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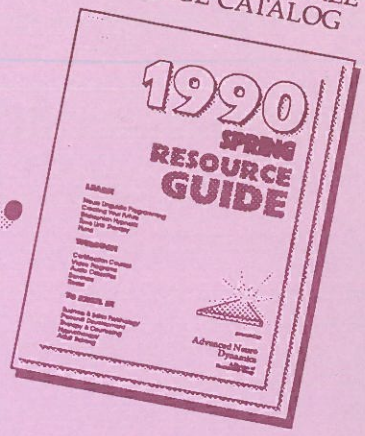
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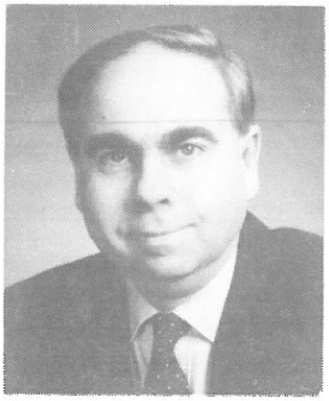
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STRATEGIES — Part XI

FUNCTIONAL WELL-FORMEDNESS CONDITIONS

As discussed previously, the functional well-formedness conditions for a strategy require that it have five parts. These are — in reverse temporal order — the outcome, the decision or choice point, the test or comparison, the operation and the trigger.

The outcome is what distinguishes one strategy from another. It is what the strategy is all about. It is what the strategy produces or creates. The standard TOTE model does not mention the outcome, and this causes a great deal of the confusion around strategies. Always remember that a strategy is, by definition, a sequence of representational accesses that lead to a specific outcome. Human experience is an endless series of representational accesses. To make sense out of this endless sequence it is useful to punctuate it in terms of outcomes. In discussing any strategy, always keep in mind the outcome.

The strategy begins with a Trigger. This Trigger is the event that demarcates the boundary between the time when one begins to engage in purposive behavior to attain a specific outcome represented by the strategy and the time when one was engaged in pursuing other outcomes.

The Operation accesses data by remembering, creating or gathering the information required by the strategy from the internal or external world. The accessed data generates a candidate to be evaluated against experience in the next phase of the strategy.

The Test or comparison is the most important part of the strategy. It always involves a comparison of some aspect of the data generated by the Operation with some internal standard of comparison. The standard of comparison is a value or criteria which the individual wants to either achieve or avoid. This value is generated by the previous history of the individual.

The decision or choice point or Exit point is the representational system used to evaluate whether the Test comparison generated by the Operation matches the internal standard of experience generated by experience or not. If it matches the strategy, then it achieves the outcome. If it doesn't match, then the strategy recycles in one of four ways discussed previously.

What is the outcome of a learning strategy? The outcome is "learning," but what is that? For talk of learning strategies to be meaningful it is necessary to have a well-formed outcome for the learning process. As discussed previously, the word learning is highly ambiguous. If it is left ambiguous, then no meaningful discussion of learning strategies can occur. Further, any attempt to do so will only result in the kind of confusion for which most NLP discussions are notorious and which only leads the eager student to confusion and ultimate despair.

Since the word "learning" is ambiguous, it is necessary to use stipulative definitions. (A stipulative definition is a definition is which one stipulates what the word will mean in the discussion.) To steer through the potential morass of confusion, the following distinctions will be necessary.

First it is necessary to realize that learning and memorization are complex activities. Each involves at a minimum three distinct processes, and there is a separate strategy for each of these processes. The first of these is registration or encoding. This must not be confused with direct perception. Direct perception occurs via one of the representational systems. The representational systems are the building blocks or "primitive terms" in the system. Registration or encoding differs from direct perception in being an active effort rather than a passive process. Registration or encoding may involve single or multiple perceptions. It involves a conscious effort to capture data in short-term memory and to transfer that data to long-term memory.

The second process is retention or the storage of facts or data in long-term memory. Registration gets the data from short-term memory to long-term memory. Retention is the process of ensuring that the data remains in long-term memory.

The third process is recall. This is the process of accessing the data stored in long-term memory. (Recall involves accessing it directly and recognition involves accessing it indirectly through a prompt or que.) Recall is the process of accessing pictures, sounds, meanings, sensations, smells and taste, i.e. visual remembered, auditory remembered, kinesthetic remembered, olfactory remembered, and gustatory remembered. These are basic primitives.

In NLP jargon it is common to distinguish between the primary representational system and the lead system. This is often a source of confusion. The primary representational system has to do with the processes of registration and retention and the lead representational system has to do with the processes of recollection and recognition. The primary representational system is usually revealed by the predicates that are used to describe how the data has been registered and retained and the lead representational system is usually revealed by eye movements which indicate the process used to access the data stored in long-term memory.

The three processes just described are all involved in memory and learning. Learning involves more than just these three processes, however. It is a more global process. There is no learning without memory, but learning goes beyond mere recall. A person sets out with the conscious intention to master material on a particular subject or skill. They may have the material provided for them in the form of lectures and texts or they may have to do research to locate and identify the appropriate sources of data. Once the data sources are identified, the learner must search through these sources and select out a subset of this material to move into long-term memory. One can never know all that there is to know. Learning always involves a prioritization of the data.

Once the data is prioritized, the learner next makes a conscious effort to store high priority data in long-term memory. Once the data is stored, the learner must be able to access multiple data stored in long-term memory in response to internal and external triggers or ques and to organize that data in complex ways and present it in an appropriate manner. This often involves accessing data in response to internal or external triggers called questions or problems. At this point, learning begins to interface with other complex (and equally ambiguous) processes such as organizing, generalizing, thinking, reasoning,

applying and problem solving. All of these processes involve the ability to do constructions. Learning, thus, goes beyond the ability to merely remember stored perceptions. It includes the ability to create constructions which modify the direct perceptions and the memory of those perceptions.

Knowledge may or may not have utility. A learning junkie is a person who wants to learn regardless of whether the knowledge has any utility or applicability. A more pragmatic learner will only be interested in learning to accomplish a particular purpose.

PRAGMATIC WELL-FORMEDNESS CONDITIONS FOR LEARNING STRATEGIES

One should always begin in a positive state. In learning — as in all of NLP — one should first put oneself in the proper positive state. One should adopt a physiology of excellence and a positive mental and emotional posture. Self anchors are a way to facilitate this process.

Think of a time when you succeeded and felt good rather than failed and felt bad. In learning, one should access positive feelings from previous successful learning experiences. One must believe in oneself and view learning as fun and exciting. Often people are teacher-disabled by the diseducational process. It may be necessary to work with them to remove these traumas and to access appropriate positive-learning resources.

Access and anchor appropriate resources. Resource anchors are powerful stabilizing factors in dissipative learning environments. Resources should be anchored to some naturally occurring trigger in the learning environment.

Chunking and sequencing are the keys to all instruction whether it be self-instruction or instruction by others. One cannot learn everything at once. Learning always occurs in chunks. When faced with unchunked material, everyone experiences overwhelm. If the chunks are too big or too small one goes into overwhelm or boredom. For proper learning to occur, material must be chunked appropriately. If it is not provided in the appropriate chunk size, it will be up to the learner to chunk it at the level they need.

Once material is chunked, it is necessary to determine what needs to be learned. One cannot learn everything. It is necessary to determine what to learn and what to forget. This usually requires external input.

In learning, one must avoid the twin dangers of exiting too soon and of never exiting. The question is "When have you learned enough for right now?" or "When have you learned something well enough for your outcome?" One cannot know everything and must avoid chasing the dragon of clarity. On the other hand, if one stops learning too soon, they will never achieve mastery. One of the most important keys to learning is knowing when enough is enough. If one moves on too soon, they may lack competence and if one never moves on, they may have competence but lack the confidence to use it.

One reason why people become discouraged in learning and why they move on too soon or too late is due to the comparisons that they make between themselves and others. It is important for a student to make appropriate comparisons that give them a feeling of accomplishment. Inappropriate comparisons lead to discouragement and quitting. A student should never compare themselves to an expert or to the teacher. They should also not compare themselves to some ideal self that has never existed and which never will exist. The only legitimate measure of comparison for a student is comparing their current ability to their ability when they started.

In learning, it is important that the student expect to not understand some things. No one can understand everything at once. Learning occurs in chunks. If one doesn't understand something, then it is important to set it aside and come back to it later. It is important not to become stuck and to get trapped in bad feelings about not understanding. Remember that understanding is a feeling. One does not experience the feeling of understanding, because the material is not in a form that matches the submodalities of understanding. If the student knows what these submodalities are it will assist them in determining how the material needs to be transformed so that they will understand it.

Feedback and not Wheaties is the breakfast of champions. One must get appropriate feedback relative to the task being learned. This is the function of the instructor or trainer. The goal of education is to develop in the student an internal standard of judgement. This does not exist at the beginning of a learning process, and the student should have an external frame of reference with regard to the teacher while they are working to develop their own internal frame.

There is an old saying that "practice makes perfect." This is false and leads to many of the problems in education. The statement may be modified to a statement which is true. This is that "correct practice makes perfect." Incorrect practice makes error, because one is reinforcing what is wrong instead of what is right. The corollary to this is that practice without a source of feedback as to correct performance is a waste of time and potentially harmful.

There is a difference between immediate and delayed feedback. The unconscious mind can only learn from immediate feedback. The conscious mind also learns best from immediate feedback. In developing correct performance, it is better to interrupt and correct incorrect performance on the spot than to wait to later when nothing can be done about it and point out how it is wrong.

Frequently, learning may become context-dependent. This is known as sate-dependent learning. It is important to future pace learnings to the time and the place that they will be needed.

There is an important difference between learning options and learning procedures. Many students are highly procedural. They can follow procedures but cannot generate them. They feel that it is the responsibility of educators to provide them with procedures. They become stuck when they either do not have a procedure or have one that breaks down. They do not know how to generate or repair procedures, but they can follow them precisely.

Often, educators are options types. They can generate and repair procedures but they hate to follow them. When forced to do so, they become bored rather easily. They want students to "understand" which for them means to be able to generate their own procedures. They become very exasperated with procedural students. At best, they resign themselves to the fact that most students will never "understand." At worst, they refuse to give procedural students procedures, because they feel that to do so would be to do the student a disservice. This results in a major deadlock in the educational system.

