META-NLP
SYNOPSIS OF TRAINING

The Story of Magic
Welcome to NLP Training
Opening Agreements
Neuro-Linguistic Programming
NLP as a Model
NLP’s Hidden Theories

State Accessing and Anchoring
Anchorings
Benchmarks for Inducing States
Patterns
Spheres of Excellence
The Swish Pattern
Movie Rewind Pattern

Precision Questioning
Introducing the Meta-Model
Representational Tracking
The Meta-Levels of Language
The Categories of the Meta-Model
Questions and Effects
Meta-Model Exercises
Pattern:
Well-Formed Outcome
SCORE Model
Benchmarks for Questioning

PART I:

Day 1
Introduction
The NLP Communication Model
Communication Guidelines

Listening
The Art of being present to another
Sensory Acuity Skills
Eye Accessing Cues and Accessing
Questions
Calibration Exercises
Representational Listening
Listening for the Movies
Listening for Representations in Speech
Benchmarks for Listening

Supporting
Pacing
Physiological Pacing
Verbal Pacing
Meta or Conceptual Pacing
Perceptual Flexibility
Benchmarks for Supporting

Day 2
Eliciting States
Neuro-Linguistic States
State Management #101
Elicitation Skills

Day 3
Detecting Patterns
Defining Meta-Programs
Template of Meta-Programs
Detecting Meta-Programs
Meta-Program Mastery
Meta-Program Exercises
Pattern:
Changing Meta-Programs
PART II:

Day 4:  79
Meta-States
When states go meta
Higher level state management
Meta-Stating as framing and reframing
Meta-states as belief frames
Meta-stating sub-modalities as frames
It’s framing all the way up
Reframing Criticism
Conscious Reframing
Reframing Motivation
Six-Step Reframing
Traditional Belief Change
Meta-Yes Belief Change

Day 5:  107
Strategies and Modeling
The Strategy Model
The TOTE notation and diagram
Strategy Elicitation Pattern
Basic Strategies:
Understanding, Learning,
Believing, Spelling,
Motivation, Decision
The SCORE Model
The Dancing SCORE
Collapsing Anchors

Day 6:  120
Time-Lines
Introduction to Time
Eliciting Time-Lines
Changing Time-Lines
The Trance-Logical Levels
Using language hypnotically
The Milton Model
Kinesthetic Time-Lines
Changing Time-Lines

Day 7:  136
Patterns
Time-Lines as Meta-States
Change Personal History
Change History Using Meta-States
Releasing Negative Emotions
Decision Destroyer
Re-Imprinting
Finishing Unfinished Business

Other NLP Patterns:
Creating a New Part
The Visual Squash
Aligning Perceptual Positions
Effective Selling
Effective Negotiating
Having Great Meetings

Day 8:  162
Assessment
Assessing your competency levels
Practitioner Standards for competency
Testing your Knowledge
Future Walk

Appendices  169
Historical Chart
Representational Preference
The 7% 38% 55% Myth

Sources  182
Society of Neuro-Semantics
Authors
A Story of the Magic

Once upon a time
there arose a Wizard in the land ... a wizard who could just say words and the burdens of hearts would be lifted and lives renewed. Virginia was her name. She would invite people to sculpture their understandings of their families using other people and she would utter statements of wisdom. Then, almost magically people would be free from struggles of years duration, free to enter into a transformation of life.

Wen two Modelers in a distant land heard about this Wizard,
and the magic she was creating with her words
they traveled to that land to see if they could capture the formula of the magic.
And these two Wizard Modelers took with them all of the tools for pattern detection that they knew of, pattern detectors of language, mathematics, and information processing and sought audience with the Wizard to ask permission to detail out the precise formulations of her magic.

And when they came into the very presence of the Wizard Virginia,
they stood in awe before her magic . . . wondering if it was what she said, how she said it, the ideas within her words of wisdom, her touch as she moved people about, her sheer physical size and presence, the love and compassion that abounded so much in her. And they wondered . . . really wondered about it all.

Then they heard about another Wizard,
a gruff old man who didn’t have the presence or size of Virginia, and who didn’t seem to care for people all that much . . . and yet Fritz could also just say words and people would perform thought experiments in their heads . . . and yell at chairs, sit in hot suffer pools and then emerge liberated from old emotional prisons and freed to become who they truly were. Richard kind of thought that his magic was in his gruffness. But since they didn’t know, they continued to wonder.

Finally, they were directed to go to yet another Wizard,
and so they traveled to Phoenix and met the Wizard Milton who then became their guide into the strange Land of Trance, where he would use just words to perform medical and psychiatric magic . . . yet this Wizard seemed to use words that were wonderfully vague in the most precise way. And again, they wondered, really wondered about the structure of magic.

Eventually the Wizard Modelers sorted out the Structure of Magic
and of the secrets of that magic . . . and began their school, the University of the Structure of Magic . . . today this school is known as NLP and Neuro-Semantics. And with that, the adventure began.
Welcome to the NLP adventure. This adventure involves discovering how to truly run your own brain, and when you can do that, then you can do something that’s truly magical among humans, you can manage your own states. Imagine that! Wouldn’t that be wonderful?

With this training, you are about to take the first step in the exploration of how you have mapped out your sense of reality . . . and as you do, we will put into your hands all of the necessary tools to refine and transform your experience of reality so that it enhances your life in ways that will revolutionize your life. A big promise? You bet. And yet that is part of the magic and wonder of this new technology that we call NLP and specifically META-NLP. This exploration will also provide something else. It will richly inform you about others, i.e., how to read them, how to figure them out, how to influence them, and how to create rich relationships with them.

As your trainer(s), it is my (our) privilege to share in your discoveries of NLP during this intensive and accelerated format. By now you will have thoroughly familiarized yourself with the language of NLP. That is critical for this accelerated format. As you undoubtedly know, NLP (like any other field) has developed a specialized vocabulary (or jargon). Are you still wondering why that is necessary? It’s necessary to talk precisely and accurately about the stuff inside the “black box.” Even today, psychological language for human subjectivity is still pretty vague and indefinite. In NLP, we have a much more precise way to talk about the mental-and-emotional phenomena that we experience.

Your readings should not only have fully acquainted you with the language, but also introduce you to a whole range of revolutionary and exciting ideas, models, patterns, and techniques. Yet merely reading about NLP will not prepare you or equip you to truly be masterful at this field. At its heart, NLP and Neuro-Semantics is highly experiential. For that reason, the focus of this training will be on running the patterns, on getting actual hands-on practice with the processes, the models, the techniques, etc. So, in order for you to get the most from this, we ask that you adopt as playful, explorative, and curious a state as possible. This too will accelerate your learning and mastery.

I have designed this training, in correlation with Bob Bodenhamer, using a great many of the Accelerated Learning principles so that every learning leads naturally to the next and every skill or model will be builds upon the former experiences. I have also put this training manual
together in such a way that there are many presupposed and preframed installation processes . . . which you may or may not catch consciously, at least not at first.

The most unique factor in this training is that you will also learn the *Meta-States model*. This is the newest and most revolutionary model to appear in NLP in the past 20 years. As such, Meta-States will accelerate your learning and enable you to access the higher levels of your mind so as to facilitate your understanding and mastery, it will enable you to see the whole picture of NLP and recognize the mechanisms that make it work, that’s why we call it *META-NLP*.

*NLP is itself a model for succeeding* in whatever you do. At the heart of NLP is a general pattern for succeeding in anything that you deem important. The formula is simple, but don’t let it fool you. There’s wisdom incorporated into this process:

1) Know what you want; identify your desired outcome.
2) Take informed action steps toward that outcome.
3) Use your sensory acuity to notice the responses you get from those actions.
4) Using behavioral flexibility, keep adjusting your actions to the feedback.
5) Focus attention on accessing and operating from your best states.
6) Persist until you reach your outcomes.

The foundational texts for this training are the books, *The User’s Manual for the Brain* and *The Sourcebook of Magic*. Bob put the first text together from his years of teaching basic NLP model, skills, and patterns together. I created the second text, which will give you a handy *sourcebook* of 77 of the most basic NLP patterns.
DAY 1:

Menu and Agenda for the Day:
- Introduce the basic NLP Communication Model
- Introduce the Meta-Programs model
- Discover how we communicate through our perceptual filters
- Begin exploring the ways we can profile our perceptual filters
- Learn how to elicit meta-programs and detect them in self and others
- Discover the languages of the mind— the representational system
- Discover how to read and detect the sensory systems
- Begin to develop the art of active listening for structure
- Discover the process for calibrating to another person’s experience
- Learn the editorial level of representing — the cinematic features of the mind
- Discover the magical art of gaining rapport through pacing
- Play with the pattern of Perceptual Positions to expand personal flexibility

Orientation Questions for Beginning the Day:
- What do you want to learn and discover today?
- What skills and competencies do you want to develop or refine?
- As you consider the outcomes from this day, set two or three that will be important to you.
- What state do you want to induce yourself into as you begin the adventure today?
Opening Frames for the Training

As you study META-NLP, consider yourself a “magician in training.” This study is about the art of running your own brain and managing your states. To invite you into this cognitive-behavioral science and this art, we have a set of questions that we invite you to consider as your part and responsibility for getting all that you can from this training.

___ Will you agree to take full ownership for your own brain and state as you engage in this study?

___ Will you agree to enter this study for the single focus of learning, discovering, and applying these processes and principles for your own growth and personal development?

___ Will you set yourself to look for and get as much value from the training for yourself?

___ Will you seek to support and contribute value to others in the training?

___ Will you focus on learning the patterns and processes to gain competency and therefore certification as an NLP Practitioner?

___ Will you agree to be on time for the sessions and to be time-conscious of the breaks, beginning and ending times?

___ Will you open yourself to feedback and shaping so that you can tune up your personal knowledge and skills so that you can become much more resourceful, more resourceful than you have ever been before?

___ Will your monitor yourself so that if something comes up as you process the patterns and experiences, you will let us know and your team leaders so that we can support you and enable you to apply these powerful principles to those old memories or meanings.

___ Will your embrace ambiguity, confusion, and even disorientation as you move through the training? In NLP we say that “confusion is the gateway to new learnings.” So if you get confused or overwhelmed, just welcome it in and let it be. As you trust the process, you will find new resources and empowerment.

___ Will you agree to not introduce patterns and ideas from other disciplines and fields in this training? This is about NLP and while each person brings rich resources from other fields, for the training, we know that it’s best to keep or attention on NLP and not everything that you can bring. This doesn’t discount the other learnings you have; it just keeps us focused on what we are doing here.

___ Will you agree to be appropriately professional while you are here in terms of your ethics and morality? While we will be making a list of participants available to you, this is not the time to sell your products and services or to get new business.

___ Will you follow the direction and guidance of your trainer(s) and participate as a good team member so that your learnings and skills as well as others can be enriched as much as possible?
NEURO-LINGUISTIC PROGRAMMING

NLP is first and foremost a Communication Model.
It is a model of how we operate and function given our mind-body-emotion system.
It is a model of how we map or model “information.”
It is a model of the structure of resourcefulness so we “run our own brain” and manage our own states.
It is a model of the structure of excellence so we can replicate genius.

NLP began, not with the sensory systems or sub-modalities, but with the language patterns that two therapeutic wizards used to perform their magic. Bandler and Grinder happened upon the marvelous languaging patterning of Fritz Perls (Gestalt Therapy) and Virginia Satir (Family Systems) and began studying how the words and language patterns performed their “magic.” They put the results of their study in the books, The Structure of Magic, Vol. I and II (1975, 1976).

As also a description of human functioning, it focuses on experience, experiencing, and experimenting rather than theory. Via the tools, models, techniques, and patterns, NLP gives us a way to talk about our subjective experiences. By focusing on description rather than prescription, we focus on how the processes and mechanisms work, how to replicate such (modeling), and how to intervene, transform, and improve human functioning.

NEURO-

The voluntary and autonomic nervous system through which our experiences are processed by means of our five senses: Visual, Auditory, Kinesthetic, Olfactory and Gustatory. Neurology, the nervous system, the physical foundations for the “abstracting” of the nervous system that begins our “mapping” of the world out there. In our neurological mapping, we map the world using the non-linguistic maps of the sensory systems:

| Visual    | — Sights |
| Auditory  | — Sounds |
| Kinesthetic| — Feelings |
| Olfactory | — Smell |
| Gustatory | — Taste |

LINGUISTIC

The symbolic mapping that we create of the territory. It involves the higher cortical functions in the brain which enable us to use symbols to create language, and to map things out linguistically. This enables us to encode, order and give meaning to our sensory representations using much more abstract categories.

Language — Words, sentences, syntax, grammar, etc.
Mathematics
Music
Non-propositional language: poetry, stories, narrative, etc.

PROGRAMMING

The actual processes or patterns that we use to order and sequence our mapping. Such “programming” generates our strategies for functioning, and results in our skills, abilities, habits, etc. We develop “programs” for communicating, parenting, working, relating, etc.
# NLP AS A MODEL

We use the word model in numerous ways. Often we say that something is a *model* when we only mean that it is a format or pattern. A full fledged model is in entirely different thing. It involves at four things: theory, variables, guiding principles, and processes. The following identifies these four facets of the NLP Model.

## The Necessary and Sufficient Pieces that Comprise a Model

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

### 2) Variables and Elements:
- The pieces and parts that make up the components of the model.  
  - Answers the *What* Questions  
  - What elements are absolutely necessary and sufficient to make the model work?  
  - What processes?

### 3) The Guiding and Operational Principles:
- The “laws” or principles (presuppositions) that define and articulate the mechanisms that make it work and how to use them in a methodological, systematic, and systemic way.  
  - This gives one the ability to keep refining the model.  
  - Answers the *How* questions:  
    - How does the model work?  
    - What processes, mechanisms govern it?

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

---

<table>
<thead>
<tr>
<th>The NLP Presuppositions</th>
<th>Map/Territory Distinction</th>
<th>Gestalt Psychology &amp; Gestalt Therapy</th>
<th>Constructionism</th>
<th>Batesons’ Cybernetics</th>
<th>Korzybski</th>
<th>Family Systems</th>
</tr>
</thead>
<tbody>
<tr>
<td>VAK Representational Systems</td>
<td>Submodalities</td>
<td>Meta-Levels</td>
<td>Language</td>
<td>Meta-Programs</td>
<td>Adaptation of NLP Presuppositions</td>
<td>TOTE Model for Strategies</td>
</tr>
</tbody>
</table>
NLP’S HIDDEN THEORIES

The basic NLP presuppositions expresses some of the central ideas that govern the field of NLP. Not only is NLP built upon these presuppositions, but out of them come the impactful techniques that allow people more choice and flexibility in their responses. Whether these presuppositions are "true" in any ultimate sense is not the issue. We utilize them simply because we've found them useful and enhancing as beliefs which enable us to do things. (See Users, Ch. 4, pp. 61-84)

1. There is no failure; there is only feedback.
   Whatever response you get from someone is simply feedback from them, from their meta-programs for attending to data, from their perceptual grids for processing information and from their internal world of meaning (their model of the world). In other words, it's their stuff; not yours. You haven't "failed," you've just found out what does not work.

2. We all respond according to our map of reality, not reality itself.
   In using our maps for navigating the world, we have no other than choice but to refer to them and use them to move through life. Others respond to us, not for what we are, but for what and how they think about us (from their maps).

3. The map is not the territory.
   This classic statement from Alfred Korzybski in Science and Sanity (1933) establishes the foundational structure of NLP and the epistemology upon which NLP is founded, Constructionism.

4. The response you get is the meaning of your communication.
   We never know what we communicate to another person since we never know what they hear or sense or perceive so that it is in the exploring of their response that you can get an idea of what must have gotten communicated. Communication involves a lot more than talking, it also involves sensory acuity and awareness (attentive listening). Successful communicators accept and then utilize all responses offered them.

5. In any connected system, the element with the widest range of variability will always be the dominate influence.
   This "law of requisite variety" from the field of cybernetics identifies the value and power of flexibility as a success mechanism.

6. People are not broken; they work perfectly well.
   Or, every experience or behavior represents an achievement. The personality mechanisms in people that consistently and systematically operate to do things. Often the problem is the content of what we're putting through these processes; not the process itself. All behavior is therefore geared toward adaptation and is purposeful.

© 2012 META-NLP®
7. **People have the resources they need to respond to the world. They only need to access, strengthen, and sequence those resources into effective strategies.**
   Since people aren't broken, the difficulty must be that they have difficulty accessing their resources to more effectively deal with the things they must deal with. What people may not have are the methods for finding, eliciting, accessing, anchoring, and firing off their resources.

8. **We can model excellence by breaking tasks and skills into small chunks to express and replicate the Strategy of the performance.**
   We can replicate genius only after we have specified the strategy.

9. **Mind-body are part of the same system and influence each other.**
   We hyphenate “neuro-linguistics” to map the mind-body connection and that they work circularly, each influencing the other.

10. **It’s better to have choice, than the lack of choice.**
    In changing things, having a sense of choice is one of the most powerful things we can add to our lives and the lives of others. Adding choices reflects a meta-choice.

11. **Neuro-linguistic states are created by, and composed of, internal representations and physiology.**
    Any and every person's state of consciousness, at any given moment in time, is a result of the thousands and millions of stimuli that the brain (and thus nervous system) receives from the representations we entertain in our minds in terms of visual, auditory, kinesthetic, olfactory and gustatory stimuli. It also results from the millions of stimuli received from our physiology—the way we hold our body, move, breathe, etc.

12. **When calibrating someone’s reality, the highest information will be behavior.**
    This includes a person’s eye accessing cues, breathing, etc.

13. **The fact that we use the same neurological circuits when we remember or imagine, we can use these to create new programs, skills, ways of thinking, and behaviors.**
    The use of the “As if . . .” frame (imagination) and the “Remember when . . .” frame gives us the ability to learn from the past and build anticipations for the future.

14. **Separate Person from Behavior. People are more than their actions, words, emotions, roles, etc.**
    “Behavior” includes the larger macro-activities and the micro-behaviors of thinking and emoting.

15. **Every behavior/experience has a positive intent.**
    Similarly, people get organized (structured) inside to accomplish things. Sometimes these purposes cease to be useful, outlive their usefulness, or can be accomplished in more elegant and effective ways. Yet behind every behavior is some positive intent. Finding it allows you to gracefully help a person reorganize themselves.
16. Resistance first and foremost indicates the lack of rapport.

People have a positive intention when they resist what we offer—it saves them by resisting what we seem to be imposing upon them.

17. Every subjective experience has two parts; content and process or structure.

These two parts of experience indicate two different logic levels. It also means that we can effect change at either level. Of the two, process or structure is more pervasive since it indicates a mechanism of the personality.

18. When you don't get the response you want; try something different.

Being "stuck" means that what you are doing is not working so you trying to do it more, harder, louder and with more pressure! The program of "Try something Else!" when what you're doing is not working makes for personal flexibility.

Exercise: Developing a Robust Attitude

1) Identify a desired NLP presupposition:

What presuppositions would you like to commission to become central to your basic attitude in life?

2) Linguistically state it repeatedly . . .

Keep doing so as you refine it until you find a way to express it that feels succinct, memorable, compelling. Exquisitely stated so that the thought puts you into state.

Use the presupposition as a spell.

3) Find the corresponding neurology.

Gesture, move, translate the idea into a belief . . . and a state.

Take the concept and give it a symbolic representation in your body by the way you move and gesture.
NLP PRESUPPOSITIONS

Do you know the premises or presuppositions that guide the NLP Communication model?

These presuppositions originated primarily from the professional communicators that Bandler and Grinder modeled, that is, from Fritz Perls, Virginia Satir, and Milton Erickson. Integrate this fully as your everyday frames of mind or attitude.

1) Our map is not the territory, it is but a symbolic representation of the territory.
2) We all respond according to our map of reality, not reality.
3) The meaning of communication is the response you get.
4) There is no “failure,” only feedback of information.
5) The element in any system with the most flexibility will exercise the greatest influence. (Law of Requisite Variety)
6) Mind-body are part of the same system (the neuro-linguistic system) and influence each other in a circular way.
7) People are not broken; they work perfectly well.
8) People have all the resources they need; they just need to access, strengthen, and sequence them.
9) We can model excellence, and even genius, if we break the tasks and skills into small enough chunks. If someone can do something, then it’s a human possibility.
10) It’s always better to have choice, than the lack of choice.

