acts of life than you are. If they do chunk-up (move to levels of greater abstraction) they will be most interested in the details, the specifics. (They also prefer to make judgments using impersonal reason and logic, as opposed to personal feelings and values; more about that next month.)

Third, match the businessperson's mode of thinking. You've heard of that, haven't you. It's called rapport. That means that you speak the same language. When you're approaching the businessperson to install an NLP program in their business, talk about the practical facts and results. Be prepared to answer questions about what speciic results the program has produced in other businesses.

Finally, offer the businessperson a procedure or a set of steps that they can go through to discover that they want your program.

Tad James, M.S.

Tad James has a Master's Degree in Communication from Syracuse University, and is a Certified NLP Trainer. He has trained with most of the major players in NLP, including Richard Bandler, Tony Robbins, Robert Dilts and Wyatt Woodsmall. Tad is the Founder and Chairman of Profitability Consulting, Inc., having been in business more than 20 years. His firm is a successful business consulting firm with offices in New York City, San Diego, Honolulu, Kona and Maui. Tad is currently teaching a Master Practitioner Certification in Los Angeles, and will teach a Trainers Training in August with Richard Bandler and Wyatt Woodsmall. For more information call 714-458-7676. ■

We are not going to be able to operate our Spaceship Earth successfully nor for much longer unless we see it as a whole spaceship and our fate as common. It has to be everybody or nobody.

—Buckminster Fuller

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A Study in Meta-Programs Part III—Elicitation

by Don Rath, Jr.

The purpose of Part III of this study is to provide a format for those interested in eliciting meta-programs.

This format has proven to be highly successful. We have provided commentary for your edification. We invite you to write us with your successes and comments on the use of this or other formats you develop to elicit meta-programs. Have fun, and plunge right in!

Q: What do you want in a job?

A: Freedom, flexibility, a boss that is fair, and the ability to make a lot of money.

"Freedom," "flexibility," and "fair" are great ***Moving Towards*** *responses (Motivational Direction Sort), as well as criteria desired by the individual. "The ability to make a lot of money" represents possibilities and/or* ***Options*** *in the Motivation Reason category.*

Q: Why are you choosing to do what you're doing?

A: Because I make a lot of money and I don't have someone looking over my shoulder all the time.

Again, the ***Options*** *present themselves and "I don't ..." is signifying* ***Some Moving Away.***

Q: How do you know when you are doing a good job?

A: I just know it inside.

Definitely an ***Internal Frame of Reference.***

Q: If you knew it inside and there was evidence to the contrary from the outside, would you . . . .

A: I would not believe it.

Verifies the ***Internal Frame of Reference.***

Q: How do you know that someone who works with you is good at what they do?

A: How do I know? I guess I just know it. I see them doing it; yeah, I see them doing it.

Here, the individual has a Convincer Strategy of ***Seeing.***

Q: And how often do they have to prove competency to you before you are convinced?

A: Someone else? How often? Not really a number of times, more like if they do it consistently for a month or two.

Their Convincer Strategy then is not only ***Seeing****, it is also* ***Over A Period of Time****.*

Q: Do you know what you need to do to increase your chance of success in the job you do?

A: Yes! I always seem to know what I need to do to get ahead at my job.

This individual's Rules Structure is ***My/My****. To clarify this, ask:*

Q: Do you know what someone else needs to do? Are you comfortable in telling them, or not so comfortable?

A: Depending on the person, I'm pretty comfortable. There is a woman I used to supervise and I know what she needs to do, but sometimes she gets real emotional. It's like I can tell her the tasks she needs to do, but sometimes I'm uncomfortable telling her because of her emotional states.

Because she is uncomfortable telling others the Rules Structure, this individual could be in a transition between ***My/My*** *and* ***My/Your****. Because of her supervisory position, I would lean towards* ***My/My****.*

Q: When you come into a new situation, do you usually react quickly or do you do a detailed study of all the consequences and then act?

A: No, I size it up and then act.

This response tells us her Motivational Level meta-program is ***Some Proactive, Mostly Reactive****.*

Q: Tell me about a work situation in which you were the happiest.

A: I knew what I had to do and I went ahead and just did it. I place people in permanent positions and I had this job where I talked to the client—I knew exactly what they needed and I found the exact person that they needed and I put them together and it worked out great!

Q: So you were working alone? Just you?

A: Yeah, just me.

Work Style Sort is ***Independent. Activity-People*** *is her Organizational Sort. The* ***Activity*** *is placing people and the* ***People*** *part is self-explanatory.*

Q: Tell me about a restaurant you enjoy.

A: A restaurant I really enjoy? It's woody inside, warm, service is great, the waiters are really funny and entertaining, and the food is great.

This establishes an additional aspect of the Organizational Sort to include ***Mostly Things and Some People****.*

Q: If we were going to do a job together, would you want to know the whole picture or the details first?

A: Picture.

Q: Would you really need to know the details?

A: Eventually.

Scope or Chunk Size is ***Mostly General and Some Specific****.*

Q: What is the relationship between what you are doing now as opposed to what you did last year in your job?

A: Well, let's see. I guess I'm doing just about the same thing except I am now doing a lot more of it.

This is ***Sameness with Exception*** *in regards to the Relationship Sort.*

Q: Tell me about a work situation that gave you trouble; a one-time event.

A: I did something the way I thought it should be done and my boss had a very different idea as to how to do it and she really screamed at me for it.

This person had a choice in the decision as to how to perform the task. In relation to meta-programs under Stress Response, this person is a ***Choice*** *motivated person.*

Q: What I would like you to do now is to relax and recall a memory from the past and point in the direction of this memory. And where is your future?

A: (She points towards her back for the past and forward for her future.)

An ***In-Time*** *person.*

Q: How did you get up this morning?

A: How did I get up? It took a long time.

Q: What was the last thing you said to yourself before you got out of bed?

A: If I don't get up now I will be late.

This is a method to discover a person's Modal Operator sequence. In this case, she is operating out of ***Have To****. The Modal Operators are can, must, have to, and want.*

Putting It All Together

After you've accumulated this information, what's next? Let's summarize what we've learned about this person in only a few minutes by eliciting her meta-programs:

She moves toward and a little bit away from, so she's primarily motivated by what she wants, yet at the same time, she's willing to take into account what could go wrong.

She's motivated by possibilities and options, rather than obligations, so that in a given situation the possibilities will motivate her far more than obligations will. She has a completely internal frame of reference, which means she knows inside herself whether or not she has done a good job regardless of what the evidence outside herself is.

In terms of a new worker coming in, she would want to make sure for about two months that they were doing a good job, and after that she would know.

She is almost a manager. She is willing to tell people what they should be doing. She knows what she should be doing, so she is reasonably self-motivated and understands the system that she works in. She knows how to make decisions inside that system and she knows what she needs to be doing to be a success. She also knows what someone else should be doing and for the most part she is willing to tell them. She's still a little hesitant with some kinds of people and she's overcoming this as she grows.

CAN YOU . . . .

. . . . REMEMBER A TIME

She puts a lot of energy into pursuing her goals. She goes after what she wants. In a situation she'll act—she'll be real active. Rather than sitting back, studying, and being forced to act, she is the person that's out there doing the action and making the choices up front before they become a real necessity.

She also believes that she has choice in her life. She believes that she has the capability and choice of being able to do whatever she wants to do.

She has high independence needs. And she probably isn't real good at building a team in back of her, which means that if she were going to be on her own with her own company, her company should probably remain small until she got to the point where she wanted to build a team. Because of her high independence needs, her ability to build a team behind her will not be as good as it would be if she were Proximity. There are people in two of her sorts, so she will do well working with people, yet she is not much into the team aspect of it.

She sorts from Global to Specific, so she doesn't have a lot of need for specificity. I could say, "let's go save the world," and she'd say, "great!" and we'd go. No details, we're gone.

She is Sameness with Exceptions and throughout her job career she has been on her job from roughly five to seven years, on an average.

People coming right out of college or people coming right out of education are going to have jobs in the beginning that are shorter in duration. And what you'll find is that as they get older, the jobs lengthen out—assuming that sort stays the same and other things being equal—they probably will remain on their average job throughout their lifetime from five to seven years.