Elicitation Question

Certain questions may be helpful in eliciting the functional elements of a learning strategy. First it is important to determine a specific context. Tell the subject to think of a time when they were able to learn something easily and effortlessly. Remember that a learning strategy has at least three parts.

The first part has to do with the encoding or registration strategy. This involves becoming aware of new facts and making an active effort to transfer them from short-term to long-term memory. Questions to elicit the functional parts of this are:

TRIGGER – How do you know to learn a new fact?

OPERATION – What do you do in order to decide that a fact is new and that you should learn it?

TEST – How do you know if you have registered something?

EXIT – What lets you know that you have registered or encoded something?

OUTCOME – Material registered in short-term memory and identified for transfer into long-term memory.

The second part of a learning strategy has to do with retention or the storage of material in long-term memory. Questions to elicit the functional parts of this are:

TRIGGER – How do you know that you have registered a fact?
OPERATION – What do you do in order to retain something you want to learn?
TEST – How do you know if you have retained something?
EXIT – What lets you know that you have fully retained something?
OUTCOME – Material retained in long-term memory.

The third part of a learning strategy has to do with recall or the process of accessing information stored in long-term memory. Questions to elicit the functional elements of this process are:

TRIGGER – How do you know that it is time to recall something?
OPERATION – What do you do in order to recall something?
TEST – How do you know if you have recalled something correctly?
EXIT – What lets you know that you have fully recalled something?
OUTCOME – Material correctly assessed into present awareness from short-term memory.

Each of these three parts of the learning strategy has a set of operations. Some principles to guide in optimizing these operations have been previously listed for each of these three stages.

These three components have to do with the recall of information. This is the front end of the learning process. Learning also involves organizing the recalled material and utilizing it to answer questions and solve problems. There are strategies for each of these activities. A more complete analysis would include an exhaustive classification of these processes and the determination of strategies for each. Such an analysis is yet to be performed.

Sometimes learning strategies are simplified in NLP into a single process. Questions to elicit the functional elements of this process are:

TRIGGER – How do you know that it is time to begin learning?
OPERATION – What do you do in order to learn it?
TEST – How do you know if you have learned something?
EXIT – What lets you know that you have learned something fully?
OUTCOME – Learned material.

❐

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Wyatt Woodsmall, PhD, *Certified NLP Master Trainer and Master Modeler and Founder and Chairman of Advanced Behavioral Modeling, Inc. and Director of the National Training Institute for NLP, has pioneered in applications of modeling in the governmental and private sectors. Richard Bandler, co-creator of NLP, has described him as "a walking encyclopedia of NLP," and as "one of the few people in NLP today who are actually doing modeling and extending the limits of its application." Doctor Woodsmall is co-author of* Time Line Therapy and The Basis of Personality *and is currently working on books on human typological analysis, advanced behavioral modeling, negotiations, training, and NLP and personal growth. He will be conducting a Modeling/Master Practitoner Certification program in February and July 1990; and, with Master Trainers Tad James, PhD and Marvin Oka, the 5th Annual Trainers Training in August 1990. He can be reached at Advanced Behavioral Modeling, Inc., 801 South 20th Street, Arlington, VA 22202, 703-979-3835.*

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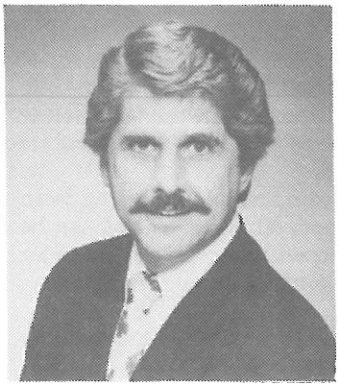
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SPECIAL FEATURE



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Part IX — Grandiose Dreams

Milon," said the Wizard, breaking into his reverie, "would you like to know how to take your goals and make them more real, more compelling, more grandiose — automate them so they happen automatically?"

"Yes," said Milon, "Sure, anyone would want to be able to do that!"

"Today, Milon," said the Wizard, "I want to teach you how to have grandiose dreams. Too many people in this world have puny visions. Puny goals. They're not excited and who can blame them? Milon, if you wish to have great things, make great dreams — grandiose dreams!"

"All right," said Milon.

"If you would, make a picture of the goal that you wrote earlier. Make a picture of this particular outcome or goal that you have, and if you are not looking through your own eyes, step into your body, make sure you are looking through your own eyes, seeing what you would see, hearing what you would hear, what you would say to yourself and what others would say to you, and feeling the feelings of having this goal or outcome."

The Wizard paused as Milon did just that.

"And as you look through your own eyes, right in front of that particular goal or outcome I would like you to create the last step, so you know, 'I have it. I have my goal.'"

Milon nodded, "yes."

"Very good. Now let us adjust this picture. First, make it brighter, and brighter, so that it increases the feelings. And if you need to make it dimmer to increase the feelings, do that. Whatever makes the feelings the strongest, adjust the brightness so it does that. Adjust the size and the closeness, make it bigger and closer.

"You might try bigger and farther away, too. Whatever gives the picture the most feeling for you — adjust the size and the closeness so they are just right. Good. Now the color. Make it rich. Some people like to make it pastel, whatever makes it the most feeling for you. Enjoy the feeling of having what it is you want. Bask in it. Revel in it. Very good. Make any other adjustments you need to make to the picture, maybe some friends in there, congratulating you, or even your local newspaper writes about your accomplishment, and all your friends congratulate you. They say, 'Boy, you are the greatest!' Whatever it is that you want to add to that picture, go ahead and do it.

"Just for fun, let us play for a moment. Take that picture and project it on to a drive-in theater screen. You will have to step out of the picture so you see your body in it. Make a drive-in theater screen one hundred feet high. And as the band plays, the orchestra, the 1000-piece orchestra, plays the song, which to you, totally signifies and assures your accomplishment; notice that the air is so electric that lightning crackles over your head, just as the orchestra plays the drum roll. What an event!"

Milon's mind raced as he felt how good it feels to have what he wanted!

"Now what I would like to ask you to do, so this event is as real as it can be, take and put that event in your Time Line at the most appropriate moment for its accomplishment, a moment when its accomplishment would be undeniable to you, the moment when its accomplishment would be completely automatic. And as you put the event in the Time Line make sure you see your body in the picture and make sure you notice as you put the event in your Time Line that all the events prior to the last step are automatically created."

Milon nodded.

"And notice that all the events between then and now realign themselves and re-evaluate themselves so that the accomplishment of this event is absolute, so that the accomplishment of this event is undeniable, so that there is absolutely no way that you can not accomplish this event as you have specified. And notice that whatever it is that you need to have this event happen the way you programmed it, is added to all the events between then and now. Do you notice that, Milon?"

Milon nodded.

"Very good. Just one more thing," the Wizard said. "Now while you are there above your Time Line, I would like you to notice if there are any resources that you personally need. Perhaps you need to learn something or perhaps you need other

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resources. What I would like to ask you to consider is has there ever been a time in the past when you had resources like that? Or, has there ever been a time in the past when you learned something easily and elegantly, in a way that it surprised you that you learned so easily, and it might not have been a learning situation like in a school or anything, but you might have learned something so easily and elegantly that when it came time to say something about it, you just sort of said it automatically and you said, 'Gosh, I did not know I knew all that.' Or you may have acted in a way that surprised you. And said, 'Gosh, did I do that? I did not know I had those resources.'

"If you could, could you go back into the past to a time like that and if there isn't one in your Time Line, imagine it from someone else's, someone you know who has those resources. And could you just go back along your Time Line into the past, float down into that event and feel the feelings of being able to learn how to have any resource that you need.

"Feel those feelings, and notice that right before you felt those feelings, there was a process that your unconscious mind was going through and the process that your unconscious mind was going through was the process that allowed you to have those feelings occur. And what your unconscious mind did was it organized completely and efficiently all the information that you had up to that point in ways that would allow you to use that information effortlessly and easily anytime you choose in the future.

"Your unconscious mind can do that. In fact, it and already has done it more than once, and you may even know that it has. And so I would like to ask that your unconscious mind pick up the process and that you wrap the feelings of being able to have any resource that you need around your body and rise up above your Time Line once again and go out into the future to this event that we just installed, the one we just put in there. Glide right down into that event and install the unconscious process, that is, the unconscious mind organizing easily and effortlessly any of the resources that you needed to have to accomplish this event any way you needed to. Allow the process to be installed prior to the accomplishment of this particular outcome. And allow the feelings to be attached to the picture of the goal or outcome, so that you feel them and you know you have those capabilities now. Very good. Very good. So, if you would, come back to now, and organize your Time Line in the way that is most comfortable, floating down into now, and when you are ready, go ahead and open your eyes."

As Milon came back to now, his mind raced, "Amazing. I can have whatever I want, be whomever I want to be." As he thought that thought his eyes filled with tears of gratitude for the Wizard. "Thank-you. I understand," he thought.

And the Wizard was gone.

Milon continued staring out the window. Contemplating what he had learned.

More next issue. See you then.

❐

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Tad James, PhD *has a Master's Degree in Communication and a PhD in Ericksonian Hypnosis. He is a Certified NLP Master Trainer by The Society of NLP and a Fellow with the National Association of NLP. Tad is the Founder and Chairman of Profitability Group, Inc., a successful international consulting and training firm. Tad is currenily teaching NLP Certification trainings in a number of cities in the US, Canada and Europe. He is co-author of the book* Timeline Therapy and The Basis of Personality. *He offers a complete line of self-study programs in NLP in audio and video formats; as well as Programming Your Future™, a packaged audio and video tape program for making your future your own. More information is available by calling 1-800-NLP-7870.*

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BASIC NLP



DRS. TAG & JUDITH POWELL
Powell Productions

In the past series of articles, we have been using a process called CHUNKING to be able to help you have a better understanding of NLP material. Chunking is to take smaller chunks of the whole and to examine the chunks of information to give a detailed understanding of the whole. To be able to understand NLP in its entirety, we will continue chunking forever. For to completely understand and utilize this major tool, we would have to totally understand the mind\brain relationship. Since science is discovering more each day, it is fortunate that we don't have to understand all to use a chunk. The NLP practitioner is like a diamond cutter working on a rough, uncut jewel. The brain, in its raw form, is like the uncut stone: it has some worth, but this treasure needs to be cut and polished to be of real value. A novice diamond cutter, because of limited experience, will create fewer facets than a veteran. The more facets that are properly cut and polished, the greater the value.