11) We add choices in NLP, we don’t take choices away; people tend to make the best choices available.
12) When calibrating to a person’s reality when there’s incongruity, the highest quality information will be behavioral.
13) Since memory and imagination use the same neurological circuits as external sensory awareness, they can powerfully influence our development.
14) People are more than their actions, words, emotions, roles, etc.
15) Behind every behavior is a positive intention.
16) Resistance indicates the lack of rapport.
17) There’s an abundance of personal resources, plenty for all.
18) It’s never too late to have a happy childhood.

NEURO-SEMANTIC PRESUPPOSITIONS

In Neuro-Semantics we also have been adding some of our premises to the list of presuppositions.

1) Energy flows where attention goes as directed by intention.
2) If you get serious, you get stupid.
3) Because each of us create our own meanings about things, we are the meaning-makers who construct our own unique Matrix.
4) Indexing and referencing of class and a member of class level is vital in avoiding meta-confusions that bind us to create double-binds.
5) Questioning activates the Matrix and so is a most powerful communication skill of all.
6) Personal power and congruency comes from “applying to self” first.
7) Being gloriously fallible is the meta-state that inoculates from fear of failure, vulnerability, and mistakes.
8) There’s no sameness in the world, only change and processes.
9) To get the results we want we have to take action.
10) Productivity comes through closing the knowing-doing gap so that what we know in our mind can become part of muscle-memory.
11) Only sensory specific feedback is clean enough to be useful and only then if it's requested.
12) The sanity line is drawn between between responsibility to and responsibility for.
13) There are frames-by-inference in everything we think and say.
14) Where there is a frame, there’s a game; where there is a game, there’s a frame. It’s all about the inner game of our frames.
15) When you win the inner game, the outer game is a cinch.
16) Someone is always setting the frames; whoever sets the frame controls the game.
17) The name of the game is to name the game.

**Presupposition Exercise**
1) Identify the premise that would create the most empowerment for you as a professional communicator and/or as a coach.

2) What do you need to fully integrate it into yourself?
YOUR PERSONAL OUTCOMES

What are your key personal outcomes for this training?
What do you absolutely want to accomplish by the end of this training?
State your objectives in specific enough terms so that you can check off those that you reach at the end of the training.

1. 

2. 

3. 

Rate Your Skill Level in the Basic Coaching Skills

Where do you think you are today? Rate your competency level on these skills from 0 to 10 given what you currently understand about these skills and how much more potential for growth and development you sense in yourself.

___ Calibrating: noticing changes in a person (Listening)
___ Pacing: matching a person’s behavior, breathing, posture, gestures, tones, and words.
___ Supporting: being completely present to another person, creating a context for rapport.
___ Rapport: Creating a connection and familiarity with another, inducing comfort (supporting)
___ Questioning: asking precise questions for specific responses.
___ Eliciting States: influencing a person’s moods and emotions.
___ Anchoring: Triggering a specific response (State Induction)
___ Detecting Patterns: recognizing meta-structures of a person’s mental processing.
THE NLP COMMUNICATION MODEL

When you and I communicate, we communicate within our thinking patterns. That is, how we think governs how we communicate. In NLP we call these thinking patterns meta-programs and the Meta-Programs Model governs how we pay attention to things, what we sort for, and what governs our perceptual lens.

The Neuro-Semantic way of presenting NLP Practitioner (Meta-NLP) is by beginning with the implied meta-programs that govern the various facets of the Practitioner course.

<table>
<thead>
<tr>
<th>Meta-Program</th>
<th>NLP Distinction</th>
<th>Communication / Pattern</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Day 1:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VAK</td>
<td>Representational Systems</td>
<td>The “languages” of the mind</td>
</tr>
<tr>
<td>Global-Specific Eye Access Cues</td>
<td></td>
<td>Sensory Predicates Exercise</td>
</tr>
<tr>
<td>Match/ Mis-match</td>
<td>Calibration Skills</td>
<td></td>
</tr>
<tr>
<td>Verbal / Non-verbal; Digital / Analogue.</td>
<td>Matching and Pacing</td>
<td>Like / Dislike Calibration Exercise</td>
</tr>
<tr>
<td>Inside/ Outside State and State Induction</td>
<td></td>
<td>Circle of Excellence Pattern</td>
</tr>
<tr>
<td>Options/ Procedures</td>
<td>Choices of resources</td>
<td>State Elicitation Exercise</td>
</tr>
<tr>
<td><strong>Day 2:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Foreground / Background</td>
<td>Moving images from the front to the back, visa versa</td>
<td>The Swish Pattern</td>
</tr>
<tr>
<td>Adaptation: Judge / Perceive</td>
<td>The Movie Rewind</td>
<td></td>
</tr>
<tr>
<td>Reflective, Active, Proactive, Inactive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Uni-directional / Multi-directional</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sensory/ Intuitor:</td>
<td>The Meta-Model</td>
<td></td>
</tr>
<tr>
<td>Optimistic / Pessimistic</td>
<td>Meta-Model Exercises</td>
<td></td>
</tr>
<tr>
<td>Why / How</td>
<td>De-Nominalizing Exercise</td>
<td></td>
</tr>
<tr>
<td>Quantitative / Qualitative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Modus Operandi: Necessity, Desire, Possibility, Impossibility, Choice</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Goal Striving: Skepticism, optimizing, perfectionism. Toward / Away From</td>
<td>Well-Formed Outcome</td>
<td></td>
</tr>
</tbody>
</table>
Day 4
Black-White / Continuum. Meta-States
Static / Process; Aristotelian / Non-Aristotelian
Causeless, Linear, Complex,
Personal, External, Magical, Correlation
Focused / Diffused / Inbetween
Interactive: Competitive / Cooperative

Day 5
Reference: Internal / External Reframing Criticism
Attention: Self / Other

Preference: People, Place, things,
Activity, Information. Strategies
Introvert / Extrovert / Ambivert
Convincer: No. of times; Length of time
Social Convincer: Trusting / Distrusting
Deciding: Cautious / Bold
Risk Taking: Aversive / Embracer
Directness: Inferential / Direct; High / Low Context
Management: Control, Delegate, Collaborative, Flexibility
Responsibility: Under- / Over- / To–for Balanced

Day 7
Time Zones: Past, Present, Future Time Lines
Time Experience: In-Time / Through-Time; Random / Sequential.

***

***
Literally communication is the union of two people (co-) that results when messages sent and messages received are shared. The communion of two or more people sharing an experience or awareness through the exchange of verbal and non-verbal signals. The state of connecting and relating with understanding.

Communicating is more than talking. We can talk and not communicate. It is also more than understanding another. We can understand and not communicate. In communicating we send and receive messages from another. We take the symbolic signals of another and process them within our mind to “make sense” of them. We then respond in a way that seeks further clarification so that we come to understand another as we represent in our mind a close approximation of what the other has in his or her mind.

The NLP Communication Model is all about human communicating and functioning. It is about how we use the languages of the mind (our mental movies and their visual, auditory, and kinesthetic features) to create our mind-body-emotional states. As a communication model, this relates to how we process information and involves numerous things:

- It’s a model for running our own brain. Self-communication awareness comes first. When you communicate to yourself you “run your own brain” in a given way thereby creating your skills, abilities, behaviors, etc.
- We communicate using the languages of the mind—the languages that we use to create our cinemas that we play out on the theater of our mind.
- The languages of the mind: Internal sights (visual), sounds (auditory) and sensations (kinesthetics), smells (olfactory) and tastes (gustatory). We “make sense” of things with our senses by internally processing information and representing such as movies in our mind.
- The linguistics of our mind begin with the sensory “languages” of the mind and then moves to the meta-representation system that we call language.
- These languages influence our neurology (our nervous system and physiology) to create our states from which come our everyday expressions of behaviors and emotions.

The NLP Communication model facilitates state management (Emotional Intelligence).

- Processing of information induces mind-body-emotion states—neuro-linguistic states.
- States are critically important for communication and everyday life because we communicate from
state to state.

- The quality of your life is the quality of your states.
- In assessing and inducing states, there are two royal roads: mind and body or thinking and acting. You can remember a state, create a state, and model a state.

**The NLP Communication model enables us to structure and pattern our experiences.**

- This model was developed by a linguist and student of the computer sciences. They used the tools of Transformational Grammar and Computer science to create a model of how human excellence or genius operates in a step-by-step process.
- As we communicate our know-how knowledge, we map out skills and strategies for excellence.
- This communication model is a description of human functioning rather than a theory. Its tools, models, techniques, and patterns gives us a way to talk about our subjective experiences. By focusing on description rather than prescription, we focus on how the processes and mechanisms work, how to replicate such (modeling), and how to intervene, transform, and improve human functioning.

**The NLP Communication model enables us to more effectively cope with the challenges of communicating effectively and professionally.**

There are several challenges that we all face with respect to communicating effectively and professionally. Key to them is being able to transfer the thoughts in our mind to the mind of another. How do we do that? The shocking thing about effective communication is that the least effective way is telling or stating.

For example, if I want you to believe in me. How effective would it be for me to say, “Believe in me!” Does that transfer belief in me to your mind? Probably not. And why not? There are several problems with it.

1) First, the problem of representation. How do I represent in my mind, “I believe in you.”? What pictures, words, sounds, and sensations encode that?
2) Second, the problem of reflexivity. Because what happens when we hear the words, “Believe in me!”? Do we not jump a level and start wondering, “Why is he saying that?” “What is he trying to pull?” Then the “thoughts in the back of our mind,” in our matrix of frames are activated.

3) Third, the differential speed between speaking and talking. Most people talk between 100 and 150 words a minute, but how fast can thought go? I can read at 3,500 words a minute. There are some who can read at 10,000 words a minute. That means the mind can go hundreds, even thousand of times faster than the tongue! That gives a lot of time for us to be thinking about a conversation even while we are in the midst of it.

THE META-PROGRAMS MODEL

Design:

To begin to learn and understand the Meta-Program model, to begin to detect the thinking patterns or perceptual filters that govern our thinking, emotions, skills, and sense of reality.

Outcomes:

- To learn the template of meta-programs that create our perceptual filters.
- To develop some basic skill in recognition and use of the meta-programs.
- To develop an appreciation of their value and importance and how to use them in communicating more effectively and persuasively.

Defining Meta-Programs

What are meta-programs and where do they come from?

- We not only process information in our minds by representing things as a movie in our mind and framing that movie layer upon layer, but we create filters—perceptual filters—that then influence what and how we see. We call these perceptual filters meta-programs.

- We create meta-programs by meta-stating them into existence. We generalize the state to our basic style of thinking or perceiving. Habituation is what gives rise to the solidification of these ways of thinking so that they become our structured ways of perceiving things. At this stage they govern our everyday thinking-and-feeling as perceptual filters.
  
  For example, a gestalt thinker who sorts for the big picture will frame most other states with global thoughts-and-feelings.
  
  Someone who sorts for “necessity” thereby brings a state of compulsion to bear on every other thought-and-feeling state.

- Originating as meta-level thoughts or feelings, we first create fluid meta-states, then as they coalesced, they get into “our eyes” and muscles to become our meta-programs. Meta-Programs arise from meta-states that have been repeated and habituated to such an extent that they have coalesced to create what we feel as a primary state giving us our perceptual lens for how we see the world. As such, they comprise a key element in the communication process.

- We can think of meta-programs as a range of perceptual choices along a continuum. When we over-value or over-use a meta-program lens, it typically becomes a driving perceptual style or meta-program. We then lose flexibility of perception and consciousness and so this creates a leashing of our potentials.
• To the extent that the meta-programs show up in language, we can detect them using the Meta-Model. For example, we have favored *modals* that describe our basic *modus operandi* (modal operators) for operating: necessity, impossibility, possibility, desire, etc.

• We *coach to meta-programs* as well as *communicate* to meta-programs because they offer tremendous leverage points for change, influence, and effective communication. In *Coaching Mastery*, the third module of the Meta-Coach Training System, you will learn how to coach to meta-programs as part of the *Self-Actualization process for unleashing new potentials*.

• Learning and using meta-programs is also key to the skill of *detecting patterns* — the theme of the Professional Certified Meta-Coach program (PCMC).
CORE COMMUNICATION COMPONENTS

Meta-Programs:
   Representation System: VAK. The coding of one’s representations.
   Scale: Global / Specific. The size of information one is processing. ***

REPRESENTATIONAL CODING AND LISTENING
We “make sense” of things in the world by reproducing or representing what we have seen, heard, felt, smelled, and tasted onto the inner screen of our mind. As we do that we create some kind of sensory representation which we experience as a movie in our mind. This movie may be just a snapshot of a picture, or of a sound, or of a sensation, but it is the beginnings of how we create our mental movies. Each movie has various representations—visual (pictures, images, sights), auditory (sounds, noise, music, words), kinesthetic (sensations, feelings), etc. These Representation Systems make up the most basic components of the languages of our mind. From these we create the movies in our mind.

VISUAL: Those who prefer and over-specialize in the Visual system—
   • Memorize by seeing pictures and are less distracted by noise.
   • Often have trouble remembering, and become bored by, long verbal instructions.
   • More interested in how something looks, value appearances.
   • Will often stand or sit with their hands/ bodies erect and with their eyes upward.
   • Breath high, from the top of the lungs.
   • Sit forward in a chair, be organized, neat, well-groomed, orderly.
   • Often are thin, slender, even wiry.
   • Move eyes up to access visual images, look around noticing lots of things.
   • Use a higher pitch, talk quickly, in spurts.
   • Use gestures that are high, wide, expansive, sometimes will point.

AUDITORY: Those who prefer and over-specialize in the Auditory system—
   • Pay attention to sounds, tones, volumes, and find noises more distracting.
   • Easily repeat things back what they hear, and learn best by listening.
   • Like music and enjoy talking on the phone.
   • Highly value tone of voice and the use of specific words.
   • Often move their eyes laterally (sideways).
   • Breathe from the middle of the chest, talk to themselves, sub-vocalize, memorize sequences, and hold their body to aim their ear.
   • Think in more linear, word-by-word ordering, logical.
   • Use gestures around the mid-section, adopt a “telephone position,” tilt head.

KINESTHETIC: Those who prefer and over-specialize in the kinesthetic system—
   • Use their body to think, remember, and communicate.
   • May talk slowly and in a breathy way.
   • May respond to physical touch and rewards.
   • Gesture closer to the body, hand over heart.
   • Memorize by doing something or walking around.
   • Most interested that something feels right or evokes the right feelings.
   • Typically breathe deeply from the bottom of their lungs.
   • Move eyes downward to access feelings.
   • Tonality will tend to be slower, lower pitch, with hesitations.

LANGUAGE (Auditory Digital): Those who prefer and over-specialize in the language systems:
   • Want to “make sense” of things by using words.
   • Talk in more abstract terms, generalize, theorize, etc.
   • May even have little awareness of the sensory based systems.
Much less use of body, gestures, more in a “computer” mode.

LISTENING FOR THE MOVIES

Not only do we have the three basic representational systems, but within each of these domains, we can make many further distinctions. These are qualities of the sense modalities and make up the cinematic features of our mental movies. If you read classic NLP literature, you will find that these are falsely labelled, “sub-modalities.” They are not “sub” or smaller at all, but are actually editorial frames and so are our meta-modalities. By these we can edit the movies of our mind and communicate to ourselves in such a way to change the movie completely.

<table>
<thead>
<tr>
<th>Visual</th>
<th>Auditory</th>
<th>Kinesthetic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brightness</td>
<td>Pitch (low/ high)</td>
<td>Pressure</td>
</tr>
<tr>
<td>(from dull to bright)</td>
<td>Location of sounds</td>
<td>What sensations</td>
</tr>
<tr>
<td>Focus</td>
<td>Continuous/Interrupted</td>
<td>Location</td>
</tr>
<tr>
<td>Color (degree)</td>
<td>Tone</td>
<td>Extent</td>
</tr>
<tr>
<td>__ Color/Black-&amp;-white</td>
<td>Number of sources</td>
<td>Moisture</td>
</tr>
<tr>
<td>Size</td>
<td>Associated/Dissociated</td>
<td>Shape</td>
</tr>
<tr>
<td>Distance</td>
<td>Tempo</td>
<td>Texture</td>
</tr>
<tr>
<td>Contrast</td>
<td>Volume (low/high)</td>
<td>Temperature</td>
</tr>
<tr>
<td>Movement</td>
<td>Rhythm</td>
<td>Movement (Still/ moving)</td>
</tr>
<tr>
<td>Direction</td>
<td>Duration</td>
<td>Duration</td>
</tr>
<tr>
<td>Foreground/Background</td>
<td>Distance</td>
<td>Intensity</td>
</tr>
<tr>
<td>Location</td>
<td>Clarity</td>
<td>Frequency</td>
</tr>
<tr>
<td>Snapshot — movie</td>
<td>Whose voice</td>
<td>Rhythm</td>
</tr>
<tr>
<td>(Still — Moving)</td>
<td>Music, noise, voice</td>
<td></td>
</tr>
<tr>
<td>Number of images</td>
<td>Clarity, intelligibility</td>
<td></td>
</tr>
<tr>
<td>Bordered/ Panoramic</td>
<td>Melody</td>
<td></td>
</tr>
<tr>
<td>Shape, form</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Horizontal / Vertical perspective</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Associated/ Dissociated</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3D or Flat (2D)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Language (or the Auditory Digital) System  Other Systems
| Location of Words           | Smells                        |
| Sensory based/ Evaluative  | Tastes                        |
| Simple/ complex            | Balance (Vestibular: dizzy, disoriented, etc.) |
| Self/ others               |                                |
| Current/ dated             |                                |

LISTENING FOR REPRESENTATIONS IN SPEECH

Representational System Predicates

What are the cues that a person is using any given system of representation to create the movies in their mind? There are linguistic cues for each system. Learning to listen for these enables us to detect the way the person is processing information.

Visually:  
If I could show you an attractive and very clear way so that you could X (some value), I wonder if you would like to look at that and see if it does fit with what you’re wanting.

Auditorially:  
If I could effectively describe to you some of the benefits that you really want to obtain, would you like to hear about them now or discuss them more fully?