Okay, back to our example: Her stress response is Choice, which means she has the ability to react or act with feelings when appropriate and we can probably be reasonably sure that she will not get into trouble on the job. That is, she won't blow up or get real super angry; while occasionally she may do that, very rarely will it happen.

Summary

As you can see, the use of meta-programs has powerful implications and uses. Whether in a work environment or in other contexts, knowing someone's meta-programs will enable you to "read" an individual and "predict" their behavior selections in most situations. I wonder if you, as a therapist, can think of all the possibilities and decide to add this fantastic "tool" to your therapeutic toolbox.

This author wishes to thank his teachers for their support and guidance in making this article possible. My thanks to Richard Bandler, John Grinder, Tony Robbins and International Screening Centers. Special thanks to Tad James of Profitability Consulting for his eight-minute meta-program elicitation format used in this article. ■

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TIME LINE THERAPY
by Tad James

TIME LINE THERAPY was developed by Tad James to effect a positive change in a person's concept or memory of past and future events. This dissociated technique enhances such NLP tools as phobia cure, personal history change, creating personal history and phenomonal submodality work. We know you will enjoy this article and consider adding this technique to your toolbox of change skills.

Time is something that fascinates me. I used to hold a Time Management Seminar and that was a long time ago. Actually, I realized after learning NLP that people have time lines; that is, if you were to stop and think, you might notice that you have your past arranged in a certain way so that you can tell the difference between it and your future. Otherwise, how would you know what event was in the future or what event was in the past? I mean, how would you know if you were looking at a memory of the past or a memory of the future unless your brain knew a way of encoding which was which? You do, you know. You do know which is the past and which is the future. Or at least your brain does. And how you know is dependent upon the way you encode the memory submodalities. People store time in their brains in a linear way and how they store it makes a difference.

So the time line is a metaphor. Actually, everything is, isn't it? It's a metaphor for how people store time in their heads. When I ask people how they do that, they say that the past is in a certain direction and the future is in another direction and now is somewhere else. More often than not, it comes out in a line. It doesn't have to be a straight line. Sometimes the line is all in front of the person. Sometimes the line stretches and goes back behind the plane of the eyes so that if they were to look either into their past or their future they'd have to turn their head somewhat to see the other part of it that they didn't see.

If you float somebody above their time line . . . . for example, if you were to float above your time line right now, even as you read this, word for word, you might notice as you floated above your time line that it stretched out beneath you and below you. And you might notice how good it feels to be above all that. Don't you. You've heard people say, "put it behind you," "time is on my side," "look back and laugh." These are all descriptions of how you organize your time line. So as you look down on your time line now as it stretches below you, notice whether it's arranged so that part of it's behind you or it's all in front of you and what you see down there is a collection of your memories: the past, present and future. And you now float down a little closer to the memories, you may notice that the memories are stored as certain discrete events, one after the other, in almost a linear sequence. And as you notice that, you may notice different colorations, sizes and brightnesses of the different events. The past—as it stretches off in that direction—is probably in a different direction than the future is and that's how you know. The difference between your past, present and future.

Now the other thing I'd like you think about is the notion of gestalt. As I use the term, a gestalt is a collection of memories on a certain subject. For example, when you ask a through-time person, "Do you remember a time when you were totally motivated?" they often say, "Well, I can remember motivation, but I have trouble remembering a *specific* time." That's because a through-time person typically has arranged their memories or organized their memories in a gestalt, which means a collection of memories that represent that particular subject, like motivation. In-time people also have gestalts. The gestalt is not noticeable because they are associated to their memories and their memories are arranged from front to back or part of their memories are behind them. The importance about the time line is that by changing the most significant memory in the gestalt, we can change the entire gestalt in a matter of moments. So I don't have to fool around when I do a personal history change with, "Find a feeling, anchor it on the hand. I'm going to fire the anchor now while you trace back through your memories to see if you can find another time when you felt the same. Anchor that on the first knuckle. Find another time. . .second knuckle. Another time. . .third knuckle. Another time. . .fourth knuckle. Now go back and re-live the experience with your new resources, etc."

In TIME LINE THERAPY you float the person above the time line, take them back to that specific memory and make the changes. You take the memory out of the time line—throw it away. You can dissociate the memory and remove the emotion from it, or you can actually run the phobia model that Richard Bandler describes in *Magic in Action*. You can run the double dissociated phobia model on the memory which—if you run it through enough times—will totally destroy the memory so the person cannot bring it back. At this point you replace the destroyed memory with a new memory. Remember, the rule of submodalities is to create a hole or create a space and fill it with something new. So when you destroy a memory, you need to replace it.

The other important thing about time line is that it actually can destroy, *nonverbally,* most of the negative emotions we have which are temporal in nature. So, for example, while you're still floating up above your time line, what I'd like you to do is recall a time about which you're guilty. Select a memory that is reasonably lightweight for openers (we'll get to a bigger one in just a moment). What I'd like you to do is float right above your time line and go back to five minutes before the event about which you're guilty and I want you to float right down into your time line to five minutes before the event about which you're guilty and turn around and look and now where's the guilt? Notice that you laugh. Now. Take another event about which you're guilty. Pick any one you want this time and go back to five minutes before that event. Float right down into your time line, look around and now where's the guilt? Notice that it is gone, too. Float up above your time line and what we've just done is destroyed the complex equivalence for guilt. We've done it nonverbally. So I don't have to sit here and say, "Guilt is one of the most wasteful emotions on this planet. It's useless. Let's abolish guilt." All I have to do is take you back one minute before, because guilt is a temporal emotion: it has no existence outside of time. And since time has no existence . . . .

Now, how about anxiety? By the way, if you didn't have guilt, you probably have some anxiety. So pick an event about which you're anxious about in the future and go out into the future five minutes after the anxiety, turn back around and look toward it now. Float down into the event. Now where's the anxiety? Notice how you laugh. That's because anxiety has no existence either outside of time. And, well, we told you about time.

I've also done this with anger. So you go back five minutes before an event about which you're angry. Pick an event about which you're angry. Go ahead. Good. Now float back five minutes before the event about which you're angry, turn back around and look toward it now and now where's the anger? Notice also that anger is a temporal emotion. So that any temporal emotion can be nonverbally destroyed, regarding a specific event, by using the time line. The significance of that is, of course, if we do it three times or however many times it takes (three is usually enough), we can actually destroy all of the basic negative human emotions—anxiety, guilt, shame, fear and anger, among other things—that a person has. Is that valuable?

The other negative emotion is boredom. And that's a emotion of the now. And boredom is handled by chunking, which we'll leave as an open loop. Let's suppose you can now discover all the possible ways of using this advanced technique. ■

TIME LINE THERAPY © 1987 Tad James

TIME IS ON MY SIDE

LOOK BACK & LAUGH

NATURAL COOKING

Dear Ravenous Rapporters:

As the days begin to lengthen and the sun sizzles high in the sky we decided it was time to share with your hot "bods" some cooling classics. Among the zillions of wonderful salads waiting to titillate all your little cells here are three of our favorites: from omnivore to vegivore, A Votre Saute!!

Original Recipe Cobb Salad (Omnivores)

½ head iceberg lettuce
½ bunch watercress
1 small bunch curly endive
½ head romaine
2 T minced chives
2 med. tomatoes, peeled, seeded & diced
1 whole chicken breast, cooked, boned, skinned & diced
1 avocado, peeled & diced
½ cup Roquefort cheese, crumbled
Zesty French Dressing

Chop or shred lettuce, watercress, endive and Romaine into very fine pieces. Mix in a large, wide bowl. Add chives. Arrange tomatoes, chicken, bacon and avocado in thin strips across top of greens. Sprinkle with cheese. Chill. A serving at a time, toss with ½ cup Zesty French Dressing. Makes 6 servings.

Zesty French Dressing

¼ C water
¼ C lime juice
¼ t honey
1 ½ t lemon juice
½ t sea salt
½ t black pepper
½ t Worcestershire sauce
¾ t Dijon mustard
1 clove garlic, minced
¼ C olive oil
¾ cup sesame oil

Combine all ingredients. Shake well! Makes 1 ½ cups.