The many facets of NLP are presented in each issue of the RAPPORTER, the diamond cutter's handbook. Each column gives you a new segment, a new viewpoint of the whole. Each new idea (column) from the world's top cutters is presented for you to polish and utilize. Each facet or chunk is only a small part of improving the value of the diamond by practicing (polishing) and using each cut. Because there are many sides to the stone, you may not readily see how each facet will fit together in the beginning, and the more you cut and polish, the more you will understand and be able to utilize the value. We recommend the investment in back issues of the RAPPORTER as some of the information (facets) from the past columns in each issue will never again be printed.

In the December issue of the RAPPORTER, we covered some new ground or a new viewpoint of eye accessing for Kinesthetic processing. Let's be sure to understand the traditional or classic NLP model for Kinesthetic eye placement.

CLASSIC NLP KINESTHETIC EYE PLACEMENT

Emotional and Physical

When your subject's eyes go down and to your left it is a clue that your subject is processing emotional and physical feelings. (Note the difference in December column.) You will test this response by asking questions that will require the subject to access a physical or emotional memory.

CLASSIC NLP DIGITAL AUDITORY EYE PLACEMENT

Self-Talk

When your subject's eyes go down and to your right it is a clue that your subject is processing internal dialogue. Many people enjoy a running internal dialogue (self-talk) and others even sub-vocalize in this processing mode.

Introduce Yourself to Babbler

It might be fun to determine if you are enjoying a running conversation with yourself. In the self-help field this internal chatter has been given a name. We call him\her Babbler. Babbler is the little voice within our heads that constantly talks to us. The voice of conscience; voice of intuition; voice of judgment. Call it what you will. To hear Babbler, close your eyes and listen to the voice of Babbler. Do this now.

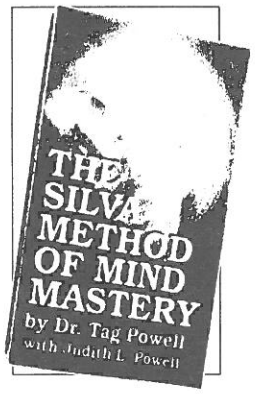
Most of you will experience that internal chatter... If you think you heard nothing, think for a minute, what would you call that little voice during your quiet period that said...

"Nothing ... I don't hear anything... what is this Babbler stuff... I don't hear Babbler... I don't hear anything... No, I don't hear any inner voices... see, I told you this stuff doesn't make sense..."

That's Babbler.

ANOTHER MAJOR CLUE AS TO HOW PEOPLE PROCESS DATA

Closely note the first eye movement when you ask your subject a question. You will note, with practice, a slight movement of their eyes to a specific direction that may be different than the question mode. As an example: If you ask, "How does you car muffler sound?" you might note a very fast movement



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of your subject's eyes to the upper right before moving to the direction of the subject's ear. Even though your question was phrased to obtain an Auditory Recall response, their quick movement to the upper right before settling on the right ear will give you another clue that the primary processing mode of your subject could be visual.

The more clues you assemble on how a person processes data, the more it will give you a major insight as to how a person thinks, (not what a person thinks). By understanding how a person thinks, you will be able to open closed minds, and to help others to make decisions faster and more effectively.

Next month we begin to fit together the facets of Matching-Pacing-Leading.

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Drs. Tag and Judith Powell *are both award-winning trainers who have taught thousands of people life improvement techniques for the past 12 years. They have developed and teach many dynamic seminars worldwide, including: "Inner Power Seminar, Turbo-charge your business and personal life with NLP," "Advanced Leadership Training," "Visualization, Health, Wealth and Happiness Seminar," "Think Wealth," "Color Dynamics," and "The Silva Mind Mastery Seminar." They also teach the Silva Method of Mind Development in the Tampa Bay area of Florida. They produce and host an award-winning cable TV show, "Its All In Your Mind" airing twice weekly. Drs. Powell are the directors of Top Of The Mountain Publishing Company, which is dedicated to the expansion of human potential, and publishes over 70 self-improvement books and audiocassettes sold in better bookstores worldwide. Tag and Judi have also written many award-winning books and tapes including the bestseller,* The Silva Method of Mind Mastery, *which has been translated into five languages. In addition to their Doctorates, earned in Psychorientology from the Institute Of Psychorientology, Laredo, Texas, they are Certified Master Practioners and Associate Trainers from the Society Of Neuro-Linguistic Programming through the Southern Institute of NLP. They have just returned from the Far East, where they had large crowds at their seminars in Kuala Lumpur, Malaysia and Bangkok, Thailand. They may be contacted at Powell Productions, 11701 South Belcher Road, Suite 123, Largo, FL 34643, Fax (813) 536-3681 or Call (813) 530-0110.*

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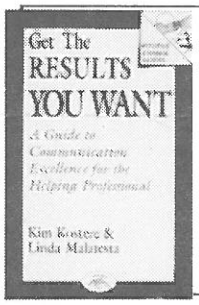
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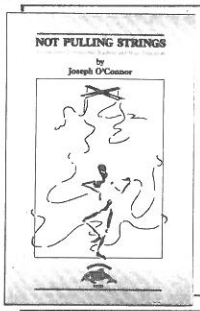
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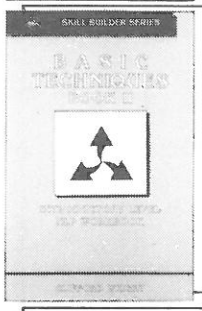
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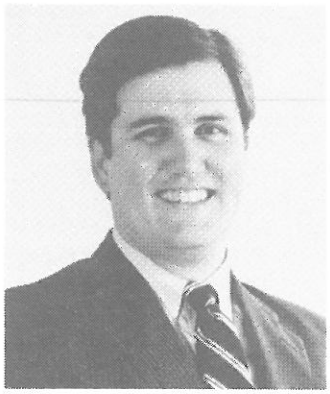
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NLP IN SALES



W. SCOTT PHILLIPS
Partner
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KEEPING PEACE IN THE OFFICE

Sometimes when you're arguing with a fool, he's doing the same thing.

Are your sales reports chronically late and incomplete? Do you find writing the order the most tedious and painful part of making a sale? You are not alone. Many salespeople hate paperwork with a passion. Intellectually, of course, they understand the importance of doing it, but they detest the tedium. The idea of working in a government or accounting job and doing paperwork every day sends chills down their spines. I will never understand the gleeful expression on an accountant's face when he talks about balanced accounts.

Paperwork is a fact of life. Some people enjoy it while others view it with regret.

How you relate to paperwork says a lot about how you sell. Paperwork is representative of a larger concept called Options vs Procedures — also known as Choosers and Doers. Let me explain.

People fall into two broad categories: those who are options oriented and those who are procedures oriented. Procedure people, or Doers, enjoy following set rules and processes. They often define their world by the sets of rules that they follow. They resist, often very strongly, any changes or variations to the established guidelines. They are the accountants who won't pay your commissions if your paperwork is one minute past the deadline and then will have full documentation to support their point of view. I'm sure you have run across this type of person.

Options people, or Choosers, don't like to be restrained by policies. Rules mean very little to this group. When faced with a limiting rule they simply change it to fit their current needs. They ask shipping for special consideration. They get their paperwork in late. Oftentimes, they will change the form they were told to use. In general, they will challenge established policy when it is in their best interest to do so.

Both groups have their advantages and disadvantages. One is not better than the other. They are opposing work styles, but each is vital to the success of every organization.

As you may have realized, many people in the sales department are Choosers. They were attracted to selling because of the promise of personal freedom and control. Because Choosers think in terms of options and bending or breaking the rules, they will tend to make concessions more often to close a deal. They promise fast, free delivery and a lower price. Concessions eat away at profits (read commissions) and cause headaches and conflicts back at the office when the company must deliver.

What kind of person is likely in the accounting, production or shipping departments? Procedures! In fact, most jobs in every company require the accurate and timely completion of procedures.

When you, as an options-oriented salesperson, come in with an order that violates established policy and requires special treatment, you usually meet with resistance. The people who must process this request (the Doers) will probably comply — under protest — then say nasty things about you at lunch. Your argument that "I just got the business the best way I knew how," is of little interest to them. You will eventually be labelled a troublemaker if you repeat this behavior too frequently.

So what should you do?

First, recognize that regardless of which side of the fence you are on, either Chooser or Doer, each has its strengths and should be appreciated for them. When conflicts do arise take a moment to consider if policies and procedures are at the heart of the problem. If so, it is up to you to take responsibility for improving the interaction.

Be frank and open with the other person and pace their experience. Say something like, "I bet special requests cause a lot of headaches for you guys in shipping. I hate that. It's just that concessions are sometimes a fact of life in sales. Would it be okay if when I need a special order we ..." then spell out a new procedure for handling special orders. Also include in your procedure a method of getting the new idea approved. That way you will have already spelled out the logical next step — a step which the Doer will want to take.

Essentially, you have established a new procedure for the Doer to follow when you have a special request. Using this technique will smooth over interdepartmental conflicts and get you the special treatment you need.

If the person you are dealing with is strongly options oriented, use the same approach of pacing their reality and then provide several choices that they can choose from to solve the problem. In this case, ask THEM how to get the idea approved. Choosers are very good at creating new procedures — just not very good at following them more than once or twice. If you provide them with the opportunity to create a new procedure (getting the new idea approved) they will work diligently to produce something that will work and then follow through with it.

The technique won't work perfectly every time; however, if you continue to apply it to your internal company conflicts, in time you will resolve many more than you thought possible. Best of all, you will get the things you want and keep peace in the office at the same time.

Good Luck and Good Selling.

