

# RAPPORTER

Journal of Human Performance Technologies

*Topologies*  
p.9

**BOUNTIFUL ISSUE**

**EARLY FALL 1988**

**#15**



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### OUR PURPOSE AND PHILOSOPHY IS:

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

by offering information from various fields of human behavior — including NLP, hypnosis, channeling, interspecies communication and healing therapies — in order to provide many different models and strategies for interacting with clients, students, friends and relatives

♦ to be instrumental in the reinstitution of personal freedom

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

♦ to stimulate and expand minds

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

♦ to be a bridge of rapport connecting the many different approaches to the pursuance of success, abundance, peace and joy.

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

Perhaps, by moving from judgment of how others choose to express to acceptance of — even delight in! — differences, we can move beyond our present situations, beliefs and concepts to re-establish rapport throughout the planet.

Peace, the **RAPPORTER**

Opinions, comments, letters, drawings and other materials are invited for consideration. Submissions must be signed and names will be withheld upon request. If return of materials or a personal reply is desired, include a self-addressed, stamped envelope.

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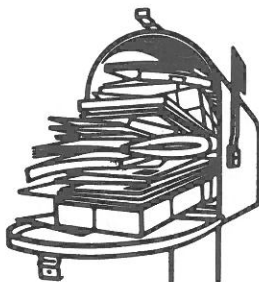
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## RAPPERS WRITE

### Rapping with the RAPPER



#### THE NLP COOPERATIVE ALTERNATIVE

Dear Editor,

I have been subscribing to your magazine for the past year and I have become aware of the fact that the "NLP community" is somewhat fractionalized among various organizations which stake claim to being the "true" NLP foundation.

I would like to propose, for those of us involved in the training, research and development of NLP, who are not presently members of one of the many NLP foundations, an alternative — the "NLP Cooperative." An organization to which anyone interested in furthering the study of NLP may become involved. An organization which has regular meetings six times yearly. An organization which issues a certificate of membership, has a planned list of events, and welcomes the free-flow of thoughts regarding this fascinating technology. To become a member, call Breakthrough at 213-392-9639.

— Michael S. Morris, California

#### DIFFERENT STROKES . . .

Hi —

We've been supporters and appreciators of the Rapper since it began and are/were appalled, upset, shocked (ad infinitum) at your publication of Leonard Orr's impossible and crazy article on AIDS! Does being center-fold, color paper also indicate your editorial intensity of endorsement?

As a responsible clinician who believes in and trains others in NLP I'm ashamed and scared that anyone who sees that issue will tar us all with lack of responsibility. Not to mention lack of decency in a call to exploit desperately ill persons to "pay in full"!

It is the opportunity to present all views that faces a young magazine like yours. With it goes responsibility for choice!

Will you please comment — in Rapper and/or by mail to us — we'd like to continue our subscription and sharing Rapper with others, but this seriously damages your credibility.

Sincerely,

— Marilyn Spechler, MSW and Jay Spechler, PhD, Florida

#### . . . DIFFERENT FOLKS

Dear Editor,

Back home from a holiday I find your last issue of late spring. Apart from the serious articles, e.g. Janet Konefals', I was shocked to find Leonard Orrs' about "The Cure for AIDS" and "I Am Alive ..." in the middle of your journal. As a physician I find your attitude to promulgate such dangerous views shocking. Even not knowing all about AIDS yet, nobody should take the right to publish such scientifically speaking nonsense in a serious journal.

If I would know about one patient damaged by this view I would sue you.

I am seriously thinking of not renewing my subscription to your journal and I think you have done a very bad thing to the cause and the scientific seriousness of NLP.

I hope that you will change your publishing policy.

Sincerely,

— Gisela Perren-Klingler, MD, Switzerland

#### IN THE ONENESS

As a subscriber, I want to say how impressed and delighted I am with your publication. As a metaphysician I had always felt that someone should be doing something somewhere to connect NLP into the "picture." How very nice to find you folks are way ahead of me! At last, a TOTAL publication!!! And what a "purpose and philosophy"!!

Yours, with love, in the Oneness,

— Sallie Stokes-King, Arizona

#### BEST WISHES

Dear Editor,

I will take this opportunity to compliment you on the content and structure of the Rapper. The articles offer enough information to provide a meaningful perspective, as well as a method for going further if desired. I believe that this serves as a benefit to both your authors and your readership, who may wish to explore an area in greater depth.

Sincerely wishing you the best of good fortune,

— Dan Wojdylo, Ontario, Canada

#### EARLY RENEWAL

To Whom It May Concern,

Please renew my subscription to the Rapper. To tell you the truth, I do not know when it's up and it's worth it to me to renew early so as not to miss a copy.

The Rapper is just a wealth of information and I can only tell you it has brought enjoyment to all who read it.

Again, thank you for your effort in putting out the Rapper.

Love, Light and Inner Peace,

— Shelly Devorkin, Wisconsin

#### SERVICE BULLETIN

Dear Rapper,

In this day and age of indifferent performance, it is a real pleasure to be able to commend someone for a job well done. I placed an order at the beginning of the month for three back issues and not only did I receive them, including beautifully copied and bound photocopies of the out-of-stock issues, but the whole job was done in less than a week.

If you could successfully model what you have in your mail room, you'd have something that is really marketable.

Keep up the good work!

— Robert J. Lovejoy, CFP, California

#### YEAH!

Dear Rapper,

I LIKE YOUR MAGAZINE!!! (Yeah!) I find it wonderfully informative and delightfully comprehensive as an overview of what's happening in the world of NLP. I am working my way through the 12 back issues you sent me. FANTASTIC! Stimulating, inspiring. All kinds of wonderful, creative, enlightening people and articles. Keep up the super job!

Love, Peace and Joy,

— Fletcher Peacock, Quebec, Canada

READ PAGE ONE

'NUFF SAID



## FEATURED GROUP



### BREAKTHROUGH!

**A Rapp with  
Michael Morris, Founder and Robert Snyder**

#### PROJECT BIG/BREAKTHROUGH IN GANGS

*Rapporter:* Gentlemen, I understand you're associates in Project Big. What is Project Big?

*Michael:* Project Big is a breakthrough in gangs, developed by and conducted under the auspices of the Breakthrough Foundation. Breakthrough! is an organization founded to create breakthroughs in the application of NLP technology in various capacities with the general public.

Project Big is a project we developed to create a revolution in the approach and the actual, specific, measurable results achieved in the area of gangs and gang violence. One of the presuppositions of Project Big is that what has been done so far in the area of working with gangs has been virtually ineffective. Project Big is designed as a research project to provide data and information to existing organizations working with gangs and to alter their approach to creating changes in that area, based on our findings. Project Big will involve the translation of the research information into practicable forms.

*Bob:* One of the reasons we initially got involved in Project Big is that over the years, as Michael has been training individuals, there's been an obvious need for a project to be developed around the problem that we're experiencing in Los Angeles now, which is gang violence. One of the things we are addressing is not only the ineffectiveness of what has preceded our integration with gangs, but making it our objective to find out how to get these individuals into a more resourceful and effective state.

*Michael:* Bob, in his work with juvenile law, has had an intimate relationship and an understanding of the model of the gang member. In my own experience with the general public, I've had the opportunity to interact with a number of people who are aware of the gang situation and want to do something about it. What we're finding is that one of the problems with the current approach to gang violence is that the model of the gang member is not being used in effecting

a change, either in theory or in reality. The model that is being used is the model that the average middle income family has.

*Rapporter:* What distinguishes Project Big from other approaches to gang violence?

*Michael:* One of the presuppositions of NLP is that if what you're doing doesn't work, do something else. To continue handling the gang problem in the same legal fashion is viewing the gang problem as a cancer on the organism of the well-heeled American human being. The gang problem is being treated not as an organism in itself, it is being treated as part of a larger organism which operates on an entirely different model. We are treating the gang member and the gang as separate human beings and using the same principles of elicitation that we would use with anyone in determining what its internal model is, what its internal strategies are, so that we can effect a change from the inside.

*Bob:* One of the important parts that I'd like to bring out is my experience in working with juveniles, specifically juvenile delinquents that have been in trouble with the law and apprehended for some criminal violation and then sent to court. Previously when I was representing these juveniles, I never once had to deal with an individual who did not believe that he was right and the system was wrong. As a result, I came to understand that the system was not integrating properly with these individuals. Yet, until I met up with Michael Morris and started to understand some of the NLP technology, there was no visible way to solve that problem within the confines of the existing structure. What Michael has done with gangs so far has been to duplicate the model that the gang individuals have already created for themselves and then dealing with that model and making that model more resourceful, getting them away from unresourceful behaviors. I'm sure that there is not a gang member out there who wouldn't rather be more resourceful than he is right now! The problem is that they measure "resourceful" by how much trouble they can get in, rather than how sensible they can be.

*Michael:* Gang members have other measures of success for themselves. If they were to have options for being able to achieve them, they would certainly pursue them. One of the problems we face right now is that society and the gang member hold the same beliefs. The same beliefs that convince a gang member that he is right and the rest of the world is wrong; the same presupposition in reverse — society is right and the gang member is wrong. With that point of view, you end up with a militaristic approach with greater police action. What you end up with is a closed breeding system for gangs and violence which has been created legally.

*Rapporter:* Let me ask you this: when I'm in one position and a person with whom I'm arguing is taking the opposite position from mine, then I want to negotiate with that person. Are you suggesting that we enter into negotiations of some form?

*Michael:* I'd like to respond to that. I think that it's very important to understand a basic principle of NLP, that of pacing and leading. You can't change something from where it is not. On one hand, we're talking negotiation — that doesn't mean we're going in to persuade gang members. The whole object of negotiation as you understand it in NLP terms is to dovetail outcomes. What are the secondary gains, what are the underlying gains that are supplied by certain results, actions, behaviors. If you want to change those actions or behaviors, you have to find other options for satisfying those gains. The whole process of negotiation



revolved around that. Yes, it is a process of negotiation, but not a verbal one. We're talking about a behavioral, sociological process of negotiation.

**Bob:** When you throw out the term negotiation, I'm sure that it means something quite different to you than it does to us. We're not talking about negotiation in terms of placating or compromising, but in terms of integrating. Making the individual more resourceful by listening to where they're coming from in order to understand their model and to work with that to put them in a more resourceful state. That's very different from what is considered standard negotiation.

**Michael:** As long as we are using the metaphor of negotiation, when you get two people together to negotiate, obviously there is something that each side has to offer the other, even if what one side has to offer is the absence of pain of some sort or a difficulty. One of the presuppositions of negotiation is that both sides have something to offer each other. One of the NLP principles of negotiation is that you never disagree with the other side. You agree, you restate the other side's position and then you pace and lead. You include their point of view and then you search for options, ways in which the other party's gains can be satisfied along with yours. As opposed to assuming that there is a right and wrong, we are assuming that all behaviors are appropriate according to some context.

Imagine that, instead of working with the gang issue, you're an NLP Practitioner working with an individual who has a behavioral problem. There's an area of his behaviors that does not work for him, yet the other areas work all right. If we look at it in that way, then what we are doing is attempting to effect a change. When you effect a change, you do not assume in total that the behavior is no good or suppress it. The first thing you do is to find out what got it there to begin with, what benefits are being derived from it. Then, what are the alternate ways those could be satisfied. At this point, you can begin to alter the course of that behavior.

**Bob:** One of the things that we look at when we are dealing with these gang members is each individual, "how do they do what they do," and then we work backward from that point. We start with a particular set of actual circumstances, perhaps a problem with school, and then work backward from that effect. We're not interested in causes or analyzing for the gang member. We don't care about why they do what they do, we focus on HOW they do what they do. We particularly concentrate on what types of input we need to install in order to change that "how" to another, different area of resourceful behavior.

**Michael:** That resourceful behavior is according to the standard and the measure of the gang member, not the society which has cast out that member and assumes that behavior is no good in total. We are assuming that the gang member is exhibiting certain behaviors, such as crime and violence, because they are getting benefit from these behaviors. Our first research is to find out what things a gang member is doing, how this person is doing them and ascertain the specific benefits derived from these behaviors.

**Bob:** The level of expectation that we have in dealing with these kids is also extremely important. We don't go in there with the expectation level that we're going to graduate a group of Rhode scholars as a result of practicing NLP techniques with them. We see a particular set of events, an outcome, whether we call it gang violence or deviant social behavior, whatever label we put on it, we start with that

particular outcome. We work backwards so that the outcome is no longer the individual gang member's outcome. Once we've got that installed, we're done. We are not going on to enroll that member into the MBA program at Harvard. Our expectation level is realistic, which gives us a particular inroad to these kids. These kids are confronted by a society that has very unrealistic goals: not only does the society want them to stop what they're doing, but it wants them to do something else. By not having those rigid guidelines set down for them to follow, we find that we can be much more successful.

**Michael:** One of the significant problems to date in dealing with gang members is the approach to the gang member — what behavior to change, how to change it and in what direction — these have been based solely on the cost to the rest of society instead of asking what is the benefit of this behavior to the gang member and how that can be amplified. In our research thus far, one of the reasons for the violence between gangs is the sense of belonging, camaraderie that is derived from within the urban, poverty-stricken environment, where much of the safety has been taken away from the individual. In fact, there is a false sense of security created by a brotherhood whose members stick up for it and other members when in conflict with another group. A typical approach is to create a "teen center," but this doesn't satisfy the HOW. These people satisfy their need for camaraderie through mutually facing conflict. Without some sort of application or struggle, this sort of rapid bonding doesn't take place. So, we're developing systems now for these individuals, given their life circumstances, what motivates and is important to them, that utilize real-life situations for them in which there is conflict where they can team up in response to that. We've found this approach to be close to 100% effective.