Kinesthetically:  
If I could help you get a hold of this value that you want in a concrete way, and in a way that really embraces the value fully, would you like to try it on, just to get a feel for it?
**VISUAL**

<table>
<thead>
<tr>
<th>admire</th>
<th>appear</th>
<th>foresee</th>
<th>scan</th>
<th>attractive</th>
<th>form</th>
</tr>
</thead>
<tbody>
<tr>
<td>see</td>
<td>blurred</td>
<td>gaze</td>
<td>shin</td>
<td>bright</td>
<td>glance</td>
</tr>
<tr>
<td>show</td>
<td>clear</td>
<td>glare</td>
<td>sight</td>
<td>cloudy</td>
<td>gleam</td>
</tr>
<tr>
<td>sight</td>
<td>see</td>
<td>colorful</td>
<td>glow</td>
<td>sparkle</td>
<td>conceal</td>
</tr>
<tr>
<td>graphic</td>
<td>dark</td>
<td>hazy</td>
<td>staring</td>
<td>dawn</td>
<td>illuminate</td>
</tr>
<tr>
<td>strobe</td>
<td>disappear</td>
<td>imagine</td>
<td>surface</td>
<td>display</td>
<td>obscure</td>
</tr>
<tr>
<td>twinkle</td>
<td>envision</td>
<td>observe</td>
<td>vanish</td>
<td>exhibit</td>
<td>look</td>
</tr>
<tr>
<td>veil</td>
<td>expose</td>
<td>peer</td>
<td>view</td>
<td>eyed</td>
<td>perspective</td>
</tr>
<tr>
<td>visualize</td>
<td>faced</td>
<td>picture</td>
<td>view</td>
<td>flash</td>
<td>preview</td>
</tr>
<tr>
<td>vivid</td>
<td>focus</td>
<td>reflect</td>
<td>watch</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Phrases:**

- seeing eye to eye
- appears to me
- mental picture
- got an eyeful
- beyond a shadow of a doubt
- mind's eye
- clear cut
- photographic
- catch a glimpse of
- crystal clear
- plainly seen
- dim view
- pretty as a picture
- see to it
- flashed on
- short sighted
- a sight for sore eyes
- showing off
- get a scope on
- make a scene
- get a perspective
- hazy idea
- snap shot
- image
- horse of a different color
- take a peek
- in light of
- tunnel vision
- staring off in space
- under your nose
- in view of
- In person
- exposed
- peer
- view

**AUDITORY**

<table>
<thead>
<tr>
<th>announce</th>
<th>harmonize</th>
<th>request</th>
<th>answer</th>
<th>harsh</th>
<th>resonance</th>
</tr>
</thead>
<tbody>
<tr>
<td>argue</td>
<td>hear</td>
<td>sang</td>
<td>asked</td>
<td>hum</td>
<td>shout</td>
</tr>
<tr>
<td>attune</td>
<td>inquire</td>
<td>shriek</td>
<td>call</td>
<td>insult</td>
<td>shrill</td>
</tr>
<tr>
<td>chatter</td>
<td>lecture</td>
<td>sighs</td>
<td>cheer</td>
<td>listen</td>
<td>silences</td>
</tr>
<tr>
<td>complain</td>
<td>loud</td>
<td>silent</td>
<td>crescendo</td>
<td>melodious</td>
<td>sound(s)</td>
</tr>
<tr>
<td>cry</td>
<td>mention</td>
<td>stammer</td>
<td>deaf</td>
<td>mumble</td>
<td>talk</td>
</tr>
<tr>
<td>discuss</td>
<td>noisy</td>
<td>tell</td>
<td>echo</td>
<td>outspoken</td>
<td>translate</td>
</tr>
<tr>
<td>explain</td>
<td>overtones</td>
<td>expression</td>
<td>question</td>
<td></td>
<td></td>
</tr>
<tr>
<td>quiet</td>
<td>vocal</td>
<td>grumble</td>
<td>recite</td>
<td>yell</td>
<td>gurgling</td>
</tr>
<tr>
<td>reply</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- be all ears
- make music
- be heard
- manner of speaking
- blabber mouth
- pay attention to
- as a bell
- power of speech
- clearly expressed
- purrs like a kitten
- call on
- outspoken
- describe in detail
- rap session
- ear full
- rings a bell
- express yourself
- state your purpose
- give an account of
- grant me an audience
- tattle-tale
- give me your ear
- to tell the truth
- tongue-tied
- heard voices
- tune in / tune out
- hidden messages
- utterly
- hold your tongue
- unheard of
- idle talk
- voice an opinion
- inquire into
- well formed
- key note speaker

© 2012 META-NLP® -26- L. Michael Hall, Ph.D.
### KINESTHETIC

<table>
<thead>
<tr>
<th>Word</th>
<th>Word</th>
<th>Word</th>
<th>Word</th>
<th>Word</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>angle</td>
<td>grapple</td>
<td>skip</td>
<td>beat</td>
<td>grasps</td>
<td>slip</td>
</tr>
<tr>
<td>bends</td>
<td>grinds</td>
<td>smooth</td>
<td>bounce</td>
<td>hard</td>
<td>soft</td>
</tr>
<tr>
<td>break</td>
<td>hold</td>
<td>solid</td>
<td>brush</td>
<td>hug</td>
<td>spike</td>
</tr>
<tr>
<td>burdened</td>
<td>hurt</td>
<td>stuffed</td>
<td>carry</td>
<td>impression</td>
<td>thick</td>
</tr>
<tr>
<td>clumsy</td>
<td>irritate</td>
<td>sweep</td>
<td>comfortable</td>
<td>mushy</td>
<td>concrete</td>
</tr>
<tr>
<td>movement</td>
<td>touch</td>
<td>crouching</td>
<td>pinch</td>
<td>tramble</td>
<td>crumble</td>
</tr>
<tr>
<td>plush</td>
<td>tremble</td>
<td>exciting</td>
<td>pressure</td>
<td>twist</td>
<td>feel</td>
</tr>
<tr>
<td>pull</td>
<td>budge</td>
<td>firm</td>
<td>rub</td>
<td>unfeeling</td>
<td>fits</td>
</tr>
<tr>
<td>run</td>
<td>warm</td>
<td>flop</td>
<td>scramble</td>
<td>wash</td>
<td>force</td>
</tr>
<tr>
<td>scrape</td>
<td>weigh</td>
<td>grab</td>
<td>shaky</td>
<td>work</td>
<td></td>
</tr>
</tbody>
</table>

**Phrases:**
- all washed up
- hot-head
- be felt
- keep your shirt on
- boils down to
- know-how
- catch on
- lay the cards on the table
- chip off the old block
- light headed
- come to grips with
- control yourself
- make contact
- connect with
- moment of panic
- pressure
- pain-in-the-neck
- cool / calm / collected
- pull some strings
- hold it, hold on
- firm foundations
- sharp as a tack
- floating on thin air
- under handed
- slip through
- get a hold of
- slipped my mind
- topsy turvy
- get a handle on
- smooth operator
- get a load of this
- heated argument
- start from scratch
- get in touch with
- stiff upper lip
- hang in there
- get the drift of
- throw out
- hand in hand
- tap into
- hands on
- turn around

### OLFACTORY/GUSTATORY

<table>
<thead>
<tr>
<th>Word</th>
<th>Word</th>
<th>Word</th>
<th>Word</th>
<th>Word</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>bitter</td>
<td>smell</td>
<td>fragrant</td>
<td>smoky</td>
<td>fresh</td>
<td>sour</td>
</tr>
<tr>
<td>odor</td>
<td>spicy</td>
<td>pungent</td>
<td>starchy</td>
<td>salty</td>
<td>sweet</td>
</tr>
<tr>
<td>savor</td>
<td>taste</td>
<td>tang</td>
<td>bite</td>
<td>tongue</td>
<td>aftertaste</td>
</tr>
<tr>
<td>essence</td>
<td>inhale</td>
<td>breath</td>
<td>flavor</td>
<td>lick</td>
<td>fume</td>
</tr>
<tr>
<td>sip</td>
<td>palate</td>
<td>scent</td>
<td>whiff</td>
<td>reek</td>
<td>a nose for</td>
</tr>
</tbody>
</table>

### UNSPECIFIED PREDICATES

<table>
<thead>
<tr>
<th>Word</th>
<th>Word</th>
<th>Word</th>
<th>Word</th>
<th>Word</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>conscious</td>
<td>know</td>
<td>learn</td>
<td>aware</td>
<td>light</td>
<td>believe</td>
</tr>
<tr>
<td>motivate</td>
<td>change</td>
<td>nice</td>
<td>clear</td>
<td>notice</td>
<td>conceive</td>
</tr>
<tr>
<td>perceive</td>
<td>consider</td>
<td>process</td>
<td>decide</td>
<td>question</td>
<td>experience</td>
</tr>
<tr>
<td>sense</td>
<td>feel</td>
<td>think</td>
<td>sense</td>
<td>sensitive</td>
<td>understand</td>
</tr>
</tbody>
</table>

### LANGUAGE

<table>
<thead>
<tr>
<th>Word</th>
<th>Word</th>
<th>Word</th>
<th>Word</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meaning</td>
<td>evaluation</td>
<td>significance</td>
<td>compute</td>
<td>count</td>
</tr>
<tr>
<td>factors</td>
<td>factor in</td>
<td>the bottom line</td>
<td>account</td>
<td></td>
</tr>
</tbody>
</table>
LISTENING
The Art of Being Present to Another

Listening is attending to a person and paying attention to the key elements in the person’s communicating. To listen actively and effectively involves —

1) Sensory awareness to notice and detect the person’s state. We call that calibrating to the person’s experience and mental-emotional state.

2) Representational system understanding to detect, recognize, and record the sensory representational and meta-representational systems that a person uses to make sense of things.

3) Eye accessing cue awareness and acuity to be able to see in experience how a person is processing information and the states that are being accessed.

4) Predicate awareness to detect the kind of language patterns a person is using.

To be an active and attentive listener, what can we listen for?
We have so many things we can listen for, pay attention to, and be present to.

1) Calibrating to the person’s present state and desired state.
2) The physiology of that state in terms of breathing, muscle tension, posture, eye scanning, face, tone of voice, etc.
3) The editorial features of how a person frames the movies in the mind.
4) The representational language and processing of a person.

Yet this is just the beginning. There will be many more things that we can notice if we have the sensory awareness to be present when we are communicating and which occurs in the Meta-Coach Training System

5) Meta-Program distinctions about perceptual filters
6) Meta-State distinctions about states and levels
7) Meta-Model distinctions about language
8) Perceptual positions in communicating
9) Where a person is on the Axes of Change
10) Where is person is in the Matrix of frames
11) Where a person is in the Self-Actualization Quadrants
12) Where a person is in the Performance Analysis model
CORE COMMUNICATION COMPONENTS

Meta-Programs:
- **Match/ Mis-match**: How we attend to what is similar (the same) and to what is different in the information before us. How we compare to something else.
- **Channel: Verbal / Non-verbal; Digital / Analogue**: Focus on whether the information is digital and linguistic (language) or analogue in movements, gestures, etc. ***

SENSORY ACUITY SKILLS

This refers to the art and skill of calibrating to a person while accessing a state or experiencing something. In calibrating we pay attention to numerous aspects of the person’s behaviors and non-verbal output.

- **Eyes**:
  - Focus: Focused ———— Defocused
  - Pupil Dilation: Dilated ———— Undilated

- **Breathing**:
  - Rate: Fast ———— Slow
  - Location: High ———— Low

- **Skin Color**:
  - Light ———— Dark

- **Skin Tonus or Muscle Tone**:
  - Shiny ———— Not shiny

- **Face: Lower Lip Size**:
  - Lines ———— No lines

- **Voice**:
  - Tone
  - Volume
  - Quality
  - Pitch
  - etc.
EYES ACCESSING CUES

We move our eyes in patterned ways that give some indication about what a person is doing inside as he or she is processing information. If we face a person and watch the way his or her eyes move, then the following diagram gives us a way to make sense of what’s happening.

QUESTIONS THAT ELICIT MENTAL MOVIES

Use the following questions to detect and map as you observe another person closely. Notice what happens on the outside in terms of the eye scanning patterns when you ask these questions. You will need to stay in sensory awareness or you will miss it. Then switch partners and experience the inner movies for yourself.

V*: Visual Remembered. Recalling an image or picture.
  - What was your favorite color as a child? See it now.
  - What color was your bedroom walls in your childhood home of 12?
  - What did you wear yesterday?

V*: Visual Constructed. Making up pictures you have never seen.
  - What is it like when you imagine your car as green with yellow dots on it?
  - What if you had bright flaming red hair? What would you look like?
  - What if a traffic light had the green light at the top and the red light at the bottom?

A*: Auditory Remembered. Remembering sounds or voices previously heard.
  - What does your favorite song sound like?
  - Are you able to listen again, in your head, to the very last statement I made?
  - What is the sound of ocean waves lapping on the shore?

A*: Auditory Constructed. Creating and inventing new sounds.
  - What was the seventh word in “T’was the Night Before Christmas?”
  - What if I sounded like Donald Duck’s tone of voice?
  - What does the sound of a large rock hitting water sound like?
K: *Kinesthetic*. Feelings, sensations, emotions.
- What does it feel to rub your hand over a very fine fur coat?
- What is the feel of the warm sun shining on your skin like?
- Have you ever dived into a cold stream or an ice pool?

- What did you say to yourself the last time you made a major decision?
- Can you recite the words of your favorite verse to yourself ... now?
- What do you say to yourself about what you really want out of life?

**CORE COMMUNICATION COMPONENTS**

**Meta-Programs:**
- **Inside / Outside**: Do you represent your thoughts as if you are fully within and associated into the experience or as if you are on the outside observing?
- State Elicitation and Experience: Feeling it as an actor, feeling it as an observer.

**CALIBRATION EXERCISES**

**Basic Calibration**
1) Elicit from one person the story of his or her pathway to personal development or coaching for 4 minutes.
2) The Coach observe the client’s eye accessing cues, breathing, color, etc.
3) The Meta-Person listen for predicates and watch the entire process.
4) Debrief for 2 minutes.
   - How much did you stay out of content?
   - To what extent were you able to identify the structures?

**LIKE / DISLIKE PATTERN: Calibrating to Like and Dislike**
1) Calibrate for differences.
   - Pair up and asking your partner to *think of someone he likes*.
   - Watch for small changes in breathing, posture, muscle tonus, skin color, etc.
2) Next, *think of someone he or she dislikes*.
   - Watch for changes.
3) Invite the person to go back and forth between thinking of the liked and disliked persons.
   - Do so until you can clearly see the differences between expressions.
4) *Ask a series of comparative questions*.
   - This is to test your sensory awareness.
   - Without telling, the questioner is to just access his or her inner knowing of the answer, not to hide the answer, but just to know it without saying it. Watch the person’s response and indicate which one you think it is. Any comparative question will work.
   - Which one is taller?
   - Which one have you seen most recently?
   - Which one has darker hair?
   - Which one is heavier?
   - Which one lives nearer to you?
   - Which one makes more money?
   - Has nicer clothes?
   - Met first?
   - More athletic?
   - Brightest teeth?
   - Wears ear rings?
   - Reads more?
5) Calibrating.
   - When your partner goes inside to process the question and get an answer he may first consider the person he likes then the one he does and finally think of the person who is the answer. You
may initially see some back and forth responses. The person’s answer will typically be the response you see just before he or she comes back and looks at you, or nods head to indicate that he or she has determined the answer.
When you've guessed correctly four times in a row, switch roles.

Calibrating States

1) Groups of three.
   Pair up with 2 other participants.

2) Story telling time.
   For five minutes recall four learning experiences and tell it to the others.
   Tell about three experiences that are true and positive. Tell a fourth story that is not true, but one you would like to be true. The false story can come in any sequence with your presenting your four stories.
   Calibrate to the person’s style of communicating.

3) Guess.
   After the telling, each person guesses which one is the false one.

4) Debrief.
   Using your sensory acuity skills, which one do you believe to be the false one? Give sensory based descriptions as to why you believe the story contains false information.
   Let the storyteller identify the false one.
SUPPORTING
FROM LISTENING TO SUPPORTING

The second core coaching skill is Supporting.

This means relating in such a way that we create a relational and physical context for communicating and dialoguing that provides a sense of safety, validity, care, and respect.

How do we create a sense and a feel of safety for a client, a sense that we are there in a supportive role? There are numerous things we can do.

1) We can begin by paying lots of attention and actively listening (Skill #1).
   We can reflect that we have listened by reflecting back precisely what we have heard using the person’s own words, metaphors, even tone and gestures.

2) We can match what and how the person has communicated to us.
   We call this “pacing.” It is the key NLP skill for getting “instant rapport” with a person.

3) We can access a state of empathy, concern, and care for the person (Skill #5, State Induction).
   This allows us to be a real person in relationship to another real person. Apparently, the danger and temptation of NLP around the world has been that people become so enamored with the “techniques” and “technology” that they forget the person. This has had the effect of de-personalizing and de-humanizing the experience.

4) We can focus on fully entering the client’s world and space for the purpose of understanding.
   “Seeking first to understand” was one of the seven habits of highly effective people that Stephen Covey identified. This speaks of an attitude much more than a technique.

Design: What’s the design in all of this? One thing: to facilitate a sense of safety so another human being feels supported in opening up, disclosing, and experiencing his or her own authentic experience.

Pacing: To create this kind and quality of support, the skill of pacing offers us a truly magical way to enter into another’s world with support. Pacing is all about matching the client, that is, entering into the person’s world to be there with him or her. In this we can pace many things and at many different levels.

1) Physiological pacing: matching the physiological outputs of the client so the person feels that we are together, like each other, and dancing in harmony in energy levels, movements, and voice qualities.
2) Verbal pacing: saying words that fit and match the person’s internal world.
3) Meta or conceptual pacing: identifying and mirroring back to the person concepts, ideas, beliefs, values, meta-programs, meta-states, etc. that reflect his or her internal world. Meta-level pacing is a higher level of pacing. Such rapport leads to a person feeling understood.

As we become more professional in our listening, communicating and supporting, we discover more about how to come into sensory awareness, notice what’s going on, and then mirror back the speaker’s the verbal and non-verbal responses. This reflection acknowledges the speaker’s world as it reflects it back. The result is that it stimulates a feeling of similarity, familiarity, and commonality. The person feels supported, understood, acknowledged. All of this will require a lot of flexibility in the communicator.
SUPPORTING THROUGH PACING

What is physiological pacing?

Pacing is *matching* our behaviors and voice to the responses of our client. In the on-going process of matching or pacing, we literally take on the movements, neurology, words, understandings, etc. of the other person (their behavioral *outputs*) and *match* them with our own. Because we are typically not aware of these facets of our ongoing experience, they lie outside conscious awareness, pacing communicates unconsciously. It says, "I know your world, I can sense and feel and think in terms of your world of experience."

*Matching* is the process of adjusting aspects of our *external behavior* to approximate those in the other person's behavior. For example, when a person tilts his or her head to the left, we do the same to match that movement.

How does physiological pacing create rapport?

By pacing or matching another's words and non-verbal expressions (i.e., breathing, standing, gestures, etc.) we create the magic of rapport. That's primary level pacing. We build rapport then by *matching* aspects of another's experiences.

What behavioral outputs can we match?

The following are the key variables in behavior to pace. Mastering this art of pacing will develop our ability to establish rapport with people quickly and proficiently.

- **Matching heads and shoulder angle**: matching the characteristic poses that another offers with his or her head.
- **Matching facial expressions**: seeing the ways that another uses his face (wrinkles nose, puckers lips, raises eyebrows) and match it without mimicking.
- **Matching gestures**: moving in a way that takes on the hand and body gestures of another and to do so gracefully and respectfully. This is not mimicking.
- **Matching breathing**: adjusting your breathing patterns to match the other's.
- **Matching vocal or qualities of speech**: matching another's shifts in tonality, tempo, volume, timbre, intonation patterns, etc.

What degree of physiological matching can we do?

- **Whole body matching**: adjusting our body to appropriate the other person's posture shifts.
- **Part body matching**: pacing any consistent or stylistic use of body movements, e.g. eye blinks.
- **Half body matching**: matching the upper or lower portion of the other person's body.
- **Cross-over mirroring**: using one aspect of your behavior to match a different aspect in the other person's behavior. If you adjust the tempo of your voice to match the other person's rate of breathing, or pace the other's eye blinks with your finger or head nods.

What does it take to pace?

*It takes lots of sensory awareness, flexibility in our own responses, and respect for the person.* This explains why active listening and sensory acuity is so critical. Pacing is only difficult to the extent that it necessitates lots of uptime experience as we engage another person. It's difficult to the extent that we are not skilled in listening with a third ear to another's depths and entering into his or her world. It’s difficult if we do not understand its value or do not care about the person. It’s difficult also to the extent that our ego is in the way. Otherwise, it is easy, fun, and profoundly transformative.
What is Verbal Pacing?

We verbally pace by making descriptions that accords with that person's world to convey a sense of having heard another. This “empathy” means we are putting ourselves into the other's position to see and feel the world as he or she does. We can't this directly; so we have to do it indirectly; which takes attending and listening.

Effective communicators develop this ability of entering into another's reality. This makes for true understanding because it takes the other at his word and tries to imagine how his words reflect a perception or map of the world. Entering his reality doesn't mean we have to make it ours or even agree with it. We can maintain our own reality while flexibly imagining and appreciating the other’s world as a map.

In verbally pacing someone we momentarily join the other’s concept of reality. By going to her model of the world, we can then find bridges to cross over and connect with her. To adopt this strategy, first, recognize the person's reality model.

- What does this word, phrase, metaphor, style of expression imply about this person's model?
- What is this person's orientation to reality?
- What must it be like on this person's insides?
- What could be the source of this understanding or emotion?
- What meanings are at work within this person?

All of these questions invite us to take the other’s perceptual position (“second position”). As map listening, pacing enables us to get to the other person's reality language so that we can more effectively communicate with each other. Matching our words to the other's internal state, and making statements that are in agreement with, and congruent with, the person's internal, ongoing experience so that the other person begins to feel deeply heard.

We can even purposefully break pace in order to engage the other person. We do this by over-stating or over-guessing about the other's reality and asking for feedback and correction. Because we all want to be understood, this will evoke us to help the other person to understand us. By over-stating or under-stating our guesses, we create an opportunity to receive more information and to listening more attentively.