❐

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W. Scott Phillips *is a partner of The Harbinger Group, a sales training organization. Prior to joining the firm, he worked in the optical scanner industry and was consistently in the top five in a field of over 1200 sales professionals. He is co-author of the new self-study program* Connecting: Sales Rapport Thru NLP *and is co-authoring the upcoming book* Firepower: The Ultimate Arsenal for the Sales Professional. *Contact him at P.O. Box 493, Coppell, TX 75019, 214-506-9682.*

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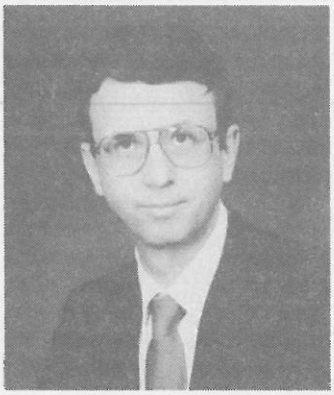
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SPECIAL FEATURE



RENE PFALZGRAF
Founder
NLP Arizona, Ltd.

METAPROGRAMS
The Recovery of Lost Wisdom

It was once upon a time a long time ago. In a time of darkness, when knowledge had been lost and myths and superstition abounded. In a time not so different than the one in which you may now find yourself or in which you have been in before, when there were seekers, seekers of the lost knowledge, the lost knowledge of the legendary land of Nelpdom.

Some said that Nelpdom never existed. Some said that there was some truth to the legends, but that the truths had been highly exaggerated so that now there was more fiction than substance. And there was a small group who believed that the legends were true, and that it was possible for anyone to attain the same mastery of these great skills that had been brought forth by the Developers (as they were known) and disseminated by the members of the high priest class called Trainers.

But in the strife since that time when where, as legend would have, once was a city in which the Developers lived and they were surrounded by the first true disciples and the first of the Trainers that our story really begins.

Because if internal strife had not occurred, if the Developers had not fought amongst themselves, if the wars of Nelp had not taken place, then this story would never have been in just the way that you may have already begun to image more fully with each moment of time that passes as we continue, since this is not a tale of all of that, but instead of the appearance of what many claim was, in fact, a Trainer (though they were all thought to have perished in the wars and the times that followed them) and of certain lost knowledge known by the rather obtuse and esoteric name, Metaprograms.

It was in the times after the wars of NLP that the knowledge was lost and only the rumors of what had once been remained. As legend tells it, before the Developers, people had the idea that there were two kinds of people, but there was great disagreement as to what the two kinds were. In essence, there were many different schools of thought on which of these two-kinds-of-people kinds was the correct kind.

There had been some attempts to peer into the innermost workings of the psyche of others by codifying two kinds of two-kinds-of-people kinds into a grid or matrix, but the problem with this knowledge was that the names (for it has again become known that names have magical properties setting certain vibrations emmanating throughout the univese and to its very ends and back) of each of the kinds of people served to take people into the realm of fantasy. Names such as Judger or Perceiver, Thinker or Intuitor, were thought of by the Developers — as best as we can tell from the myths — to be less than totally useful. For the Developers had taught that one can only trust one's senses and the senses of others, not their intuitions, and so it was that what had come before had been more form than substance.

And then it was that the Developers, one in particular, began to realize that there are many kids of two-kinds-of-people kinds in each person and that to fully understand and touch another's psyche, it was necessary to be able to perceive each and every one of these two-kinds-of-people kinds. And so the ancient knowledge that was to be known as Metaprograms began to come into being.

It was said that the person who possessed this knowledge could influence anyone and know many and varied things about a person's life, almost as if he had second sight. And so, after the Wars of Nelp, much effort was spent recovering the lost knowledge, but it all seemed in vain. Which brings us to me and how I came to have a part in the story other than just the teller of a tale of something heard but not experienced.

It was in the small town in which I lived that there was a group of people who met each week to be taught by one whom most of us believed to be an authority on the knowledge of which the legends speak. And each week we would gather to listen as this man would tell us of what he knew — yet there always seemed to be something missing, like gazing across a valley in the morning mist. And so we each were awaiting the coming of the sun that would allow us to see the other so that we, also, could begin to move in that direction.

If you have ever wandered through a fog, you know what it is like to try and walk somewhere, yet not be able to clearly see where you are going. But to do this and not know where you want to go or how you would know if you were there, this was a real challenge, and the challenge that I and my fellow searchers had to confront. We all hoped that someone of great knowledge would appear and we knew, also, that the knowledge had been lost forever unless we could re-invent it — or so we thought.

We all arrived at the meeting that Friday eve, the same as we always did. We took our seats and sat down to listen to the continuous monotone of our teacher which, he assured us, was a particular voice that would open up our unconscious mind, now, and learning would begin again to take place before we had even realized it.

It was this night that we were again to discuss the mysterious concept of Metaprograms. It had been said that a true master of this wisdom could know what patterns were within another's mind in but a few sentences or even more before one had even spoken. But for me and the others, not a ream of material nor hours of listening could have us knowing for sure what we had listened to.

It was into this setting that night that the Stranger came. No one knows from whence he came and none know of him since, but that night we all believe that he was there, and a true master he was, as all present can attest.

None of us are quite sure how he came to be in the room that night, for none of us saw him enter. The first we knew of him, he was walking staight up to the teacher. This, alone, was unique as none of us dared approach our teacher for he forbade it, yet here was this stranger dressed in a long, black cape with the hood drawn over his face so that none could see, walking straight for the teacher.

Now this must have taken the teacher by surprise for he stopped mid-sentence and simply gazed at the stranger as he drew closer. The Stranger, when he drew near, stretched out his hand and, with but a touch and a few words, turned the teacher to be as if of stone, for there was not so much as a move that he, the teacher, made.

The Stranger turned to face us, saying "You have asked to be

taught the ancient and lost knowledge known as Metaprograms and I have come to do so, and so to do only just that and nothing more directly, so let us begin."

There was a long pause as we looked at one another and at him. For surely he had turned our teacher to stone, as was rumored that only the Developers and the most skilled of the Trainers could do, and none of us could look upon him for long without being transfixed and so, after a moment, a silence grew as each of our gazes was drawn into . . . . Him, who was before us, now.

And then he spoke again, "I have come to convey some of the knowledge and, because of the purity of your quest, it has been deemed fitting that you all should receive some assistance along this way that you are now passing, but your time with me is short and my time with you is almost over, so speak ye all and quickly lest this opportunity pass — and opportunities are like the ancient skill of Anchoring, where timing is the key — so speak ye, now."

Though, truly, we all knew we had better act this very instant, there was a feeling felt by all of us at that moment that this was a truly gentle person, whom we all could trust — not one of those of yore of whom we had heard, who had turned to the Darkness and the ways of manipulation for personal gain and sport, so the first of us to recover from the awe and shock spoke, "Oh, most noble sir, could you but help us with something that has confused us for some time? What is the difference between the kind of 'Possibility/Necessity' and 'Toward/Away From'?"

"A good and well-asked question, that," he said, "and now I will tell you this, that the distinction is slight to the point of almost being not at all except in time, and that is where you should look for the key to unlock this riddle. For, you see, after the Developers had begun this new knowledge in motion, others came along to perfect it more, and some of them thought more distinctions were better. They made more distinctions and many times made the same distinction under different names, so those who were students to them would be overwhelmed and confused and so would return again and again to sit at the feet of those who taught, whether the teacher knew much more than talk or not."

Another of us gained the courage to speak and asked, "What of Options/Procedures, then?"

"And what of it, specifically, do you really want to ask?" was his reply.

"There are two, in fact," my confederate responded, "one, before, would have been that Possibility/Necessity and Option/Procedures seem much the same. Though now that the first is much likened to Toward/Away and is not so different from, I am now much relieved and confused in different ways. And the second is, by what device do we this knowledge gain?"

"Questions good these are. Well asked, and so with the first I will deal after the last. If thou would be so kind as to answer one of mine before we begin, for my curiosity does abound. Just why is the attaining of a device important?" asked the Stranger.

"When I first began this quest, I wanted so much to reach the level of mastery and yet, as I progressed, I found that having no form to follow, I could not make sense of anything at all," replied the questioner.

"And, for you, it surely will be to look for the first step before the second, since you and I both know that each step must be completed before the next will be done, and since I have told you that, I would like to ask if others had your question also, now?" And the Stranger looked around the room, as we all began to nod in accord.

He then fixed his gaze upon another and asked, "Why, then, did you also be curious about this, pray tell?"

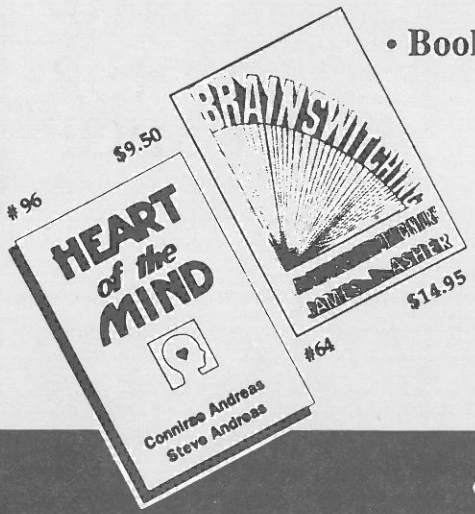
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And the other said, "It is something that bodes well to know for it offers new learnings and uses to me."

"And then to you I have this to say: What I bespoke of was not for you but him as you can clearly begin to realize since many of the Trainers and some of the Developers would wait for the essence to rise, knowing that choosing one meant leaving the others go. So, naturally, you would want to wait till that exact moment to commit and let go you now, as your mind's eye can focus inward on all that you have been told and listen to what I have to you to say to yourself, now can that these learnings are now becoming more complete and perfect as you but listen now to the tone of my voice and the sounds in the room. And when you rise to leave, when this meeting is at an end, you will find that as you do, you will know that all of these learnings have completely integreted in and so they will be and are already done, Now."

Truly he must be a Trainer, thought we, for who else could talk so and make our minds swim in entrancing circles lost in the ever-flowing tones and words. Both knowing and not knowing and yet trusting that all was true and fine.