Cheery Cucumber Ring (Ovolactovegivores)

Cucumber Inner Layer
12 or 14 (depending on size of salad mold) paper-thin slices of cucumber, unpared
1 T unflavored vegetarian gelatin
2 T honey
2 T lemon juice
Outer Layer:
1 8 oz. pkg. cream or Neufchatel) cheese, cubed & softened
¾ t sea salt
6 med. pared cucumbers
1 C mayonaise
3 T finely chopped onion
¼ C snipped parsley
cherry tomatoes for garnish

Prepare cucumber trim layer: Mix 1½ t gelatin, 1 T honey & ½ t sea salt in small saucepan. Add ¾ C water & heat & stir in 2 T of lemon juice. Pour into 6½ C ring mold. Chill until partially set. Overlay thin slices of unpared cuccumber in bottom of mold. Chill til almost firm.

Meanwhile, mix the 1 T gelatin, remaining 1 T of honey & ¾ t sea salt in saucepan. Add ⅔ C water, stir over low heat til gelatin & honey are dissolved. Stir in lemon juice. Gradually beat hot gelatin mixture into softened cream cheese with rotary beater til mixture is smooth. Halve the cucumbers and scrape out the seeds. Grind or shred the meat of the vegetable. Measure 2 C drained cucumber & add the remaining ingredients. Then add this mixture to cream cheese mixture. Pour over almost-firm gelatin in mold. Chill til firm. Pile cherry tomatoes in center of mold to garnish. Serves 8 or 10.

Artichokes with
Taragon-Tomato Limeagrette (Vegens)

4 large whole artichokes
1 lemon, halved
4 qt. water
¼ C lime juice

Cut stems off chokes. Slice top ⅓ off each choke. Using kitchen shears, remove thorny tips from leaves, rubbing surfaces with lemon as you work to prevent discoloration. Bring water to boil in large saucepan. Steam until bottoms are tender, 45-60 minutes. Remove with tongs & invert on paper towels to drain. Carefully open center & pull out purple leaves. Scrape away choke. Set aside at room temperature.

Tarragon-Tomato Limeagrette
¼ C lime juice
large shallot, minced
2 generous t Dijon mustard
2 t chopped fresh taragon (or ½ t dried, crumbled)
¼ C olive oil
6 or 8 T french peanut oil
6 or 8 cherry tomatoes seeded & diced
¼ C red onion
sea salt & freshly ground pepper to taste.
fresh tarragon sprigs, watercress sprigs & cherry tomatoes to taste

Mix lime juice, shallots, mustard & tarragon in medium bowl. Wisk in olive oil with 6 T peanut oil 1 drop at a time. Taste & add more peanut oil if too tart. Set aside at room temperature.

Arrange artichokes on individual plates. Stir tomatoes & onion into limeagrette. Season with sea salt & pepper to taste. Spoon limeagrette into center of artichoke. Garnish & serve. Serves 4.

The poet Rilke celebrated the holy art of savoring with sacred reverence the gift of food by composing a poem to an orange:

> *Dance the orange. Who can forget it, how, drowning in itself, it grew against its being-sweet. You have possessed it. It has been deliciously converted into you. Dance the orange.*
>
> (From *Die Sonette an Orpheus*, 1, 15)

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MOVE IT AWAY

The Mediumistic Process
A Psychoenergetic Model
by Margo Chandley, Ph.D.

When the human mind emerged from the animal, there were no biological historians to record the process. Today, through a mediumistic perspective of consciousness and some of the recent scientific results from the study of altered states of consciousness, a new identity appears to be emerging.

To some traditional epistemologies, the study of mediumship or "mediumology" seems to epitomize the emergence of this new identity. For other fundamental sociological systems, the phenomena of mediumship has created fear and skepticism. The idea that the human mind is undergoing a new stage of development is evidenced by the current apparent escalation of individuals who are evolving into a process of psychological and physiological mediumship and who are experiencing a range of physical, mental, emotional and spiritual changes.

An investigation of this current phenomena seems to indicate that many individuals who are experiencing this vocal trance state have confronted many bodily discomforts, strange and disturbing dreams, and fears of unconscious possession. These individuals who are experiencing a new and separate kind of energy have been confused about its origins and how it has affected their lives. The relationship between the non-physical and physical perspective of the personality and this energy or consciousness is the process on which the development of the following mediumstic model is based.

The Psychoenergetic Model

This concept of the mediumistic personality development embraces both the physiological, mechanistic perspective and the organistic or psychospiritual paradigms. Through the interaction of the traditional and non-traditional psychologies, the relationship betwen the physical mechanism and the non-physical organism of the medium seems to develop its own personality process. It is this process on which the psychoenergetic model for the mediumistic personality function is based. A relationship between the physical ego self and non-physical intuitive self appears to be developing within the mediumistic personality. Through the combining of these energies, the medium seems to be demonstrating a visual separation of unconscious aspects of the personality, and at the same time is developing a model for the integration of the physical and non-physical realities.

Consider the mind as a non-physical system, the brain and the body as a physical system, and the emotional system where the physical and non-physical are connecting.

When the personality is just beginning to develop, the non-physical system makes up the major portion of its environment in the form of images, fantasies and dreams. As the child progresses in its personality development, through the conditioning of parents, peers and environment, the non-physical experiences become lessened and the brain and emotional systems begin to make up the majority of experiences in the personality process.

However, in the mediumistic personality the non-physical experience seems to be more prominent and more easily accessed, as evidenced by the following seven steps or phases.

Phase One—Conceptualization

The first phase of the psychoenergetic model is the conceptualization phase. During this period, an experience of a non-physical reality is recalled by the mediums, in the form of hearing voices, seeing apparitions, demonstrations of psychic ability, out-of-body experiences and a feeling of expansion.

Phase Two—Preparation

The second phase of the psychoenergetic model is the preparation phase.

At this stage of personality development it appears that a non-physical energy or consciousness contacts the physical system of the brain or psyche and separates into two parts: the emotional system and the intellectual system. At this juncture in the personality process, the non-physical energy or mind system has become the mental and emotional physical system of the personality, dealing with the conditioned responses of the surrounding environment, making decisions based on outside stimuli.

The mediumistic personality has already experienced non-physical energy and has accepted this non-physical experience as a part of the psyche. The non-physical experience seems to be nurtured consciously and unconsciously through several techniques that prepare the mediumistic personality for a different kind of development. While the physical personality is developing through an external process of parental conditioning, religious structuring and educational regulations, the mediumistic personality appears to be developing through internal process of meditation, visualization, affirmation, creative imagery, focusing, deep relaxation and other methods of preparing the psyche to accept the non-physical dimensions of consciousness within the personality.

Apparently this non-physical dimension represents a symbolic expression familiar to a point of resonance in the brain of the medium. In the psychoenergetic model, the personality begins to experience intuition, clairvoyance, telepathy and a deep sense of knowing and trusting.

Phase Three—Gestation

The psychoenergetic model describes the third phase as gestation, where the imagination begins to develop within the emotional system.

The physical personality develops through this gestation phase intellectually stimulated by emotional feedback, sometimes conscious, more often experiencing this emotional system from an unconscious state.

The mediumistic personality seems to be consciously developing within the emotional system a sense of the physical and non-physical relationship of energies. At this stage, there is often physical discomfort, sometimes in the solar plexus, between the shoulder blades, around the head and neck areas, and through the spinal column. It is this phase of the mediumistic developing personality that seems to be the most challenging for the psyche, because the personality finds itself in unknown territory and experiences a feeling of alienation from the usual conditional responses.

Phase Four—Recognition

The recognition phase is the fourth phase of the psychoenergetic model. This stage parallels the ordinary personality development of the ego with the mediumistic development of the intuitive self.

During this stage of the developmental process, the mediumistic personalities appear to make a choice or decision about their mediumistic abilities. This fourth step in the personality process seems to constitute the turning point for some of the mediums. They may decide to go back into the gestation stage and continue to work with the non-physical energy system. Through this continual aligning and adjusting of the personality, the medium seems to have the ability to interact with the non-physical energy patterns and their environment.

At this stage, each of the mediums has already formed an individual energy pattern separate from their own personality pattern and this non-physical self becomes recognized by a certain name or label.

Phase Five—Activation

The fifth phase of the psychoenergetic model is the activation stage. At this stage of the development, the mediums appear to have made a conscious choice to become vocal trance channels By adjusting the non-physical energy system with their own physical energy systems they have begun to transmit whatever information becomes available to them. Whatever symbolic expression is activating, two energy systems—one physical and one non-physical—are translating that expression into words.