When we verbally pace, our words and non-verbals to serve as a feedback mechanism to the other person. This skill is so powerful that when done with appreciation and respect will amplify his experience, engage it, and elicit it even more. All of this describes a hypnotic process.

While pacing is simple to understand, at times it can be very difficult to achieve. It demands that we get out of ourselves and enter the other’s world. It necessitates running our own brain so we don't rush into problem-solving, advice-giving, “that-reminds-me,” and judgments.

- Matching verbal predicates: hearing the sensory system predicates that predominate in a person's unconscious processing of information, and utilizing it as you match it in your verbal responses.
- Matching repetitive phrases: utilizing the person's characteristic phrases and metaphors.
- Matching the exact words metaphors, vocabulary, and thought patterns.

What is the difference between matching and mirroring?

To build rapport, we match and mirror physiology, and tonality. What differs then between matching and mirroring?
• **In mirroring**, we take on the person’s mirror image. If they have crossed their right leg over their left leg, we cross our left leg over our right leg. Since we stand opposite them (as we face the person), we mirror them by crossing opposite legs.

• **In matching** physiology with someone who has crossed right leg over left leg, you would match them if you crossed your right leg over your left leg. This works similar to cross-over mirroring.

**What is Meta or Conceptual Pacing?**

At this level we are pacing a person’s beliefs, values, meanings, ideas, concepts, etc. This enables us to gain rapport and enlist support as a basis for communicating. Conceptually pace by temporarily assuming his or her words are correct, then imagine how they can be correct.

Pacing reduces repetition in conversation. When we feel heard we don't have to keep repeating ourselves. Pacing can sometimes take some time. After all, it is connecting with the other person and so make call up us to exercise patience, calmness, and respect to make contact with the other's reality.

**Body Molding as a Mirroring Exercise**

1) **Form groups of three.**

   Pair up with someone so that you face another person and a third person is sitting (or standing) behind the second person’s line of peripheral vision.

2) **Create an expression.**

   The third person should place him/herself in an unusual posture with unusual facial expressions. Don't overdo it; you will need to hold this position for a few minutes.

3) **Replicate that expression.**

   The first person’s job is to direct the second one to take on the same posture and facial expressions as the third person. This will force you to come into sensory awareness and to give good sensory directions.

**Action Steps for learning and practicing the art of pacing:**

1) **Make a decision.**

   Establish rapport consciously with as many people as you can this coming week. Practice, practice, practice.

2) **When eating out.**

   Match and mirror someone near you in a restaurant. Notice the skills that establish rapport.

3) **When shopping.**

   When you go up to a counter to purchase something, practice establishing instant rapport with the person at the counter.

4) **Set up a focused practice schedule.**

   Train yourself to closely observe different facets of non-verbal communication. On Monday watch for color changes in faces. Tuesday, watch for lower lip size. Wednesday, observe people's breathing patterns. Thursday, notice the variety of body builds and their relationship to the rep systems. Friday, listen for voice tonality and quality. Saturday and Sunday, look for eye accessing patterns.
5) When watching TV.
Use your television time to develop your sensory acuity. Tune into a talk show with your eye accessing chart before you.

PERCEPTUAL FLEXIBILITY
There are multiple positions in perceiving things. When you step into each one of these, you access a different state and a different way of perceiving things.

1st Position – Self
The healthy position of seeing, hearing, and feeling from out of oneself. We take this position to speak authentically, to present ourselves, our thoughts, feelings, and responses congruently, to disclose, listen, inquire, be present with another. When we are stuck in this position, we take on the meta-program of self-referent.

2nd Position – Other
The empathy position of understanding, feeling with, and seeing things from another’s point of view. Here we feel in accord with the other and develop a strong sense of his or her perceptive. When we are stuck here, we can lose our sense of self and become co-dependent to the person. Doing this means that we take on the meta-program of other-referent.

3rd Position — Meta
The position of stepping back to gain a sense of distance, observe, witness, feel neutral, and appreciate other positions. When we are stuck here, we can come across as uninvolved, over-rational, and in analytical mode.

4th Position — System
The position for understanding the contexts (cultural, linguistic, business, family, etc.) that influence all of the larger systems and contexts of our world. When we are stuck here, we can become “the Company man.”

Perceptual Flexibility Exercise
Think about a time when you expressed something in a strong, powerful, and persuasive way and which worked out in a way that really delighted you and the other person. Then think of a time when you were not very resourceful in responding to a criticism or something.

1) Recall a time when you were most resourceful in handling a challenge.
Step back into that memory so that you recall it as if inside it again, seeing, hearing and feeling what you saw, heard, and felt then. Answer the following questions from first position; use “I” statements.
- What did you experience that was a valuable resource to you?”
- How were you able to access that resource?”

2) Step out of that memory and into the position of the person you were interacting with at the time.
From that person’s point of view, look at the You in that memory. Physically step aside. From this expanded perspective, express what you see, hear and feel. Use the language of the second perceptual position: “you, he, she.”
- How would you describe the person demonstrating that resource?” “He... “She...”
- What did that person do or say that seemed resourceful?”

3) Step aside from this memory and the first two positions to an Invisible Observer to the whole experience.
From the position of an uninvolved Witness, what do you see, hear, or feel about that interaction?”
- What do you think about that resourceful interaction from this position?”

© 2012 META-NLP® -38- L. Michael Hall, Ph.D.
4) Step out yet another time to a position out beyond the whole Systems of interactions.

- What additional awareness do you have, understand, feel, etc. as you look at all of that from a larger systems point of view?"

Day 1  Reflections

Reflection on your Day’s Learnings, Discoveries, and Competencies:
- What do you now understand about NLP that you didn’t know before?
- What’s the most important learning of the day for you?
- Did you discover your favorite representation system and how it influences you?
- What did you discovered today about “sub-modalities” or cinematic features?
- What will you begin to do in the following days to develop your own representational power?
- How did your watching eye movements go?
- How did you do at hearing predicates in language?
- What did you discover about these languages of the mind that will help your communications?
- What did you discover from the Perceptual Positions pattern?

Marking and Measuring your Learnings and New Skills:
- What is the one most important learning that you want to keep with you for the rest of your life?
- Have you made any new empowering decisions about yourself or life? If you did, what would it be?
- How has your appreciation for NLP grown through this day?
DAY 2:

INDUCTING STATES

Menu and Agenda for the Day:
- Introduce and become acquainted with states
- Discover how we communicate from state to state and what that means
- Begin exploring the fundamental State Management Skills
- Learn about State Elicitation and Anchoring Skills
- Learn and practice the Sphere of Excellence Pattern
- Learn and practice the Swish Pattern
- Learn and practice the Movie Rewind Pattern
- Discover the magic in the structure of language, the Meta-Model
- Discover and learn the Well-Formed Outcome Pattern

Orientation Questions for Beginning the Day:
- What do you want to learn and discover today?
- What skills and competencies do you want to develop or refine?
- As you consider the outcomes from this day, set two or three that will be important to you.
- What state do you want to induce yourself into as you begin the adventure today?
CORE COMMUNICATION COMPONENTS

Meta-Programs:
- **Inside / Outside of the Representation.** You are the *subject* of the experience, the experience as an *object* to you.
- **Organizational style: Options/ Procedures.** Formatting experience in terms of alternatives and possibilities or as steps and stages. ***

In communication, we communicate from a state to a state. **This makes states critical and our ability to recognize and manage our states essential.**

There are three core skills in coaching competence of Inducing States. They involve eliciting, anchoring, and induction.

**State Eliciting**  
This refers to the art of identifying, detecting, and providing the required stimulus so that another person elicits a state of mind-and-emotion. Obviously, to be able to do that effectively, we have to be comfortable with our emotions and those of another. We have to be aware of emotional states and alert to them, that is, able to calibrate. And we have to have the flexibility in offering a wide range of triggers to call forth a state.

**State Anchoring**  
This refers to the art of being able to establish a trigger or link to a state, to do so consciously and to be able to replicate it at will. Once we can do that, then we can develop the skill of calling forth the state that we anchored, “firing it off” by replicating the linkage.

**State Induction**  
This refers to the systematic ability to provide an “induction” by means of a story, an anchor, a menu list, and a wide range of options so that we can invite others into more resourceful states.

**Definition of State**—
- A *state is a mental and emotional state*, a dynamic mind-body state of experience or being that operates as an experiential energy field. We *experience* life in specific mental and emotional *states*.
- Our *state of mind, state of body, state of emotion* are all so inter-related that we cannot separate them. When we do, we only do so linguistically, and as a description. As we think, *so* we feel in our body and move and act and this entire configuration (or gestalt) is what we mean by “experience.”
- We live and move and have our being as a *neuro-linguistic class of life*.
- As a neuro-linguistic class of life we *experience and map* the territory beyond our skin, the world “out there” so that we can effectively relate to it. This means that most fundamentally, we operate as pattern detectors and mappers, and this gives us our most unique ability to *program* ourselves.
- As we map things, so we become. It begins with our *neurology*, how we use our nervous system and sense receptors. It also involves our *linguistics*, how we use symbols, words, metaphors, and classifications to create mental and emotional programs.
- In this way we discover how to take charge of these processes and *run our own brains*. NLP provides the models and technology for precisely doing this.
- Taking charge of our “reality constructions” empowers us in managing our neurology, building ever-more accurate and enhancing models of the world increases our resourcefulness. This is the foundation for effective communication — *excellent state*.
**management.**

**State Components:**

If we create our states from our mental-emotional-somatic mapping, this gives us *two royal roads* to state. Two avenues that we can use to evoke or induce a state.

1) Mind —> Linguistics:

Internal representations specify our state of “mind”—the things that we internally map out visually, auditorially, and kinesthetically (VAK) as well as the things that we say to ourselves (language), our “understandings, learnings, beliefs, values,” etc. that make up the representations on "the theater of the mind."

Because we always have a choice about what to represent and how to code that representation, we have *Representational Power.*

The languages of the mind, how the mind “thinks” and encodes information. In NS we call the result, the representational screen or internal cinema or movie of the mind (see *MovieMind*, 2003).

*The sensory representation systems:*

- Visual: pictures, scenes, images
- Auditory: sounds, noises, music
- Kinesthetic: sensations, touches, tactile, proprioceptive, motor movements
- Olfactory (smell), Gustatory (taste), & Vestibular (balance)

*The language representation system* (auditory-digital)

Words, Sentences, Linguistic structures
Mathematics, Music symbols, Metaphors, Stories, Symbols

2) Body —> Neurology:

Physiology and/or Neurology describes the physical state or state of “body”—the things that we experience in our body involving health, posture, breathing, bio-chemistry, etc. The functioning of our nervous system as it interacts within our body and physiology of our central, peripheral, and autonomic nervous systems.

*Together, mind-body makes up our states* —the interface between neurology and the “languages” of mind by which we encode the information of the process world “out there” and in the process world “inside.” This structure of our mind-body states serves as the basis for *Meta-States,* the higher levels of the mind. Alfred Korzybski first coined the terms, *neuro-linguistics* and *neuro-semantics* and used them interchangeably. Here we use *Neuro-Linguistics* for primary states and *Neuro-Semantics* for meta-states.
STATE MANAGEMENT #101

State Object:
In primary states (i.e., fear, anger, joy, calmness, sadness, etc.) the object usually refers to something outside you and “beyond” your nervous system. What do your thoughts-and-feelings refer to? What’s on your mind?
In meta-states, the object of our state is another state so that we are now in reference to ourselves, to our own experiences of thoughts and emotions. “I feel joy about my learning.”

State Awareness:
Awareness of the states and the factors that drive them. Because all states habituate, they drop out of conscious awareness. Notice the quality of the state: How "pure" your state? How much congruity? Complexity or simplicity? Meaning or semantics? Pain-pleasure quality?
How is the state encoded and structured? Identify the qualities, properties, features, distinctions in the representations governing its intensity (i.e. vivid, sharp, quick, degree of movement, etc.).
A tool for greater state awareness is Bubble Journaling (See Sourcebook of Magic).

State Assessing/Inducing:
1) Memory: Remembering a state. "Recall a time when . . .”
2) Imagination: Creating a state. "What would it look, sound, and feel like if . . .”
3) Modeling: Observing a state. “Do you know anyone who . . .”

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

State Intensity and Amplification:
Gauge each state in terms of intensity. How much do you experience the state? What level of strength or weakness does the state convey? How much does it dominate your consciousness? Do you need more? Crank it up by increasing or intensifying the inner movie and you will experience more of the state. All states do not have the same level of intensity, so gauge for intensity level.
Do you need more “juice?” What processes do you rely on for amplifying your states? How do you crank them up?

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

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

State Contrasts:
Compare one state with another to gain insightful understanding about “the difference that makes a difference.” What explains the difference? Does it occur at a primary or meta-level?
All states are not the same. State configurations come in all sizes and shapes. Just because you have accessed a state of thoughts-and-emotions and physiology, you may not access a similar state to someone else doing the same.
Anchoring a State:
Set up a trigger (sight, sound, sensation, movement, gesture, word, etc.) and link it to the state. "Anchors" operate as Pavlovian conditioning tools for state management and depend on uniqueness, intensity, timing, purity. Wait until you or another person has reached the peak of the experience, then link some unique trigger to it. Test to see if the trigger then "fires off" the state. If so, you have an “anchor.”

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

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

State as "Emotion" (K<sub>meta</sub>):
An emotion is a combination of sensations and languaged evaluations in the form of words about the kinesthetics; a meta-level phenomena, "emotions" consist of evaluative judgments, beliefs, meanings, values. As "states" (neuro-linguistic states) emotions register our body’s (or soma) sense of the meaning or evaluation to help us feel the energy of the meaning.

An emotion is the difference between our model of the world (which includes all of our mappings about what we want, expectations, expect, believe, understanding, etc.) and our experience of the world (what actually happens at the contact point of our skills and actions). The difference between the two is our emotion (diagram by Mike Davis).

The primary emotions already operate as a meta-level phenomena, K<sub>meta</sub>. Technically we could tease out yet another lost level (or coalesced level) inside the primary state: a set of kinesthetic sensations plus a cognitive evaluative judgment of meaning. Our primary emotions already involve cognitive evaluations from a previous meta-level having coalesced into a primary state. This illustrates how meta-levels merge with primary states.

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

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

- **T** — What do you think about this or that?
- **F** — What do you feel?
- **S** — What do you say?
- **B** — What do you do?
STATE ELICITATION SKILLS

The ability to effectively elicit responses, states, experiences is crucial to be a professional communicator. The skill of elicitation enables us to discover the structure of subjective experiences wherever you find them whether in ourselves or in others. The skill of eliciting enables us to learn how to effectively transform experiences. It’s crucial for effective communicating, persuading, motivating, etc. Eliciting helps the person you’re talking with to become conscious of factors that are normally outside their range of conscious awareness. This means your own patience, positive expectation, and acceptance will make it easier (and safer) for the other person to access the information.

1) First, move to an uptime state.
   Get yourself in the right state of being present to the person.
   Open all of your sense receptors to input sights, sounds, sensations, etc.

2) Invite a past memory, future imagination, or model.
   To elicit clean information about a person's experience you need to get the person into the state. If you don’t get the person in state, you will only be talking about the experience.
   Think about a time when you were thinking or feeling ...
   What would it like if you were fully experiencing ...?
   Do you know anyone who does experience ...?

3) Aim for referents that are small and simple.
   To elicit as a pure and discreet state as possible, ask the person to think about a referent event or experience that is clear, small, and simple. When asking for a "Strong Belief" pick something that isn't so emotionally laden as "I'm a worthwhile person," but "I believe learning can be fun." "I believe developing my skills."

4) Speak and act congruently.
   In eliciting a state, remember that the tools of your trade are what you say and how you say it (your tones, tempo, gestures). So be evocative. Sound like what you are trying to elicit. Make your expressions sound congruent to what you are eliciting.

5) Take your time to allow people sufficient time to process things.
   We all do not process information or emotions at the same rate. When a person “goes inside” grant them the space and room to do that by being quiet. Let them process.

6) Begin with unspecified terms and then shift to more predicate specific terms.
   Begin with unspecific words that allows the person to search for the experience in his or her own way. As you notice the accessing of certain representation systems, help the person by then using sensory-specific words. If you hear a visual term then say, "And what do you see...?" Good downtime questions will assist the person in locating and identifying the experience. To do that you will need just enough content so as to ask good questions. In fact, that’s the primary value of knowing some content.

7) Focus on the form and structure of the eliciting.
   Throughout the person’s accessing and experiencing, focus on the form and structure of the experienced by paying attention to the modalities and the cinematic features of those modes.
ANCHORING

In communicating/coaching we are working with mind-body-emotional states. Once a state has been accessed, we can anchor it so that we can utilize the best states or more effective deal with the less than resourceful state. In the process of anchoring, we help the person recall a discreet experience by asking for specifics of it. In doing this we invite the person to choose one experience and ground it in specifics.

1. Intensity
   How intense is the state?
   As you gauge it from 0 to 10, where are you?
   What increases the intensity of your state?
   How quickly do you change states? Calibrate to the speed of someone going into state.

   Capture the state at the peak of its intensity and anchor when the person goes into the desired state. If you are touching, increase the firmness of your touch as their state increases and then release just after the peak of the experience.

2. Purity
   How pure and discreet is the state? How mixed?
   How focused is the person’s attention?
   Is he or she thinking about one referent or a group of them?

3. Uniqueness
   How unique is the new stimulus of the anchor?
   When kinesthetically anchoring, where will you touch?
   How much pressure, for what length of time?
   Do you have a location you can easily return to?
   Avoid setting a touch anchor in an area that's regularly touched.
   Touch a precise place on the skin, not the clothing which will shift.

4. Timing
   In replicating an anchor, you "fire it off" by returning to the precise location with the same stimulus and apply the same pressure for the same amount of time. Apply a firm steady pressure, but never in a painful way, or too faintly. Then hold it. Gradually increase the pressure as the person goes more fully into the experience. It takes time for people to completely re-experience a state. When learning to anchor, have the person signal you when they're in the desired state; it'll help you calibrate.

Anchoring Exercise
   1) In pairs, access a state of relaxation.
      Use your elicitation skills.

   2) Amplify the state until it is strong and robust.
      Use your calibration and questioning skills.

   3) Set an anchor for the relaxation state.
      Use your anchoring skills.

   4) Break state and then test the anchor.
STATE ACCESSING AND ANCHORING PATTERN

We communicate from a state to a state. It’s inevitable and inescapable. But what state? Is it a useful, productive, and/or resourceful state? Are we communicating to a person in a state that enables him or her to communicate effectively? If not, then we need to elicit or access a more resourceful state.

1) **Identify the desired state and its mind-body components.**
   What state do you want? Describe it a little bit.
   As you’re talking about that state, are you beginning to enter into that state?

2) **Evoke it fully.**
   Think of a time when you fully experienced this state...
   Think of a time when you clearly had it in a powerful way.
   What thoughts really evoke this state?
   What do you need to do
   How much do you now have the feeling of this state? Be with that feeling... let it grow... now let it double...
   What would increase the experience of this state even more?

   What would it be like if you did fully experience this state? Use this if you’re having any difficulty eliciting the state.

   Do you know anyone who experiences this state?

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

4) **Practice stepping in and out.** Break state and repeatedly re-access.
   In just a moment I want you to step out of that powerful state, but before you do, take a snapshot of it in all sensory systems (what you see, hear, feel, etc.). Now let’s practice stepping in and out of that state so that you can quickly “fly into that state” at any time you choose.

5) **Apply the resourceful state to a time or place in everyday life.**
   Where could you really use this state in your everyday life as you engage in various wealth building activities?
   Think of that time and feel this (fire the anchor).
   Suppose you had this feeling or way of thinking as your attitude, fully and completely, in just the way that you would want it — would you like that? \( \rightarrow \text{Yes} \)
   Would that attitude transform things as you think about that activity? \( \rightarrow \text{Yes} \)
   How would it transform things... just notice inside... and enjoy. \( \rightarrow \text{Yes} \)
CIRCLE OR SPHERE OF EXCELLENCE
PATTERN

- What are you best coaching states? How much access do you have to them?
- How available are they to you? What are your top ten?