"And so much for device. Let us move on to the distinctions of which you asked," said the Stranger. "It is true that the two do seem to be much the same, but rather than answer your question directly, let me propose a task, for this is the way of one of the Developers of yore, to have you pretend that these two, Possibilities/Necessity and Options/Procedures, are quite discrete so that you can do them in combination in any way imaginable. When you can imagine them in any way then, and not until then, will you know how to do this, now as you think of it and allow your images and rememberances of this moment to trigger new learnings. You will begin to see with new eyes and hear with new ears. And in such a way that when you do, you will see color where once there seemed to be none and a symphony of knowledge will come to you from but one sound. And this, rather than an answer which would give your learnings but short life, will I give so that, as time moves as surely as the sands in an hourglass do flow, naturally, so is it that your thoughts and realizations shall also and expand and become more complete as does the rising sun make seeing much easier to do. And, keep in mind, of the categories of which I have just spoken, that there is the lesser and the greater if your unconscious mind doth mark my words, now .... that's right."

We could not move. For, again, we had all as one drifted to each of our own places within and absorbed like a new sponge we knew not yet what, what yet not knew we that something we had always sought was now our ours as realizations increased for everyone.

And then, as we began to again come to more conscious perception, one of us asked, "What is the difference between Internal/External and Self/Other?"

"Of this there is both much to say and little," said the Stranger, "for this would be much easier if the names were reversed, but unfortunately, this is a time when the Developers did make a mistake."

There was a greater silence than before, just after the gasp that all of us as if one took right then, because never before had we ever heard it said that the Developers had made mistakes.

As if reading our minds (which we all felt he could), the Stranger laughed and said, "Yes, the Developers were just human, too. The stories that they descended from heaven or arose from hell are greatly exaggerated, though some of them would have tried to make you think otherwise. They were as human as I or you see me now standing before you and so it is time to answer the question in this way that both deals with what is inside and out. Yet, one is a knowing and the other is a focusing of attention is what you should pay to these words and sounds can cause you to understand still more than you had realized before and now, do you, you do, now. Do you not?"

And, of course, we did. How could we do otherwise, since our minds were now like a ball rolling downhill, no more able to reverse direction of our own than defy gravity, and so we yielded and let the new learnings integrate some more.

And from those moments we were drawn back like a wagon, when his words again did ring forth in our ears, "How would you know that this knowledge would be of use to you?"

And up I looked, and there he was, as close to me as I am to you, into my eyes straight staring. I would like to let you know that for a moment or perhaps a moment more I was at a loss of what to say, and then I heard my own voice as my mouth did move and say, "I would just know."

And he looked and smiled and said, "Well answered and welcome back. You have been kind enough to demonstrate the first of both and now to find the other of both together now."

He looked around the room until his gaze fell upon one on the other side of the meeting room and said, "What say you to what I asked?"

And he said, "For me, I think it is easy. Others will tell me how much better and more effectively I do convey what it is that I want to say unto them in words which do hook their thoughts and hearts and entice them to come along."

The Stranger looked at him and smiled and said, "Thank you, and you, why, thank you both for showing both firsts and then both seconds of what you asked, and so clearly, too. You are gaining in wisdom and since the process is now set in motion, you may wonder how totally it will change your life in amazing, positive ways, and how quickly also, now.

"Yet, let me also tell you that the lesser combinations can also be done Internal/Other (which is, in truth, quite easy) and External/Self (which is a trick that few can do on first try, but later will be a proof of your mastery to yourself and others alike). And it is with this as a task that your learnings can again

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increase. This and one other thought that I have to share with you now, as you listen and learn more completely than you have ever done before. So when you let your thoughts follow now, so shall your wisdom increase even more.

"There are many distinctions made and categories drawn in the construction of the ancient wisdom, Metaprograms. Though much was added in complexity, little was gained in practicality or use, so this I say unto you: See each category as discrete, and if it is just a pale reflection of some greater category, then throw it away and let your mind focus on what is real, rather than on what is imagined in another's mind."

And, with that, he turned to our teacher and stretched out his hand, taking the teacher's hand in his and saying, "Your fame is renown and I am honored to make your acquaintance."

And, lo, before our very eyes, our teacher came again to life — a little slowly, as if just arising from a long sleep — and said, "Umm. Well, thank you. You have taken me quite by surprise and who, may I ask, do I have the pleasure of meeting?"

And the Stranger said, "Why, yes, but first I see that one of your students over there has a pressing question for you." And made an emphatic gesture toward the far side of the back of the room. And we all turned to see who had so completely caught the Stranger's attention.

But there was no one there and when our and our teacher's attention turned to the Stranger, he was gone, vanished right from where, a moment before, had stood before our eyes.

Our teacher cleared his throat and moved a little uncomfortably and said, "Enough of these pranks, you pranksters you! Let us begin for the evening."

"But," someone said, "we have already begun and ended, too, for the Stranger has taught us instead of you."

The teacher became perturbed, saying, "Enough of this joke. We have wasted a few precious minutes. Let us waste no more."

Another chimed in, "Look at your watch if you believe us not."

And when the teacher did, his face did fall, because he realized that we spoke the truth. And when he again raised his head to look at us, he was not the same, but just a shadow of his previous presence — as if he were a man who had finally been touched by what he had learned so much about but knew not before.

We left him there to contemplate what had happened, and we went home. We wondered if it had all been a dream or if it were, in effect, as real as the snow of winter. Yet, that, too, melts and makes way for summer.

And, truly as the sun did rise, the understandings and knowing of each of us did change and improve in time like a fine bottle of wine. And we still, each Friday, did meet, but now the one who had been the teacher no longer stood in front, but sat among us and we learned together and taught one another and wondered if ever again the Stranger we would see.

❐

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Rene Pfalzgraf *is the Founder of NLP Arizona, Ltd. and has been certified as a Trainer by the Society of NLP. He has a bachelors degree in Psychology, a masters degree in Business and is presently working on a doctorate. He has been providing NLP trainings in Arizona for the past three years, including introductory seminars, practitioner trainings, master practitioner trainings and business training. He also has been involved with developing many new personal-change techniques and is presently working on several books relating NLP to business and to personal change. He may be contacted by writing NLP Arizona, Ltd., P.O. Box 2800, Carefree, AZ 85377-2800 or by calling 602-433-2280.*

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REVIEWS



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The Ages of Gaia: A Biography of Our Living Earth
by James Lovelock, PhD

The Gaia theory assumes that the Earth is a living entity, the largest living organism in the solar system. The word "Gaia" (also Gaea or Ge) is borrowed from Greek mythology. The *American Heritage Dictionary* defines the name as: "The goddess of the earth, who bore and married Uranus and became the mother of the Titans, the Furies and Cyclops."

The author, James Lovelock (PhD in medicine), is an independent scientist who lives in England. His book, *The Ages of Gaia: A Biography of Our Living Earth*, is a vehicle for providing scientific evidence for the Gaia theory.

Very simply, a living planet is a self-sustaining entity. Earth's eco-system acts as an enormous feedback mechanism. Utilization of this system allows the Earth to maintain an appropriate climate (temperature range, moisture, oxygen/carbon dioxide balance, etc.) for conditions of life. For example, as the Sun ages and produces more radiation, Gaia can compensate and maintain a temperature range which continues to support life.

Examining the ecology of the whole Earth system is a complex task. Lovelock introduces us to the possibility that the Earth is a living, self-regulating entity by using a simplified model he calls "Daisyworld."

The Daisy planet is similar to the Earth in many ways. It is the same size, in the same type of solar system and able to support life. Plants will grow anywhere on the land surfaces when the climate is right. The atmosphere of Daisyworld contains a constant amount of carbon dioxide. There are no clouds in the daytime and it only rains at night. The planet has more land area and less ocean than our Earth. The principal species of this planet are daisies, which come in an array of colors from light to dark.

The model was used to show how varying amounts of solar heat production can be modulated by the planet. The variability of the lifeforms of the planet provide feedback and adjustments which maintain an event temperature allowing Daisyworld life to flourish.

The daisies grow best at a temperature of 20°C. They can exist in temperatures ranging between 5°C and 40°C. Since light colors reflect heat and dark colors absorb heat, the mean temperature of Daisyworld can be adjusted by the average shade of the daisies covering the planet.

Suppose that the first daisy crop grows when the temperature in the equatorial zone of Daisyworld reached 5°C. In the first year, the shades of the flowers would be evenly distributed from light to dark. However, since the temperature is marginal, most of the light daisies would reflect too much heat and be unable to live to produce next year's seed. The dark daisies would survive by absorbing heat and warming themselves. During the next season, most of the daisies would be dark. Not only would the dark daisies warm themselves, but, as they grew and spread, they would increase the temperature of the soil and air. At first this would be a local occurrence, then regional, then global. As temperatures rose, more daisies would grow, including more of the light-colored daisies. When the optimal temperature of 20°C was reached, the balance of light, dark and neutral daisies would maintain that temperature over a long period of time. Any small fluctuations in temperature would cause the balance of dark/light daisies to shift and compensate for the change by warming or cooling the air and ground. This ability to compensate would ensure maintenance of optimum growing temperatures.

As Daisyworld's "star" grew older and hotter, a greater proportion of the daisy population would be light colored. Eventually, the heat flux would be so great that the whitest daisy crop could not keep enough of the planet below the critical 40°C necessary for the survival of the daisy species, and they would cease to exist.

Using the Daisyworld model as a reference point, the author describes patterns of self-regulation and feedback on the planet Earth. He gives an historical perspective on the formation and coming to life of Earth. He describes and explains — using chemical and geological data — how the Earth's present atmosphere could have been formed and become self-stabilizing.

This book is a good starting place for thinking about ecological systems. The Gaia theory may or may not surive as a scientific theory, but I think it will endure as a compelling ecological metaphor — as a guide for human interaction with our planet Gaia. ❐

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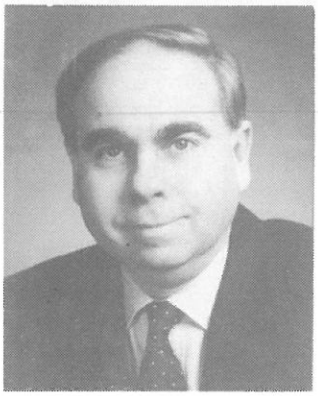
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The next day, as soon as I woke up, I began to ask Don Juan questions. He was cutting firewood at the back of his house. Don Gennaro was nowhere in sight. He said there was nothing to talk about. I pointed out that I had succeeded in remaining aloof, and had observed Don Gennaro swimming on the floor, without wanting or demanding any explanation whatsoever, that my restraint had not helped me to understand what was taking place.