Phase Six—Integration

This phase appears to reflect the comfort and serenity in which the energy is now projected through the medium. During this step of the process, a trust seems to develop between the non-physical

MAKE IT BIGGER

MAKE IT LOUDER

consciousness and the medium. This trust facilitates the transmission of information that appears to be self-empowering and inspiring. At this point, many mediums are professionally making a living as lecturers, counselors, consultants, teachers and readers.

Carl Jung believed that a transition of biological and emotional shifts occur at this stage and that a major transformational development of the personality takes place. This is the stage where language and symbols augment the integrating personality and certainly the symbology of language is the prominent tool of the medium. This stage suggests that the archetypal energy patterns express themselves through the conscious ego of the medium.

Phase Seven—Maturation

The final phase of the psychoenergetic model is maturation and seems to pose this question: "Is there a separate mediumistic personality or do the six phases lead to a final self-actualized personality?"

Perhaps, as long as we continue to act out some parts of our personalities and channel other parts, this question will not be easily answered. The psyche seems to be in the process of balancing a physical and non-physical energy system, whether conscious or unconscious, and the personality appears to be in transition between a personal and transpersonal developmental process. As the physical and non-physical, personal and transpersonal, and mind and brain begin to merge and integrate into one being, one unit, one aware personality, perhaps then we can understand what could be the final personality developmental state, the maturation stage. These seven phases of personality development might presumably connect Jung's model of differentiation to his ideal of individuation and propose a foundation for a whole new level of personality function. Jung's model suggests the continual unfolding of an inner consciousness. The model for the mediumistic personality begins with the unfolding of consciousness and continues through a process of the differentiation of energy within the medium, who is apparently channeling from an inner consciousness of the mind.

Through this seven phase model the medium appears to become a conduit for the development of a dimensional consciousness, emerging from the mechanistic or scientific to the organistic or psychospiritual points of view. Through the laboratory of the mediumistic psyche, science may potentially measure consciousness and provide another form of information about the non-physical reality. A further study may show that science, as a study of systems of energy, and religion, as a system of collective imagery, are experientially integrating within the physical brain processes of some mediums.



Margo Chandley, Ph.D., is an educator in Transformational Psychology relating to the development of consciousness. She received her degree at the International College, Los Angeles. Dr. Chandley has held academic positions at Purdue University and Los Angeles Valley College and is currently the Executive Director of a non-profit research institution. ■

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A Prayer of Thanksgiving!

Thank you for showing me the Way
the Way of Light and Life
and Love

For your help inner outer
in dissolving and transmuting
those creations made
in error

As I quietly and with humble heart
Remember Relearn
The Steps of Creation
to Become
A True Artist

Shaping the ethers with elegance
With thoughts as lasers
How then to
create harmony?

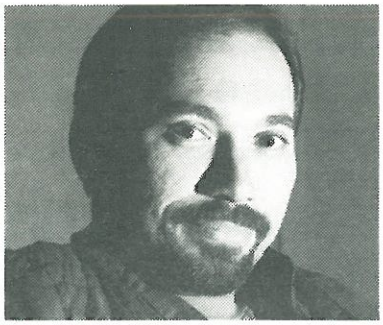
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An Interview with Bashar

Channeled by Darryl Anka

Part III—*A continuation from Footprints issue.*

Darryl: Is there anything you need to talk to Bashar about that you haven't learned from me in this interview?

Rapporter: We could ask him all kinds of things about his world, how he views time and space, how close to being a pure light being their people are . . . .

Darryl: Why don't we go ahead then.

Rapporter: We welcome you today. The purpose of our meeting is to ask you some questions and to find out who and what you are, as a race, as well as a being.

Bashar: Fine. You may proceed then in whatever manner your imagination has co-created this interaction to take place.

Rapporter: We are endeavoring to do an article for a new magazine so that we can spread information to those who are ready to receive it and those who are on the entry level of consciousness expansion.

Bashar: All right.

Rapporter: We want to know more about how you view the sameness of the universe or the fabric of the universe as not being separate. We perceive at this time that there exists time and space and I understand that you must not?

Bashar: To some degree we do, otherwise I would have no notion how to communicate with you at all in that sense. Any individual or any consciousness, no matter in what realm in which they exist, must always create a model or concept through which they can communicate to you and that concept or model must contain some notions, some perspectives, some ideas of the concept of time/ space if they are to communicate with you at all. Do you follow me? We do exhibit still, to some degree, an idea, an aspect, a degree of physicality and therefore the idea, the concept of space/time is not absolutely foreign to us in that way. We have utilized it. We have simply allowed ourselves to realize—perhaps in a more fluid manner—that time/space can be transcended in many different ways and from many different directions. So we do not necessarily utilize it in the same way that you do, but still do have *some* concept of the idea of space/time or we would not be able to communicate with you at all. Do you follow me?

Rapporter: Yes. Is my understanding correct that you do not allow it to limit you?

Bashar: In that sense, yes, although again, to *some* degree, any time you are describing a discrete individual or a discrete identity of any type, then there is to some degree, by definition, some limitation or he would not be able to have that description. Limitation in and of itself is not intrinsically a negative thing. It is the way the universe has created itself to be—a combination and a compilation of different ideas. Do you follow me? And yes, too often, it is far more, shall we say, fluid, far more flexible, far less rigidized than the concept that you hold in your society at this time.

Rapporter: Are you Masters of Light?

Bashar: So are you. And in that way, yes, we all are.

Rapporter: However, you realize it to the degree that you do not allow your physical expression to change as people on this planet do and to age and . . . .

Bashar: We simply know that life does not control us—that we create life.

Rapporter: Okay. We have experienced another channel who channels different Masters of Light who have transcended the notion of death: true light beings—true energy beings without physical form of any kind.

Bashar: Right. This is what our civilization is becoming. It is what your civilization is heading towards. You are transitional third density to fourth density; we are transitional fourth density to fifth density, which will render our civilization utterly non-physical. We are on that verge, as you are on your own threshold.

Rapporter: Does the concept of being pure light energy as opposed to physical density have anything to do with space or time?

Bashar: It is, to some degree, let us say, above and beyond and transcendent to the majority of what you typically think of as the space/time dimension in which you exist. Again, there may be small fragments of the concept in order to allow them to be able to communicate with you at all, but it is mostly, yes, transcendent beyond the idea of what you typically call space/time.

Rapporter: Must you use a space vehicle in order to move from your planet to our planet?

Bashar: No. But the idea now still serves us in many ways. Even though we recognize that the vehicle—like any physical object—is only an extension of the beings that "operate" it. Again, we are, in our transcendent state, learning that we are everywhwere and that we can appear in that sense anywhere, anywhen we wish to. But it also serves us to utilize or project the utilization of these vehicles for now because of the many civilizations that we are dealing with—interacting with—that still think in linear terms, that still think in physiological space/time terms. So the idea of the perception of a space vehicle makes more sense to your civilization and facilitates easier comunication between us. Also, it is—unto itself—an enjoyable way to express yourself in reality.

Rapporter: Could you expand further on what your race is?

Bashar: You mean you wish a physical description?

Rapporter: Yes.

Bashar: We average five feet of your height; whitish-gray skin coloration with widely upturned eyes. Males have no hair; females have, usually whitish, although there are exceptions. Any closest description to your civilization we could make would find our facial appearances close—not exact—but close to what you would call Eurasian or Mongolian in nature. Our eye coloration is also mostly whitish-gray, though our pupils are so very enlarged that it would appear as if they were almost totally black and filling almost the entire space of the eye.

Sociologically, we consider each and every being in our society to be married to every other being. Not exactly as you mean the term marriage in a ritualistic sense, but truly, in that way, in love with every other being in our society, and thus we interact and interplay in that way in many different ways, on many different levels, that allow each and every one of us to understand than any relationships we form in our society are there for a reason and we allow them to teach us and to reflect to us what we need to know as the beings we have chosen to be. We interact spontaneously with full and total trust and, therefore, simply *serve* all beings in our society, knowing that by serving *all beings* in our society, we will then in turn, by the universe and by all beings in our society be served. So we interact spontaneously, always knowing that we are, at any given moment, interacting with exactly the beings we need to interact with—the right place, the right time—to be of service to them in the way they need and to extract service from them in the way we need. So we do not have what you typically call an economic structure, for our exchanges are direct and require no middle

ground—no symbols to represent the exchange—since everyone synchronistically and coincidentally interacts with only the individuals that provide them with what they need and coincidentally are able to attract only those individuals who need what we can provide. Do you follow me?