Integrity  Ruthless compassion  Congruity  Good boundaries
Curiosity, Wonder  Solid sense of self  Caring, compassion, love
Firm, strong, resourceful, ego-strength  Respect and awe
Clear, understanding, knowledgeable  Flexibility
Energetic, alive, vital  Engaged, focus, present  Accepting  Open, vulnerable

1) Identify an excellent state.
What state would you would like to have available for your use, a state which would allow you to act from your full capabilities?

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

3) Fill up the circle with symbolic colors of the resourcefulness.
What color would you like to use to symbolize the resource?
Notice how the qualities of the circle grow and develop and become richer for you in terms of their color, texture, material, size, etc.

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

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

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

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

Meta-Programs:

**Information Staging: Foreground / Background.** How one sets up the “stage” of information within one’s mind, what’s in the front, what’s in the back. ***

THE SWISH PATTERN

Communicating directionalizes our brains so they go places. We mostly do this haphazardly, but we can do so more mindfully. We can set up a positive picture that we want to move toward and link it to a troubling trigger. In this way we can teach our brain where to go. The Swish pattern is very generative because it creates a new direction. We now move toward a self-image of the kind of person we want to become. Swishing can propel you in that direction.

The Pattern:

1) **Identify an experience to be changed.**
   - What response or habit do you want to transform?
   - Do you have any responses that you would like to re-wire?
   - Would you like to attach a new response to an old trigger?
   - Identify the context where the trigger occurs, where the feelings or behavior occurs.
     - (Menu list: Biting your nails, smoking)
   - When, where, how, etc. do you do this? Teach me.

2) **Identify the experience’s inner Movie and its internal representation.**
   - What is the undesired state, describe it as full as possible.
   - What is the **Cue Picture**, sound or sensation?
   - When do you typically do this?
   - Imagine you are doing that, you bring one of your hands up, and start to bite nail, smoke, etc. Go through the motions.
   - The Cue representation sets off the old response. It’s the button that triggers your response.

3) **Develop a desired outcome Movie or representation.**
   - If you no longer bit your nails, how would you see yourself as being different?
   - Would that be valuable to you? How? What will be different? How will you be different?
   - What difference would it make to you as a person?
   - What would it mean about you?
   - What would your desired self-image look, sound and feel like?
   - Do you like this new picture?
   - Do you find it compelling? Attractive?
   - Does it draw you toward it? [Keep editing until it is.]

4) **Link the two representations.**
   - Begin with the **Cue Picture** of the trigger, step into the movie and be there.
Put the *Me for whom this is no problem* in the lower right corner or in the middle of that picture.
Have you embedded that desired picture into the cue picture? Good.

5) **Prepare to Swish.**
In just a moment I want you to quickly allow the Cue Picture to fade out, to dim out, to move far back into the distance *and at the same time* I want you to let the dot that contains the Desired Image to very quickly get bigger and brighter and closer. As the Cue Picture gets smaller and darker and at more distance (use the cinematic features that drive your responses), let the New Picture swish in and completely cover the screen of your mind. Juice it up so that it is there in 3-D and coded in the ways that your brain knows is "Real, Compelling, and Attractive."
You will do all of this very quickly, in less than a second.

6) **Swish!**
Do it. Quickly fade out the images . . . let them move back into the distance and quickly watch the dot explode into the center of the screen . . . watch it get very big and bright and close.

7) **Swish five times.**
Have you finished? Good. Now close your eyes and blank out the screen. Or, open your eyes and look around.
Now, let’s do it again. Go back to the linked pictures and repeat this process five more times. Clear your mental screen after each Swish.

8) **Test.**
Good. Now let’s test this to see if it works. After all, that’s the important thing.
I want you to just allow yourself to think about the triggering Cue Picture that used to set you off and put you into the reactive state. Got it?
Notice what happens.
As you think about that old trigger, does your brain now immediately go to the new picture?
Good. That means you’re done. You have successfully swished your brain so that it now has made a link. It now knows where to go.
COLLAPSING ANCHORS

As we work with states, we either build up neurological energies or we disperse those energies. Building up energies is amplifying states, eliciting sub-modalities that juice them up, bringing in resources, meta-stating, etc. Dispersing energies means tearing a neuro-linguistic (mind-body) program apart, deframing it, meta-modeling it.

1) Access a state.
   What state do you want to take the emotional charge out of?
   How much are you accessing that state right now?
   As I set this as an anchor for that state, nod when you reaccess that state even more, how is that? How much are you experiencing that limiting state?

2) Access a contradictory state.
   When would be a powerful resource state for you given the limiting state? [Menu: relaxation for tension, playful for serious, etc.]
   When were you most fully and completely in that state? What was that like?
   How much are you experiencing it now?
   Now that I’ve set an anchor for that state, how well does it fire it off when I do this [fire the anchor]?

3) Fire both anchors simultaneously.
   Now are you ready to collapse these states?
   There’s no need to do anything, just experience. Just let it happen. So notice what happens when I do this [fire both anchors simultaneously and hold them]. What is that like?
   Is there any confusion or disorientation as your neurology tries to process both experiences at the same time?

4) Refresh the resourceful state.
   Let’s go back to your resourceful state, as you recall it, how much do you have it back?
   What do you need to do to amplify this state?
CORE COMMUNICATION COMPONENTS

Meta-Programs:

Adaptation: Judger / Perceiver; Controlling / Releasing. Formatting attention in terms of response to the information.

Somatic Response: Reflective, Active, Proactive, Inactive. Formatting attention to how to respond to a stimulus.

Emotional Containment: Uni-directional / Multi-directional. Formatting attention of emotion within a context. ***

MOVIE REWIND PATTERN

“Phobia Cure Pattern:” Because we think by playing movies forward in our mind, what if we rewind a movie? What happens then? Communicating a “reverse” and experiencing a reverse from inside a movie has the effect of de-energizing, even erasing, a movie. It has the effect of un-creating the movie. This can become valuable for old movies that we no longer need to play, esp. for those that were hurtful and ugly. The Movie Rewind pattern recodes our mind-body-emotion system so that when we simple “think” about something, it will no longer evoke or induce a phobic state, or out-of-control semantic reactions. We can think and feel comfortable. It takes the negative emotional charge out of a memory or thought.

1) Think about the representation or memory as if just witnessing it.
I want you to imagine yourself sitting in a movie theater. Now upon the screen in this mental theater, you see a black-and white picture of the memory, of the younger you in some situation just before the fearful, traumatic, or unpleasant event or events occurred. Got that?

Now freeze-frame this scene just prior to the Movie so that it appears as a snap-shot. Is it a black-and-white snapshot? If not, then let the color of the picture fade out.

Now sit back to watch it, aware that you have taken a spectator's position to that younger you. Notice that you have stepped out of the picture and observe it from outside. This changes how you are feeling about it, doesn’t it? And you can sit comfortably eating your popcorn or whatever you like to snack on.

And as you gain this psychological distance, just be a witness to that old snapshot, delighted that you can step aside even further. Because taking this spectator position to your old memories enables you to begin to learn from them in new and useful ways. You might notice that your younger self in the memory thought-and-felt from a less resourceful position than you have now, setting here, and observing with your adult mind. And this can give you a new and different perspective, does it not?

2) Float back to the projection booth to watch yourself watching.
Imagine now floating out of your body as you sit there in the tenth row and just float back to the projection booth that’s behind you and above you. From this point-of-view, you can see your observing self in the tenth row watching the black-and-white snapshot on the
screen, can you not?

From this position, you can put your hands on the glass or the plexi-glass to remind yourself that you are not in the picture, not even in the theater, but way back here in the projection booth, the place where you can control things. How much distance do you have between yourself and the movie? How safe and secure do you feel here in the control booth?

Now as you watch this movie, notice the cinematic features. Notice it’s size, whether it is clear or fuzzy, the sound track, volume, pitch, tone of voices, etc. Be a good film critique about the cinematic features.

As you begin with the visual system, just notice whether you have the picture—in color or black-and-white? A movie or snapshot? Bright or dim? Close or far? As you make these distinctions, you can begin to choose which coding would enable you to think comfortably about that memory so that you can stay resourceful and thoughtful in a relaxed and comfortable way.

Notice the sound track and the auditory qualities. Do you even have a sound track? What sounds do you hear coming from that movie? What quality of tones do you hear? At what volume, pitch, and melody? And what about the words being used? What words do you hear from that younger you? From where do you hear these words coming? Notice their tone, volume, and location. As you notice how that younger you feels, what sensations does that person have in his or her body up that on the screen? Where and at what intensity, weight, pressure?

3) Now let the old memory play out as you watch it from the projection booth.

From the projection booth, let the initial snapshot turn into a black-and-white movie, and just watch it play out to the end from this control booth. Watch it from the beginning to the end . . . Good. And if it needs to speed up to get through it, just fast forward it.

Let the Movie play past the end to a time when the unpleasantness is all gone, when those scenes disappear and play it until you can see that younger you in a time and place of safety and pleasure. And when you find that scene of comfort . . . whether it occurred at that time or whether you have to fast forward your memories to some future event of pleasure, even years into the future, do so. Got it? Good. Stop the Movie and freeze frame the comfort scene.

4) Step into the comfort at the end of the movie and rewind.

Now I want you to step into the comfort scene where there’s pleasure and delight and just be there. Step in ... at the end of the Movie and be there, and feel that comfort fully . . . Do you like that? Let it grow and fill all of your body. Isn’t that nice?

Now in just a minute we are going to fast rewind this memory and do so in super-fast rewind speed. You have seen movies and videos run backwards, haven’t you? Well, I want you to rewind this movie at the fastest rewind speed imaginable, in just a moment or two and to do so while you are inside this Movie. From your vantage point, you might see

© 2012 META-NLP® L. Michael Hall, Ph.D.
a confusion of sights and a jumbling of sounds as everything zooms back to the beginning and as you zoom backwards to that original snapshot.

Ready? Step into the comfort scene at the end of the movie, feel the feelings of comfort, turn on some pleasant music ... Do you feel that comfort scene? Good. Now push the rewind button and experience it rewinding ... zooooooommmmm. All the way back to the beginning.

There you go. It only takes a second or two to do that fast rewind, and how did that feel . . . rewinding from inside the movie? When you experience the fast rewinding, all the people and their actions go backwards. They walk and talk backwards. You walk and talk in reverse. Everything happens in reverse, like rewinding a movie.

6) **Repeat this process five times.**

   Was that weird or what? Well, let’s do it again. Are you ready for this? Clear the screen in your mind. Take a short break and shift your awareness; open your eyes and look around. Now, go to the scene of comfort at the end again, and *as soon as you step it, feel, see, and hear it fully* ... rewind the movie even faster. As you do this over and over your brain will become more and more proficient and the rewind will go faster and faster until the rewind takes only a second each time. Zoommmm!

7) **Test the results.** [Break state from this exercise for a few minutes.]

   How was that? You know things come apart when you rewind things. How about this? Sense makes nothing then and apart comes syntax th, backwards, a sentence a read we when. When we read a sentence backwards, the syntax comes apart and then nothing makes sense. So with our memories, scrabble them with this rewind method, and it’s hard to even call up the original memory and feel bad. See if you can do it? Can you, can you get the unpleasant feelings back? Try really hard and see if you can recall the trauma Movie.
Day 2   Reflections

Reflection on your Day’s Learnings, Discoveries, and Competencies:

• What do you now understand about states that you didn’t know before?
• How much state management do you have now? How much more do you want to experience?
• What did you discover about accessing and eliciting states?
• How will this help you?
• How did your experience with the Sphere of Excellence Pattern go?
• Did you have any breakthroughs with the Swish Pattern?
• How did your experience with the Movie Rewind Pattern go?
• Do you understand how you can take the emotional charge out of any old memory that might haunt you?
• What magic did you discover in the structure of language via the Meta-Model?
• Were you able in the time devoted to set a Well-Formed Outcome for yourself?

Marking and Measuring your Learnings and New Skills:

• What is the one most important learning that you want to keep with you for the rest of your life?
• Have you made any new empowering decisions about yourself or life? If you did, what would it be?
• How has your appreciation for NLP grown through this day?
DAY 3:

THE LINGUISTICS OF NLP

Menu and Agenda for the Day:
• Identify the four categories of meta-programs
• Learn and practice the Changing Meta-Programs Pattern

Orientation Questions for Beginning the Day:
• What do you want to learn and discover today?
• What skills and competencies do you want to develop or refine?
• As you consider the outcomes from this day, set two or three that will be important to you.
• What state do you want to induce yourself into as you begin the adventure today?
Questioning on first encounter seems like such an obvious and easy skill. It seems that way, but it is not. Because speaking, telling, giving advice, instructing, etc. feel more powerful, almost all of us default to some form of telling. It takes a real master to ask questions and use inquiry to facilitate the self-actualization in another. Question is the skill and art of asking great questions that invite a listener to go inside and find and/or create the answer—an answer that facilitates the other persons resourcefulness and confidence to answer.

Have you ever been questioned in that way?
Do you know any true masters of the art of inquiry?

1) We communicate best by questioning because as the person finds his or her own answers, those answers will be more memorable and the person will assume more ownership.

2) We facilitate change and exploration by questioning. Our own curiosity enables and empowers the listener to be even more curious about the structure of his or her own experience.

3) We coach best when we ask great questions that the person question finds exiting and powerful in answering.

In Meta-Coaching and Neuro-Semantics, we use several Questioning Models.

1) The Meta-Model of Language:
A way of communicating and questioning with the meta-representation system of language that allows us to expand our understanding of how language works and that empowers us to use Representational Tracking for more deeply and accurately understanding another.

In learning the Meta-Model, we will learn to identify linguistic distinction and to then questions those distinctions for greater communication precision. This will involve the skills of Meta-Model detection, questioning, and inductions.

2) Well-Formed Outcome Questions:
A set of questions designed to facilitate the creation of client outcomes or goals that are well-formed and that empower the client to begin the journey of personal development.
CORE COMMUNICATION COMPONENTS

Meta-Programs:

**Epistemology: Sensory/Intuitor:** What is the source that you use when you gather information?

**Scenario type:** Best/Worse; Optimistic/Pessimistic. What aspect of information is focused on and attended to.

**Philosophical:** Why/How. Focusing on origins or solutions, on understanding or results.

**Kind:** Quantitative/Qualitative. Focus on numbers and measurement or on the nature of the experience.

**Modus Operandi:** Necessity, Desire, Possibility, Impossibility, Choice. Formatting the rules about how we move through the world.

***

THE META-MODEL

Do you know that there’s magic in language?

Do you know that magic lies the words we speak and the symbols that we use to convey movies for the mind and frames for those movies?

The Meta-Model

- As a model, the Meta-Model is a set of linguistic distinctions and questions. The structural distinctions give us specific questions for exploring a person’s experience.
- A description about the structure of language which enables us to think about the words we use everyday and the clarity (or lack of it) in the movies that it evokes in our minds.
- The Meta-Model describes the surface words and sentences that we utter and the deeper level meanings or references that they allude to. This gives us different levels. We have the level that’s on the surface, and we have the level behind or underneath that gives us a fuller map of the person’s meanings.
- By using the distinctions of the Meta-Model we can question linguistic and semantic structures that are not well-formed. Doing this elicits more well-formed expressions giving the speaker the opportunity to create a more complete mental map and mental movie. This enriches his or her inner world creating new capacities and skills. This is the “magic” of language and of the NLP communication model.

- What can we do with this model?
  1) **Gather high quality information**, gather more precise and accurate information.
  2) **Hone in on the limits** of the person’s mental model of the world and identify precisely where and how a person has boxed him or herself in and how to expand that person’s mapping.
  3) **Clearly identify** the techniques to use to positively influence someone.
  4) **Invite the expansion** of a person’s mental mapping and therefore experiencing.

- **Language** as a mapping process only “makes sense” if it connects some movie for us or if
we can use the words to create a movie in our mind. Communicating with precision refers to being able to translate our higher level abstract words and concepts into more sensory specific referents so that the listener can create a similar picture.

- **Summary:**
  
The Meta-Model is a model about language. The model is made up of *Distinctions* and *Questions*. As a model, it enables us to think about the form and structure of the language we use and the clarity of the movie that the words enable us to make. We use the Meta-Model to question ill-formed linguistic and semantic structures *so that* we can elicit from someone more well-formed expressions.

The Basic Meta-Model Questions for Precision

- How do you know?
- Says who?
- How specifically?
- When specifically?
- How does what I am doing cause you to ...?
- What would happen if you did or didn’t?
- What stops you from ...?
- Compared to who or what?
- Does is always happen? What about Y event?
- What does that mean to you? What do you think that *is*?
- What are you assuming?
- How do you know that we should evaluate it as bad?

**Representational Tracking**

*Representational tracking* is the primary tool for using the Meta-Model effectively. This refers to the ability to *hear* statements and to take *only* what we hear and track it into the theater of our mind to create our representations of the other person’s mental movie. If we can track from the word directly and immediately to our own internal movie and it makes sense, then the words are well-formed. If not, then the words are vague and fuzzy and we need to ask some questions about them in order to gather more information.

What happens when you representationally track the following statement.

“Management has recently decided that it is required that the empowerment initiative begin by May 1.”

What pictures and sound track did you create for your inner movie? Compare that with this one:

“The brown dog ran across the green grass in the backyard chasing a brown rabbit who appeared suddenly from under a bush, and he ran across the cement that has only been set a few minutes before.”

Do you have pictures of that? Did the movie begin playing almost as soon as you read the words?
• *Sensory-based words* enable us to track them directly from the page or from a speaker’s mouth to our mental screen.
• *Evaluative words* that are non-sensory based invite us to either hallucinate or to ask for more precise information. If we do the later, we are meta-modeling.

As we step back, we can now explore the results of any given conversation to begin noticing if we communicate by hallucinating, jumping to conclusions, filling in the gaps, or if we ask questions to identify the speaker’s messages and inner movie.
• How rich is my client’s movie?
• What are the map rules for my client?
• Is there any value or fluffy process?
• What parts of their words do not allow us to create a clear representation?