**Bob:** To use an analogy, if you were to decide for some reason to become dizzy, there would be several ways you could achieve your outcome. You could pour bourbon into yourself until you could no longer walk or you could spin around 15 times and then stop. There is no observable difference between the bourbon-induced dizziness and the other. The difference is that one dizziness is much more effective than the other, which is a more deviant way of achieving the end.

What Michael is suggesting is that we install the same type of feelings in these individuals without instilling the deviant social behavior to achieve the end. For example, if a kid gets a thrill from shooting a zip gun off at somebody's head, maybe he'll get the same thrill from riding the Ninja at Magic Mountain. He certainly won't get the same thrill from big top soprano at a local glee club. What's been happening so far is that the agencies that are working with the gangs are trying to get them off the streets and into a teen center singing songs and that's just not happening for these kids. We believe that we are hitting closer to the mark and that's why we're getting this type of change in them.

**Michael:** One of the important things to realize is that with Bob's experience with youths and my background in human psychology, we are not going into this project with the outcome of avoiding a societal pain-in-the-ass. We're not trying to help SOCIETY. Our purpose is to give these kids more fulfilling lives according to their own criteria. Our side on this is with the gangs, not with society. That's why we're getting these results.

**Rapporter:** That sounds like you're glamorizing the gangs existence.



**Bob:** Not at all. We're not making them feel that these behaviors are working as attention-getting devices. We have had many sessions with gangs that ended with the gang members dazed and starry-eyed, not knowing quite what to think. We're going in and installing certain NLP techniques to change pattern behavior. Sometimes this is done consciously, but most times this is done at an other-than-conscious level.

**Rapporter:** How have your theories been accepted by legal institutions and others who have come before you in this area?

**Bob:** This is a pilot project. There's not a whole lot of data available for these institutions. In my experience with courts and judges, I haven't heard anything negative. Their levels of frustration reflect the statistics that they deal with daily. There is a death each day in East L.A., most of them gang-related. These institutions are not adverse to anything that works, as long as it is not a quick-fix measure.

**Rapporter:** So there has been no adverse reaction to your theories thus far?

**Michael:** We are not, in fact, operating on theories at all. We haven't issued a theory. We're not going in with an idea of how things should be or with a particular approach to be taken. As with all of NLP, we are letting the circumstances tell us what the strategies and the specific outcomes are for that area. When you get down to working with an individual gang member and the gang as a whole, it's as if the gang as a person had come to us as a client and said, "I'm doing something self-destructive. There's a part of me that is dying. What can I do about it?" It's not as if the mother of the child had come to us and said, "fix him," as society has done so far. The child has come to us and said, "I know deep down that I need help. Is there anything you can do for me?" We then offer a very attentive ear, watchfully, without our own societal predispositions and find out what the problem is. And let the problem tell us what the best strategies are for a solution.

**Bob:** It's like becoming a biofeedback machine that can talk. We don't go in with a pre-determined strategy or outcome. We go in to make discoveries as to what exists. Once we know what is, we can install new patterns and get remarkable changes.

Albert Einstein stated that a problem is not solved on the level at which it is created. It is solved on a different level entirely. What we are looking at here is that society, separate from the gang member, experiences that it has a problem with the gang. Gangs have a problem with society. What we are approaching here is finding a solution that is not on the level of right or wrong, but on an entirely different level.

**Rapporter:** This sounds like an interesting program. Is your organization funded by any particular government agency at this time?

**Michael:** We are privately funded at this point, utilizing our own resources and partially funded by the proceeds from the public trainings given by the Breakthrough organization. We are also soliciting a lot of volunteer work from people who are experienced in the area of NLP who are willing to step out of themselves to do something for their environment.

**Rapporter:** So, essentially, you've undertaken this project by yourselves? Have you decided to single-handedly clean up the gangs in Los Angeles?

**Michael:** Absolutely not. What we are doing, not attempting, is creating a model of the gang member, how the gang

psychology is produced by the system called the urban organism, how it is that the urban organism creates the offspring of the black sheep. What we are doing is creating a model that will produce specific results that can be duplicated by other agencies, by other organizations who are already in the business of applying what are ineffective models.

**Bob:** There are plenty of government-funded agencies doing things that are ineffective to end gang violence in Los Angeles and elsewhere. What we would like to accomplish is to develop our own strategies, check them out by using evidence procedure to ensure the efficacy and then lend those new strategies, once developed, to those governmentally funded agencies so that they can become more effective. They have the resources, much greater than we do, to carry on this work. That's why we say it's a pilot program. We're doing it to benefit the existing agencies.

**Michael:** One of our basic predispositions in our work with the general public through NLP is that we are not separate from the topic of gang violence. It is a part of us, we are accountable. This is our city, our country, we consider ourselves accountable. Certainly we are putting in a great deal of time and energy on this, but there are benefits to be gained in many different ways.

**Rapporter:** Thank you and do keep in touch! □

**Michael Morris** is the Founder and President of Breakthrough! and an NLP Trainer. Breakthrough! regularly conducts training seminars in the Los Angeles area.

**Robert Snyder, JD**, is an attorney who has practiced law in the juvenile court system in Boston and Los Angeles. He is a Training Supervisor for Breakthrough!.

Both Michael and Robert can be reached at Breakthrough!, 702 Washington Street, Ste. 55, Marina del Rey, CA 90292, 213-392-9639.

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## NLP IN BUSINESS

### THE MAP IS NOT THE TERRITORY COMPOUND SUGGESTIONS

By Rick Cleveland

By now, if you have been following this column, you are using pacing and leading, cause-effect language, embedded commands and persuading your way to greater and greater success.

Before we get into the use of Compound Suggestions, I'd like to digress for a few moments and comment on some of the ideas that make persuading more powerful. Anyone who has had even a basic degree of NLP training has heard the dictum: "The map is not the territory." It seems that most people embrace this concept upon hearing it by thinking for a few minutes about it and concluding that reality is apparently what we make of it. This concept is a bit scary if one ponders on it for some time because, if you carry it far enough, you get to the point that perhaps reality doesn't exist at all. Usually, at that point, we come back to "reality" and conclude that we had an interesting mental exercise.

There's more to this as applies to persuasion, however, that we can discover. Not only does this concept apply to us personally, but it also applies to the way we think about the people we are persuading. Let's dig into this a little deeper.

We know that as information enters into our brains, the unconscious actively interprets what it receives based on our personal model of the world. (For a more complete discussion of this, refer to *The Structure of Magic, Vol. I*, Bandler and Grinder.) For a majority of people, often what happens is the unconscious interprets new information in light of the model of reality it has stored. New information doesn't necessarily change the created model of reality, it simply confirms what is already there (notwithstanding the skill of the trained person who wants to make a change in the mind of a listener). Thus, the only knowledge that we actually have of the world is the interpretation that we create of it. That's why mystics often call the world a dream. What is believed to be "real, external, physical and substantial" is actually just like dreams in that all of it exists in our minds. We then project this outside of our body and *act as if* it is "real and tangible."

"To say that the world is an illusion is not to say that it doesn't exist. This is a common error of those who are too eager to embrace the transcendent view." (*The New Magus*, Donald Tyson) The point is that we can never know anything about the absolute world. We only understand our model of it.

Now, let's apply this knowledge to persuasion. Our clients and prospects have a model of the world that is uniquely theirs. Our ability to perceive their model, complete with their distortions, deletions and generalizations is what will allow us more fully to utilize the patterns of persuasion we have, with precision and power.

As we simply pay higher and higher qualities of attention to the people we want to influence, we begin to recognize how their model of the world influences them to do such things as buy, make decisions and become influenced. With our knowledge of their processes, we then can easily

enter into their model of reality and direct it as we see fit (obviously keeping in mind ethics and integrity).

OK, let's learn another technique that we can use to persuade people powerfully.

#### COMPOUND SUGGESTIONS

Compound suggestions are kind of like pacing and leading in reverse (see **RAPPORTER** Issue #13, Summer 1988, for a complete description of verbal pacing and leading). It is very useful to have established rapport before you use this technique and it's also useful if you are using the verbal pacing and leading format as well.

The way to do compound suggestions is to give a suggestion and then to follow up immediately with a statement of fact. This is a disarmingly simple skill, yet one that can be very powerful. It works like this:

#### Example

1. Go ahead and make a commitment to using this material regularly. After all, you are reading this now.

2. Let's set an appointment to get together next week. We are on the phone.

3. Why don't we get you started in this investment now. The market dropped 25 points yesterday.

4. "Why don't we go to the park today. It's such a beautiful day out." (Erickson, Rossi and Rossi)

Do you get the idea? It's very simple. Give a suggestion you want someone to do and follow up immediately with a statement of fact. It is best to keep your statement of fact very factual. Don't make it what you believe to be true or use values in the statement of fact, unless the person told you during your conversation with them. That way, you are always using facts, which makes this pattern strongest. Have fun with this. □

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Rick Cleveland is a Certified NLP Trainer who offers certification training in the business applications of NLP. Currently these trainings are being held in Southern California as well as San Francisco and Edmonton, Canada. He can be reached at 23704-5 El Toro Road, Suite 408, El Toro, CA 92630, 714-472-3732 for further information.

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## PERSUADE PEOPLE POWERFULLY



## NLP IN SPORTS



**ANTHONY J. MEDURI**

Director  
Sports Training Institute

### MUSCLE FATIGUE AND FASCINATION!

*I don't know what you learned from books, but the most important thing I learned from my grandfathers was that there is a part of the mind that we don't really know about and that it is that part that is most important in whether we become sick or remain well.*

— Thomas Largewhiskers  
100-year-old Navaho medicine man

What is muscle fatigue? Is it a depletion in the human body's resident reservoir of biosystemic chemicals or a singular lack of congruent responsiveness, a.k.a. internal "fascination?"

Muscle fatigue is most commonly defined as the failure to maintain the desired or expected muscular movement force. It is one of the two factors most commonly limiting exercise performance. (The other is cardiovascular/respiratory capacity. Less common limiting factors include limitations imposed by skill at a specific task or by pain). For years it had been assumed that buildup of lactic acid was solely responsible. New research indicates there are, in fact, *three* different components of fatigue, only one of which involves the buildup of lactic acid. These are:

- 1) An impairment in the *electrical stimulus* the muscle receives.
  - 2) A decrease in muscle cell *phosphocreatine* (a blood-buffer by-product of neuromuscular activity or excitation) and an increase in muscle cell *acidity*.
  - 3) A decrease in *neuromuscular efficiency*.
- and conjecturally:
- 4) A lack of internally or orchestrated emotive, motivational strategizing, also simply called "fascination."

While postulate number four is, albeit, conjectural and very hypothetical, it remains, nonetheless, an operant vehicle for the causation and in often properly orchestrated exercise routines cessation of chronic, assumed natural, muscle fatigue. The understanding of these new findings — factors one, two and three — about muscle fatigue requires a brief review of some of the biochemical and physiological events of muscle contraction:

The following events happen when any muscle contracts:

- 1) The brain sends an electrical signal to contract along a nerve to a muscle.
- 2) The muscle gets the electrical signal from the nerve.
- 3) This electrical signal spreads across the membranes of the muscle cells.

4) The spreading electrical signal causes calcium to be released within the muscle cells.

5) The release of calcium causes a series of changes within the muscle cell, eventually resulting in the breakdown of a substance called adenosine triphosphate (ATP) — the Universal energy molecule.

6) ATP is a molecule that stores energy, releasing it when the ATP is broken down.

7) The energy released from the breakdown of ATP is used to power muscle contraction.

8) Muscle contraction engenders specific, pre-specified movement.

And . . .

9) Often, as a result of repeated intensive muscular contractions, human growth hormone, as well as vast quantities of neuro-poly peptides (endorphins) are simultaneously released.

If a muscle contracts repeatedly, it uses up the ATP present in the muscle. More ATP fuel must be synthesized if the muscle is going to continue to contract. For short-term exertion, ATP is synthesized primarily from one of two sources: phosphocreatine or glucose (blood sugar). Like ATP, phosphocreatine is an energy-storage molecule that releases its energy when it is broken down. Phosphocreatine is naturally present in muscle tissue, but cannot be replenished during exercise. Because of this, the amount of phosphocreatine present in a muscle steadily decreases as the muscle gets more fatigued.

Glucose is also naturally present in muscle tissue but, unlike phosphocreatine, glucose supplies *can* be replenished during exercise. Additional glucose is brought into exercising muscle tissue via the bloodstream. The amount of ATP that can be regenerated from glucose depends not on how much glucose is available to the exercising muscle (there's usually plenty), but on how much oxygen is available.

The amount of oxygen available dictates in which of two ways glucose will be metabolized. Glucose can be metabolized *aerobically* if there is enough oxygen around or *anaerobically* if there is not enough oxygen around. Aerobic metabolism of glucose is much more efficient, producing 19 times more ATP glucose molecules than anaerobic metabolism. While anaerobic metabolism of glucose produces some ATP, it also produces the by-product "lactic acid" which accumulate in muscle tissue.