Rapporter: Yes. Thank you. In your intraction with your physical planet . . . .

Bashar: The degree of physicality we have means you would be unable to vist our world unless you made a slight vibrational shift to exist in our dimensional world. And our world would look similar to your world. In many ways there would be differences: our world is, in your terms, very park-like, covered with much greenery in a natural state. There are very few built-up structures; very few concentrations of structures upon our planet. At any given moment, fully two-thirds of our civilizations are in what you would call space craft, exploring and examining many ideas and interacting with other civilizations. One-third of our population will occupy the planet at any given moment, but the totality of what you might call the permanent members of our society would only number approximately 200 million in your counting anyway. The majority of our so-called population will be composed of other individuals from other civilizations who are coming and going, exchanging and experimenting and experiencing our civilization with us. This will be both physically done and will also be the part of many individuals who, in traveling in out-of-body states during their dream encounters or in a conscious way, will seek to create or generate a physiological representation of our bodies for themselves to inhabit temporarily to be able to explore and experience our world temporarily to get what they need out of that experience. So the majority of our population is transitory at any one particular moment, and, therefore, few members of our society—approximately only the 200 million in number—are the permanent (if you wish) staff that runs our world. They act as hosts to the majority of other beings that are coming and going—constantly popping in and popping out of our lives.

Rapporter: Thank you. In reference to interaction with animals: are they on your planet and what is your relationship with them?

Bashar: Yes. Much the same as it is with yours, except that it is expressed diferently in that we realize and recognize that animal consciousness is an extension of the overall collective consciousness of any given world. They act as reflections of nature—reflections and guides to allow us always to maintain a direct linkage to ourselves—our natural creatorhood. Your animals do the same; they reflect the idea that you are the most involved in. As an analogy and to put it into simple terms: our animal life is not territorial nor mostly predatory. It is mostly symbiotic and the interactions they have between each other in sustaining themselves will usually always leave the other animal alive in many different ways. Your animals are territorial and predatory because *you* are. They reflect the idea at any given moment that you are expressing yourselves to be. The reason you have in your literature the parable of the lamb and the lion laying down together is that when you realize that you can blend and harmonize those polarities within yourself and when you cease to be predatory upon each other, then the animal kingdom around you will also no longer need to reflect that predatory and territorial nature that you no longer exhibit.

Rapporter: Since you realize that life has no control over you—that you create life—you do not procreate?

Bashar: Yes, we do. Why not?

Rapporter: What purpose does it serve?

Bashar: The purpose that it serves is to allow individuals who wish to be a part of our particular experience and expression in physical terms, in our physical terms, to be able to do so. We do not do it exactly as you do it—it's mostly an energy act at this time, although the idea of gestation does have a physiological experience. It will require approximately, in your terms of counting, seven months of gestation rather than the nine you are used to, but that is simply our biological form. In this way, you will find that the conception mostly takes place as an energy act, although there is, again, a degree of physicality, since we are still, in a degree, of physicality ourselves. Also, we are in communication with the consciousness prior to birth, during birth and through the birth, so that we know the reasons why they are requesting, let us say, membership in our society. We work hand-in-hand with them consciously in telepathic communication with that entity all the way through the birthing process to allow them the experience they desire.

Rapporter: Do they go through infancy and growth stages that we do?

Bashar: To some degree, although approximately by the term you call three years of age they are completely assimilated into understanding in the society and then can be independently learning what they need to learn. It will reach the idea of what you would call full maturity approximately the time frame you would call ten to twelve of your years of age. Then it will maintain the approximate physiological appearance throughout the majority of the life span, which is approximately, in your terms of counting, 300 of your years of age and then, when the individual is simply through with the idea of that experience they will, in your terms, evacuate the body, which will then, in your terms, simply go back to energy. There will be no slow decomposition.

Rapporter: The channel (Darryl) has spoken of an agreement between you and he made prior to his birth. How would a person determine that such an agreement was made?

Bashar: By the events that unfold in their life and what it is they find themselves being led to. That is why, if you simply live your life as it comes to you, you will always learn all the things that you chose to learn in this life about why you chose to live the life you are living. All you need to do is *live* the life to discover everything buried within the life you discover!

Rapporter: Which is why—in reference to the birth of entities on your planet—you interact with them before and during the birthing process to teach them what they need, why they are choosing that body?

Bashar: Yes, but they do not forget. All that is necessary from us is to assist them in orienting to the physical reality—that is the only thing that is new to them. They do not forget that they have chosen to do so. In your society, more and more of the children being born are forgetting *less.* The idea of forgetting that you may have chosen to be born is now an old habit and no longer necessary in your society. Many of the children now being born into your society will even remind the adults of the agreements they have made. They do not need to forget for they are now being born into a society that is more willing to remember who and what you are as the creators of your own reality, so children being born into that type of environment will be less likely to forget that they are also the ones who chose to create their own reality and chose to be born into that society to be of service in whatever way excites them the most.

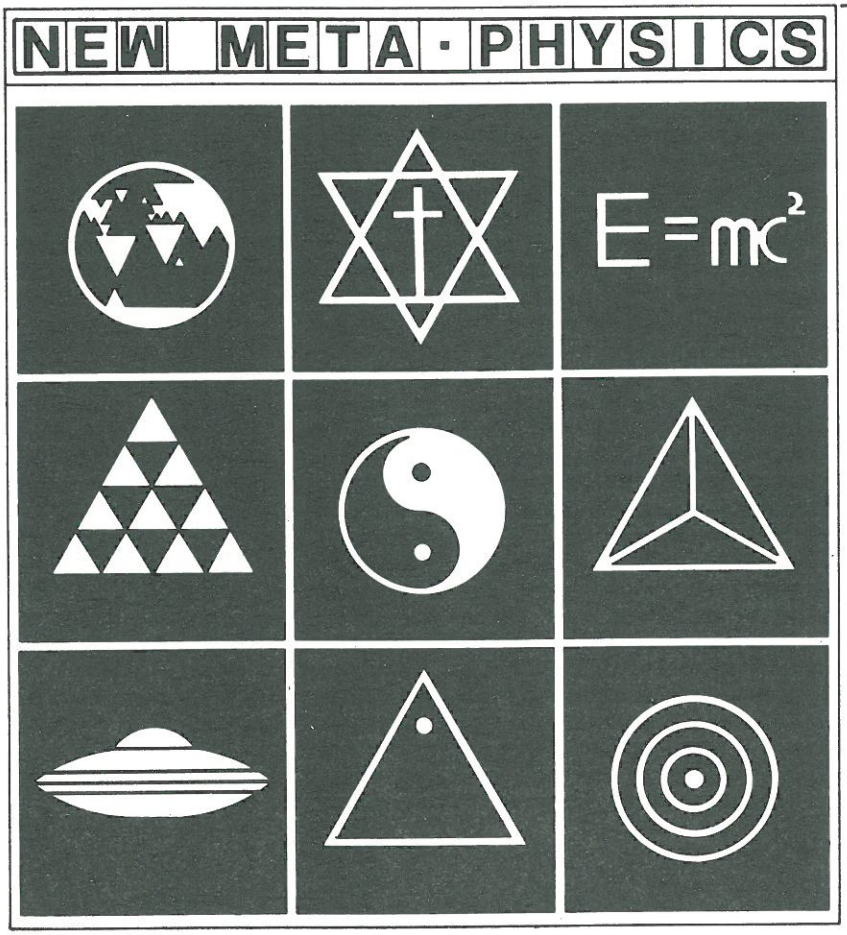
Rapporter: Thank you. Back to your planet: what is the name of your planet? Where, in our perception, is it located?

Bashar: In what you would interpret as phonetic speech it will translate out as "Essassani"; translated into your language, "Place of Living Light." The people themselves, Sassani, translate out to Living Light. That is our name for ourselves. We are approximately, in your terms, 500 of your light years distance from the direction of the constellation you refer to as Orion, but you cannot see our star—we are not in your vibratory plane of existence. We are slightly out of phase with you, so you do not have a direct perception of our frequency, but that is our approximate location in spatial coordinates.

Rapporter: You speak of multidimensional and/or out of focus?