"It's like a disease," I said.

"There are no diseases," Don Juan replied. "There is only indulgence. And you indulge yourself in trying to explain everything. Explanations are no longer necessary in your case.

I insisted I could function only under conditions of order and undertanding. I reminded him that I had drastically changed my personality during my time of our association and that the condition that had made that possible was that I had been able to explain to myself the reasons for that change.

Don Juan laughed softly. He did not speak for a long time.

"You are very clever," he finally said. "You go back to where you have always been. This time you are finished. You have no place to go back to."

Don Juan's tone was friendly but unusually detached and that made me feel an overwhelming loneliness. I expressed my feeling of sadness. He smiled. His fingers gently clasped the top of my hand.

"We both are beings who are going to die," he said softly. "There is no more time for what we used to do. Now you must employ all the not-doing I have taught you and stop the world."

Don Juan was alone in the house when I arrived the next morning. I asked him about Don Gennaro and he said he was somewhere in the vicinity running an errand. I immediately began to narrate to him the extraordinary experience I had had. He listened with obvious interest.

"You have simply stopped the world," he commented after I had finished my account. We remained silent for a moment. "What stopped inside you yesterday was what people have been telling you the world was like. You see, people tell us from the time we are born that the world is such-and-such and so-and-so. Naturally, we have no choice but to see the world the way people have been telling us it is." We looked at each other. "Yesterday the world became what sorcerers tell you it is," he went on. "In that world, coyotes talk and so do deer, as I once told you. And so do rattlesnakes and trees and all other living beings. But I want you to learn to see it. Perhaps you'll know how that seeing happens only when one sneaks between the worlds, the world of ordinary people, the world of sorcerers. You are now smack in the middle point between the two. Yesterday you believed the coyote talked to you. Any sorcerer who doesn't see would believe the same. But one who sees, knows that to believe that is to be pinned down in the world of sorcerers. By the same token, not to believe that coyotes talk is to be pinned down in the realm of ordinary men."

"You mean, Don Juan, that neither the world of ordinary nor the world of sorcerers is real?"

"They are real worlds. They could act upon you. For example, you could have asked that coyote about anything you wanted to know, and it would have been compelled to give you an answer. The only sad part is that coyotes are not reliable. It is your fate not to have dependable animal companions. If I were you," he added, "I would never trust a coyote."

— Carlos Castenada

The form of the content of the intellectual state has to do with beliefs. You've heard it said before: "Whether you believe you can or you believe you cannot, you're right." We have beliefs that limit us and we have beliefs that enhance us in our abilities to reach certain outcomes and to accomplish certain aims. Therefore, if you've got limiting or disenabling beliefs, you want to get rid of them. It helps to install enabling beliefs in their place. One caveat is that all beliefs, to some degree, are limiting. So, every belief that allows you to do something, will also limit you in some other aspect. Some beliefs are, obviously, a lot more limiting than others — particularly if you have beliefs that you "can't do" or that you're "not capable." Those kinds of beliefs make it much more difficult for you to achieve a lot of those things you want to achieve in order to grow and evolve. Beliefs are not simply enabling or disenabling in general, they are enabling or disenabling only with respect to allowing you to achieve certain outcomes.

Using our NLP technology, we have a way to change beliefs. Before you do that, you need to identify some beliefs that are getting in your way, which would be beneficial to change. On a sheet of paper, write down five things that you believe about yourself that are positive and supportive of you getting what you want and five things that you believe about yourself that are in the way of you achieving what you want to achieve. In trying to determine whether your beliefs are supportive or not, you need to think of the outcomes you want to achieve and what things you believe about yourself, your capabilities, your talents, your possessions, the way the world operates, about your past limiting what you can accomplish in the future, about your identity. You can also ask the questions, "What's preventing me from getting what I want?" and "What's helping me to get what I want?" Start each statement with the words, "I believe ...."

Knowing what your enabling and disenabling beliefs are is a first step. Fortunately, we can go further than that first step, and change beliefs. Once again, if a human being is capable of making some distinction, they have to have some way of making that distinction and the way they make it has to do with the way they represent aspects of the distinction to themselves. The fact that you are able to distinguish between enabling and disenabling beliefs, and between beliefs and non-beliefs, indicates that you have some way to do that. Once it is established how you do that, then by changing the form — the way you represent it — you'll be able to change the belief. Changing beliefs will vary according to how complex your representation is of the varying aspects of it. With some people, changing a belief is as easy as moving a picture. Those people are fairly easy to influence and easy to brainwash. Other people have much more refined differences. One of the keys to your own growth and evolution will be discovering the differences between what you believe and what you doubt, then changing your disenabling beliefs to something you doubt and substituting an enabling belief it its place.

The Process

The basic idea is to create a hole and fill it. So, you've got a disenabling belief you want to get rid of and you'd like to put an enabling belief in its place. If we simply "stuck in" the enabling belief on top of the disenabling belief, we'd have two contradictory beliefs and continually be caught in contradiction. Before you can install the enabling belief, you must get rid of the disenabling belief — creating the hole. At this point, you've created a vacuum and can "shove" an enabling belief in its place.

First, identify the disenabling belief you want to change. Second, identify an enabling belief that will allow you to achieve what you want to achieve. At this point, you already believe the disenabling belief and you don't believe the enabling belief. Set these aside for the moment.

Now you need some information about how you represent *things you believe* and *things you doubt,* rather than working with *things you believe* and *things you don't believe.* It's more difficult to take something from "what you believe" to "what you don't believe." It's easier just to take it halfway, to "something you doubt." There are things we believe, things we're not sure of or doubt, and things we are sure are not the case. For the purposes of this exercise, work with something you're sure of and something you're unsure of. Once you've identified the disenabling belief and something you're not sure of, elicit the submodality differences between them. Keep this critical information for further reference. You now know how you represent in your brain things you believe and things you doubt.

For the final part of the process, take the disenabling belief and change it to submodalities of doubt, then change the enabling belief that you'd like to have, but don't have, to submodalities of belief.

You could then future pace, which is to go into some situation in the future in which you're going to need that belief and check to see if that belief is available in that appropriate context. Another way to test your work is to elicit the submodalities of the "new" enabling belief.

An alternative way to do this process is: 1) identify a disenabling belief that you want to eliminate, 2) identify a belief to replace it with, 3) identify a third belief (a strong, enabling belief that you believe) and elicit its submodalities, 4) identify something you doubt, 5) elicit its submodalities. The changework occurs at the final step, which is to take the disenabling belief (step 1) and change its submodalities to the submodalities of doubt (from step 5). Then, take the "belief" you want to replace it with — at this point the enabling belief is not a belief at all, but something you don't yet believe and have identified as something you want to believe — and change its submodalities to the submodalities of a strongly enabling belief (from step 3).

Once you have identified these critical distinctions, all you have to do is take any disenabling belief you have and change it to doubt, then any belief that you'd like to install that you feel would be valuable to you, you put it in.

As I've traveled around the country, a couple of recurring themes have come up during the *Beyond Self Awareness Workshops:* One is that an enabling belief or a disenabling belief is always relative to the context and the purpose. So, there are no enabling and disenabling beliefs in the abstract. Beliefs are only enabling or disenabling as they allow you to achieve certain outcomes, aims, purposes. This is a re-occuring theme as I teach the Workshop; on the first night we talk about the various games people play, such as the Object Games, the Meta Games — and there are people who play no games. If you play no game, then you have no outcome, no aim, no purpose and you've got no way to measure whether a belief is enabling or disenabling to start with, because it can only be enabling or disenabling to allow you to achieve a certain outcome, aim or purpose. In NLP we have four fundamental rules — the first one is, "Know Your Outcome." Part of being involved on the spiritual path is to begin to start living with a sense of aim, purpose and direction. One of the most disenabling negative emotions that people get into is aimlessness. Aimlessness is when you simply drift in life with no aim, purpose or direction.

Another thing that should be emphasized is this thing called Future Pacing, which is taking a belief — or any work you're doing — and going into the future and figuring out three, specific, concrete contexts in which that new behavior is going to be called upon and mentally rehearsing it in your mind. It's a way of testing your work because if, when you go into the future and rehearse the situation the new behavior doesn't occur, then you know that your work wasn't successful. It's also important because we're not interested in change in the abstract; we're interested in change in the concrete. So one way to make the change concrete is to go inside and Future Pace it and come up with specific instances to see how it could be applied in a concrete way. Abstract change is not what we're after. What we're after is generalizable change — change that will generalize to all concrete contexts. By putting it back into a concrete context — ideally, three concrete contexts — and then imagining by rehearsal what's going to happen in those contexts will help you begin to work through the processess.

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Wyatt Woodsmall, PhD, *is an NLP Master Trainer and Master Modeler. He has pioneered in applications of modeling in government, business, industry and spirituality. He is teaching the special "Beyond Self Awareness" workshop throughout the country. Doctor Woodsmall is currently working on two books,* The Science of Advanced Behavioral Modeling *and* Beyond Self Awareness. *He can be reached at The National Training Institute for NLP, 801 South 20th Street, Arlington, VA 22202, 703-979-3835.*

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SPECIAL FEATURE

THE EMOTIONAL TONE SCALE
Part II — Applying the Emotional Tone Scale
By Edward E. Morler, PhD

When someone says, "Things are looking up," or "It's a downer," a lot more is communicated than is actually said. There is an observable "up" and a "down" in life. This is so widely understood, it hardly even requires a common language or culture to communicate about it. Apparently, we are dealing with a fundamental of universal proportions if we can predict that fulfilled expectations will produce pleasurable emotions and disappointments will be accompanied by painful emotions. Like gravity, it's so obvious once you look at it; the principle hardly seems worthy of remark. But remember, all of humankind's greatest advances have been dependent upon the accurate observation of an obvious fundamental, and even gravity went unexamined for the vast majority of recorded history.