*Whatever you can do, or dream you can — begin it. Boldness has genius, power and magic in it.*

— Goethe

Returning to the topic of muscular fatigue, researchers have experimented with and clearly examined progressive fatigue in the grip muscles of the hand. Various muscle characteristics were amply measured and repeated for approximately four minutes. Interestingly, the force of contraction dropped by 90%, decreasing to 10% of original force after the *four* minutes. This indicates substantial fatigue of the grip muscles of the hand.

Remember our *three* components of fatigue:

- 1) *Impairment of or in the electrical stimulus* — Accompanying the fatigue was an impairment in the electrical stimulus the muscle fiber receives. The stimulus at the muscle cell membrane was found to be weaker but more prolonged for the fatigued muscle when compared to rested muscle. With rest, there was rapid recovery from this fatigue effect, with electrical stimulus back to normal values after *four* to *six* minutes. This change is unrelated to lactic acid level.



2) *Decrease in phosphocreatine and increase in acidity* — The second fatigue effect was a decrease in muscle cell phosphocreatine and an increase in muscle cell acidity. As mentioned above, exercise results in the progressive depletion of the energy-storage molecule phosphocreatine and, if there is not enough oxygen around, a buildup of lactic acid with a progressive increase in muscle-cell acidity. With rest, muscle cell phosphocreatine and muscle cell acidity return to normal in 15 to 20 minutes.

3) *Decrease in neuromuscular efficiency* — The third fatigue effect is a decrease in neuromuscular efficiency. Neuromuscular efficiency is a measure of how many muscle fibers must be stimulated to generate a given muscular force. When a muscle is tired, it takes stimulation of a greater number of fatigued muscle fibers to achieve the same amount of force. Of these three components of fatigue, neuromuscular efficiency is the slowest to recover with rest, returning to normal in about sixty minutes. This change is also unrelated to lactic acid level.

These findings suggest a new way of thinking about muscle fatigue and recovery. All three components of fatigue begin recovering during the first few minutes of rest, but progress at different rates. Impairment in electrical stimulus recovers in four to six minutes, muscle cell phosphocreatine in fifteen to twenty minutes and neuromuscular efficiency recovers in about sixty minutes.

Thus, if you fatigue a muscle, rest for six minutes, then work that muscle again, you will tire quickly because you have recovered from only the first of the three components of fatigue. The muscle's electrical activity will be back to resting levels and ready to go again, but the phosphocreatine, acidity and neuromuscular efficiency levels will still be in a partly fatigued state.

Likewise, if you fatigue a muscle, rest for twenty minutes, then work that muscle again, you will tire quickly (although less quickly than after only six minutes of rest) because you have recovered from only two of the three components of fatigue. The muscle's electrical activity, phosphocreatine and acidity will be back to resting levels and ready to go again, but the neuromuscular efficiency will still be in a partly fatigued state.

*In my opinion, it is Man's temperament that decides his fate. There is no other kind of fate. I do not believe, therefore, that he must necessarily continue to follow the path which leads only downwards. He may yet turn about before he arrives at the very end.*

— Albert Schweitzer

If these recent studies on the grip muscle are representative of muscle physiology throughout the body, it takes an hour or more for a muscle to recover fully from substantial fatigue. Athletes and coaches may want to bear this in mind for sports events involving successive bouts of all-out exertion.<sup>1</sup>

And please, above all, let us not forget about (if even in a hypothetical and somewhat conjectural manner) the alchemy of . . . "fascination" . . . now! □

<sup>1</sup>"Effects of Fatiguing Exercise on High-Energy Phosphates, Force and EMG: Evidence for Three Phases of Recovery"; R. Miller, MD, et al., *Muscle and Nerve*, Vol. 10 #9: 810-21, Nov/Dec 1987

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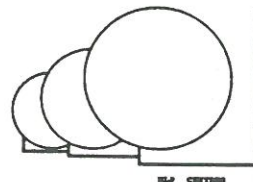
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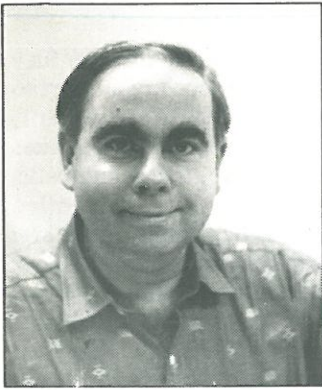
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## BEHAVIORAL MODELING



**WYATT WOODSMALL**

**Founder  
National Training Institute  
of NLP**

*This column is about modeling. Richard Bandler has said that NLP is an attitude and a methodology that leaves behind a trail of techniques. The methodology is called modeling. It is the process by which NLP was created in the first place. The trail of techniques is what is marketed commercially today as NLP. Modeling is the process by which excellence or expertise is captured and transferred. It is based on the principle that possible in the world and possible for anyone is only a question of how.*

*This column presents the lessons that I have learned over the last five years and am continuing to learn doing modeling in the government and private sectors. I call what I do Advanced Behavioral Modeling. It has four roots to it: neuro-linguistics, accelerated learning, values theory and human typological analysis. This month's column will deal with the area of human typological analysis, which is basic to modeling and personnel selection.*

### HUMAN TYPOLOGICAL ANALYSIS

People have some characteristics in common and differ in other characteristics. One can either emphasize the similarities or the differences. At the extremes are two opposing viewpoints. At one extreme is the view that all people are basically the same. They all go through the same phases of growth to maturity. They may be at different phases or stages of development, but the path is the same for all humans. A further corollary of this view is that "all people are like us." Thus, to understand other people, we only need to understand ourself. This leads to a projection of our values, beliefs and internal processes on others.

At the other extreme is the view that all people are different. Each person is unique. Each has a different, unique history and a different, unique model of the world. We are all different from everyone else and they are all different from each other. Life may be either a process of discovering and appreciating these differences or of trying to reduce these differences and change other people to be as much like ourselves as possible.

Both of these two extremes are based on a kernel of insight and both are tragically flawed. The simple fact is that people have some characteristics in common and many characteristics in which they differ. Individual people do differ from one another in fundamental ways. They want different things and have different needs, motives, purposes, ends, aims, goals, urges, drives, impulses and values. Each person has a past history that is unique to them

and each person may believe, think, cognize, conceptualize, perceive, intuit, sense, comprehend, understand and cogitate differently. And, of course, they act, behave, feel and emote differently. They also differ in other ways, such as appearance. They may be short or tall, fat or skinny, strong or weak, slow or fast, happy or sad, friendly or withdrawn, enthusiastic or laid back and thousands of other dichotomies. Yet we all live in the same world and need to get along with each other.

To do this, we need a way to understand what makes people different. We need a way to sort through diversities so that we can deal with people better. When faced with the undeniable of human diversity, several responses are possible. One common response is to view this diversity as a sign of temporary manifestations in others of madness, badness, stupidity or sickness, i.e., to account for the obvious variations in human behavior in terms of deviance, flaw and affliction. A common outgrowth of this view is for a person to view themself as the norm and to try to correct the flaws in others by sculpting or changing them into a carbon copy of themself. This view, called "the Pygmalion project" after Shaw, involves us in making all those near us as much like ourselves as possible.

The Pygmalion project usually failed, however, because people are, in fact, different from each other. No matter how much or in how many different ways we try to change other people, they usually cannot change to be just like us. Some human characteristics appear to be inherent, ingrained and almost indelible. Of course, some change is possible and people do change in significant ways every day. Certain types of change, however, are more rare and for some people they may be close to impossible.

In light of the difficulty of changing others, another response to the quandry of human diversity is to appreciate the uniqueness and diversity of everyone we meet. In this "different strokes for different folks" or "everyone marches to a different drummer" approach, human difference is accepted as good and healthy and all thought of changing others to be like ourselves is viewed as either unnecessary or misguided.

There is a third approach to the enigma of human diversity. This approach, as previously mentioned, is to search for the similarities in human behavior. This belief that people are all "fundamentally" alike probably has its roots in the growth of democracy in the Western world. The reasoning is that if we are equal, we must be alike.

The belief that "we are all fundamentally alike" has led to various forms of reductionism in modern psychology. Freud believed that all human beings are driven internally by Eros and that other, so-called "higher motives," are simply disguised versions of Eros. Many of Freud's colleagues and students rejected his idea of Eros as the principal motivator of human behavior. Many, however, retained the notion of a single motivator. Adler argued that power was the principal motivator. Sullivan said that it is not Eros or power but "social solidarity" that is the prime mover of human behavior. Fromm said it was none of these, but instead was "seeking after Self." All agree, however, in a reduction of human behavior to one basic instinct or purpose, which is the same for all of humanity.

Carl Jung (1875-1961), the famous Swiss psychiatrist and psychologist, disagreed with the reductionist approach to human behavior. Jung agreed that people all have similar archetypes or instincts that drive them internally. He believed, however, that people are different in another fundamental way, which is in how they "function." Jung felt that



each person's preference for a given "function" is characteristic of that person and that people may be "typed" by this preference. This led Jung to the discovery of "function types" or "psychological types."

Typology is the study of human differences. It is the science of finding "similarities in the differences." There is something in the idea of typing people that makes a lot of people feel uneasy. It does not bother people to talk about types of flowers or types of cats or types of human blood, for that matter. It does bother them, however, to talk about human types for fear of possible abuse. Most people feel that types threaten their individual uniqueness. Few people like to be pigeon-holed or "put in a box." People object to being labeled or categorized. Also, many people are afraid that types are somehow undemocratic and that they can lead to prejudice and repression.

It is true that types, like most other things, may be abused. They, indeed, may be used to deny either the universal or the unique in man. In fact, a type is a halfway house between the universal and the particular. A type, in reality, is merely a set of characteristics that a group of people have in common. Types are constellations of basic elements which may be used to describe the differences among people in such areas as body type, learning style and personality temperament.

People may be classified in many ways. The questions that are important are whether the classifications are useful or not and for what. Human typological analysis is useful to Advanced Behavioral Modeling. The goal of Advanced Behavioral Modeling™ is to identify, capture and transfer excellence or expertise. It is evident that some people are able to perform certain activities better than others. The question that Advanced Behavior Modeling™ asks is "how is it possible for one person to perform well and for another to perform poorly?" What characteristics do high performers in any area have in common that enable them to be high performers and how can other people be identified who already have similar characteristics or who can quickly develop them.

Advanced Behavioral Modeling™ is interested in ways of classifying people (i.e., in types) that may be useful in determining people's abilities to either perform certain activities well or to develop the ability to do so with proper instruction. The keys to this process are the determination of those characteristics associated with excellent performance in any area and the development of verbal, written and behavioral tests to identify people with those characteristics. This process is called profiling. Once potential high performers are identified by profiling, Advanced Behavioral Modeling trains them to actually be high performers.

There is a debate in contemporary psychology between the "behaviorist" and "dynamic" schools as to whether behavior is to be "explained" as due to unconscious motives or to past experience. Type theorists like Jung and Sheldon add to this the view that behavior may also be equally due to inborn temperament or to body build. Advanced Behavioral Modeling™ feels that all of these factors must be considered in any complete analysis. It considers unconscious motives (beliefs and values), experience (patterns in thoughts and action), body build (physiology) and temperament or type in developing its profiles.

What follows is a survey of human typological analysis

and of the variety of type distinctions that have served as a basis for the development of the profiling process used in Advanced Behavioral Modeling™. Typological analysis has focused on body, temperament, psychological and learning types.

The Greek philosopher, Hippocrates, in the fifth century BC, distinguished four types of temperament in an effort to account for human moods and behavior. These are choleric, phlegmatic, melancholic and sanguine. In 1907, Adickes identified four world views. These are dogmatic, agnostic, traditional and innovative. Kretschmer in 1925 identified four temperaments causing abnormal behavior. These are: hyperesthetic or too sensitive, anesthetic or too insensitive, melancholic or too serious and hypomanic or too excitable. Alfred Adler, circa 1920, spoke of four "mistaken goals" people of different make-ups pursue when upset. These are recognition, power, service and revenge. Spranger in 1928 described four human values: religious, theoretic, economic and artistic.

In the 1920s, Carl Jung developed a theory of psychological types that expanded on the four elements described by Hippocrates, Adickes, Kretschmer, Adler and Spranger. Jung said that there were eight types generated by three sets of polarities. The polarities that Jung identified are extroversion and introversion, thinking and feeling, and intuition and sensation. Jung's eight types are: extroverted sensation, extroverted intuition, extroverted feeling, extroverted thinking, introverted sensation, introverted intuition, introverted thinking, introverted feeling.

In the 1950s, Jung's psychological types were revived and expanded by Isabel Meyers and Kathryn Briggs into 16 types. They also developed an instrument, the Meyers Briggs Type Indicator (MBTI), to identify the 16 types. The MBTI has been administered to millions of people worldwide. The 16 types that the Meyer's-Briggs identifies are:

ISTJ	ISFJ	INFJ	INTJ	I=Introverted	E=Extroverted
ISTP	ISFP	INFP	INTP	S=Sensation	N=Intuition
ESTP	ESFP	ENFP	ENTP	T=Thinking	F=Feeling
ESTJ	ESFJ	ENFJ	ENTJ	P=Perceiving	J=Judging

It should be noted that Meyers-Briggs theorists have felt that these types are more or less immutable. Some people do change types, either rapidly as a result of an intense emotional experience or gradually over time as a result of an accumulation of experiences. The dynamics of this change process, however, have not been identified or understood. Using Advanced Behavioral Modeling™ it is possible to change Jungian and Meyers-Briggs types. The nature of this change process is, understandably, proprietary.