**Meta-Model Structuring and Modeling of Experience**
As a model the Meta-Model identifies three central ways that we create our linguistic maps about things. We delete information, we generalize, and we distort. These are mapping or modeling processes. Accordingly, we organize the Meta-Model using these three processes.
• With *deletions* in our words and sentences, we seek out to fill in the details by asking questions that help us to paint a fuller picture of what the other person is saying.
• With *generalizations*, we will want to seek to explore the rules and conclusions to understand what they are and how they work, and how the person came to those generalizations.
• With *distortions*, we will seek to identify them and then to straighten out the distortions.
THE META-LEVELS OF LANGUAGE

The Meta-Levels

-------- Structure --------
Metaphor (Met)
Presuppositions
Multi-Ordinality
Identification

-------- Distortion --------
Mind-Reading
Complex Equivalences
Nominalizations
Cause-Effect
Lost Performatives
Delusional Verbal Splits
Pseudo-Words
Personalizing
Static Words

---- Generalization ----
Universal Quantifiers
Model Operators
Either-Or Phrases
Over/Under Defined Terms

Evaluative Based Language

--- Deletion ---
Deletions -- Simple
Deletions—Comparative/ Superlative
(Unspecified Relations)
Unspecified Referential Indices
(Unspecified Nouns & Verbs)
Unspecified Processes —
Adverbs Modifying Verbs
Unspecified Processes —
Adjectives Modifying Nouns

Understanding the Magic

Questioning the Assumptive Structure
. Assumptive Formats or Frames
. Map-Territory Confusions

Questioning Distortions
. Specifying the knowledge source
. Specifying logical level confusions
. Specifying equations
. Specifying causations, syntax, order
. Specifying referents
. Hyphenating

Questioning Generalizations
. Challenging the Allness
. Challenging the Rules
. Challenging the One-Valued Structure
. Challenging the Two-Valued Structure
. Challenging the specificity

Indexing Deleted References
. Specifying the what, when, who, where, how, etc.
. Representationally Tracking referents

Sensory-Based Language
# The Modeling Categories of the Meta-Model

<table>
<thead>
<tr>
<th>Deletions</th>
<th>Generalizations</th>
<th>Distortions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Deletion:</strong></td>
<td>Universal Quantifiers:</td>
<td>Cause and Effect:</td>
</tr>
<tr>
<td>• About whom?</td>
<td>• All? Always?</td>
<td>How does X —lead to —→Y?</td>
</tr>
<tr>
<td>• About what?</td>
<td>• For everybody?</td>
<td>• Causation terms: makes,</td>
</tr>
<tr>
<td></td>
<td>• Never? Nobody?</td>
<td>forces,</td>
</tr>
<tr>
<td></td>
<td>• Is there never an</td>
<td>• Implied causation terms</td>
</tr>
<tr>
<td></td>
<td>exception?</td>
<td>• Present tense verbs</td>
</tr>
<tr>
<td><strong>Comparative Deletions</strong></td>
<td>Modal Operators – Possibility</td>
<td>Mind-Reading</td>
</tr>
<tr>
<td>• Compared to whom?</td>
<td>• Should</td>
<td>• How specifically do you</td>
</tr>
<tr>
<td>• Greater than what?</td>
<td>• Could</td>
<td>know X about Y?</td>
</tr>
<tr>
<td></td>
<td>• Possible</td>
<td></td>
</tr>
<tr>
<td><strong>Unspecified Verbs</strong></td>
<td>Modal Operators— Necessity</td>
<td>Complex Equivalence:</td>
</tr>
<tr>
<td>• How specifically?</td>
<td>• Have to</td>
<td>• An external behavior or</td>
</tr>
<tr>
<td></td>
<td>• Must</td>
<td>action is equated to some</td>
</tr>
<tr>
<td></td>
<td></td>
<td>internal state</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• EB = IS</td>
</tr>
<tr>
<td><strong>Unspecified Nouns</strong></td>
<td>Nominalization</td>
<td>Presuppositions</td>
</tr>
<tr>
<td>• What specifically?</td>
<td>A verb is turned into a noun</td>
<td>• Linguistic assumptions</td>
</tr>
<tr>
<td>• Where?</td>
<td>Hiding the action in a static form</td>
<td>• While, as, when, how</td>
</tr>
<tr>
<td>• When?</td>
<td>• Can it fit into a</td>
<td>• What has to be accepted</td>
</tr>
<tr>
<td></td>
<td>wheelbarrow?</td>
<td>as true to make sense of</td>
</tr>
<tr>
<td></td>
<td>• Put back into process</td>
<td>this?</td>
</tr>
<tr>
<td></td>
<td>form</td>
<td>• What are you assuming?</td>
</tr>
<tr>
<td><strong>Lack of Referential Index:</strong></td>
<td>Lost Performatives</td>
<td>Delusional Verbal Splits</td>
</tr>
<tr>
<td>• Who specifically?</td>
<td>• Map-maker deleted</td>
<td>• How does “mind” work</td>
</tr>
<tr>
<td>• What specifically?</td>
<td>• Over-generalized</td>
<td>apart from “body?”</td>
</tr>
<tr>
<td></td>
<td>statement or judgment</td>
<td>• Isn’t it</td>
</tr>
<tr>
<td></td>
<td>about life</td>
<td>actually a</td>
</tr>
<tr>
<td></td>
<td>• Says who? When?</td>
<td>time-space</td>
</tr>
<tr>
<td></td>
<td>• Under what</td>
<td>continuum?</td>
</tr>
<tr>
<td>Either-Or Phrases</td>
<td>Pseudo-Words</td>
<td></td>
</tr>
<tr>
<td>------------------</td>
<td>--------------</td>
<td></td>
</tr>
<tr>
<td>• Is the situation really either/or?</td>
<td>• What does X term actually refer to?</td>
<td></td>
</tr>
<tr>
<td>• Could it be both/and?</td>
<td>• Isn’t this term just noise or a spell-mark?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Over/Under Defined Terms</th>
<th>Personalizing/Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>• What does this term mean by way of extension out into the real world?</td>
<td>• How is it that you are X or Y?</td>
</tr>
<tr>
<td>• Is this term over-defined in terms of mental intensions?</td>
<td>• Are you not identifying with and personalizing?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Multi-Ordinality</th>
<th>Metaphor</th>
</tr>
</thead>
<tbody>
<tr>
<td>• At what level are you using this term?</td>
<td>• How does this X relate to Y?</td>
</tr>
<tr>
<td>• What does this nominalization mean at X level of abstraction?</td>
<td>• What comparisons are you making?</td>
</tr>
<tr>
<td></td>
<td>• Where does the metaphor break down?</td>
</tr>
</tbody>
</table>
QUESTIONS AND EFFECTS

I. Patterns of Deletion:
Leaving features and characteristics out
Questions are asked to recover details that have been left out.
Specifically, what, when who, how, which etc?

1. Questioning Deletions
"They don’t listen to me.”
Who specifically doesn’t listen to you?
"People push me around.”
Who specifically pushes you?

Predictions/Results
Recovers the Deletion
Recover the Ref. Index

2. Questioning Comparing Deletions
"She’s a better person.”
Better than whom? Better at what? Compared to whom, what? Given what criteria?

Recover the deleted standard, criteria, or belief

3. Questioning Nouns and Verbs
"I am uncomfortable.”
Uncomfortable in what way?
Uncomfortable when?
"They don’t listen to me.”
Who specifically doesn’t listen to you?
Who specifically said that?

"He said that she was mean.”
Whom did he say that you call mean?
What did he mean by 'mean’?

"People push me around.”
Who specifically pushes you?

"I felt really manipulated.”
Manipulated in what way and how?

4. Questioning Processes
Adverbs modifying Verbs
“Surprisingly, my father lied about his drinking.”
How did you feel surprised about that?
What surprised you about that?

“She slowly started to cry.”
What indicated to you that her starting to cry occurred in a slow manner?

5 Questioning Processes
Adjectives Modifying Nouns
“I don’t like unclear people.”
Unclear about what and in what way?

“The unhappy letter surprised me.”

Recover specific qualities of the verb
Recover the nouns of the person’s involved.
Recover the individual meaning of the term
Add details to the map
Recover the process of the persons emotional state
Enriches with details the person’s referent
Recovers the projection of the speaker’s sense of feeling “unclear” “unhappy”
How, and in what way, did you feel unhappy

I. Patterns of Generalization:
Grouping details together to create a ‘class’ or ‘category’ where all subsets are ruled by the same values.

Questions are asked to challenge rules, beliefs, to discover processes and the identity of a source of information.

You have to? What would happen if you didn’t?
Always? Never? Everybody?
How does that work?
How do you know? Says who?

1. Questioning Beliefs – (from Universal Quantifiers)
   Allness, generalizations that exclude exceptions
   "She never listens to me.”
   Never? She has never so much as listen to you even a little bit?

2. Questioning Rules (from Modal Operators)
   An operational mode —one’s *modus operandi*
   "I have to take care of her.”
   What would happen if you did?
   What wouldn’t happen if you didn’t?
   "I can’t tell him the truth.”
   "You have to or else what?”

3. Questioning the Source of Info (From Lost Performatives and Mind Reading)
   Evaluative statements with the speaker deleted or unowned
   Assuming knowledge of another’s internal feelings, thoughts, motives
   "Its bad to be inconsistent.”
   Who evaluates it as bad?
   According to what standard?
   How do you determine this label?

   "You don’t like me.”
   How do you know I don’t like you?
   What evidence leads you to believe this?
II. Patterns of Distortion:
Experiences that have become limited by other linked and associated meanings.
Questions are asked to open new possibilities of meaning-

How does X lead to Y?
How do you equate these things?
What are your assuming?
What are you using to make this comparison?
To what degree? Is there nothing in between?

1. Questioning the Process (Nominalizations)
Processes transformed into static “things.”
"Let's improve our communication.”
Whose communicating do you mean?
How would you like to communicate?
“I woke up in a shocking state this morning”
How specifically did you feel, think, etc.?

2. Questioning the Source of Information  (from Cause = Effect Statements)
“He makes me angry”
How does his behaviour cause you to respond with angry feelings?
How specifically can he make you feel angry?

3. Questioning Meanings (from Complex Equivalents)
Phenomena that differ which someone equates as the same
“She’s always yelling at me, so she can’t like me”
How do you equate her yelling as meaning she does not like you?
Can you recall a time when you have yelled at somebody you liked or even loved?

4. Questioning Assumptions (from Presuppositions)
“If my husband knew how much I suffered, he would not do that”
How do you suffer? In what way?
How do you assume that his intentions would shift if he knew?
Does your husband always use your emotional states to determine his behaviors?

5. Questioning Degree or Extent (from Either or Phrases)
“If I don’t make this job work I will never be a success”
So you have no other alternative except total success or failure?
What steps are there in between?

6. Questioning Comparisons (from Stories)
“That reminds me of the time when Uncle Jim…”
How does this story relate to the point you want to make?
Meta-Model Exercises

Precision Questioning
1) In groups of three, identify a limitation.
   One person will think about an area of life wherein he or she experiences a limitation of some sort and describe it. One person will ask questions and support the experiencer. Another person will record the conversation to keep track of things.
2) Meta-Model the language.
   After the person shares for 4 minutes, the others meta-model the statements only using Meta-Model questions. Especially inquire about nominalizations, cause-effect statements, and complex equivalences.
3) Debrief learnings and experience.
   What distinctions were identified?
   What Meta-Model questions were used?
   What was the resulting response and the effect?

Beginning Meta-modeling
1) Create a list.
   In your group make a list of 6 to 12 examples of each of deletions, comparative deletions, unspecified nouns, unspecified verbs, nominalizations, mind-reading, complex equivalences, modal operators, cause-effect statements.
2) Present.
   Take turns delivering the ill-formed statements to the others letting the group practice meta-modeling.
3) Debrief.
   Debrief after each speaker about what questions seemed most effective in gathering the highest quality information and effecting positive change.

Finding and Exposing Psychological “Can’ts.”
1) Complete the following sentence stems with a list of 6 to 12 responses:
   “I can’t stand ....”
   “What really gets me and rattles my cage is....”
   “I feel most unresourceful when...”
2) Take turns reading the responses.
   For example, “I can’t stand it when someone talks to me with a harsh tonality.”
3) Invite group members to respond with appropriate meta-modeling challenges.
   For example, “What stops you from standing the other person’s harsh tonality?”
   “What would happen if you did ‘stand’ that person’s unpleasant tonality?”

Precision Questioning for Empowering States
1) Identify an empowering state.
   Describe a resource and/or resourceful state that you would like to have or to have more of (e.g. confidence, pose, self-affirmation, enthusiasm, love, energy, etc.).
   Describe this resource fully.
2) Meta-Model the state.
   As the person offers their map of the resource, meta-model him or her to invite a
richer and fuller map of the experience. Continue until the person confirms that richer map.

3) Anchor the state.
As one of the members kinesthetically anchors this resourceful state, ask for an auditory digital term that summarizes it—“Confidence, joy, calmness, etc.” Anchor repeatedly saying the term at the peak of the experience until just the word anchors it.

Running the Operational Levels on the Meta-model
1) Read the following list of statements to your group.
   Then brainstorm to explore the Meta-Model violations that you find in it.
   List them.

2) Identify the highest level Meta-Model distinction that provides the most useful information or that provides the most leverage for change.
   You always talk as though you’re mad.
   It’s impossible for me to trust people.
   My brother thinks our parents were abusive.
   Everybody knows that you can’t change a bureaucracy.
   Communication is really hard for me.
   Running away doesn’t help.
   I laughed at the irritating man.
   Why do you always bring up such stupid examples?
   Self-righteous people just burn me up.
   The over-whelming price of food disturbs me.

Visiting the Land of Nominalizations
Identify the nominalizations in the following statements:
   People always push me around.
   Nobody pays any attention to anything I say.
   I like friendly dogs.
   I heard my mother in law yesterday gossiping about the neighbors.
   One should always respect the feelings of others.
   It’s painful for us to see her like this, you know.
   Let’s not get bogged down in details.
   There’s a certain feeling in the room.
   Everybody feels that way sometimes.
**CORE COMMUNICATION COMPONENTS**

Meta-Programs:

*Goal Striving: Skepticism, optimizing, perfectionism.* Formatting how one goes after goals and outcomes.

*Motivation Direction: Toward / Away From; Approach / Avoidance.* Formatting attention to one’s direction as moving through the world. ***

**WELL-FORMED OUTCOME PATTERN**

To move to a well-formed outcome we gauge the distance and difference between present state and desired state. Where are we now? Where do we want to go? How can we get there? What stops us? What’s in our way? This gives us a clear way to think more about moving away from aversions and toward desired outcomes. This pattern uses the key components for effectively creating and reaching a desired outcome. In coaching we use this pattern as a reference tool since it allows us to do several important things:

- By it we hand over responsibility to the client for his or her own plans and life.
- We set up milestones to measure and confirm progress.
- We set up a directional frame for Coaching.
- We set up a process that gives us and the client a leverage for change.
Criteria for a well-formed goal:

1) Stated and represented positively:
   State what you want, not as what you do not want. Represent what you will be doing and thinking. Create a movie in your mind of life beyond or after the challenge or problem.

2) Sensory-based or empirical:
   Stated in sensory based terms in the hear and now so that your internal movie will be close and immediate. Benchmark the specifics in see-feel-hear actions and behaviors.

3) Contextualized:
   Describe the contexts of the outcome, when, where, with whom, how often, etc.

4) Forecasted in a time frame:
   Locate on your time-line.

5) Actions steps and stages:
   Represent the outcome in terms of processes, the specific steps and stages, and behaviors which will move you to achieving your goal. Use verbs rather than nouns and nominalizations.

6) Self initiated and maintained:
   Describe the processes and behaviors that within your own control, that you can initiate and maintain.

7) Resources specified:
   Describe the resources you will need to achieve your outcome, how will you do this?

8) Compelling:
   Describe the outcome in language that you find compelling and motivating. Use the client’s actual words and language.

9) Ecologically balanced:
   Describe your outcome in a way that you recognize as balanced and ecological for all the contexts and relationships of your life.

10) Evidence procedure:
    Identify an evidence procedure that will let you know when you have achieved your outcome.

The Pattern:

1) State the outcome in positive terms.
   Where are you now? (Present State)
   Where do you want to be? (Desired State)
   What do you want in that desired state?
   What do you want to positively achieve or experience?
   What are you going toward?

2) Specify the outcome in sensory based terms.
   What will you see, hear, feel, etc., when you have it?
   What steps or stages are involved in reaching this outcome?
   Have you used all of your senses in this description?

3) Identify the Contexts of this desired outcome.
   Where, when, how, with whom, etc. will you get this outcome?
In what context or contexts is this outcome appropriate? What are the most fitting and appropriate contexts for this outcome?

4) When will the future outcome occur on your time-line?
   - When do you expect to achieve this outcome?
   - How long will it take?
   - What will be the time stages along the way?
   - Is this time frame realistic and do-able?

5) Identify the steps and stages involved in reaching this outcome.
   - What are the steps involved in reaching this goal?
   - What are the stages involved?
   - Is this goal chunk down into small enough bits so that you feel that each piece is do-able?
   - Does the size of this outcome seem overwhelming to you at all?

6) Self-initiated and maintained.
   - Is the outcome something that you can initiate yourself and maintain?
   - Do you have it within your power and ability to reach this goal?
   - Is it within your control?
   - Can you initiate the actions to get started?
   - Can you maintain those actions or is it dependent upon what someone else needs to do?

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

8) Make sure the outcome is compelling and motivating.
   - Is the outcome compelling?
   - Does it pull on you?
   - Will it get you up out of bed in the morning?
   - How much do you want this?
   - How much do you feel this as compelling from 0 to 10 if 10 is absolute?
   - How much do you need this to feel motivating?
   - What do you need to do to make it more sparkling for you?
   - What would make this really sparkle?

9) Quality Control the Outcome to make sure it is balanced and ecological.
   - Is the desired outcome ecological?
   - What will you gain through it?
   - What will you lose?
   - Is it achievable?
   - Does it respect your health, relationships, etc.?
   - Are there any parts of you that object to actualizing this desired outcome?
10) Evidence Procedure.
   How will you know that your outcome has been realized?
   What will let you know that you have attained that desired state?
   How do you know when to exit?
   When are you there?
   When will you feel satisfied?

Getting a Well-Formed Outcome Statement
In coaching, we coach to an outcome. Without an outcome, we have no agenda or frame to coach to and so are doomed to merely having a nice chat! To create a true coaching session, we have to get an outcome statement from the client.

10. Evidence procedure
8. Compelling
9. Ecological
   Realistic ---------------- which I evaluate as fitting these criteria ----------------
       /                           \

Contextualized ---------------- in Z (context) -------------------
     — where
     — when
       /                           \

1. Stated in positive
5. Steps / Stages ----- I see, hear, and feel X as I do Y -----
6. Self-initiated /                           \
2. Sensory-based
## META-PROGRAM TEMPLATE

<table>
<thead>
<tr>
<th>COGNITIVE Thinking</th>
<th>EMOTIONAL Feeling</th>
<th>CONATIVE Choosing</th>
<th>SEMANTIC Meta Programs</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Representation:</strong> Visual, Auditory, Kinesthetic—Language</td>
<td><strong>19. Conviner Representation:</strong> Looks right, Sounds right, Feels right — Makes Sense</td>
<td><strong>34. Conviner Demonstration:</strong> Number of Times Length of Time</td>
<td><strong>48. Self-Experience:</strong> Mind, Emotions, Will, Body, Roles, Dis-identified</td>
</tr>
<tr>
<td><strong>2. Epistemological:</strong> Sensor — Intuitor Experiencing, Modeling Conceptualizing</td>
<td><strong>20. Movie Position:</strong> Inside — Outside Stepping in— Stepping Out Associated feeling — Dissociated thinking</td>
<td><strong>35. Motivation Direction:</strong> Toward—Away From Approach—Avoidance Attractions—Aversions</td>
<td><strong>49. Self-Instruction:</strong> Compliant—Strong-Will Balanced</td>
</tr>
<tr>
<td><strong>3. Scope:</strong> General global—Detail specifics Inductive — Deductive</td>
<td><strong>21. Exuberance:</strong> Desurgency — Surgency Timid — Bold</td>
<td><strong>36. Organization Style:</strong> Options — Procedures Alternatives — Sequential</td>
<td><strong>50. Self-Confidence:</strong> Low — High Inbetween</td>
</tr>
<tr>
<td><strong>4. Relationship Comparison</strong></td>
<td><strong>22. Stress Coping:</strong> Passive, Assertive, Aggressive</td>
<td><strong>37. Adaptation:</strong> Judging — Perceiving Controlling — Releasing</td>
<td><strong>51. Self-Esteem:</strong> Conditional — Unconditional</td>
</tr>
<tr>
<td><strong>Matching Sameness —Mismatching Difference Stability — Change</strong></td>
<td><strong>23. Authority Source:</strong> Internal — External</td>
<td><strong>38. Modus Operandi:</strong> Necessity, Desire Possibility, Choice Impossibility</td>
<td><strong>52. Self-Integrity:</strong> Conflicted — Incongruity Congruent — Integrated</td>
</tr>
<tr>
<td><strong>6. Scenario Type:</strong> Pessimistic — Optimistic Worst — Best Case Scarcity — Abundance</td>
<td><strong>25. Em. Containment:</strong> Uni-directional—Multi-directional</td>
<td><strong>40. Goal Striving:</strong> Skeptic, Optimization Perfectionism</td>
<td><strong>54. Ego Strength:</strong> Unstable and weak — Strong and Stable</td>
</tr>
<tr>
<td><strong>7. Classification Scale:</strong> Black-white, Either-Or — Continuum — Multi-Dimensionality</td>
<td><strong>26. Rejuvenation:</strong> Introvert — Extrovert Ambivert</td>
<td><strong>41. Buying:</strong> Cost, Quality, Time</td>
<td><strong>55. Morality:</strong> Overly strong super-ego Strong super-ego Weak super-ego</td>
</tr>
<tr>
<td><strong>8. Nature:</strong> Static — Process Aristotelian—Non-A.</td>
<td><strong>27. Somatic Response:</strong> Reflective, Active Reflective, Inactive</td>
<td><strong>42. Social Convincer:</strong> Distrusting Suspicious—Trusting Naive</td>
<td><strong>56. Self-Monitoring:</strong> Low external—High Internal</td>
</tr>
<tr>
<td><strong>9. Focus:</strong> Screening—Non-Screening</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>10. Philosophical:</strong> Why (Origins)—How (Solutions) Understanding—Getting Results</td>
<td><strong>28. Rejuvenation:</strong> Introvert — Extrovert Ambivert</td>
<td><strong>41. Buying:</strong> Cost, Quality, Time</td>
<td><strong>56. Self-Monitoring:</strong> Low external—High Internal</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td>-------------------------</td>
<td>-----------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>Verbal — Non-Verbal</td>
<td>Shrewdly Artful — Artlessly Genuine</td>
<td>Competitive — Cooperative Win/Lose — Win/Win</td>
<td>Past, Present, Future</td>
</tr>
<tr>
<td>Digital — Analogue</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Permeable — Impermeable</td>
<td>Power, Achievement, Affiliation</td>
<td>Inferential — Direct High — Low Context</td>
<td>In Time — Through Time Random — Sequential</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>13. Causation:</th>
<th>30. Work Style:</th>
<th>45. Management:</th>
<th>59. Quality of Life:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Causeless, Linear, Complex, Personal, External, Magical, Correlation</td>
<td>Independent, Team Player, Manager, Bureaucrat, Follower</td>
<td>Control, Delegate, Collaborative Flexibility</td>
<td>Be — Do — Have</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Closure — Non-Closure</td>
<td>Closed — Open Late — Medium — Early</td>
<td>Aversive — Embracer Fearful — Excitement</td>
<td>List of Values Nominalizations of what we believe as important</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>15. Information Kind:</th>
<th>32. Attitude:</th>
<th>47. Decision Making:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quantitative — Qualitative</td>
<td>Serious — Playful</td>
<td>Cautious — Bold</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>16. Stream of Consciousness:</th>
<th>33. Persistence:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focused — Diffused In-between</td>
<td>Impatient — Patient</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>17. Conventional:</th>
<th>18. Speed:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conformist — Non-Conformist</td>
<td>Deliberate and Slow Witty and Quick</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>19. Speed:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deliberate and Slow Witty and Quick</td>
</tr>
</tbody>
</table>

© 2012 META-NLP®
-75- L. Michael Hall, Ph.D.
Detecting Meta-Programs

Personal Preparation
- What are the best states to operate from so that we can communicate? Make a list of your best communication states.
- What are your best states for detecting and responding to meta-programs? Make a list of your best detection states.