Bashar: Yes. All things are different frequencies. All realities, all objects, are different frequences of one primal energy. And just as you understand what you call your spectrum of light to contain many frequencies (in fact it is simply the different frequencies of the same energy that even creates the notion that there are different colors), then you can also recognize that just as you have a physical and visible and invisible light—even though it is all made of light—

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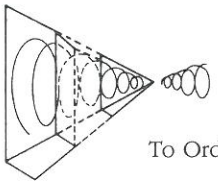
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there are visible and invisible realities and universes that operate on different frequencies that are just beyond the range of perception to the other universes. So each universe considers itself to be its own distinct reality, and does not usually have a direct perceptual sense of the other universes that interpenetrate the universe that you consider to be the one in which you exist and the one you consider to be most *solid* and real. Each universe considers its own universe to be the most solid and real and all the other universes to be the ghost universes, so to speak. By altering the vibrational shift of your frequency you can then pop into and out of different universes by identifying with the base frequency of that respective universe. That is the idea of our navigational systems and also the idea of our travel with our space craft. We're not so much actually going anywhere as we are redefining the frequency we are on, much in the same way as, by analogy, you recognize the device on your planet you call a radio is receiving all the programs at once, but the only one you receive is the one you are tuned into at any given moment. By switching the frequency, by switching the dial, you receive another program— not that that program wasn't coming to you anyway, but now you are aware of it because that's where your senses are tuned. Do you follow me?

Rapporter: Yes. Does one select a channel by visualizing?

Bashar: Yes. Your imagination is the gate—is the key. You can identify through your imagination with any frequency. When you are thinking of that particular universe, when you are thinking of that particular idea, you are automatically aligning with that frequency.

Rapporter: If you were to give us, on this planet, an exercise for reducing fear, what would that be?

Bashar: First of all, to recognize that fear is only a lack of willingness to believe that what you will discover in this unknown situation might be beyond your control. Fear is only generated when you do not realize that you create your own reality and, therefore, can learn something of a positive nature from any experience that you have and that nothing is capable of overwhelming you against your will, against your control, against what you believe to be possible for you. Fear, many times, only exists in your reality because you have been taught to not listen to the subtle way the message you want to receive has first come to you, so that when you ignore the messages you say you want to learn all about, then those messages become delivered in a more loud and obnoxious manner to get you to pay attention. The fear is still a device that will force you to live in the moment—to face yourself in that moment and to come to terms with those portions of yourself that you have not been willing to integrate within you.

Rapporter: So why does that need to be destructive?

Bashar: It does not need to be. It only manifests destructively when you do not realize that it is there to bring you something that you want to know. So when you allow your fear to simply act as a messenger—as the messenger it is—when you are more willing to listen to the messages when they come to you subtly, then they won't have to force you to face those ideas in a destructive and fearful way. They will not have to put you on the spot because you will be willing to be open to what those messages are and the more willing you are to be open to those messages as they are delivered in a suble way, then they will not have to be delivered in a fearful way to get you to pay attention. Follow me?

Rapporter: Yes. Besides the fact that most of your people are traveling to experience and be of service, why are there very few solid structures on your planet?

Bashar: We simply do not need them in that way. We simply relate to the energy of the planet in a natural sense and it is simply the endeavor of being so often in the environment of space that does not require large structures on the surface.

There is also another reason: we are now transitional fourth to fifth density and very shortly will be non-physical. We will not need the planet in that way any more and we are, in a sense, clearing it off to make way for the next group of consciousness that may wish to choose to interject itself into physical materiality upon the surface of our world. Leaving it in a natural state, so to speak.

Rapporter: So they can create whatever their needed reality is?

Bashar: Yes. Yes, we are leaving them a blank canvsas.

Rapporter: For those of us who would like to align more with your perspective . . . .

Bashar: Then so you will.

Rapporter: So as we leave this physical expression . . . .

Bashar: Do not forget that fourth density reality will not be leaving your planet completely. You will exist in a type of physicality such as we exist in and you will still exist in the fourth density—the fourth density is the last level in which you can experience any degree of physicality at all. It will be a little while before you will completely transcend the idea of physicality into non-physicality, but not very much time.

Rapporter: Are you speaking specifically about us or about our planet in general?

Rapporter: Both. The planet is you, you are it. You are transforming together into fourth density reality. You will be more of a light body, but so will the Earth. It will seem physical to you, but it will not be physical in the same way it used to be.

Rapporter: What's the time frame on this?

Bashar: The bases of the foundation are being laid now and within what you call the next 30 of your years you will see the beginning of what will endure for approximately two to three thousand years beyond that as harmonious existence on your world.

Rapporter: So be it!

Bashar: But the idea of everything you have experienced up to this point is also valid. It has enriched you and allowed you to become masters of limitation. You have now done it all. Now you can draw upon the enrichment of that experience to allow yourself to snap into the polarity expression of harmony and peace. Do remember that transformation is not the part of mediocrity. Just as deeply as you explored negativity will be the degree to which you explore the positive connections as well.

Rapporter: Mankind has almost totally destroyed itself.

Bashar: Almost.

Rapporter: That could be a perception, too.

Bashar: Yes. It is mostly only a perception. The idea is, however, that taking yourself to the apparent extreme in the negative, like your analogy of the rubber band stretching extremely far in the negative direction, then you understand the kinetic energy that is going to be released when you let that go and snap into the positive direction, so taking yourself back far in the negative will indicate how far you will and how quickly you will go into the positive.

Rapporter: We've heard that the next 15 years is the time frame.

Bashar: That is the main fulcrum point. We are simply saying that in the next 30 of your years already will be instilled within the majority of your society the foundations of the fourth density reality. Within the next 15 years—13 years, as a matter of fact—the idea of many of these transformations will already have been surpassed, so then you can begin to say the foundations for the next level—the next cycle.

Rapporter: In reference to that, I would like to be very beneficial to mankind.

Bashar: Well, you go right ahead! In whatever way excites *you* the most. Do remember this: *Whatever is the strongest desire within you is the indication of what is easiest for you to create.* That's what desire and excitement are for—to let you know this is the most *you* thing there is that you can do and, therefore, will be the most effortless thing you will be able to do. So *follow* your instincts, *trust* your instincts. Act upon what excites you the most at any given moment and you will always follow that thread of excitement *exactly* into all situations necessary for *you* to create and manifest what it is you desire the most. It is simple.

Rapporter: Okay. In moving from situation to situation—if you are following moment to moment that which excites you the most . . . .

Bashar: When no matter what the situation appears like on the surface—no matter how the situation, on the surface, may or may

not seem to be connected—it's excitement that let's you know they are connected and strung on the same thread.

Rapporter: What if you've contracted to do a job and then leave to go off and do something that excites you more?

Bashar: All vacuums are fulfilled. Never is there an empty spot.

Rapporter: Okay. Even if you fear it?

Bashar: Individuals fear only those ideas they do not feel extend from them and spots are filled *only* by individuals who belong in those spots. Do you follow me?

Rapporter: Yes. The perspectives that you look through and the way you define the situations you see are seemingly totally balanced. Do you ever look down at any activity on this planet and shake your head and cluck your tongue? Or feel a little sad that somebody has to go through a certain thing in order to learn a lesson?

Bashar: We recognize that it is your decision to have gone through that thing, perhaps based upon your assumptions. We recognize that you do not *need* to suffer, but at the same time, unconditionally and eternally, we *believe* in you beyond the shadow of a doubt. And, therefore, we know that regardless of how it may seem, regardless of what suffering you may have chosen to believe you need to create, you will still, from our point of view, learn something from the experience. One way or another. So although we know, and though it is our perspective, that you *can* learn that you do not have to suffer, in this way we also look upon every situation as a learning situation, and it is that attitude that allows us to serve you best. So then we are not pitying you. For then we are not giving you sympathy, which only reinforces, in our mind, the idea of negativity. You follow me? We *know* that you are successful because, in many ways, we are your future selves. So we don't have to "worry" about you, because we *know* you made it.

Rapporter: Because you did.

Bashar: Yes.

Rapporter: So you civilization was in that seeming physical destruction state?

Bashar: No. We have not had a need as a civilization we are to experience that idea.

Rapporter: When you were explaining about your plane and your planet, I couldn't even see any planets any more, it was almost like levels in water.