Walter Lowen has expanded on the Jungian distinctions even further. He points out that the Judger-Perceiver distinction in the Meyers-Briggs is not a true dichotomy. Instead, he substitutes a distinction between detailed and contextual, which he says corresponds to the right brain and left brain distinction. Lowen further presents a developmental theory, saying that the mind has four levels corresponding to four different sets of skills. The first to develop are gross motor skills (SF) which develop in the first year of childhood. These involve rhythm and control. Next to develop are fine motor skills (ST) which involve positioning and dexterity and develop between the ages of one and two. Third to develop are verbal skills (NF) which involve intonation and words and which originate around the age of two. Last to develop are intellectual skills (NT) which develop sometime after the age of eight and which involve planning and conclusion.

## TRANSFER EXCELLENCE



Lowen further identifies 16 human capacities which correspond to his sixteen types. Each of these capacities or "processors" describes "what a person does." In addition, each capacity acts on a certain kind of data. Lowen postulates that all mental activity is the result of what he calls a "transaction" between a certain kind of data and a certain kind of processor. Lowen's 16 transactions and their corresponding types are:

IFSC Match or equate the signal or sensory feedback  
 ESFC Signal, notice or sense the match or likeness  
 ISFD Control or link the contrast or opposite  
 EFSD Contrast or categorize the control or action  
 ITSC Recognize or differentiate the sign or identifier  
 ESTC Identify or label the feature or characteristic  
 ISTD Codify or systematize the sorting or elements  
 ETSD Sort or order the routine or schema  
 IFNC Harmonize or balance the possibility or scenario  
 ENFC Combine or imagine the balance or harmony  
 INFD Associate or interpret the preference or choice  
 EFND Select or evaluate the association or meaning  
 ITNC Arrange or pattern the plan or strategy  
 ENTC Strategize or plan the pattern or regularity  
 INTD Structure or conceptualize the logic or syntax  
 ETND Reason or logically order the gestalt or structure

Since the introduction of the Meyers-Briggs instrument in the 1950s, there has been an avalanche of psychological instruments for determining various psychological types. Most of these upon close examination reduce to the Jungian categories. Some do make some valuable non-Jungian distinctions and some of these distinctions have been incorporated into the Advanced Behavioral Modeling™ profiling process.

One schema of personality classification, which is non-Jungian and of comparable power, predates Jung by possibly hundreds — if not thousands — of years. It has its origin in Sufism and has been transmitted in various forms by George Gurdjieff, Oscar Ichazo, Claudio Naranjo and Katherine Speeth. It divides people into nine types and each type has three sub-types. The nine types are: 1) Perfectionistic, 2) Hysteric, 3) Assertive or Cardiac, 4) Depressed or Melancholic, 5) Avoidant, Schizoid or Withdrawn, 6) Paranoid, 7) Narcissistic, 8) Punitive and 9) Obsessive. The three sub-types of each type are self-preservation, social and syntony. These generate 27 types.

William Sheldon (1898-1977) was an American doctor and psychologist who studied the relation between body type and temperament. He determined three fundamental components of physique which seemed to derive from the three layers of the human embryo, i.e., the endoderm, mesoderm and ectoderm. Sheldon's three elements of body type are:

Endomorphy — centered on the abdomen and digestive system;  
 Mesomorphy — focused on the muscular and circulatory systems;  
 Ectomorphy — related to the brain and nervous system.

All three components are present in everyone. Sheldon rated the presence of each component on a scale of one to seven. This leads to a large number of possible types.

One area of typological analysis of particular interest in Advanced Behavioral Modeling is learning types or styles. There appears to be surprising convergence in this area. This is probably because all of the various typologies reduce to Jung's four basic functions.

David Kolb has distinguished four learning types and has developed an instrument to determine a person's dominant style. His four types or styles are:

Diverger — concrete experience and reflective observation;  
 Assimilator — abstract conceptualization and reflective observation;  
 Converger — abstract conceptualization and active experimentation;  
 Accommodator — concrete experience and active experimentation.

Bernise McCarthy has expanded on Kolb's typology. Her 4 Mat system suggests teaching to each style in a cycle. Her four styles emphasize:

Personal meaning and social interaction;  
 Information, facts and intellect;  
 Sensory stimuli, the concrete and workability;  
 Intuition, experience and hidden possibilities.

Alexis Lotas proposes a four-schools-within-a-school curriculum. He also has developed an instrument to measure teaching styles congruent with his learning styles classification. His four styles are:

Affective One Learner	Concerned with people
Cognitive Two Learner	Intellectual concerns
Cognitive One Learner	Practical concerns
Affective Two Learner	Values concerns

Louis and Barbara Bree Fischer have identified six learning styles. These are:

Emotionally Involved I — need an emotionally colorful and vivid learning atmosphere;  
 Emotionally Involved II — need a dynamic interplay of ideas and activity;  
 Incremental — create systemic structure by a linear step-by-step incremental approach;  
 Sensory Generalists — gather information with all senses and test against prior knowledge and sense data;  
 Sensory Specialist — rely primarily on one dominant sense and test against experience;  
 Intuitive — make leaps from sudden insights.

Anthony Gregoric has identified four learning styles based on two sets of dualities. These are concrete and abstract perception and sequential (linear) and random (non-linear) ordering abilities. Gregoric's four types are:

Abstract Random — needs "people" problems and reflecting time;  
 Abstract Sequential — needs rational, sequential organization;  
 Concrete Sequential — needs step-by-step directions and direct hands-on experience;  
 Concrete Random — needs unstructured experimental organization.

David Merrill has identified four social styles from his work in the field of management training. These are:

Amiable — supportive, respectful, willing, dependable;  
 Analytical — industrious, persistent, serious, exacting;  
 Driver — strong-willed, independent, practical, decisive;  
 Expressive — ambitious, stimulating, enthusiastic, dramatic.

Another interesting typology of learning styles was developed by a New York dance instructor and choreogra-

## EVERY TYPE IMAGINABLE



pher named Elizabeth Wetzig. She based her styles on Hunt's identification of four "body tension" patterns. Her styles are:

- Assister — absorbs reality;
- Posturer — forms reality;
- Resister — edits reality;
- Perceverator — enriches reality.

Advanced Behavioral Modeling™ has expanded on traditional type theory by discovering a variety of other distinctions that effect human performance. The Advanced Behavioral Modeling™ approach differs from traditional type therapy by focusing on individual characteristics or components rather than on the constellations of characteristics used by the type theorists. For example, Advanced Behavioral Modeling™ finds the four sets of distinctions used in the Meyers-Briggs to be useful, but does not find the descriptions of the 16 different types to be particularly useful. In its profiling process, i.e., Profiling Plus™ Advanced Behavioral Modeling™ considers the four distinctions used in the MBTI along with several hundred more. What specific subset of this master list is used in any given profile in Advanced Behavioral Modeling™ depends on the purpose of the profile and the nature of the activity for which information is sought.

Some of the characteristics and distinctions used in the Profiling Plus™ process are listed below. The actual written, verbal and behavioral tests used by Advanced Behavioral Modeling™ to classify people with respect to these categories is, of course, proprietary.

- Primary interest — people, place, thing, activity, information, time;
- Attention direction — self, balanced, others
- Direction — towards, away, against;
- Process — matching, mismatching;
- Frame of reference — internal, external;
- Chunk size — global, specific;
- Time orientation — past, present, future, atemporal;
- Time storage — in time, through time, over time, between time;
- Time access — random, sequential;
- Goal — perfection, optimization;
- State — primary, meta aware
- Information type — descriptive, evaluative, interpretive
- Knowledge — model, concept, demonstration, experience, authority;
- Information class — linear, class, cybernetic, comparison;
- Comparison — categorical, qualitative, quantitative;
- Action level — proactive, reactive, inactive;
- Reason — options, procedures;
- Modal operator — possibility, necessity;
- Affiliation — independent, team player, management player;
- Work preference — things, systems, people;
- Relationship — sameness, sameness with exception, difference with exception, difference;
- Emotional stress response — associated, dissociated, choice;
- Convincer representation — see, hear, do, read;
- Convincer demonstration — examples, period, consistent, automatic;
- Completion — starter, maintainer, finisher;
- Closure — detailed, contextual;
- Context — high, low;
- Reality — idealist, pragmatist, realist;

- Abstraction — concrete, abstract;
- Logic direction — inductive, deductive;
- Chunk size — large, small;
- Ambiguity — novel, complex, insolvable;
- Certainty — possibility, even, probability, necessity.

This is just a sample of some of the filters used in the Advanced Behavioral Modeling™ process. □

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Wyatt Woodsmall, PhD, Certified NLP Master Trainer and Master Modeler and founder and President of Advanced Behavioral Modeling, Inc. and 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 Timeline Therapy and the Basis of Personality and is currently working on books on language patterns, human typological analysis, advanced behavioral modeling, negotiations, training and NLP and personal growth. He will be conducting the fourth annual NLP Trainers Training in June 1989 and an Advanced Behavioral Modeling Training at a date to be announced. Further, he will be conducting trainings over the next six months in Detroit, Phoenix, Toronto, Calgary, Vancouver, New York, Los Angeles, London, Sydney, Italy and Puerto Rico. He can be reached care of Advanced Behavioral Modeling, Inc. at 801 S. 20th St., Arlington, VA 22202 or at 703-979-3835.

## NEW HORIZONS IN NLP WITH Dr. RICHARD BANDLER

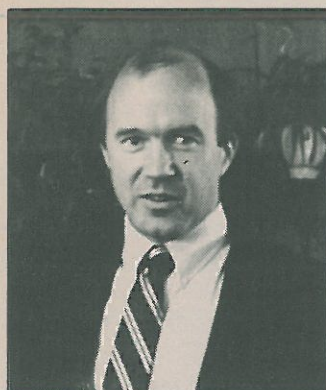
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### PROGRAM INFORMATION

- WHEN:** Nov. 12 & 13, 1988  
**WHERE:** Sheraton-Orlando Twin Towers  
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 (407) 351-1000 Ask for group rates.  
**TUITION:** \$269.00 Before Oct. 15th or \$295.00 after.  
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 (813) 922-5366. Call or write for special discounts on airline rates and tourist attractions.



## ORGAINISMS



**PETER ORGAIN**  
Counseling and  
Business Communication

We're pleased to introduce you to a new columnist whose articles will appear regularly for you to enjoy. Welcome aboard, Peter!

### ANCHOR ARRAYS

Your body and mind store complex arrays of old anchors that have been installed over time. These arrays may occur in any of the senses and are most likely synesthesia patterns involving several sensory systems at once. They are structures of experience that broadly effect behavior, woven into time in such a way that they can transcend having an origin in any one incident. By developing a method of unpacking their structure, we can assist people in changing unwanted responses and behaviors.

The obvious old anchors may be kinesthetic: physical scars inflicted from accidents or medical operations or memorable ways in which you have been touched. Some are auditory tonal, as in a particular tone of voice that evokes a strong reaction in you or a rhythm of sound or nature. A visual anchor may be a look that someone gives you that causes you to respond. All you need to do is spend a weekend with your parents or siblings or in your hometown to get multiple body/mind reactions to old anchors. You may recall the expressions, "s/he still carries the scars of that incident" or "there's a reaction waiting just below the surface."

### CHAINS IN TIME

#### Case History

Most of them are not in your conscious awareness, but if any of them are triggered, they can have a strong effect on your state. They often occur as a series of chain anchors and the curious thing is that these chains can occur over very long periods of time. I had been experimenting with the notion that intense physical sensations were linked to old experiences. I will describe a therapy session with a 41-year-old client to illustrate this idea. His presenting issue was that he didn't want to drink alcohol anymore and he also had an unwanted interest in young girls. The series of questions follows:

**Peter:** As you think about drinking and about young girls, be aware of your body sensations. Is there any where in or on your body that has an especially active sensation?

**Client:** Yes, there's a tight feeling down the side of my neck.

**Peter:** Touch yourself there and be aware of anything that comes into your mind. Just receive the information; there's no doingness required.

**Client:** (Touching neck and having whole body twitch) Wow! (Long Pause) I don't know what this has to do with my issue, but I recall having an argument with my brother about a tricycle when I was four and he was five. Dad settled it in his favor and I felt it was unfair.

**Peter:** Stay with it. Are you aware of any other sensations in your body?

**Client:** (Touching base of throat) Yes, I'm having my first sexual encounter at age 11 in a hayloft with a neighborhood girl.

This sequence went on for about 25 minutes with five different body anchors presenting themselves. At the completion of the fifth recalled experience, the client reported a spontaneous reorganization of his internal perceptions accompanied by a physical perturbation similar to that experienced during an anchor collapse, i.e., randomly pulsing minor muscle movement with left body/right body asymmetry. Without any intervention from me (I simply was repeating the question cycle above), his body/mind had initiated its own reorganization. At this point, he said that he felt that the compulsions for alcohol and young girls wasn't there any more. We tested the work at that time, without any compulsive response. That was three years ago and there has not been a compulsion for or recurrence of either problem.