Learning To Detect Patterns of Perception
- If meta-programs typically operate outside of our conscious awareness, how do we bring these programs into awareness?
- How can we become more aware of them?
- How can we learn to see the effect they have on the way we process information and interact with others?

Your Self-Preparation:
1) Turn up your reasons for paying attention.
   If you had a way to detect, sort out, and pay attention to these meta-level patterns. ... If you could consciously detect and track how any given person attends the world, you would have a way to more effectively understand and even predict that person’s style of hearing and responding to things. This would give you an awareness of that person’s model of reality.

2) Access your best sensory awareness state.
   Move into uptime with all of your sensory awareness fully present.

3) Access your best flexibility state.
   Knowing another’s model of the world and having the flexibility to alter your own behaviors and communications empowers you to meet that person at where they are. This way of connecting and matching creates rapport which reduces resistance, conflict, and misunderstandings.

What to do as a Practitioner:
(1) Assist the person into a more fully associated state.
   The more one is in an experience, the cleaner the information we’ll gather.
   Amplify that state when necessary and appropriate.

(2) Switch references.
   Use the Temporary Employment Frame:
   “If I were you for a day—how would I have to do that?”
   “Teach me how to do that.”

(3) Anchor the experience.
   Do it without using the touch or kinesthetic system, focus on using your voice and gestures to anchor the experience.
(4) Slow the experience down and keep recycling.

Most subjective experiences go by too fast to catch all of the embedded patterns within it the first time. We see and hear much more when we see a fast-paced movie the second and third times.

Recycling through the experience with the person to gather more information.

(5) Invite the person to step into and out of the experience.

Watch the difference between when the person is associating into the experience and feeling it and when the person is not.

META-PROGRAM MASTERY

How can we develop mastering in detecting and using meta-programs?

1) Take each meta-program, one at a time and practice each one until you develop proficiency in recognizing and using it in speaking.
   Refuse to overwhelm yourself with them.

2) Give yourself permission to hear structure and move out of content.
   Go meta to listen for processing patterns. Does this make you self-conscious?

3) Use open-ended questions to elicit meta-programs.
   “Would you tell me about one of your favorite holiday experiences?”
   “What do you think about developing more effectiveness in communication skills?”

4) Some close-end question will work.
   “Do you see this glass as half empty or half full?” can work well.

5) Use downtime questions to elicit meta-programs.
   Any questions that requires a person to “go inside” to access the information which they need in order to respond. If they don’t have the information “on the tip of the tongue,” they will typically begin to also demonstrate their meta-program. And they act it out in various ways. So to elicit meta-programs simply ask a person to fully and completely recall something and have them then step into that experience and feel it fully as if there.

6) Remember, all meta-programs do not all carry the same or equal weight of importance.

   They differ according to how a person uses and values them in a given task or area.
   Identify context, and then Prioritize them in terms of importance to that person.
   “Which MP is most important and impactful for this person?”
   “What MP exercises the most significance in this person’s experiencing?”

7) Use the Sorting Grid to track the meta-programs (see Figuring Out People for the Grids).

   This will help you organize them in your own thinking and memory.
   Use it as a tool for profiling yourself first, then those you know well.
8) Practice writing **pacing statements**.

   Use the information as soon as you can. Practice writing matching statements. This will greatly increase your communication skills.

   If a person operates as a strong “self” sorter (Self Referencing) who mismatches with counter-examples (or with polarity responses), he will tend to feel inclined to challenge people with “Prove it to me!” statements. This can spiral into a pointless matching of wits if you don’t watch out. Yet knowing this, we can now counter this internal formatting with a pacing statement like:
   
   “You seem so good at knowing your needs that only you can truly decide what you deem as ultimately right. No question about that. And I don’t know if what I have to say will make any difference anyway. But anyway here it is.”

**META-PROGRAM EXERCISES**

### #1. Eliciting a Positive Experience

1) Elicit a positive experience from experiencer.

2) Groups of 3 invite the experiencer to talk about a positive event... tell about the experience when the person felt enthused, successful, brilliant, creative, decisive, a winner, etc.). Make sure the experience is a positive one.

3) Practitioners coach the experiencer in order to elicit more and more of the experience with questions.

4) After 5 minutes, have practitioners present the experiencer a summary of their “reading” of his or her meta-programs. Check with A to determine the accuracy.

### #2. The Sales Encounter

1) Groups of 4. Person who begins identify something that he or she would “never, but never buy.”

2) Person B will then attempt to sell that very item to Person A.
   
   As B attempts this “sell,” the first Person should essentially consistently respond with a gentle refusal, just saying “No.” “Not interested.”

3) Person B should forge ahead regardless of A’s verbal and non-verbal resistance.

4) During this, the two meta-persons will be writing down all of the Meta-Programs they can detect in both persons.
   
   Pay special attention in detecting the linguistic markers within the language patterns of the persons.

### #3. The Ideal Evening Game   (Or, The Dating Game)

1) When you are the Coach (or the Practitioner), ask open-ended questions of your partner (the Experiencer) which essentially inquire about what makes for a great night out.
“What would you want to know about a person before you ask him or her out?”
“What would you need to know to have an evening out with a good friend?”
“What would you evaluate as a delightful evening out with someone?”

2) Create a list of all meta-programs that you detect in the other person’s responses.

#4. Asking for Favor
1) Set a frame or context so that the Practitioner will aim to persuade the Experiencer to do him or her a favor.
   Ask an employee to do something... part of job or something extra.
   Ask someone your in business with for a favor.

2) The Practitioner (or Coach) begins by asking ten questions of the Experiencer to identify his or her basic meta-programs.
   Ask general, conversational question to gather this information.

3) After gathering MP information, Practitioner will then frame his request (evoking his desired outcome) in words that will reflect the Experiencer’s most compelling Meta-Programs.

4) Feedback for refining.
   Afterwards, invite the Experiencer to gauge the effectiveness of the request and to offer feedback about how it could be made even more personally compelling for him or her.

#6. The Experience of Liking
1) Practitioner will elicit from the Experiencer a time when he or she liked someone upon first meeting that person.
   “How did you decide that you liked that person?”

2) Use the Meta-Program sorting list, elicit as much information as possible about the Experiencer.

3) Repeat, doing the same for when the Experiencer disliked another person (a stranger, or now friend) upon first meeting him.
   “How did you decide that you disliked that person?”

4) Meta Person will then feed back to Practitioner what he or she saw and heard and how the Experiencer responded in terms of meta-programs. Meta Person will also feed back to the Practitioner about how B displayed his or her own meta-programs in the process.
EXPANDING META-PROGRAMS

Meta-Programs inform our brain regarding what to delete
If we move Toward values, we delete awareness about what we move Away From.
If we sort for the Details, we delete the Big Picture.
Re-Direct awareness to what you normally delete, value that information, practice looking for it.

The beginning place for changing a meta-program is to consciously decide to do so.
1) Become aware of the meta-program.
2) Identify contexts where you want to use a different meta-program filter.
   Then check the ecology and value of the MP in those contexts.
3) Give your permission to try it on for a day.
   Do you have permission to shift it?
4) Shift your consciousness to the other side of the continuum as you try on the other MP.
5) Set multiple frames that will support using the preferred MP.
   What ideas or beliefs would support this filter?

CHANGING META-PROGRAMS
1) Identify and check the ecology of the meta-program filter.
   When, where, and how do you use this meta-program which does not serve you well?
   How does it undermine your effectiveness in some way?

2) Describe the preferred meta-program filter.
   What meta-level processing would you prefer to run your perceiving and valuing?
   When, where, and how do you want this meta-program to govern your consciousness?

3) Try it out.
   Imaginatively adopt the new MP, pretend to use it in sorting, perceiving, attending, etc.
   Notice how it seems, feels, works, etc. in some contexts where you think it would serve you better.
   Even if it seems a little "weird" and strange due to your unfamiliarity with looking at the world with that particular perceptual filter, notice what other feelings, beside discomfort, may arise with it.

4) Model it.
   Do you know someone who uses this MP?
   If so, then explore with that person his or her experience until you can fully step into that position.
   When you can, then step into 2nd perception so that you can see the world out of that person’s meta-program eyes, hearing what he or she hears, self-talking as he or she engages in self-dialogue, and feeling what that person feels.
   What’s that like?

4) Run a systems check on the meta-program filter.
   Go meta to an even higher level and consider what this MP will do to you and for you in terms of perception, valuing, believing, behaving, etc.
   What kind of a person would it begin to make you?
   What effect would it have on various aspects of your life?
5) Give yourself permission to install it for a period of time.
   Do you have permission to shift to this meta-program filter?
   What happens when you give yourself permission to use it for a time?
   Are there any objections?
   Answer by reframing and then future pace.

   If you have typically operated using the Other-Referencing meta-program and you give
   yourself permission to shift to Self-Referencing. Yet when you do, you hear an internal
   voice that sounds like your mother’s voice in tone and tempo, “It’s selfish to think about
   yourself. Don’t be so selfish, you will lose all of your friends.”
   This voice objects on two accounts: selfishness and disapproval that leads to loneliness.
   So rephrase your permission to take these objections into account. “I give myself
   permission to see the world referencing centrally from myself—my values, beliefs, wants,
   etc., knowing that my values including loving, caring, and respecting others and that this
   will keep me balanced by considering the effect of my choices on others.”

6) Future pace using the meta-program in specific contexts.
   Practice, in your imagination, using the MP and do so until it begins to feel comfortable
   and familiar.

   “If you knew when you originally made the choice to operate from the Other Referent
   (name the meta-program you want to change), would that have been, before, after, or
   during birth?
   Use one of the time-line processes to neutralize the old emotions, thoughts, beliefs,
   decisions, etc. The visual-kinesthetic dissociation technique, decision destroyer pattern,
   etc. Once you have cleared out the old pattern, you can install the new meta-program.
Day 3  Reflections

Reflection on your Day’s Learnings, Discoveries, and Competencies:
• What do you now understand about *Meta-Programs* that you didn’t know before?
• Did you discover any of your driving meta-programs?
• What Aha! insights did you have in exploring the whole subject of our perceptual filters?
• How well are you able even now to begin to profile your own perceptual filters?
• What did you learn about eliciting meta-programs and detect them in others?
• What ideas do you have about how this will enrich your communication and relationships skills?
• Do you understand how meta-programs arise from our coalesced meta-states?
• What did you discover in the Changing Meta-Programs Pattern?

Marking and Measuring your Learnings and New Skills:
• What is the *one most important learning* that you want to keep with you for the rest of your life?
• Have you made any new empowering decisions about yourself or life? If you did, what would it be?
• How has your appreciation for NLP grown through this day?
DAY 4
META-STATES

Menu and Agenda for the Day:
- Introduce and become acquainted with *Meta-States*
- Discover the *meta-function* and how it operates in NLP
- Discover the true nature of “sub-modalities”
- Introduce frames and framing
- Applying the meta-stating and framing process to criticism and motivation
- Learn the structure of conscious reframing
- Introduce *unconscious* reframing models
- Contrast the old NLP Belief Change with the new Meta-State pattern

Orientation Questions for Beginning the Day:
- What do you want to learn and discover today?
- What skills and competencies do you want to develop or refine?
- As you consider the outcomes from this day, set two or three that will be important to you.
- What state do you want to induce yourself into as you begin the adventure today?
CORE COMMUNICATION COMPONENTS

Meta-Programs:

Classification Scale: Black-White / Continuum. Format information as polar opposites or along a continuum.

Nature: Static / Process; Aristotelian / Non-Aristotelian. Formatting information as things or as living, changing, developing processes.

Causation: Causeless, Linear, Complex, Personal, External, Magical, Correlation. Formatting the relationships between events and how one affects, influences, or causes another.


Interactive: Competitive / Cooperative. Formatting attention choices about relating to others, win/win or win/lose. ***

META-STATES

• You know about states, but what are meta-states?
• We have studied the component structure and variables of a neuro-linguistic state, how does this differ from a meta-state?

META-NLP would not be meta if it wasn’t for the Meta-States model. This model was introduced to the field of NLP in 1994 by Dr. Michael Hall. He discovered the model while researching Resilience and while presenting it to the NLP Conference in Sept. of 1994. For Meta-States, the International Association of NLP Trainers awarded their most significant contribution to the field of NLP” in 1995 to Michael.

State as a mind-body phenomenon:

As we began modeling the structure of subjective experience, we started with neuro-linguistic states, that is, states of mind, body, and emotion. These mind-body or neuro-linguistic states summarize what we mean by “experience.” (See Users, pp. 28-40)

What mechanisms drive these states?

Thoughts (mental representations, ideas, meanings, etc.) as processed and embodied in our nervous system. Together, mind-and-physiology/neurology create our “states.” When our consciousness goes out to some reference outside of us (a person, event, or thing), we experience a primary state.

Yet something new and wonderful and magical begins to happen when our thoughts-and-feelings come back to reference themselves, now we have a meta-state.

What is a meta-state? In a meta-state, our awareness reflects back onto itself. We call this self-reflexive consciousness. Thinking-about-thinking generates thoughts-feelings at higher logical levels so that we experience states-about-states. Rather than referring to something "out there" in the world, Meta-States refer to something about (@1) some previous thought, emotion, concept, understanding, etc. Korzybski talked about meta-states as "abstractions about abstractions" or a second-order abstraction.
As a meta-class of life, we live our lives at both primary and meta levels. At meta-levels, we experience beliefs, values, domains of understandings, conceptual and semantic states, "core" or transcendental states, etc. To model human excellence (or pathology) we have to "go meta" (Bateson) and recognize the meta-levels as they play in the systemic nature of consciousness (i.e. it operates reflexively and recursively).

By meta-stating we apply a mind-body state to another state. In this way we set a frame-of-reference that then governs all of the lower levels. It operates as an attractor in a self-organizing system. Bateson noted that the higher levels organize, drive, and modulate lower levels. In this way we create our model of the world or map which we then use as we navigate through life.

Our layered meta-states becomes our reference system for "making sense" of things. They frame our meanings (semantics). When we change our internal universe, we reframe our understandings, beliefs, values, and meanings. Since we give meaning according to context — our meta-states describe the structure of our mental contexts.

In outframing we make the ultimate meta-move of going above all frames to set an entirely new frame-of-reference. We can engage in meta-magic by this maneuver to re-set our whole reality strategy.

A primary level of experience refers to our thinking about, responding to, and giving meaning to the world outside our nervous system. A primary state describe those states that refer to the outside world. The primary emotions make up such primary states (i.e., fear/anger, sadness/joy, relaxation/tension; aversion/attraction, etc.).

Meta-States refer to our internal states which we experience about previous states, either the processes or the products of those experiences. We create such meta-states by reflecting back onto ourselves. This recursive, reflexive, self-referential loop back means that as we jump up a "logical level" so that the thoughts-and-feelings (state) that we experience about our thoughts-and-feelings, we have created a higher logical level about a lower level experience.

META-STATES AS BELIEFS

All meta-states are beliefs. As we move up from the primary level of awareness and feeling and reflexively refer back to our own thoughts, emotions, physiology, and experiences, as we set a state-about-that-state, we set a frame of meaning. This validates whatever generalization we have made and so creates a "belief.

Every meta-state involves a belief in something. Joy about learning implies a belief in learning being fun.
**BASIC META-STATING**

Meta-Stating is very simple. *Access* a state and *apply* it to another state, thought, emotion, or physiology. That’s the short and quick approach. The 5 A’s is the longer. We have simplified and arranged these 5 A’s so that it is easier to remember. This list of 5 A’s fits for English and Spanish, Denis Bridoux and Gilles Roy *made* it fit for the French translation. Colin Cox has suggested two more A’s—*awareness* and *accelerate*.

**Awareness**
Become aware of your state and what resource you want to apply to it.

1) **Access a resource state.**
What resource state do you want to *bring to bear on* or apply to the primary state?
A “resource” can be a thought, feeling, idea, belief, value, memory, imagination.

2) **Amplify fully and Anchor.**
Juice up the resource state and establish an anchor for it by touch, sight, sound, word, etc.

3) **Apply to the primary state.**
*Bring* the resource *to bear* on the primary state (this creates meta-level anchoring), or embed the primary state inside a resource state.

4) **Appropriate to your life by putting into your future (future pacing).**
Imagine having this layered consciousness in your mind as your frame as you move out into your future.

6) **Analyze the quality, health, balance (ecology) of the system.**
Would it enhance your life to set this resource as your frame-of-reference for the primary state experience?
Would every facet of your mind-and-body align with this?

**Accelerate**
Put it into action and accelerate your resourceful empowerment in real life!
META-STATES AS SUB-MODALITIES

When we begin to be aware of our representations, this meta-state (awareness of representation) expands our perceptions. When we step back (a meta-stating process) and notice the qualities and features of our sensory representations, we begin to learn how to edit and re-edit our mental movies. Doing this puts us at a meta-state level and is itself a meta-state. In other words what classic NLP calls “sub-modalities” are not sub at all, but meta.

This gives us META-NLP. NLP enriched by Meta-States re-models some of the mistakes of traditional NLP. This is especially true of the false-to-fact metaphor of the cinematic features of our movies being “sub” or lower than the representations themselves.

Richard Bandler introduced the term “sub-modalities” to refer to the sensory representation distinctions. Prior to that Todd Epstein called them pragmagraphics. Originally, they viewed these qualities, features, and distinctions of the modalities as existing as a lower logical level and that’s why they added the prefix “sub.”

So what? Much! The so-called “sub-modality” model mis-directed our attention from the higher levels of the frameworks that actually govern subjective experience and created a lot of patterns that are very ineffective such as the traditional Belief Change pattern, Understanding pattern, etc. (See Sub-Modalities Going Meta, 2005 for a full presentation of this).