Bashar: Yes—that is essentially all it really is anyway. A planet is only an arbitrary creation.

Rapporter: So a person can—within their own understanding or substance—change?

Bashar: Always. Always. Always. If you wish to see anything in your world change, change yourself. Everything already exists on every level there is to exist upon. You deal with the portions of those things that are equivalent to the vibratory frequency you decide you are on. So when you change your vibratory frequency you then deal with the aspects of those other things that are also on the level you have now changed to. It will *appear* that things around you have changed, but those things have been there all along on that level. It is *you* that has taken yourself to the new level and are now interacting with the things that are representative of the level you have now taken yourself to.

Rapporter: How does one do that?

Bashar: Again, by doing what *excites* you the most; by identifying with the things that represent *you*—the things that are true for you. That always puts you squarely on the level you belong.

Rapporter: If you were going to give maybe three captions for this article, that you wanted planted as seeds to grow, what would those three seed thoughts be?

Bashar: That you create your own reality, utterly. That *every* individual is as powerful as they need to be to create whatever they desire without having to hurt anyone else or themselves in order to create it. And to wake up and dream the dream you prefer. Because everything is a dream, anyway.

Rapporter: How many other expressions of energy are there?

Bashar: An infinite number. Within our association there are immediately no fewer than 357 civilizations.

Rapporter: A solar system or galaxy—is that what you mean by "our association?"

Bashar: Our association refers to civilizations within what you call "this galaxy"—what you call the Milky Way galaxy—and a few components of five other galaxies. There are also in our perception no fewer than, in these combined galaxies, 67 million inhabited worlds—and that is just in the local area. These are what we are aware of. We are aware that we are not aware of several billion more. Life is the rule, not the exception, and it will manifest in any environment that is conducive to the idea in which the consciousness has chosen to express itself.

Rapporter: It would seem that people on your planet are homogenous.

Bashar: That is the idea of our civilization. In a sense, our civilization's specific purpose leads us to be what may be termed a transitory civilization. We have our own history, so to speak, but our history has all been defined by a *few* parameters, whereas yours is widely defined.

Rapporter: And your purpose is to help those in transition?

Bashar: Yes. That is why we are so highly focused as a civilization. We have specifically allowed ourselves to create ourselves as a tool for that purpose and that is why we do not need so many wide ranges on our planet. Any other experiences we have neeed, we have gotten by having lives *in* the respective civilizations we are assisting.

In other words, the channel sitting before you is the only life I have had in your civilization, but it's the only past life I have needed. It is enough and sufficient to have created a model through which I can understand enough of your civilization to be able to communicate with you. In other civilizations that I am in contact with I also have past lives to get the experience I require. I only need to tap into the fulcrum life that gives me the combined knowledge from all the lives that individual has lived in that society. In other words, the physical channel had many, many lives on Earth, but I only need to be an extension of the life of the physical channel now before you to access all the experiences of all the lives that the physical channel has had in your planet to be able to assist you in that way.

Rapporter: Do you mean that what we call Darryl's Akashic record is presented to you?

Bashar: Yes—to allow me to draw on the experiences that will allow me to assist you best.

Rapporter: How do you integrate drifting along, doing what excites you from moment to moment, and being in control of your life?

Bashar: The idea again may be paradoxical to your civilization, but being in control *is* letting go. Because life works when you let it and all you need to do is act upon the situations and opportunities that drift into your life by you having let go. And, when you act upon the situations that represent the truest you that you are, those actions will also be effortless. In other words, absolute control is an *effortless* thing and makes it seem as if you are doing nothing. It is that total openness and total letting go that allows you to maintain absolute control much in the same way that the open hands are able to hold water. The attempt to try and exert force to control allows you to let the water run from your fingers. Do you follow me? So absolute control is *open allowance.* Loss of control is the attempt to dominate and force.

Rapporter: So, in visualization when one tries to set a goal that one wants to go after . . . .

Bashar: One does not need to try, that is the main point. One simply knows that if a certain visualization represents a strong desire within you then—with that desire—put it out there, activate and trust that the way it comes back is the way it needs to come back to let you learn what you need to learn to activate the next step that much more strongly. It *can* come as literally as you have visualized it, but it doesn't have to. If it comes in another way, an unexpected way, then let it, because that's the way it needs to come for you

BECAUSE EVERYTHING

IS A DREAM ANYWAY

to hone in on what you need to learn to allow the next time you do it to be more precisely representative of what you desired to begin with. Use it as a general idea. The desire is what activates your belief.

Rapporter: And the action solidifies it.

Bashar: Yes. You being willing to act upon what you attract in your life is your validation that what is in your life is the result of your desire and what you have activated and what you wish to learn and not an interruption in your path, but a part of your path. It is your self-validation.

There will be, in your terms, but a few moments remaining for this interaction. Is there anything else you wish to explore briefly?

Rapporter: Could you make some comments in reference to telepathy and how to perform this function?

Bashar: Telepathy: You find that your scientists for quite some time have given themselves headaches over this idea for they wish in many ways to "prove" its existence and yet find no proof. The idea is simply because they are not understanding the basic foundation of what telepathy is. Telepathy is not the direct reading of one mind to another. Telepathy is the result of a strong identification with another individual. In strongly identifying with that other individual you then take on similar patterns. You interpret the primal energy of creation in a similar way because you are patterning yourself after that individual and so the thoughts you have are similar to the thoughts they have. That is telepathy. And the way you identify with individuals most strongly is through the idea of unconditional love. That is why in your society you often notice that people who are in love often know what each other is thinking. It is not that they are directly reading each other's minds, it is that they are thinking alike to such a degree that it seems as if they are reading each other's thoughts. All they are doing is being aware of their own thoughts. At the same time, they are knowing that their thoughts are very similar to the thoughts of the other individual with whom they are in love. So, for your scientists to experience the idea of telepathy they must realize that it is quite spontaneous and that it is emotionally activated—emotion being a quantity they very often restrict from their laboratories. In the auspices of being scientifically objective. But the idea is that for them to draw someone into their laboratories and test for telepathy is much the same as drawing them in, wiring them up and then saying, "All right, on the count of three fall in love with me right now. One, two, three. What's wrong with you? Why aren't you performing? Well, since you cannot fall in love with me that way, I guess telepathy doesn't exist. So scratch that experiment." You follow me? It is simply that their conceptions of the way you have been taught to think about psychic phenomena, ESP and telepathy are misinterpreted, misinformed. It is a mental attribute, but it is emotionally activated.

Therefore, when you are in love with all beings on your world and in creation you are in communication with all or, to paraphrase one of your sayings, "To love them is to know them." Bless you.

For information on seminars given by Darryl Anka, channel for Bashar, or to order The New Meta-Physics, *by Bashar, contact Light and Sound Communications Inc., 279 S. Beverly Dr., #1188, Beverly Hills, CA 90212, 213-553-1832.* ■

If you could only love enough, you could be the most powerful person in the world.

—Emmett Fox

EVERYONE IS POWERFUL

POETRY

The Search

While you climb the highest mountain,
While you fly the unlimited sky,
While you swim the deepest ocean,
In the search for your dreamed of treasure,
Take a minute, my friend. In the searching
Feel the computer within your frame
Know the source that powers its action
Know the source that gives it its aim.

In the search for your dreamed of treasure,
Can't you see that within you it lies?
It is truly all there for the taking:
Peace and knowledge and joy and love;
And, it's especially there for the sharing
With your brothers and sisters on Earth.
Take a minute my friend, in the wonderment
At the silver-gold ties of the universe.

Take a minute, my friend. Take a minute
To look within and lovingly give
For you have within, all of the treasure
To most fully and happily live!