It appears that there was a chain of experiences that his internal memory revealed when the anchors were fired one by one and that some critical threshold was reached after a while. It was curious that the sequence of experiences was not sequential in time: they jumped around from childhood to adult experiences and back again, although this is not always the case.

#### The Model

Based on early experimentation, I gradually built a very simple model for this process:

1. Establish their outcome for the presenting issue and establish a bailout anchor. I usually have them do the entire recall session as a closed-eye process while they are seated or lying comfortably. With a person dealing with a phobia, I would not use this technique before cleaning up the phobia with the double dissociated pattern (theatre screen images) that Richard Bandler describes in *Using Your Brain — for a CHANGE*, pages 41-44.

2. Ask the questions described in the therapy example above. They should be in an associated state, experiencing their feelings. It is imperative that you use nonspecific, atemporal language patterns, as the client's experience may have unusual, nonlinear time signatures.

3. Depending on how intense or traumatic the recollection is, they may need your support in dissociating or, if necessary, pattern interrupt them and use the bailout anchor. In most cases, I recommend that they be associated. This is a delicate moment, as the very act of firing an anchor is an associated state. Use your sensory acuity to aid them in staying safe. (More on this subject later.)

4. Have them gather the learning from each experience and ask if there is any particular theme or lesson that the overall issue is bringing to their awareness. Ask what its gift or benefit is for them. This is intended to reframe the meaning of the experience into more useful forms.

5. Utilize Tad James' and Wyatt Woodsmall's Time Line

## HOW TO CHANGE FOR THE BETTER



5. Utilize Tad James' and Wyatt Woodsmall's Time Line techniques to modify the meaning of their history and carry the client to the present with a restructured history. The spontaneous reorganization cited in the example above does not always happen of its own accord and Tad's "feed forward" integration accomplishes this (see Tad's and Wyatt's new book, *Time Line Therapy*.)

6. Test your work and, utilizing unconscious signals for yes and no, do an ecology check. If any ecology cleanup is required, the six-step reframe is an easy cleanup tool.

#### SPONTANEOUS DISPLAY OF ANCHORS

Several years ago, I had an interesting spontaneous demonstration of an anchor array. A 49-year-old client from California was describing her presenting issue of not being able to have intimate relationships. When I observed that the long conversation we were having felt trusting and intimate, her physiology changed radically. She squirmed in her chair, said she was too tired to continue, rubbed her forehead, complaining of a headache and said that her back hurt and felt cold. I asked her where it hurt and asked her to touch that place. As she did, she gasped and had a clear recollection of an event that had happened when she was 15 and that she had completely forgotten. She had been raped by two drunken high school boys who had pinned her down on a cold linoleum motel room floor. The anchor array, as it was, was all over her back and, of course, whenever anyone hugged her, she felt cold and repelled. Having identified the deep structure of her issue, we then did a Change History (*Reframing*, pages 79 and following and pp. 196-197. I would now use Time Line). We also changed her response to a hug from repulsion to joy — *that* is an easily stacked anchor! Three weeks later she called and reported her first love affair in years. Too bad this work isn't any fun.

#### OTHER TIMES, OTHER PLACES

Now for the stranger realms of this technique. The present evolved form of the lead-in question is:

"What is the earliest time that you had this feeling?

As you ask yourself this question, be aware of your body. If there are any unusual sensations anywhere, allow your hand to touch that place and allow that place to tell you its tale."

In many cases, as they trigger the anchor, there is a visible body twitch. In at least half of the cases, clients report experiences that are not in their current lifetime. In the beginning, it amazed me and now it's so commonplace, it's not surprising, although it's always interesting. You will notice that in my question there are no embedded commands to go into another incarnation. I do not offer either support or resistance to their reported experience, as I want them to be free from external beliefs as they do this. Once a person begins to get in touch with a particular lifetime, it often helps the recall process to ask the following question sequence. Notice that the verb forms are in present tense, to aid them in staying associated:

"Who are you?"

"Where are you?"

"How old are you?"

"What do you see/hear/feel/smell?" (Smell is especially powerful.)

"What is your experience now?" (If the going gets tough here, I will touch their hand and quietly say "...

and as you recall this event, remember that you are also safely here with me." This automatically causes some dissociation, so after reaffirming their safety, you may need to reestablish the quality of their association in the experience.)

When asking what they are hearing, be aware that they may not be speaking English, as the lifetime may be in another culture. Theoretically, we should be able to recover fluency in other languages, although I have not yet focused on doing so. Your client will have a good understanding of what's going on in their recalled experience, even if their language fluency is not regained. It seems that in most cases, the recalled life is experienced primarily in the visual and kinesthetic systems. With body anchors, there are often reported injuries associated with them: death in battle, beating, accidents.

There will be times when the body gives no signal or response to your questions. This can be a case where the person is dissociated and not very aware of their body. If they seem like they are intellectualizing and are "in their head," they will not get good body responses. By inviting them to fully associate with their feelings and by briefly doing a collapse of reality (collapsed anchor), you will probably then begin to get stronger body responses. You may also be faced with a case where you do not yet have rapport with the unconscious area responsible for that information. By spending some time pacing their reality and building unconscious rapport, you should be able to get usable responses.

It's interesting to notice how a person reacts who doesn't believe in reincarnation: when they have a direct experience of it, they get a natural collapse of reality in the process. (Another strongly held belief hits the trash heap.) Some people go into reaction when reincarnation is in evidence. We think nothing of going outdoors at night and gazing at the light of stars that actually burned out centuries ago or of having dinner in front of a TV that pulls images and sounds out of thin air. As Buckminster Fuller said on the subject, all we are is a "pattern integrity" of energy in the universe, just like a radio wave. We can be in a physical form or not depending on where that energy pattern finds itself at the time. Any good meal is just the incarnation of the cook's most recent thought form. Further exploration of these concepts must be left to theoretical physicists, who are finding themselves as much involved with the frontiers of mysticism as with cosmology.

The accumulated evidence from clients is this: what seems to be happening is that people have recurring themes from one life to the next that are playing themselves out, just as they have a recurring theme or lesson in their current life. They report that they are usually playing out that theme with an established cast of characters. Someone who may be their son in this life was their father or spouse or friend in another life. Do you have an unusually heavy relationship with someone or have you met someone whom you instantly sense you've known forever? Love affairs, power struggles, friendships and personality clashes seem to last for centuries. (Sorry, no bank account carryovers!)

People seem to carry limiting beliefs from one life to the next. If a person is afraid of being unconventional, chances are they had a traumatic experience because of their uniqueness. If they've been burned at the stake once, their unconscious henceforth tries to have them avoid the kind of behaviors that caused it. In essence, many inhibitions that seem to naturally occur in people are actually self-stacking anchors from old lives or from this life. Whenever a similar

#### EONIC ANCHOR DRAGGING



situation comes up, the old anchor state is activated, putting the person in that specific state, the new external stimulus stacks itself onto the state and the anchor becomes stronger.

Change work needs to go way back to the root cause to unravel this chain of effect. It is incomplete work to clean up a recent trauma that really has its origins far earlier in a person's time line. Ask them to access the experience that is the origin of this fear or limiting belief. *It is imperative that you first establish their safety here with you* and assure them that there is value in having learned that lesson or received the gift of that learning, as the core event you are trying to recover and complete can often be pretty horrendous.

#### ENERGY PRINCIPLES FROM NATURE

My own image of this process has to do with energy and its flow. (A beautiful book called *Sensitive Chaos*, by Theodore Schwenk, has wonderful photographs and thoughts on this process.) Living in the country, I am always aware of Nature and her movement. In the same way that a rock in a river causes downstream turbulence in the flow of the water, so a traumatic event causes subsequent upsets in its wake. If enough energy is brought to bear on the rock, it will be moved out of the way or obliterated, restoring the smooth flow of the river. By flowing awareness through an old issue with such force and willingness that the "rocks" are swept away, the energy that was caught up resisting the pain becomes available for aliveness.

This is an instance of the principle that **energy flowing through a system organizes that system**. Any block ("limiting belief," "fear," "phobia") is bound energy eddying around an incomplete emotional event. By focusing awareness and

by giving a healing direction to that awareness, in essence we are sweeping away the energy block that manifests as fear. The experience of contentment or joy is exceptionally clear and free-flowing energy.

You will enjoy the expanded choices this technique gives you in dealing with very deep-seated issues in a person's life. Unwanted present behaviors like smoking, overeating, addictions and personal power issues are powerfully affected by this procedure. As you develop a sense of familiarity with the technique, you will find that patterns of recall begin to emerge and a particular client who has success with their initial exposure will make accelerating breakthroughs with other presenting issues as well. The steps described thus far are only a few accidental discoveries along a path that promises to reveal wonderful secrets. Your contributions to our overall understanding are awaited with high anticipation. Have fun, get results, and write home!

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*Note: I would like to acknowledge Nancy Barwick of Dunwoody, Georgia for first describing this process to me. I would appreciate hearing your feedback and results with this approach. My address is: Peter Orgain, Alger Brook Road, South Strafford, Vermont 05070.*

*Peter Orgain is a certified Provisional NLP Trainer. He maintains a practice in counseling and business communication in New England. He enjoys teasing Wyatt Woodsmall and has done extensive work on the subject of happiness. He is less serious than most people.*

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## METAPHOR GALORE

### GIVING THANKS By Steve and Connirae Andreas

There is a story of an old farmer in the 1860s whose land lay along the western migration route in the Midwest. Since the small stream that ran through his farm was the only water along that section of the route, emigrants usually stopped their dusty wagons under the old cottonwood trees to water their horses and cool and rest for a while, listening to the sounds of the tumbling water and the summer insects echoing softly in the deep shade. Those who reached the stream late in the day would often camp there overnight before continuing their trek westward.

After all his chores were finished in the evening, the old farmer would often walk down the sloping fields to the stream to visit these emigrants. He liked to talk with them, listening to the sounds of the night and to see if there was some small thing he could do to ease their westward journey.

The old farmer's slow, measured manner and his deep voice put even frightened children at ease quickly and most people were eager to visit with him. His deeply wrinkled face reminded them of the furrowed bark of the cottonwood trees and his eyes sparkled like the little stream where it tumbled in the sunlight over a rock or a small branch. He seemed as much a part of the land as the green and yellow lichen-covered boulders along the creek, brought there by the glaciers 14,000 years before.

The old farmer would often talk with his visitors about what he knew of the trail ahead, suggesting pleasant places to rest or warning of difficult stretches. Sometimes he would take a few raisins out of his faded overalls, carefully brush the blue lint off them with his gnarled fingers and give them to a fussy child to soothe him and allow the child's tired mother to get to sleep.

At other times, he would reach into his overalls for a nail, a screw or a scrap of leather to mend something broken in their wagon. Sometimes he would bring along a few cherries or apricots from his small orchard, some fresh green beans from his garden or some other small treat to brighten their spirits at the end of the day.

When he found travelers on the verge of despair, he would reach into his overall bib and produce letters that were falling apart from many foldings and unfoldings and read from them slowly by the flickering light of a kerosene lamp. These letters were from previous travelers who wrote eagerly of finding a new home somewhere in the vast wilderness ahead and of their simple pleasures as they began to settle down and create a new life for themselves. The words from these letters fell on the weary travelers like a spring rain, refreshing and nourishing their spirits.

Sometimes one of the travelers would think of settling nearby and would ask about the people in that region. To these inquiries the old farmer would always reply, "Well, tell me about the people where you come from."

Sometimes the traveler's face would harden, especially around the mouth, and he would reply, "Oh, it was terrible back there. No one could get along with anyone else. People

were mean and gossipy, judgmental and self-righteous. There was always some dispute over land or who should fix a fence; I couldn't wait to get out of there and finally I told my wife we had to leave."

Upon hearing this, the old farmer would frown slightly and say, "Well, you know, the people around here are just like that. You'll probably want to move on in the morning."

At other times a traveler thinking of settling in the area would reply wistfully, "Oh, we loved it at home. We had so many friends; everyone helped each other through the hard times. We got together for barn-raising after the fall harvest, sharing what little we had. When our neighbor broke his leg one spring, we all pitched in to plant his fields for him and when we were hailed out one year, he gave us grain for the winter and seed corn for the next spring. We really hated to leave, but my wife and I started to think about the space and opportunities out West and the new friends we would meet, so we decided to move on."

When he heard this, the old farmer's smile seemed to become as broad as a Kansas sunrise in the summertime and he would say, "Well, you know, the people around here are just like that. Why don't you rest up a day or two and look around at some of the land that's available nearby. I'd be happy to show you around and introduce you." □

---

Connirae and Steve Andreas are co-founders of NLP Comprehensive, authors of the new book on submodalities, *Change Your Mind and Keep the Change*, as well as producers of four of the classics in the field. Steve and Connirae provide trainings, books and videotapes internationally. Contact them at NLP Comprehensive, 2897 Valmont Road, Boulder, CO 80301, 303-442-1102.