This "up" or "down" is not a black and white proposition in reality. If you ask people, you will find they experience many shades of gray in between, and there are a variety of *feelings* that correspond with these shades. Evidently, we are looking at a gradient scale (i.e., something that is changing by degrees) when we look at the way people *feel* about "how it's going," just as there is a gradient to the conditions of life.

Just to establish some agreement on what we're talking about here, consider this: On a scale of 1 to 2 (2 being highest), how would you rate "winning" and "losing"? In any worthwhile activity, winning is so obviously preferable to losing that one's sanity would be suspect if losing got the higher score.

So the scale would look like this:

UP	2.0	Winning
DOWN	1.0	Losing

If we included the corresponding feelings on the scale, we might have "happiness" corresponding with winning and perhaps "sadness," depending on how a person takes it, corresponding with losing.

Now, if we spread this out a bit to include some of the shades of gray in between, our scale might come a little closer to reality. For example, "coping adequately" is not quite as good as winning, but is certainly preferable to losing. Also, "struggling valiantly" is preferable to failure, but is not as pleasant as coping comfortably.So if we rated these additional gradients on a scale of 1 to 4, our scale might look like this:

UP	4.0	Winning Zone
	3.0	Coping Zone
	2.0	Struggling Zone
DOWN	1.0	Losing Zone

Again, adding the corresponding feelings one might reasonably expect, we begin to see the basic elements of an hierarchical emotional tone scale:

		EXPERIENCE	EMOTION
UP			
Survives	4.0	Winning	Enthusiasm
	3.0	Coping	Conservatism
	2.0	Struggling	Antagonism
	1.0	Losing	Fear
Succumbs	0.0	Failure	Apathy
DOWN			

This scale does, in fact, exist and operate in all human relationships. It has been observed that people do not, in reality, "switch" from one emotion to another as circumstances changes, but that they actually go through a uniform sequence, identical for every individual varying only in rapidity, intensity and expression.

Some examples may serve to illustrate this. Picture yourself as a new employee cheerfully operating a word processor (the numbers are relative, but cheerfulness fits in at about 3.5 on the full scale). Suddenly the screen goes blank and you are stunned by the conviction that you have "erased the data entirely and will not be able to get it back." The shift from controlling pleasurably to no-control and confusion may be so rapid that you wouldn't even notice the "sinking feeling" so familiar in a more gradual reversal of circumstances. It would appear that you went from interested cheerfulness to a confused apathy without experiencing the intervening emotions.

However, such is not the case. Techniques were developed that made it possible to accurately review the original experience and observe that in the few seconds between these two states, there was a brief effort to cope conservatively with the situation, followed by a surge of anger (1.5 on the full scale), succeeded by an acceptance and fear of the situation, ending up in the conviction of failure accompanied by confusion, unreality and apathy.

No emotion was actually skipped, though with the compression of time involved, most were descended through so rapidly as to be only a blur. The ascent up the scale, which marks recovery, is usually more gradual and observable.

In our example, we might see you, the employee, sitting stunned and motionless in apathy for a few seconds before coming up the scale to grief (0.5 on the full scale) and beginning to feel upset (though one may try to repress it).

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The supervisor, coming on the scene to help, would bring the operator up the scale to fear at which point the operator will feel less upset, but might worry about losing this job. They would begin to consider tentatively how the situation might be repaired.

The supervisor, grasping the situation, checking things out, and beginning to get it under control, would invite and permit the operator to come up into resentment (about 1.3) and anger (at 1.5). Here one might first plot secret vengeance (at 1.1, covert hostility). Then we would see some expression of overt hostility and a tendency to fight back against the situation. "Getting mad" can, of course be destructive if one gets stuck in it, but it is a good indication of returning strength when one is seen to move through it to the higher levels. Antagonism, just above anger, is a less hectic and more directed form of anger, usually verbal criticism. It is at this point that the attitude shifts from a primarily destructive to a more rational approach.

In our example, finding that the data had not actually been erased and having it returned to the screen, the operator would move up to boredom with the hassle (at 2.5). Resuming work, we would find them taking a somewhat tentative, cautious interest at conservatism. As events pass without further confusion we would soon find them cheerfully back in control (3.5) and the episode could be considered concluded.

There are many more emotions than the few major ones referred to in the example. There are even some which can be experienced, but do not have English-language names. However, it has been observed that they all have their exact position on the scale.

For our use, a more full and adequate scale is given below. To this we can add a useful characteristic of behavior — the concept of "having" or caring for people and things. It has been found that each tone has a characteristic mood which will color the individual's behavior across the board and so long as the tone is present, actions and responses will be remarkably predictable and consistent with the tone.

UP	TONE	HAVING
4.0	Enthusiasm	Create (Cause)
3.5	Cheerfulness	Responsible for
3.3	Strong Interest	Contribute to
3.0	Conservatism	Confront (face up to)
2.8	Contented	Have
2.5	Boredom	Waste
2.0	Antagonism	Substitute (alter)
1.5	Anger	Waste Substitute
1.1	Covert Hostility	Had (affected)
1.0	Fear	Must be Confronted
0.5	Grief	Must be Contributed to
0.0	Apathy	Created (Effect)

The correspondence horizontally between these two scales is approximate, but both are precise vertically and are observable in experience. Almost any behavior characteristic will be found in reality to be part of a gradient scale of related characteristics which will correspond with the basic tone scale.

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Changes in Tone

The operating factors which bring about changes in tone are shown to the left of the above scale. The "dynamic" or "drive" is the basic strength of the individual and tenacity toward survival. It is a combination of spiritual factors (such as creativity, intelligence and personal integrity), cultural factors (education, heritage, level of civilization) and physical environment (health, adequate technology, availability of physical resources) and all other elements assistive to survival.

Under the heading of "suppression" would come anything that would effect a reduction of the dynamic, such as invalidation of the individual, lies, ignorance, stupidity, violence, injury, illness, disorder and inadequate resources.

The relative balance of these factors at a given time shows up in feelings, attitudes, considerations and actions of the individual. Position on the scale is determined by this balance. In general, anything that strengthens the dynamic enables the individual to handle suppression more effectively and bounce back up the scale faster. Anything that increases suppression tends to disperse the dynamic and hold the individual down on the scale.

To understand the scale of conditions of "having," one need only get the idea of the corresponding tone with reference to some particular person, object or activity. The having scale will then show the characteristic attitude toward "having that," as it will be expressed in the individual's communication and action. You can make your own observations on this. A thorough examination will show the scale to be quite accurate.

Referring back to our earlier example, you as the employee were originally operating in the upper range of the tone and having scales. You were creating, responsible for and controlling your area, and contributing to the overall activity. You were confronting comfortably what had to be done and could have it.

The failure of control was something you were unwilling to have or confront which sent you rapidly down the scale. Suddenly, you find yourself at "created," which is to say no longer actively creating your experience but receiving previously created conditions as an effect rather than as the cause point. In other words, the experience shifts from "coming from" you to "happening to" you.

Your experience of the situation will be that you have been victimized and must be contributed to, rather than contribute. The situation *"must be confronted"* which is not the same as saying it *will be.* As you come up into resentment, your experience becomes, "I've been had" (i.e. affected unwillingly). The situation is also in "had," as you did have a working area prior but feel now it's gone. A person "crying over spilled milk" is experiencing a "had" (that is, *complaining* about being affected rather than *handling* the situation).

In the substitution band, we find that something else apparently more confrontable or acceptable being substituted for the actual situation, and then that substitute being disregarded or "wasted." In a few words, the person will substitute false or specious data or reasoning for facts and then disregard *both* the original facts and the added falsities. Coming through this band, we will see all manner of irrelevancies, useless suggestions, blame, refusals of help and so on coming out as false arguments and excuses. As an example, a person unwilling to do a report may substitute a "need for more data" and then ignore the data provided — i.e., waste the substitute.

Getting up to a level where one can have the *actual* situation (as seen in the example), we find you confronting more and beginning to contribute usefully again as a causative or creative origination point.

At the top end of the scale, we find the individual being the *solver* of problems, while towards the bottom the person is being a *part* of the problem.

❐

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Continues in our next issue.

Edward E. Morler, MBA, PhD *acts as an advisor, consultant and trainer in the areas of negotiation and presentation skills, working primarily with executives of Fortune 500 companies. In addition to extensive work with domestic negotiations, Dr. Morler has been involved in projects in France, Mexico, Canada, Costa Rica and the People's Republic of China. He spent three months in the P.R.C. conducting negotiations on several projects including a U.S. geothermal power plant installation in Tibet. What had been expected to be a two-year process was concluded within three months and was regarded as a "first." Doctor Morler is Founder and Chairman of Morler International Inc., a training firm specializing in customized interpersonal interaction workshops. He can be reached at Morler International, Inc., 1207 West Magnolia Blvd. Suite D, Burbank, CA 91506, 818-843-2388.*

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METAPHOR GALORE

LIFE IS . . .

By Larry Bellinger

This is a metaphor about which the less said, the better. In fact, I suggest that you hide it until you can find a friend to read it to you.

I am indebted to John Grinder for the key phrase.

She huffed up the narrow path (when there was a path). She puffed over the boulders when there wasn't. It grew colder as she went higher. She was prepared for that, or thought she was. But a lifetime of city living, where heat came at the touch of a thermostat, hadn't prepared her for the Himalayas, even this lesser Himalaya she was on.

Still, she knew it was important . . . .

A successful business life, a good place to live, money for travel, money to ask questions, and what had it all led her to? This same old question, centuries old. She, the most modern of women, the most liberated of ladies, was toiling up this mountain to say the hoary line, "Oh, master, what is the meaning of life?"

All those years on the Nautilus, couldn't her legs do better than this?

Still, it was beautiful. Everyone in the States thinks of the Himalayas in terms of Everest, hundred-mile-an-hour winds blowing snow and climbers into a five-mile free-fall. But this particular mountain was having a spectacular late spring. Rainbows of wildflowers were spattered everywhere she looked. And the fragrance of each bed caressed her nose with a discreteness that must come from air that seemed to have never heard of pollution.

The top of this mountain, nowhere near five miles high, showed no traces of white — only the mix of rocks and vegetation that already surrounded her. And, somewhere near the top, a cave.