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EVENT CALENDAR

May 15, 16, & 17, San Francisco
Hypnosis & Submodalities Certification, *Richard Bandler & Ed Reese;* contact Beverly at NLP Products & Promotions, 408-684-1563
May 15-17, Palo Alto, Calif.
Sales Excellence; contact Grinder Laborde Assocs., 800-228-4069, in California 415-326-5613.
May 15-18, Detroit
Mind Revolution Weekend with Firewalk, *Anthony Robbins;* contact RRI-Midwest, 616-375-7591.
May 16-17, New York
Spellbinding; contact Grinder Laborde Assocs., 800-228-4069, in California 415-326-5613.
May 20, San Diego
Advanced NLP Workshop, *Rick Cleveland;* contact 619-486-1924 after 6 p.m.
May 21, Raleigh, N.C.
Information Session; contact Center for Professional Development, 800-426-7177, N.C. 919-834-1771.
May 23 & 24, New Orleans
Using Your Brain For A Change, *Richard Bandler;* contact Ann Teachworth at Gestalt Institute of New Orleans, 504-525-7260.
May 26, Los Angeles
Dr. Carl Simonton, world-famous cancer therapy pioneer & author; contact Mind Expansion Institute, 818-501-5559.
May 27, San Diego
Advanced NLP Workshop, *Rick Cleveland,* contact 619-486-1924 after 6 p.m.
May 27, Toronto
Influencing Skills; contact Grinder Laborde Assocs., 800-228-4069, in California 415-326-5613.
May 27-31, Los Angeles
Special Tools for Creating Change, contact Center for Professional Development, 800-426-7177, N.C. 919-834-1771.
May 29 (program begins), **Dallas**
27-Day Practitioner Certification Training, *Connirae & Steve Andreas;* contact NLP of Texas, 817-267-8078.
May 29-June 1, Los Angeles
Mind Revolution Weekend with Firewalk, *Anthony Robbins;* contact RRI-LA, 213-392-1533.
May 30, 31 & June 1, Princeton, N.J.
Magic In Action, *Richard Bandler;* contact Eastern Institute of NLP, 215-860-1060.
May 31, Worldwide
World Healing Meditation
June 3, San Diego
Advanced NLP Workshop, *Rick Cleveland;* contact 619-486-1924 after 6 p.m.
June 3-July 3, Colorado
27-Day Practitioner Certification Training, *Connirae & Steve Andreas;* contact NLP of Colorado, 303-442-1102.
June 5, 6 & 7, (2nd session) **San Francisco**
Hypnosis & Submodalities Certification, *Richard Bandler;* contact Beverly at NLP Products & Promotions, 408-684-1563.
June 5-7, Alexandria, Virginia
A Framework for Excellence (NLP Certification Program, Practitioner & Master), 4th weekend; contact Center for Professional Development, 800-426-7177, N.C. 919-834-1771.
June 8, Toronto
Influencing Skills; contact Grinder Laborde Assocs., 800-228-4069, in California 415-326-5613.
June 12-14, Raleigh, N.C.
Foundations of Success; contact Center for Professional Development, 800-426-7177, N.C. 919-834-1771.

DO WHAT EXCITES YOU

June 13 & 14, San Francisco
Using Your Brain for a Change, *Richard Bandler;* contact Beverly at NLP Products & Promotions, 408-684-1563.
June 13 & 20, Los Angeles
PhotoReading Class (see article on PhotoReading in Acorn issue), *Richard Presicci;* contact C.R.E. & Assocs., 213-597-8173.
June 14-27, Palm Desert, Calif.
NLP Certification Training, *Anthony Robbins,* (Trainers Training Session 6/11-6/28); contact RRI, 619-259-0088.
June 15-16, Raleigh, N.C.
Outcome Selling; contact Center for Professional Development, 800-426-7177, N.C. 919-834-1771.
June 19-21, Nashville, Tenn.
A Framework for Excellence (NLP Certification Program, Practitioner & Master), 1st weekend; contact Center for Professional Development, 800-426-7177, N.C. 919-834-1771.
June 19-21, Colorado
Three Days with Richard Bandler—A Personal Change Workshop, *Richard Bandler;* contact Connirae & Steve Andreas at NLP of Colorado, 303-442-1102.
June 24-26, New York
Sales Excellence; contact Grinder Laborde Assocs., 800-228-4069, in California 415-326-5613.
June 26, 27 & 28, San Francisco
Hypnosis & Submodalities Certification, Richard Bandler & Wyatt Woodsmall; contact Beverly at NLP Products & Promotions, 408-684-1563.

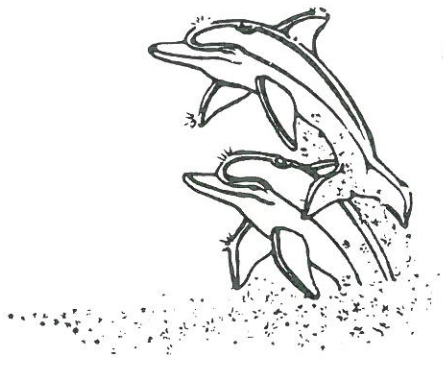
Ongoing Events

Every Monday, Hermosa Beach/South Bay
NLP Study Group, 7:30 p.m.; contact Dan Schaefer, 213-376-0073
2nd Sunday of the Month, San Diego
NLP Network of San Diego, 6-9 p.m.; contact Andy Hangarter, 619-560-1610.

COMING EVENTS

Advance News of Special Events

July 11 & 12, San Diego
The Flirting Class, *Richard Bandler & Ann Teachworth;* contact Beverly at NLP Products & Promotions, 408-684-1563.
July 17, 18 & 19, Boulder, Colo.
Three Days of Richard, *Richard Bandler;* contact NLP of Colorado, Connirae & Steve Andreas, 303-442-1102.
July 18 & 19, Chicago
Learning How To Learn Languages, *Charles Faulkner (original language modeler); contact Learing How To Learn, 312-743-1815.*
July 25 & 26, Chicago
Two Days of Richard: His Magic In Action for Your Personal Outcomes, *Richard Bandler;* (limited to 25), contact Learning How To Learn, 312-743-1815.





WORLD HEALING MEDITATION

In the beginning
In the beginning *God*.
In the beginning God created the heaven and the earth.
And God said Let there be light: and there was light.

Now is the time of the *new* beginning.
I am a co-creator with God, and it is a new Heaven
that comes,
as the Good Will of God is expressed on Earth through me.
It is the Kingdom of Light, Love, Peace and Understanding.
And I am doing my part to reveal its Reality.

I begin with me.
I am a living Soul and the Spirit of God dwells in me, as me.
I and the Father are one, and all that the Father has is mine.
In Truth, I am the Christ of God.

What is true of me is true of everyone,
for God is all and all is God.
I see only the Spirit of God in every Soul.
And to every man, woman and child on Earth I say:
I love you, for you are me. You are my Holy Self.

I now open my heart,
and let the pure essence of Unconditional Love pour out.
I see it as a Golden Light radiating from the center of
my being,
and I feel its Divine Vibration in and through me, above
and below me.

I am one with the Light.
I am filled with the Light.
I am illumined by the Light.
I am the Light of the world.

With purpose of mind, I send forth the Light.
I let the radiance go before me to join the other Lights.
I know this is happening all over the world at this moment.
I see the merging Lights.
There is now one Light. We are the Light of the world.

The one Light of Love, Peace and Understanding is moving.
It flows across the face of the Earth,
touching and illuminating every soul in the shadow of
the illusion.
And where there was darkness, there is now the Light
of Reality.

And the Radiance grows, permeating, saturating every
form of life.
There is only the vibration of one Perfect Life now.
All the kingdoms of the Earth respond,
and the Planet is alive with Light and Love.

There is total Oneness,
and in this Oneness we speak the Word.
Let the sense of separation be dissolved.
Let mankind be returned to Godkind.

Let peace come forth in every mind.
Let Love flow forth from every heart.
Let forgiveness reign in every soul.
Let understanding be the common bond.

And now from the Light of the world,
the One Presence and Power of the Universe responds.
The Activity of God is healing and harmonizing
Planet Earth.
Omnipotence is made manifest.

I am seeing the salvation of the planet before my very eyes,
as all false beliefs and error patterns are dissolved.
The sense of separation is no more; the healing has
taken place,
and the world is restored to sanity.

This is the beginning of Peace on Earth and Good Will
toward all,
as Love flows forth from every heart,
forgiveness reigns in every soul,
and all hearts and minds are one in perfect understanding.

It is done. And it is so.

The Rapporter wishes to thank the Quartus Foundation for generously providing us with information about The Planetary Commission. For more information and up-dates on the effect of the ongoing World Healing Meditation, contact the Quartus Foundation, P. O. Box 27230, Austin, Texas 78755-1230, (512) 335-8346. Beautiful color 11 x 17 World Healing Meditation posters can be ordered from them at a cost of only four for $1.00.

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PASSAGES ISSUE