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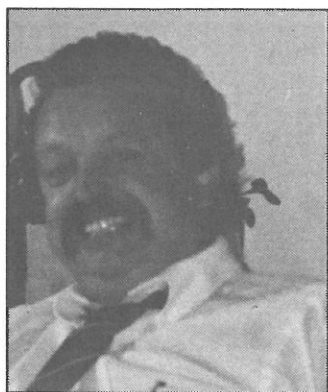
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## JUST LIKE THAT



## BOOK REVIEW



**GREGORY GIBSON**

President  
Neuro Concepts Institute

### *A Brief History of Time*

Well, it's vacation time again! Wouldn't it be nice to read a book that isn't directly about change-work technology? And when would now be a good time to do that? (I've been learning from Rick Cleveland.)

*A Brief History of Time* by Stephen W. Hawkins is just such a book. Stephen W. Hawkins is the Lucasian Professor of Mathematics at Cambridge University, a post once held by Sir Isaac Newton. Carl Sagan believes Professor Hawkins to be a worthy successor to Isaac Newton and P.A.M. Dirac in this post. One would consider this to be a very nice compliment!

*A Brief History of Time* presents a unique view of space and time, drawing largely upon the works of Albert Einstein. Also presented are the development of space and time theories, beginning with Aristotle and Galileo. As tempting as it is, I will let you read *A Brief History of Time* so that you may thoroughly enjoy Professor Hawkins' clear, concise and methodical approach.

Chapter five, entitled "Elementary Particles and the Forces of Nature," I found to be most intriguing to read. Once again, Professor Hawkins begins with the history of relevant concepts — beginning with Aristotle — and systematically moves forward to the notion of quarks (rhymes with "lark"), particles that make up protons and neutrons. According to Professor Hawkins, quarks come in at least six "flavors" and each flavor comes in three "colors." You must read this chapter, it's fascinating!

Chapters six and seven are about black holes and we're not talking about the Disney movie! Professor Hawkins explains with true clarity how "Black Holes Aint So Black." With equal clarity he explains how black holes are formed and detected and other unique characteristics of black holes.

*A Brief History of Time* is not only an excellent book, presented with fascinating details, but it is also an extremely well-written book. Professor Hawkins has made it so that even a person with a "social science" formal education, such as myself, can understand his presented material; good job! I recommend *A Brief History of Time*, published by Bantam Books, for anyone who would like to have an understanding of our universe and the "forces" at work in the universe. □

Greg Gibson is a Certified Trainer and Master Practitioner of NLP. He can be reached at 714-458-7676 or by writing to him care of: Neuro Concepts Institute, 25822 Evergreen Road, Laguna Hills, CA 92653.

We're very pleased to introduce you to Nancy Beplat, who has joined us as one of our regular contributors. For her debut column, Nancy chose to review

### *The Silent Language*

After reading quotations from *The Silent Language* in two NLP books: *Magic Demystified*, Lewis and Pucelik and *Solutions*, L. Cameron-Bandler, I was curious to find out who this Edward T. Hall was and if what he wrote might be of interest to me.

Hall is an anthropologist who has taught in various university settings, including Northwestern University and the Harvard Business School. He is well known for his work in inter-cultural communication and as a business and government consultant.

*The Silent Language* deals with non-verbal language as communication. Specifically, Hall focuses on the differing usages of time and space as modes of silent communication, often out of awareness of the participants. In a one-sentence description, I'd say that Hall extracts, analyzes, compares and studies cross-cultural meta programs. While NLP skills often attend to the individual, Hall generalizes the meta patterns for specific cultural groups.

In the matter of time, for instance, the American business world expects appointments to be kept pretty close to the scheduled clock time, where more than 10 minutes late is considered to be on the verge of rude behavior. Americans think of time as being fixed and "we earn it, spend it, save it, waste it" (p. 29).

Americans generally schedule one event at a time (linear time or through time). In Latin America, a business person might schedule multiple appointments and tasks (holistic time or in time) and what might take 30 minutes or an hour to transact in America would take a whole day to complete. Our language patterns reflect our time usage. In the Sioux language, for example, there is no word for "time," nor is there one for "late" or "waiting."

On space, Hall claims man has an extremely well-developed sense of territoriality. (At the next seminar you attend, just notice how quickly and tenaciously some folks stake out their spot.) In our lifetime, we have learned thousands of spatial cues. To buy a ticket, in London you queue up, in Athens you push and shove to the front. Consider the appropriate space for conversing with someone and how our language reflects the violations by saying, "she's pushy" or "it felt like he was breathing down our necks."

This book, although old and perhaps less specific in some of its analysis than I would like, is very well written and is worth finding and reading. I read it before traveling to Greece and it helped me avoid stepping on quite so many cultural toes as I might have! I had more patience and curiosity, was less judgmental about ways which were different from my own.

This book and three more by Hall — *The Hidden Dimension*, *Beyond Culture* and *The Dance of Life* — are now published in paperback format. I had the best luck finding copies in the anthropology section of the local university book store. I've also found some hardback copies in large used book stores.

— Nancy Beplat

*The Silent Language*, Edward T. Hall, © 1959

Anchor Press/Doubleday (Paper) Garden City, NY 1973 □

Nancy C. Beplat is a certified trainer of NLP. She is a partner in Key Concepts, a musician, visual artist and teacher. She can be reached at 1990 Greiner Street, Eugene, OR 97405 or 503-343-9329.



## MIND CHOW

### THE CLASSICS

by Richard Bandler and John Grinder

Frogs into Princes

The Structure of Magic I and II\*

Trance-Formations: Neuro-Linguistic Programming and the Structure of Hypnosis

Reframing: Neuro-Linguistic Programming and the Transformation of Meaning

Patterns of the Hypnotic Techniques of Milton H. Erickson, MD, I and II\*

by Richard Bandler

*Magic in Action\**

*Using Your Brain — for a CHANGE\**

### NEW TITLES

*Solutions*, Leslie Cameron-Bandler\*

*Uncommon Therapy*, Jay Haley\*

*Change Your Mind and Keep the Change*, Steve and Con-  
nirae Andreas

*Turtles All the Way Down*, Judith DeLozier and John  
Grinder

*Therapeutic Trances*, Stephen Gilligan\*

*The Emotional Hostage*, Leslie Cameron-Bandler LeBeau\*

*The Basis of Personality*, Tad James

*Your Mind Can Drive You Crazy*, James Takacs

*My Voice Will Go With You*, Milton H. Erickson, MD\*

*Practical Magic: A Translation of Basic Neuro-Linguistic  
Programming into Clinical Psychotherapy*, Stephen R.  
Lankton\*

*The Answer Within: A Clinical Framework of Ericksonian  
Hypnotherapy*, Stephen R. Lankton and Carol H.  
Lankton\*

*The Psychobiology of Mind-Body Healing*, Ernest Rossi,  
PhD\*

*Megateaching and Learning: Neuro-Linguistic Programming  
Applied to Education*, Ed and Maryann Reese, C. Van  
Nagel and Robert Siudzinski\*

*Taproots: Underlying Principles of Milton Erickson's Therapy  
and Hypnosis*, William Hudson O'Hanlon\*

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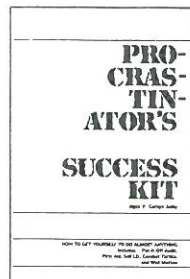
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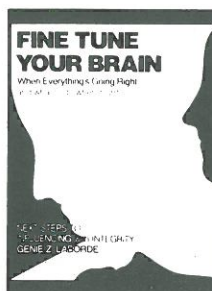


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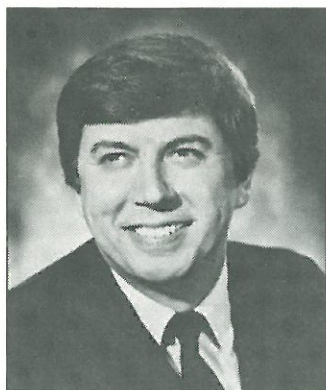
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### WINNING AND LOSING The Choice is in Creating Perspective Part II

The second Metapart that I use in creating consistently reliable evolutionary change is, of course, the SPIRITUAL part. I define the SPIRITUAL part as that Metapart which has the Universal Frame of Existence; that is, a range and scope which recognizes the efficacy of everything in Life and which operates without the corporal considerations of loss. The SPIRITUAL part, also, operates *outside of time so that everything co-exists simultaneously*; there is no Past, no Present, no Future. Everything is (period). To me, the SPIRITUAL part is devoid of all those airy-fairy notions that have to do with reward/punishment, good/bad, good/evil, enlightened/endarkened, etc. (that's the SURVIVOR part masquerading as spiritual). We are all enveloped in and by the SPIRITUAL, encompassed by it and nurtured by it. There is no separateness. (Even if you don't agree, you will see how useful this concept can be as we go along. And — useful is useful.)

To the SPIRITUAL part, Life is like a chess game. No matter what piece gets taken, it still exists somewhere on the sidelines, to be recycled quickly once the next round is played. And there is always "a next round." NO such thing as a final game or match — just the next player, the next opportunity to test skills, another chance to discover something new — a steady progression of what's next. No chess piece is obliterated or crushed out of existence; rather it is preserved for the next game.

To the SPIRITUAL part, nothing in life ceases to be — and that very definitely applies to "what could have been." In struggling with the mechanics of everyday living, we foolishly encumber ourselves with a completely useless emotion known as "regret." We look back and wound ourselves because of something that we didn't do, say or create. We look back and see an empty space and feel bad. So we believe in loss and we make that loss permanent and irretrievable. To the SPIRITUAL part, there is no empty space — there is only a missed opportunity THIS TIME AROUND. Look ahead and in the natural order of things that missed, something will come up again — so be ready for it. Stay alert in uptime and allow the reality to manifest. No wishing or wanting required — just the knowingness that that's how the SPIRITUAL part operates. Once we give up our commitment to loss (and fear, which is loss projected forward), our SPIRITUAL Metapart begins to fill in the empty spaces for us, for it will substitute excitement for

fear and a sense of adventure in place of risk. We have those choices now but with the Universal perspective, we don't recognize them.

If you could trace back in memory the cause of the unhappy experiences in your life, you would undoubtedly discover that most experiences of ill health, financial difficulties and relationship problems were related to a belief in loss. All of us have felt that at certain times in our lives we lost something and that, because of that loss, we have had difficult experiences (My problems began when I lost .... my spouse .... my business .... my health .... my credit rating .... etc.).

*The thought of loss lodged in the conscious and unconscious parts of the brain causes many — perhaps most — of life's difficulties.*

The word "loss" literally means "destruction" and the idea of loss held in the unconscious parts of the brain certainly manifests consciously in a very destructive way. As you cling to the idea of loss, you have no choice but to generate much personal unhappiness — you will live in fear! As you hold onto the idea of loss (and fear), you will also hold onto the problems it caused. So the thought of loss will continue to haunt you, bringing more destruction and even more apparent loss into your life. The cycle will continue growing stronger and stronger — unless you begin to use your Metaparts to expand beyond these limits.

Your SPIRITUAL Metapart is totally unlike its companions within you. In the initial description of the ten Metaparts, we said that the SPIRITUAL part recognizes no limitations and is not of the world of guidelines and rules. It functions at a higher level from the others and it seems to be detached from the world of time, reason, distance and matter. Frequently, the SPIRITUAL part can do in a moment what the other nine can't seem to do all working together on a daily basis.

The SPIRITUAL Metapart does not recognize the concept of "loss." Loss must occur in the temporal world and, since it functions outside that domain, the part is free from fear.

*To the SPIRITUAL Metapart there is no loss. You cannot lose your good. When it seems to you that you have "lost" your good, it is only because your good has changed form. Remember that there can be no loss in any phase of nature. The elements of nature merely change their form. When your good seems to leave you — let it go. That is good you have outgrown. Then watch for new good to come in the door.*

*Remind yourself:*

*There is no loss to the Spiritual Part. I cannot lose my good. I have not lost anything good, though I may have outgrown certain phases of it. My good has simply changed form. I now welcome my new good, which comes to me in natural and perfect ways. My good is now truly restored to me. My life is made beautiful again.*

You can resolve the idea of loss and its consequences by realizing that a belief in Universal fulfillment dissolves any previous belief in loss. The brain easily accepts the thought of fulfillment in the concept of perfect restoration since it is easy for the brain to process past good as being restored in some appropriate form of present fulfillment.

You may have had some past years of which you are not proud (most of us have!). Those are years you'd like to forget or run away from. But you cannot forget them until you first restore them to their rightful place in your conscious reality. You cannot shut them out; they must be mentally, emotionally and spiritually restored. They must



be restored to you as a time of growth and learning and therefore, as a resource — regardless of appearances. You need to recognize that, as a resource, those times were when you were growing to a new level of greater understanding, compassion and wisdom — a time for you to build up to your future greater good. Remember the Universal perspective!

You would not be the person you are today, you would not have the love, understanding, maturity, depth, compassion or the genuine desire for more of the good things of life, if you had not had the past experiences you have been condemning as losses. Out of the past you have grown, unfolded and expanded your understanding and your world. So don't condemn your past because through it you came forth into a "larger space" in your understanding.

There is a Biblical reference to the "years the locust have eaten." So now, use your SPIRITUAL part to have those "locust years" restored to you. It can give so much to the present moment that it seems even to fill the emptiness of the past.