Such an important mountain to her. She had chased it through years with her American guru, many applications, and, finally, ACCEPTANCE. You'd think it would have a name. Really, she was sure it did, but all she could get out of the natives was, "Follow the trail north out of the village. The place you seek is the second mountain on the left."

"The second mountain on the left," indeed. It was as if she was trying to find a house in some subdivision on Long Island.

She pressed on, talking to herself because there was no one else to talk to. Suddenly, she became aware that there was another scent .... not a wildflower .... not boulders .... smoke. Faint, but definitely woodsmoke. She moved quickly, excitement overpowering the thin atmosphere. Quicker still, as the smell became stronger .... an unusual wood .... not pine .... not mesquite.

She struggled between two boulders that narrowed the path and there was the cave, with a trickle of smoke guarding the entrance.

She waited by the boulders until her breathing slowed, then entered the cave, slowly and reverently. The entrance, about 6' high and 3' wide, opened into a 20'x 20' chamber whose ceiling was above the range of the minimal light cast by three burning logs. Sitting on the other side of the fire was a man over 50-years-old, possibly over 100. He appeared to be rather short by Western standards, perhaps 5'3" or 5'4" with hair to his shoulders and beard to his solar plexus. He wore a rough linen robe, off-white, with some kind of animal hide wrapped around his shoulders, the fur on the inside. He was not in lotus position, but instead had both legs stretched towards the fire. Spread out along the tops of his legs were six different wildflowers, five of which she had seen on the way up. His eyes were closed and his nostrils flared.

"Ahh," he said. "The American arrives first." He opened his eyes and added, "Of course."

She was tempted to ask him how he knew, but decided not to. She was there to acquire wisdom, not question its manifestations.

"Oh, Master," she said, "what is the meaning of life?"

"All of life is a dance. There is a place for you back in the cave, second alcove on the left." He picked up a flower, handed it to her, and said, "Meditate on what you have missed."

She went back and found her alcove, about 8' long and 5' wide, with a carpet to put her sleeping bag on, a vase for her flower, a pitcher of water, and five candles on top of a plain wooden chest. She placed the flower in the vase, lit the candles, and began to meditate. The flower she had been given was the one she had not seen on the way up. Was that what he meant? How could he know?



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That evening she was brought a bowl of brown rice, fresh water, and instructed in the sanitary facilities and communal bath. She slept deeply, and remembered no dreams.

The next morning, after another bowl of rice, she was ushered into the Master's presence. "Have you meditated, my child?"

"I have," she replied. "I have been too busy with my career and have not yet found a man to complete my circle of Yin and Yang. Is that what you meant by 'what I had missed?'"

"I meant, daughter, only that all of life is a dance. Return to your alcove and continue your search."

For the entire two weeks of her visit this process continued. She would meditate on the words, the movements and the sounds of the Master, and each morning she would go to him and present an interpretation. Each morning he would remind her that all of life was a dance, and tell her to seek further. At times she was frustrated, but she never questioned the wisdom of the Master.

Finally, she decided that he meant her to find her own meaning. As soon as she decided that, she felt a flowering within, an opening up of her body to movement and to awareness of movement that she had never had before. "This is IT!" she told herself exultantly. "I had to learn it with my body, not my mind!"

She began to think of everything she did as if it were a dance. She tried writing a letter, thinking of all her movements as a dance, and the words flowed, the handwriting became both more artistic and more legible instantly. She walked down the cave as if it was a dance, and her balance became so refined that she felt almost as if she couldn't be knocked down. She brushed her hair, and it became a dance. She moved food from the bowl to her mouth, and heard the music.

She left the cave the next day, after thanking the Master extravagantly. Even though going down on such footing is more difficult than going up, she flowed down the mountain, reaching the bottom energized instead of breathless. She turned and bowed to her partner before continuing the journey.

The Master said good-bye in turn to each of the other five who had been accepted. Then, with a slight smile, he retired to his own alcove, the only one with walls and a door — a THICK door.

The Master's alcove was larger, and comfortably appointed. Along one wall was a bookcase full of car batteries. On another, a color TV set and VCR hung from brackets. The Master inserted a tape in the VCR, settled back on his bed, and, as Fred Astaire and Ginger Rogers moved across the screen, said aloud, "All of life is indeed a dance."

❐

Larry Bellinger *is a Certified Practitioner of NLP and Ericksonian Hypnosis, with a practice on top of a mountain in Northern New York. On slow, warm days, he "gazes from lotus position at the mountains of Vermont, and wonders which one is Peter Orgain's." Larry is Executive Director of Adirondack Personal Development and can be reached there by writing RD #2, Box 2521C, Lake George, NY 12845 or by phoning 518-623-3258 (Lake George), 518-447-5716 (Albany).*

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EVENTS LISTING

MARCH 1990

March 2-4, Phoenix, Arizona
Hypnosis Training, *Rene Pfalzgraff;*
contact NLP Arizona, Ltd., 602-252-4840
March 2-4, New York City
Self-Esteem Training, *Anne Linden;*
contact NY Training Institute for NLP, 212-473-2852
March 3-4, Fairfield, New Jersey
Creationships™ — The *Singles* Event, *John LaValle;*
contact NLP Center of New Jersey, 201-770-1084
March 5, 12, 26, Montreal, Quebec, Canada
Introduction to NLP: Weekday Evening Series, *Anne Entus, PhD;* contact Metaformation, Inc., 514-486-1282
March 9-11, Manhattan
NLP Practitioner & Master Practitioner Certification Weekend, *Jeff Thaw and Kevin Dayson*;
contact Success Dynamics, 718-461-3220
March 10, Princeton, New Jersey
"GOAL" Strategy Workshop;
contact Eastern NLP Institute, 215-860-0911
March 10-11, Fairfield, New Jersey
Certified Practitioner & Master Practitioner Training, *John LaValle;* contact NLP Center of New Jersey, 201-770-1084
March 14, 15, 21 & April 12, Manhattan
PhotoReading™, contact Success Dynamics, 718-461-3220
March 17, 18, 24 & April 14, Manhattan
PhotoReading™, contact Success Dynamics, 718-461-3220
March 17-18, Toronto, Canada
Prime Concerns, *Tad James, PhD;*
contact ProfitAbility Group, 1-800-NLP-7870, ext. 800
March 22-23, Winnepeg, Canada
Secret of Creating Your Future, *Tad James, PhD;*
contact ProfitAbility Group, 1-800-NLP-7870, ext. 800
March 23-25, Tucson, Arizona
Life Line Therapy, *Wyatt Woodsmall, PhD;*
contact Jerry Isaacs, 602-722-2640
March 24-26, Montreal, Canada
Time Line Therapy, *Tad James, PhD;*
contact ProfitAbility Group, 1-800-NLP-7870, ext. 800
March 30-April 1, New York
Beyond Self Awareness™, *Wyatt Woodsmall, PhD;*
contact NLP Center of New Jersey, 201-770-1084
March 30-April 1, Montreal, Canada
Towards a Global Vision of NLP: Beliefs, Values and Metaprograms, *Anne K. Entus, PhD;*
contact Metaformation, Inc., 514-486-1282
March 31-April 1, Toronto, Canada
Secret of Creating Your Future, *Tad James, PhD;*
contact ProfitAbility Group, 1-800-NLP-7870, ext. 800
March 31, Worldwide
World Healing Meditation; contact Planetary Commission for Global Healing,512-537-4689

RESOURCE GUIDE

If you're looking for books, audio and videotapes, and other products covering neurolinguistic programming and related fields, here's who to contact. (We haven't intentionally omitted anyone; if you'd like to be included in our Resource Guide, send us your most recent catalog or brochure.)

The Changeworks
P.O. Box 4000-D, Berkeley, CA 94704, 415-540-5707

Eastern NLP Institute
P.O. Box 697, Newtown, PA 18940, 215-860-0911

FuturePace, Inc.
P.O. Box 1173, San Rafael, CA 94915, 415-485-1200

Georgian Bay NLP Centre
P.O. Box 1210, Meaford, Ontario N0H 1Y0, Canada, 519-538-1194

Grinder Resource Center
1803 Mission Street, Suite 406, Santa Cruz, CA 95060, 1-800-338-4667

Grinder, DeLozier & Associates
200 7th Avenue, Suite 100, Santa Cruz, CA 95062, 408-475-8540

Metamorphous Press, Inc.
P.O. Box 10616, Portland, OR 97210-0616, 1-800-937-7771

National Association of NLP
310 North Alabama, Suite A-100, Indianapolis, IN 46204, 317-636-6059

National Training Institute for NLP
801 South 20th Street, Arlington, VA 22202, 703-979-3835

New York Training Institute of NLP
155 Prince Street, New York, NY 10012, 212-473-2852

NLP Arizona, Ltd.
P.O. Box 39539, Phoenix, AZ 85069, 602-433-2280

NLP Comprehensive
2987 Valmont Road, Boulder, CO 80301, 303-442-1102

NLP Products & Promotions
13223 Black Mountain Road, #1-429, San Diego, CA 92129, 619-538-6216

Powell Productions
11701 Belcher Road South, Suite 123, Largo, FL 34643, 813-530-0110

ProfitAbility Group, Inc.
1001 Bishop Street, Pauahi Tower, Suite 702, Honolulu, HI 96813, 1-800-NLP-7870, ext. 800

Southern California Center for NLP
2075 P.V. Dr. N., Ste. 200, Lomita, CA 90717-3726, 213-833-4234

Southern Institute of NLP
P.O. Box 529, Indian Rocks Beach, FL 34635, 813-596-4891

Success Dynamics
P.O. Box 6749, Fresh Meadows, NY 11365, 718-461-3220



WORLD HEALING MEDITATION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It is done. And it is so.

The RAPPORTER *wishes to thank the Quartus Foundation for generously providing us with information about The Planetary Commission. For more information and up-dates on the effect of the ongoing World Healing Meditation, contact the Quartus Foundation, P.O. Box 1768, Boerne, TX 78006-6768. Beautiful color 11x17 World Healing Meditation posters can be ordered from them at a cost of only $1.00 each plus $1.25 posage for four or less.*

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