Think of those "locust periods" (of lack or unhappiness) just as you would think of vines that are pruned to bear better and fuller fruit — just as all periods of hardship, problems, misunderstandings and challenges through which you press can be regarded as times of pruning. Greater good than you can imagine comes to you immediately after one of these "locust" experiences, if you will allow your SPIRITUAL part to restore them to you.

Thus, "locust" periods need not be periods of failure or loss. A surface defeat may contain the germ of transcendent success, so there need be no defeat — though there may be postponement. Success often comes one step beyond failure.

Since the trend of the SPIRITUAL part is always upward and onward, "locust" periods can be times of gathering spiritual and creative forces together to go forward again. Sometimes when it seems you are going backward, it is because you are gathering your forces to go forward. Those seeming "backward experiences" give you depth insight and understanding you might never gain from the easier paths of life.

Finally, since unlimited good is your natural heritage, it forever awaits your recognition and claim. When you do claim it and call it forth, the good will appear.

Furthermore, all the good that you have not recognized or claimed in the past has not been lost. It has become dammed-up in the invisible, awaiting your recognition and claim of it. The good that seems lost from the past is still yours. It has been accumulating in the invisible, just like money drawing interest in the bank. Your good still wants to manifest for you as present blessings of increased health, wealth and happiness. Your good wants you as much as you want it. It can still come to you. The more good you did not claim in the past, the more there is for you now. Knowing this, you can still claim every blessing in the present and the future that you did not know how to claim in the past. Whatever has been taken from you can now be restored.

Remind yourself:

I now call on my Spiritual Part's power of restoration. My good the past and present is now restored to me. All the good that should have been mine are still available to me, in whatever present form is best. They have not been lost in any way. They still come forth in natural and perfect ways through the Power of my Spiritual Part. I now claim my present good, too. The good that is for me now presses upon me and I accept it. I am receiving it now. I am receiving my

*Highest Good of mind, body, brain, career and lifestyle now! My accumulated good of past and present now pours forth into my life as many rich blessings. This is a time of fulfillment. I welcome my accumulated good now. I give thanks for the complete restoration in my daily life.*

Once you get beyond the words, you will realize that all those issues involving fear, loss, lack and suffering are truly counterfeit and not worth all the value we've placed on them. We've only valued them because they've served to give us identify (we're known by our shortcomings). Now we have a choice to be known by our Genius and our Universal access to Life Itself.

In the third part of this series, we will bond these two powerful Metaparts so that everything will serve to elicit the best from you in your on-going evolution of Life.

James A. Takacs is a co-founder of Sound/Mind Research, Inc. He is also a co-developer of AUDIOTRONIX™ technology — the use of sound and sound patterns to stimulate change in brain functioning. He is also a Certified Master Practitioner and a provisional NLP Trainer specializing in generic applications of NLP. He can be reached at P.O. Box 394, Tarzana, CA 91356, 818-881-1450. □

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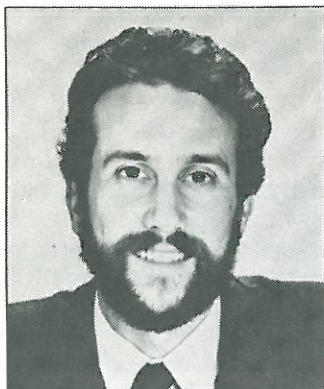
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## CONSCIOUS PARENTING



**RICHARD GREENE**

Founder  
Mind Expansion  
Institute

### WHY OUR PARENTS MADE THE "MISTAKES" THEY DID WITH US

In the last issue of "Conscious Parenting" (How Not to ...) Richard spoke about some of the changes in programming we, as "Conscious Parents," encounter as we try to bring a new, more enlightened breed of human into the world. In this issue, we explore why it is that our parents probably treated us the way they did. To do so means we must look at:

#### 1928: The Rules for Raising "The Perfect Child"

"Never hug or kiss your children.

Never let them sit on your lap.

If you *must*, kiss them on the forehead when they say good-night.

Shake hands with them in the morning.

Babies and children can and should be left alone, to cry, if they must.

When you are tempted to pet your child, remember, that Mother Love is a dangerous instrument. An instrument which may inflict a never-healing wound. A wound which may wreck your adult son or daughters vocational future and their very chances for marital happiness."

Dr. John B. Watson,

The leading child-rearing expert, 1928

Let me share my metaphysical/philosophical bias right here:

Imagine a computer. One capable of extraordinary feats of productivity, creativity and service. Let's call him Ferdinand.

Now, imagine that Ferdinand, like all computers I know, has an AC/DC cord that is to be plugged into the wall outlet in order for it to get the power it needs to run.

### PLUG IN, ENERGIZE

Now imagine that, instead of being plugged in firmly, this beautiful, unlimited computer is only allowed to graze past the outlet, only occasionally making that powerful metal-to-metal connection with the source.

This, we would all agree, would be one unhappy little computer. A computer with "flashes of brilliance," perhaps, yet one with inconsistent performance. A computer with an identity problem: never really knowing whether it was an "on computer" or an "off computer." Never quite sure whether it was all by itself, alone in the universe or connected to that electrical source of all things.

We might even be inclined to suggest psychotherapy or even NLP for Ferdinand, our unhappy little computer.

Other human beings are our power outlets. And, in a slightly different way, so, too, are all living things, from dolphins and whales to dogs and cats and broccoli and asparagus.

When we "plug into" these power outlets we get energy. With this energy we can do whatever our little biocomputers have been programmed for. It's like sun and water for flowers. Without it, they wither and die, no matter which scientist is studying them.

Each person who is alive and awake at all within his or herself is connected with The Source. It doesn't matter what you call it — "God," "Jesus," "The All," "Nature," "The Life Force," "Energy" — that thing or place or process from whence each one of us came.

We "plug into" our power outlets by connection. There are many different ways to connect with other humans, for example and each way carries a smaller or larger amperage of "juice," "shakti," "electricity," "power."

Physical touching, for example, usually causes a huge quantity of connection juice to transfer from one to another. Looking in each other's eyes can also shake one to his or her core with a hit of "shakti" or "juice." And, as we've all experienced, a mellifluous tone or a warm word or greeting can light the fires inside as well. From our study of neuro-linguistic programming, we know that each individual has a slightly different capacity for absorbing each of these modes of stimuli and will have unique preferences and strategies for maximum connection.

Regardless of the individual ideosyncracies, however, the basic and transcendent fact of all life is that connection between Life and Life causes each life to grow. Lack of connection, like lack of connection between an electrical cord from a computer and the power outlet, will cause erratic, problematic or no performance at all.

With this as background, we return now to Mr. Watson and the austere behavioral child-rearing philosophies of the 20s and beyond. Watson and the other behaviorists of that era were, actually, right on. In many ways, their philosophies form the historical foundations of such super-modern psychological technologies as NLP. They understood and were applying the accurate assumptions of stimulus-re-

### CONNECT WITH THE SOURCE



sponse mechanisms and clinical programming in their efforts to produce "the perfect child." What they left out, however, was the spiritual prerequisite to life itself: connection.

Without the power of love between other humans and a newborn child, these behaviorists unwittingly pulled the plug. And their most heinous misfeasance: they pulled the plug from the largest, most powerful outlets available to we human beings, our mother and father. No two people are around as much during the critical first few years of childhood and no two people are as capable and committed to providing this "juice," this connection of love, tenderness, physical touch and caring. Watch any mother with a little baby — the universe clearly intended for this woman to smother her baby with physical affection. To do otherwise takes and took conscious reprogramming. An anti-nature reprogramming that, I feel, is the root cause of our grandparents and parents being who they are and stultifying their showing of unconditional love in all modalities.

It's obviously a far different time nowadays. Yet, as the NLP community so clearly knows, programing delivered so powerfully during such vulnerable "imprint" periods can last a lifetime or take great focus to undo. Maybe, as we reflect on Dr. Watson's words, we can now have a little compassion, for ourselves and, especially, our parents as we understand the prevailing Belief Systems that polluted the essential connections.

And then, after compassion, a loving re-reprogramming to help return our ancestors and ourselves to our own universal electrical outlets of love, affection and connection of all kinds. □

**Richard Greene** is Producer and Host of The Whole Life Radio Network heard in Los Angeles on KFOX-FM and in Europe; an attorney, Master NLP Professional and Trainer; who also conducts courses in "Conscious Parenting." He is founder and Executive Director of The Mind Expansion Institute where he can be contacted: 4500 Petit Avenue, Encino, CA 91436, 818-501-5559.

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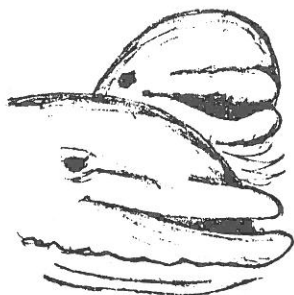
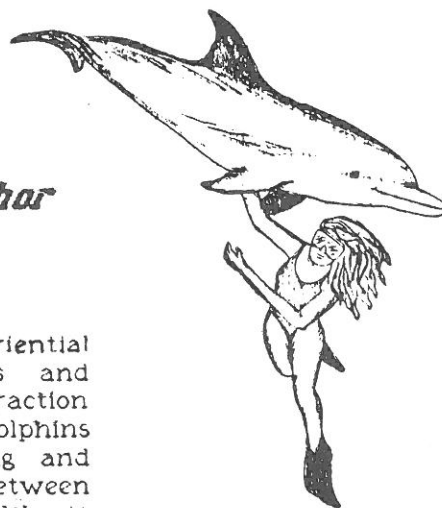
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## BEYOND SELF AWARENESS



**WYATT WOODSMALL**  
Founder  
National Training Institute  
of NLP

### PARTS

Let's talk about parts a little. What do we mean by parts? Richard Bandler, who is a rather interesting individual, has some extremely unique approaches to helping people with some of their problems with parts. Richard gets freaked out at times by the results he gets. He does some incredible things. He starts talking to people and says, "Go inside and talk to the part of you that is responsible for this behavior and come back and tell me what it says." The part comes back and says, "I'm really angry." Richard goes, "Holy shit!"

One of the reasons Richard gave up doing reframes in NLP is that it just got too freaky for him. He can't deal with all that weirdness — I mean, all of those people going inside and talking to all their parts and having conversations and conventions of parts to get all their stuff reconciled. That's hard for somebody as practical as Bandler to deal with.

Let me give you two quick Bandler stories to give you Bandler's approach to mysticism and therapy. Richard's standard comment on firewalking is that he has never seen any reason to walk across fire. He's said that it always seemed easier to walk around it and you don't get your shoes dirty that way. A student came to Richard and told him that a friend of his had gone to one of Grinder's seminars and that Grinder had taught somebody how to walk through walls. This student wanted to know if Richard could teach him how to walk through walls. Richard said, "Certainly, son. Come here."

So Richard led the guy by the hand to the front of the room and had him stand about six inches in front of the wall. Then Richard said, "What I want you to do now is to blow it up. I want you to start blowing it up and making the picture bigger and bigger and bigger and bigger until suddenly you can begin to see the space between the molecules. Just keep blowing that up bigger and bigger and bigger until the space gets so big that you can step right through it. When you have reached that point tell me! Make it bigger, bigger, more, more. Nod your head when you're there."

The kid nods his head. Then Richard takes the back of the kid's head and smashes him right into the wall. At the same time, Richard yells at him, "You lied to me! You didn't make it big enough!"

Then Richard, being the gentle soul that he is, took the

poor kid by the hand and told him, "Now I'm going to really teach you how to walk through walls." Richard took the kid over to the door and opened the door and pushed the kid through and then locked it. He turned back to the class and said, "That's how you walk through walls."

The story also says that Richard did not let the young gentleman back into the class. Hopefully, he had learned his lesson.

One other Bandler story and then we'll move on. You've all heard the classic Erickson story about the guy — a patient in a mental hospital who thinks he's Jesus Christ — who comes to see Erickson:

Erickson: "Well, fabulous, I just happen to need some shelves built in my office. Since I know you're a carpenter, Jesus, could you help me with them?"

"Jesus" said, "Well, yeah, I guess."

So then Erickson got him building the shelves in his office. The hospital had some carpenters working in the building at the time and Erickson had "Jesus" start working with them. "Jesus" served as an apprentice to the carpenters and learned the carpentry trade. The carpenters worked on offices in the hospital. After two years, their contract was completed and they moved on to their next job — and "Jesus" just moved right along with them!

Erickson believed that everyone should get married and have kids and have the kids send him presents on his birthday! Bandler's approach to the "Jesus" problem is a little more direct. Bandler had a family come to him who said they were quite concerned because their son was in a mental hospital and he thought he was Jesus Christ. So Bandler said, "Well, I think I can take care of this."

So, "Jesus" was standing in his room in the hospital with his hair down to his shoulders, wearing a long robe. That day, "Jesus" happened to encounter a rather curious person in a rather curious set of circumstances. As Jesus was standing there, all of a sudden, the door to his room opened and a gentlemen walked in dragging a rather large post. He laid it down on the floor in the middle of the room and looked up at "Jesus" and said, "Good morning, Jesus." He walked out of the room and came back a few minutes later dragging another post. It wasn't quite as big as the first one and he laid it across the first one. He looked at "Jesus" again with a kind of a curious smile and walked out. He came back a few minutes later with a hatchet, a bucket of nails and a tape measure. He proceeded to nail one of the pieces of wood to the other piece of wood, then he made a couple of notches in the end of that piece. Finally, he took out his tape measure and walked over and said, "Hey, Jesus, hold out your hands. I've got to measure you." Apparently the look on "Jesus" face was rather priceless as he was being measured from one palm to the other.

At that point, the psychiatrist walked in and said, "'Good morning, Jesus.'"

The young man said, "Who the hell are you talking about? I'm not Jesus! I don't know what you're talking about!"

So it seems that there's more than one way to pace a delusional system or part. So much for Richard's methods — I find them quite fascinating.

### PARTS IS PARTS



We're talking about parts. You know about the NLP technique called reframing? What does it have to do with parts? Reframing involves saying to the person something like this:

"I would like to talk to the part of you that is responsible for behavior X. I would like the part that is responsible for behavior X to go inside and tell me what it's doing and what it intends by behavior X."

Then you will have the part talk to some other parts and before you get through you will have a whole convention of parts.

There was one thing Richard did like about parts. Richard was working with a guy who said, "I don't have any unconscious mind." Richard said, "Why, if I were your unconscious mind I'd smack you in the face." And the guy's hand reached up and smacked him. Not bad. So much for the guy with no unconscious mind.

In the last column I talked about identification. You know that identification is that process you engage in whenever you say, "I this" or "I that." Well, in NLP we have a name for every one of those "I this" or "I that." We call them "parts." "I this" or "I that" are parts. One of the insights of mystic training, which we corroborate in NLP, is that man is composed of a variety of parts. Gurdjieff reasoned as follows:

Man has a real problem. The reason he has a real problem is that he doesn't understand that he has a problem. The reason he doesn't understand that he has a problem is because there are certain abilities that he doesn't possess but that he thinks he does. Thus, when you tell him that he has to develop those abilities, he doesn't understand what you're talking about, because he thinks he has them already. To help him, you first have to convince him that he doesn't possess abilities which he thinks he already has. Second, you have to teach him how to really develop those abilities which he thinks he has but really doesn't. That is a real hard thing to do.

One of the characteristics that people think they have that they don't is that they think they are whole — they think they are one part. Gurdjieff points out that when you look at man, he is basically not responsible. In fact, he is totally irresponsible. The reason he is totally irresponsible is because in order to be responsible, you have to have somebody there all the time who is responsible. The trouble is that one part of a man may want one thing very much and commit to it, but that part may not be in charge a half-hour later when it comes time to do it. The part that may be in charge a half-hour later when it comes time to do it, never agreed to do it in the first place! It may have no interest in it whatsoever. The basic problem is that man is really composed of a whole bunch of parts that are frequently in conflict. These parts don't agree with one another. They each have different goals and different agendas — they all just happen to be living in the same person.

Most people can't deal with this realization and continue to believe incorrectly that they are whole and that there is one part of them that is always in charge. Gurdjieff says that it is naive of us to expect ourselves or other people to be responsible. If somebody tells you that they are going to do

something, you should remain skeptical **no matter how** much they swear to you they are going to do it. **They may** be totally congruent. At the time the part that swears to you may be absolutely congruent and totally certain that that's what it is going to do. The trouble is that that part doesn't always stick around. Now, when it comes time to do it, if the part that swore to do it is still in charge, then it may get done. But if another part is running the show at that time, you may be out of luck.

Gurdjieff points out that in order to be responsible, we first have to be aware of all the parts of ourself that are floating around out there. Then we need to work on getting those parts aligned. We also need to develop one part that is finally going to direct the whole show. The way this part is going to direct is quite unusual, however. It is going to perform a very interesting function. What it is going to do is simply watch all the other parts. It is always going to be there. One name for this part is the "Witness." What the Witness does is just kind of sit there and watch all that is going on. It watches what all the other parts are doing. In order to be a Witness, though, it's got to maintain total neutrality.

Normally, we don't think of a witness in this way, nor do we see what good it would be. What we think we need and already have is a part to run the show. That's because we are caught up in a thing called "power" and its product, "control." We want the Witness to exert power. We want the Witness to take over and to "kick ass" and "take names" and get everything lined out. If the Witness is just going to watch, it's hard to understand what good that's going to do.

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### THE WITNESS



But that is what the Witness does — it just watches. It does not identify. It simply observes without criticizing, excusing, explaining or blaming. It simply objectively observes what is going on. It is very interesting to see what happens when the Witness does this for a while. A very interesting thing happens: a lot of a person's so-called problems somehow seem to disappear.

We usually try to force change through the exercise of will. We try to use power and control. But the product of power, control and will is conflict and resistance between different parts. The Witness works in much more subtle ways. By simply watching what's happening and seeing how things go, the witness is able to affect a change without having to do any changing. The changes come about simply by awareness, i.e., by watching, understanding and observing what's happening.

To understand a little more about parts, it is necessary to talk about association and dissociation. You can do various things with parts in NLP. One of the things you want to do with all your parts is to get them congruently aligned. The key to the kind of congruency most of us don't have is having all of our parts aligned. Go back and read *The Structure of Magic, Vol. II*, where Bandler and Grinder talk about parts and about congruency. Congruency has to do with having all of your parts singing from the same sheet of music or singing the same song or thinking the same way or with getting all of your parts aligned.

We have all had the experience of talking to someone who is saying something and at the same time shaking their head outside of their conscious awareness so as to totally contradict what they are saying. We are trained in NLP to look for these para messages. These messages originate in different parts of the person. Different parts are communicating to us simultaneously. To be truly congruent is to get all these parts aligned and to agree to what you want.

One way to do this is to have a gigantic parts party. At this party you reframe all those parts that are out of line and you try to get one part that's going to be in charge. If it doesn't exist, you may have to create it. One of the things you learn when you do reframing is how to negotiate between parts and how to find the intention of a part. You also learn how to actually generate a new part. Bandler and Grinder talk about that in their book, *Reframing*. This is the locus classicus of insight on reframing and is also excellent reading. One of the things you may want to do to help develop the Witness is to actually generate a part to perform this role. You need to instruct it appropriately with respect to its function. You also need to get as many of your parts aligned as possible. To do this, start doing internal reframing on yourself. One of the things that Richard and John used to do in hypnosis classes was to hypnotize everyone and teach them to reframe in their sleep. When they went to bed every night, all night long, they would be dreaming and reframing the things that had happened to them that day. This caused some rather dramatic changes in people and some people started freaking out, so Richard and John quit doing it — but a lot of changes occurred. □

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The National Training Institute of NLP

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 two-weekend workshop, "Beyond Self Awareness," throughout the country. Dr. Woodsmall is currently working on 2 books, *The Science of Advanced Behavioral Modeling* and *Beyond Self Awareness*. He can be reached at The National Training Institute of NLP, 801 S. 20th St., Arlington, VA 22202, 703-979-3835

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## SPECIAL FEATURE

### THIS JOB'S FOR YOU Interviewing for A Job and NLP By Ronald A. Kaufman

Being in the motion picture business for over fifteen years, I have done a lot of hiring, including film crews, actors and office personnel. Often I would give people advice on how to make a better first impression.

Last year I was asked by the Professional Resource Network, a group which helps prepare job-seeking executives, to conduct a job-interviewing workshop. Since interviewing is selling yourself and being able to effectively communicate, this provided a perfect opportunity for teaching NLP, using the training techniques I learned from Tad James, Richard Bandler and Wyatt Woodsmall.

Before I begin, I do a board break, using it as a metaphor and demonstration of what will be covered in the day-long seminar. I discuss my strategy for breaking the board, how I set my goal, how I visualize successfully attaining the goal, how I make it real by utilizing all of my senses and how, by using correct committed action, I fulfill my outcome. I put heavy emphasis on commitment and that without it, there is no follow-through, which means you end up hitting the board and hurting your hand.

First we start with goals — why people want to get a job, what they will gain in terms of feelings and values. Then we deal with the ecology — what they might lose by getting a job. Is there anything that keeps them from being totally committed to obtaining this goal?

Once they have the destination clearly laid out, we do a visualization of achieving the goal and future pacing a year down the road to see if there are any objecting parts.

At this point, we deal with some of the specific aspects of the interviewing process. We cover how to research a prospective employer, how to dress, waiting room etiquette, how to handle coffee and smoking, preparing for the application form, making an appropriate handshake, how and when to handle salary, questions to have answers for, positive language patterns and, most importantly, rapport skills.

During the rapport section we cover mirroring and matching, eye accessing patterns and predicates. The class gains an understanding of the different modalities and how to get in sync with different people. We deal in concepts, so that, by the end of the session, each person's "tool box" is enlarged to where they can have enough choices to handle whatever interviewing situation they are in.

The second half of the seminar consists of mock interviews. I interview several participants, using a different style with each one. I start off by eliciting the first interviewees meta programs, which can unnerve the most confident person. During the next interviews, I'll either be friendly and cordial or rude and indifferent, so that, by the end of the day, the class has been exposed to a variety of types.

As the day draws to a close, the participants have greater awareness, more flexibility and enhanced confidence in a job interview — skills that carry over into other aspects of their lives. I encourage them to follow Edison's philosophy when he said, "I had to succeed, I finally ran out of things that didn't work."

□

Ronald Kaufman received his Master Certification from Tad James and uses his NLP tools in his consulting work within the film industry. He also conducts a seminar on "The Art of Interviewing" and can be reached at 1218 North Larrabee Street, Los Angeles, CA 90069, 213-652-1274.

## EVENT CALENDAR

### OCTOBER

#### Too-late-for-the-deadline Listings

(See **Issue #14 CHOICES** for complete October listing.)

#### September 23-October 2, Vancouver

THE EXPERT MODELING TRAINING, *Marilyn Atkinson and Wyatt Woodsmall*; contact NLP Institute toll free in Canada 1-800-663-6730 or 416-977-7810

#### October 7-9, Toronto

MASTERTRACK TRAINING: THE TIMELINE TRAINING, *Tad James*; contact NLP Institute toll free in Canada 1-800-663-6730 or 416-977-7810

#### October 14-16 (Program Begins), Windsor/Detroit

23-DAY NLP PRACTITIONER CERTIFICATION TRAINING, *Marilyn Atkinson, Jeff Hatchmiller, Max Steinback, Bruce Anderson*; contact NLP Institute toll free in Canada 1-800-663-6730 or 416-977-7810

#### October 21-24, Western Massachusetts

EMPOWERMENT: THE SECRET OF SUCCESS and 1-DAY VIRTUAL THEME WORKSHOP; contact David Lee at Northeast NLP Institute, 207-773-1671

#### October 29-30 (Program Begins), Los Angeles Area

INNOVATIONS IN CLINICAL HYPNOSIS, *Norma and Philip Barretta*; contact Southern California Center for NLP, 213-833-4234

### NOVEMBER

#### November, Toronto

THE DYNAMICS OF EFFECTIVE SELLING; contact NLP Institute toll free in Canada 1-800-663-6730 or 416-977-7810

#### November 4-6, Pasadena, California

LEARNING HOW TO LEARN EASILY, *Eric Jenson*; contact RAPPORTER at 818-352-7742

#### November 5, Soho, New York City

ANCHORING IN THE CLASSROOM, *Karen V. Bading*; contact NYTI, 212-473-2852

#### November 6-13, Key Largo, Florida

THE DOLPHIN EXPERIENCE, *Ronald Cruickshank and Wyatt Woodsmall*; contact Optimax, 919-688-5712

#### November 11-13, Toronto

MASTER PRACTITIONER TRAINING: META PROGRAMS & ADVANCED SUBMODALITIES, *Marilyn Atkinson*; contact NLP Institute toll free in Canada 1-800-663-6730 or 416-977-7810

#### November 12-13, Orlando, Florida

NEW HORIZONS IN NLP, *Richard Bandler*; contact Oliver J. Price, III, 813-922-5366

#### November 12-13, Los Angeles Area

BEYOND SELF AWARENESS WORKSHOP PART II, *Wyatt Woodsmall*; contact RAPPORTER, 818-352-7742 or The National Training Institute of NLP, 703-979-3835

#### November 18-20 (Program Begins), Toronto

23-DAY NLP PRACTITIONER CERTIFICATION TRAINING, *Marilyn Atkinson, Jeff Hatchmiller, Max Steinback, Bruce Anderson*; contact NLP Institute toll free in Canada 1-800-663-6730 or 416-977-7810

#### November 19-20, Soho, New York City

PEAK PERFORMANCES IN SPORTS, *David B. Watts*; contact NYTI, 212-473-2852

#### November 21-24, Ottawa

TRAINING TRAINERS I, *Derek Balmer, Janice Grey*; contact NLP Centres, 613-232-7782



# WORLD

# HEALING



# MEDITATION

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

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

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

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

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

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

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

The one Light of Love, Peace and Understanding is moving  
It flows across the face of the Earth,  
touching and illuminating every soul in the shadow of  
the illusion.

And where there was darkness, there is now the Light  
of Reality.

And the Radiance grows, permeating, saturating every  
form of life.

There is only the vibration of one Perfect Life now.  
All the kingdoms of the Earth respond,  
and the Planet is alive with Light and Love.

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

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

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

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

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

It is done. And it is so.

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

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*About the author...*

Jim Takacs is a Certified NLP Practitioner (Neuro-Linguistic Programming), a Certified Master NLP Practitioner, and a Certified NLP Trainer. He lives and works in Tarzana, California.

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