This calls into question the old Sub-Modality Belief Change pattern. Try it for yourself. Think about something that you do not believe. Can you represent what you do not believe? Can you even turn up all of the sub-modality properties of the representation making it closer, brighter, more life-like, etc? When you do, do you suddenly “believe” it? I don’t. For example, get an image that represents the awfulness of Adolf Hitler. Note the sub-modalities. Now get an image that represents a great person like Mother Theresa. Note the sub-modalities that you use to edit your representations of Mother Theresa. Now put the sub-modalities of the image of Adolf Hitler into the sub-modalities of Mother Theresa. This may prove difficult but go ahead and do it. Do you believe that Adolf Hitler represents a person like Mother Theresa? Of course not, when you see Adolf Hitler your words which operate meta to the image will modulate the meaning of the image.

To turn a “thought” into a “belief” or a “belief” back into a mere “thought,” we have to move to a meta-level and confirm or disconfirm the thoughts. Usually, the process of merely shifting sub-modalities will not work to transform these beliefs. Sub-modality shifting that effects the saying "Yes" or "No" to a thought will alter the belief.

Map and Territory Differentiation

All perceptions are based on a facsimile representation. Facsimile refers to any representation which is a person's unique and systematic way of coding information about reality. It is not reality. All perceptions can be said to be accurate inasmuch as they are based on the internal representations from which they are derived. They are also all incomplete and may or may not accord with the represented Territory.
Sub-modalities as the qualities that distinguish the modalities, give our brain specific distinctions for how to feel and respond. At the meta-level of formatting, where sub-modalities work, we will find "the difference that makes the difference." By sub-modalities we sort our experiences.

Analog and Digital distinctions:
- Analog refers to qualities that can be changed slowly or quickly along a continuum like a light dimmer. Small to large, soft to hard, quiet to loud are examples of analog distinctions.
- Digital refers to distinctions that are mutually exclusive. If you are experiencing one, you are not experiencing the other. Internal or external; associated or dissociated are examples of digital distinctions. A light switch is either on or off.

Sub-modalities work symbolically
How a sub-modality works depends entirely on what meanings a given person or culture gives to a particular sensory distinction. When we find a difference that makes the difference in an experience, then we can use it to change the experience. Because every culture will use sub-modalities in a particular way symbolically, the members of that culture will tend to share that symbolic reality in the meanings that they attribute to a distinction. For most Western people, for example, making something brighter intensifies feelings. Yet this isn't always true. Each and every person has his or her own unique coding system governing experiences and states.

META-STATES AS META-PROGRAMS
Where do meta-programs come from?
How do we create them?
As thinking, sorting, paying attention filters—meta-programs are solidified ways of using our awareness and so are solidified meta-states.
We learn to apply global thinking to our thoughts.
We learn to apply detail thinking to our thoughts.
We learn to think in terms of matching or mismatching and then use that as our template for all our thinking.

How do we install meta-programs?
Via habitual use and repetition.
Via coming to believe in and value them.
Via coming to identify with them and assume them.
EDITING FRAMES OR META-STATING “SUB-MODALITIES”

Sub-modalities refer to the qualities of our sensory modalities. Every representation system has various elements or qualities. If we listen with a profound literalness to our language, we can begin to tune our ears to hear these “sub-modality” distinctions:

"I feel pretty dull today?"
"I hear you loud and clear."
"Something smells fishy about his proposal."
"I have a bright future."

We can use these seemingly metaphorical sayings to track back to a person’s mental map as we seek to understand the person’s world. Until NLP, most people treated such language as “just metaphors.” But no longer. We now take such metaphors as cues about internal representing. Our cinematic frames or “sub-modalities” represent one of the most basic components of the way we mentally process information.

To note or detect the qualities in our representations, we have to rise above (or go meta) to the internal representation. Think about a pleasant experience until you step into it so much that you fully experience it again. Now think about that experience.

How did you code your pictures in terms of distance, clarity, color, etc?
And your sounds—how did you code the volume, tonality, tempo, distance, etc?

As you think about the qualities of your internal representations (the sub-modalities) do you not have to step back or go meta? Do you not have to get out of content by moving to a higher level and then notice their structure? Of course.

This suggests that when we alter the quality or properties of our internal representations, we do not do so “at the sub-modality level.” But we rather do so at a meta-level of awareness. The problem with the old view about sub-modalities lies in part with the term itself. By labeling the quality and properties of the representations “sub,” the language created — by presupposition— the idea that we have moved to a lower logical level. But we have not.

The qualities of our pictures do not exist at a level lower than the picture. Try to picture any visual image that does not have color or black-and-white, closeness or farness, clarity or fuzziness. These do not represent “members” of the class—but qualities of the picture. They occur inside and exist as part of the representation.
IT’S FRAMING ALL THE WAY UP

When we mentally put a piece of behavior or perspective in a different frame, the meaning of it is transformed. It re-frames our perspective. In this, reframing changes our frame of reference from which we perceive things and to that extent, it changes our sense of reality. As our meanings then change, so do our responses (emotions) and behaviors. All reframing models aim at primarily changing our internal response by changing the frame. You will find these patterns useful for behaviors, habits, emotions and even physical symptoms that you don't like.

By framing we construct higher levels of meaning. We “frame” things at the primary level of representation in order to recognize and know a thing (description). We “frame” things by establishing classes, categories, and definitions which enables us to know what a thing “is,” how it works, what it means, etc.

The Framing Model (from Frame Games, now titled, Winning the Inner Game)

1) Start with a reference:
   What event, experience, relationship, word, or anything else “out there” in the world do you want to frame or reframe?

2) Constructed an internal represented reference.
   When you bring the referent inside your mind, how do you represent it?
   What are the principal representations that you use?
   As you turn it into a full internal movie with all the cinematic features that make it real to you, what are the key distinctions that you use?

3) Frame of reference.
   What do you think about that cinema?
   What’s your frame of reference about it?
   What concept do you use to understand it?
   What do you believe about it?

4) Frame of mind.
   As you think about the frame of reference, what frame of mind does that put you in?
   As you move up the levels, what meta-programs do you rely on?
   What attitude does it put you in?

5) The frameworks of your mental Matrix.
   Layer level upon level of frames and states and from the embedded frame states you develop your unique “personality” and the fabric of your internal realities.
Framing in NLP
In the NLP Presuppositions we have a theoretical foundation or a meta-level set of frames. We call these. These create the necessary frame of mind that empowers one to use the NLP model. In addition to framing which we do to format and punctuate our experiences and reality, there are several other NLP frames that are critical factors for working with this model effectively.

1) “As if” Frame:
   Pretending, imagining possibilities.
2) Agreement Frame:
   Seeking a higher frame of reference that provides something wherein everybody can agree.
3) Relevancy Frame:
   Challenging how something is relevant.
4) Ecology Frame:
   Checking on the balance, health, and resourcefulness of something.
5) Perceptual Frames:
   Different points of view on something.

Identifying Frames
We all process information through various frames-of-reference. These frames are mostly outside of our conscious awareness. We're so used to them as our models of reality that they filter our perspectives. These frames are comprised of our “beliefs,” “understandings,” “learnings,” and “decisions.” As such they establish our perspective.

To identify a frame-of-reference, step back or up and as you go meta to your processing content, you can then ask good meta-questions:

   What perspective am I using in processing? (From whose eyes)
   What assumptions and presuppositions am I working from?
   What frame of reference am I using to perceive this?

While the frames that we adopt and utilize are as infinite as human understanding, valuing, and believing, there are a number of common frames.

   Competitive frame: "She does this so much better and quicker than I do!"
   The self-esteem frame, the self-identify frame, the historical frame, the relational frame, success/failure frame, masculinity/femininity frame, right/wrong frame, emotional versus intellectual frame, pleasure/pain frame, etc.

Identify statements, then practice stepping back from them and asking yourself questions about their form and structure and presuppositions. This meta-level awareness will enable you to altering the frames-of-references that you or another has put around an awareness.
Meta Meta Meta-Level
New Enhancing Frame-of-Reference that outframes the lower frames.....

Meta Meta-Level
Frame or Meaning that sets the frame on a previous frame.

“Not this frame... but this higher frame.”

Frame-of-Reference\(^1\) of Meaning

Frame-of-Reference\(^2\) of Meaning

Meta-Level

Frame

Frame

Primary Level

Sensory Cinema

About → X
Framing in Neuro-Semantics

The Seven Directions of Consciousness
Using the Mind-Lines Model, we can distinguish seven directions for framing. Here we can construct associative meanings and various contextual frames for higher meanings for 7 Directions for shifting meaning. This gives us 7 different ways to directionalize consciousness and reconstruct new perspectives, meanings, experiences, emotions, and resources.

   Down  
   Lateral  
   Backward  
   Forward  
   Counter  
   Upward  
   Analogously (abductively to the side)

1) Deframing
Once we have a basic representation of something, an idea about something, an understanding, belief, reason, excuse, etc., we can enter into it to analyze it and understand the component pieces that make it up. This is de-construction and requires an analytical frame of mind to detail out the components, the elements, and the variables of the experience.

   • How do you know that?  
   • What are you aware of?  
   • In what sensory representation are you representing that?  
   • What else is there? How do you know that?

#1 Chunk Down on EB (External Behavior) or IS (Internal State)  
#2 Reality Strategy Chunk Down

2) Reframing
Deframing enables you to pull the components and variables apart so that you can see what is there, how it is there, its representativeness mapping, etc. This allows you to construct in your own mind a formula of X -> (leads to) Y or X = (equals) Y. When you reformulate the person’s mapping and representing in this way, you come to the heart of how he or she as constructed the world of meaning. Now you can begin to test and challenge it to see how robust it is.

   • Are you sure that X leads to or is Y?  
   • What if that X was actually Z or A or B, etc.? What would that mean to you?  
   • What’s the possibility that X is actually Z?  
   • It is not X, it is Y.

#3 Reframe EB  
#4 Reframe IS

3) Counter Framing
Finding the formula of how the person glues meaning construction together enables you to test and challenge it. Do this to loosen it a bit, to see what it’s made of and what other higher frames may be supporting it. Sometimes it will “pop” just with that. But mostly you are loosening and discovering. In counter framing, you are testing the allness of the belief frame.

   • Is that always true? There’s never an exception?
• You can’t even think of a time when that’s not been true?
• Are there no times when that didn’t happen?
• That happens always for everyone at all times and forever will?
• Isn’t what you’re saying and doing right now doing that very thing you’re complaining of!

#5 Reflexively Apply EB to Self/Listener
#6 Reflexively Apply IS to Self/Listener
#7 Counter-Example

4) Pre-Framing
Where did that idea or belief come from? Why in the world would the person come up with it? Often people believe things and hate themselves for it. Yet they feel doomed, condemned, or fated to believe it. They may feel guilty for it, ashamed of it, contempt themselves, feel helpless to think anything else, etc. Or, a person may feel invested in a belief and that “All of life would be worthless and down the drain” if they gave up that belief. This is where pre-framing comes in as a powerful tool. Preframe a positive frame about the belief and where it came so that the person can stop beating him or herself up for it and release his or her grip on it. This framing is for pacing, validating, and creating rich and deep rapport.

• Given all that you’ve been through, no wonder you came to believe that!
• I can see the value and benefit of why you constructed that understanding, it was because of A and B.
• That makes lots of sense, I’d come up with that way of thinking also if I had been through that!

Before Time:
#8 Positive Prior Framing (Intention)
#9 Positive Prior Cause

5) Post Framing
If you really want to disturb, upset, and loosen a belief, provoke the person with it in terms of the consequences that it will lead to. Put those consequences in the person’s face and hold their face to it until they face up to it! Post Framing takes consequential thinking and uses it to get a person to really evaluate the value of a belief system. It sends the brain out into the future.

• What will this idea get you in the next year?
• What consequences will come of it?
• And when you get those consequences full on, what will that then lead to?
• And what if you live your whole damn life that way, what will that get you?
• You really want to pay all of that price for this idea?

After Time:
#10 First Outcome
#11 Outcomes of Outcome
#12 Eternity Framing

6) Outframing
When you step back from a belief system (X—> and = Y) and move up to set some higher frames about it, you can meta-state it with a great many more empowering ideas. In this we leave the original belief alone and let some higher perspective touch it and govern it from a higher level.

• Where did you get that idea? Does everybody operate from that idea?
• How ecological is it?
• How does it compare with some of your highest values?
• Does it always work?
• Isn’t that just an either/or way of thinking?
• What if you looked at it from a both/and perspective?
• Suppose it just vanished away or become untenable for you?
• What is the system of interactions that it operates within? And what is the context that that is within?
• Is that who you are? Are you going to let that define you?
• What have you decided about this?

#13 Model of the World Framing
#14 Value Framing
#15 Allness Framing
#16 Necessity Framing
#17 Identity Framing
#18 All Other Abstractions
#19 Ecology Framing
#21 Both/And — Either/Or
#22 Pseudo-Words
#23 Negation / Unreality
$24 Possibility / “As if” frame
#25 Systemic / Probability
#26 Decision

7) Analogous Framing
In thinking metaphorically about the belief, you step aside and speak about it in a story, analogy, or metaphor. This allows you to be more subtle, indirect, and less confrontative and yet within the story you can use any and all of the other reframing patterns.
• That reminds me of a story . . .

#20 Metaphoring /
Storying and Restorying Framing
CORE COMMUNICATION COMPONENTS

Meta-Programs:

**Authority Source: Internal / External.** Formatting attention to *authority*, to being an *author* of one's life.

**Attention: Self / Other.** Formatting who to pay attention to in social context.

REFRAMING CRITICISM

Identify a map that you have about criticism. Or, you can use this process to identify a map about anything else that gives you a problem, i.e., failure, abandonment, rejection, manipulation, etc.

1) **Identify the X.**
   - When you think about X . . .
   - what comes to mind?
   - How do you represent it?
   - What does your inner movie look like, sound like, what words associated with it?

2) **Identify the Y.**
   - What does that mean to you?
   - X means or equals or is . . . what? (the “Y”)
   - How do you know to call it that?

3) **Identify the positive intention.**
   - There’s a part of you that has called it Y for some positive intention or purpose, what is the positive intention in doing that? [Keep repeating until you get some positive Intentions.]
   - Does this X -> = Y formula really enhance your life and accomplish the positive intention in the long run and in all of your important relationships?
   - Do you really want it to mean that?
   - To use that as your program for understanding things?

4) **Expand the X = Formula.**
   - What else could X mean? And what else? [Find several new: X is Z structures to build up a new map about criticism.]
   - Is there a part of you that would like to give this meaning?
   - What is the positive intention in doing this?
   - Step into this new way of thinking . . . future pace it, check the ecology.
   - What could be a great symbol for this that you can take with you into your future?
HOW REFRAMING WORKS

Meanings work powerfully within our mind-body system. Whenever we change the meaning of an experience, we change our responses. It's inevitable. If in framing, we create a mental context by which to think about something, then in reframing, we attach a new meaning. This leads to a new response, a new experience, and a new behavior. The content remains the same but another piece of meaning is put around it (a higher frame or state, hence meta-state).

Any behavior that we find puzzling demonstrates that we don’t know the person’s frames. It demonstrates that the majority of a person’s mental context lies internal to the person. It may indicate that we have become too locked in our own frames. It probably indicates that we have not stepped into the other’s position to discover, imagine, or wonder about the positive intentions and meanings that drive it.

- **Context reframing** involves finding a new context where the experience could be useful.
- **Content reframing** involves giving the experience or behavior new meanings so that while nothing changes externally, the behavior means or implies something new and different.

Frames critically determine our meanings and responses. The frame that we put around any behavior strongly impacts how we think about it, consider it, and respond to it. To be professional in communicating, we will want to develop the ability to shift the frames that are put around things.
Content and Context Reframing
Since changed meanings lead to new responses, when you change the meaning (or significance) of something you alter the way you respond to it.

1) Content reframing:
   How can this be viewed as valuable?
   What could this mean that would be enhancing?

2) Context reframing:
   In what context would this behavior or response be useful?

"This doesn't mean this - "Not X,"
"It means this." But Y."

Don't think about it in these terms...
Think about it in these other terms.
CONSCIOUS REFRAMING
The Art of Giving Experiences New Meanings

(1) Identify a behavior.
Is there any part of yourself that you don't yet appreciate? [Menu list: any behavior or response that you make (an emotional response, a habit response, etc.)]
Identify specifically this part of you and give it a name. What is this part? What would you call it? Is it a lazy part? A stubborn part? An over-eating part? An angry part?

(2) Engage.
To enter into communication with this part of yourself, quiet yourself and notice the "thoughts" that flitter through your mind– the visual, auditory and kinesthetic representations that come to you when you make the following statements or pose the following questions.
"I have this part of me that does this specific behavior, what are you trying to do for me that's positive? What is your objective for myself as a person?"
Keep asking this question and going meta until you find an objective you find acceptable.
"And by doing that, what is that to do for me that's positive? And by seeking to accomplish that, what value is that to have for me?"

(3) Identify frame.
Notice the representation frame the meaning is within, as well as any belief frame.
How is it represented? What images, sounds and sensations?
What editorial features (sub-modalities)?
What Beliefs run this behavior? What do they mean to you? And if that's true, what do you believe about that?
[Keep recycling until you obtain enough of the frame-of-reference for this behavior/ emotion that you can describe it accurately to someone.]

(4) Deframe.
How could you alter this frame-of-reference so that it will better serve you?
What sub-modality change would effectively alter your frame representation?

(5) Context Reframe.
In what context would this behavior/ emotion be highly valuable and useful to you as a person?
Where would you like to keep this achievement?
What would you see, hear or feel that would you know to use it?

(6) Content Reframe.
How is this behavior, emotion, habit valuable to you?
What can you appreciate about yourself for being able to generate this response?
What does this response say about you as a person?
(7) **Integrate.**
Is there any objection in using this new context or content reframe, or altering the representation in your conscious thinking about this behavior?
Do you have permission to consciously use these new frames?

(8) **Test.**
Now think about the part of you that generates the behavior. What happens? What do you feel?

**Framing and Reframing Exercise:**
1) Pair up and take turns eliciting a part or behavior you don't yet appreciate.

2) Run the conscious re-framing pattern.

**Movie Editing— Framing and Reframing or Sub-modalities Mapping Across**
1) Identify two states that you want to contrast.
   - What desired state do you want?
   - What undesired state do you want to avoid? (Menu: Motivated / Unmotivated)

2) Elicit the movie representations of each.
   - How do you represent visually, auditorially, and kinesthetically the first? The second?

3) Discover the critical editorial features of each.
   - What sub-modality makes a critical difference?
   - Does location, distance, association, brightness, focus, etc.?

4) Switch the codings.
   - As you edit the sub-modalities of the undesired one and re-code with the cinematic features of the desired experience, what happens?
   - What makes the most difference?

5) Test and future pace.
   - How does this fit? Are you aligned with this? Any objections about this?

**Reframing Limiting Beliefs**
1) Pair up. Identify a limiting belief.

2) Elicit the belief’s representations as a movie.
   - What are the sensory representations of each?
   - What higher frames do you have?

3) Play around with your representations.
   - After identifying the frame, play around with the sub-modalities.
   - What deframes and/or reframes in a more useful way?
WHAT DO WE MEAN BY “UNCONSCIOUS” AND OUTSIDE-OF-CONSCIOUSNESS?

Everything that we work with in the mind-body system is not conscious. That’s obvious, isn’t it not? There’s lots and lots of things going on inside you that you are not aware of. In fact, most things! So, not only do we have a conscious mind but also an unconscious mind. Actually, we have one mind, a part of it which is conscious and most of it which is not.

In the history of psychology, numerous usages and referents have arise for the word “unconscious” and the vague phrase, “the unconscious mind.” (See article Which ‘Unconscious’ Mind Do you Train?). Given that we have one mind, we have a mind that has many facets, dimensions, levels, etc. Our entire nervous system, neurology, mind-body system, etc. operates as a information processing “mind.”

Consciously, we are very limited. Cognitive psychologist, George Miller (1956) wrote a classic paper, “The Magic Number 7 Plus or Minus 2” and documented research on the amount of information that we can consciously hold at a time. Everything else is outside of awareness. There why there are many facets of our mind-body system which operate outside of our conscious awareness.

Also outside of awareness are the processes and mechanisms for language processing, the autonomic nervous system, the immune system, habitual learnings, memories, etc. Most of what we have in our mind does not occur in awareness, but beyond immediate awareness. So we say that it is “unconscious.”

Outside of conscious awareness, or unconsciously, we—
- Store and organize our memories: establishing “dated emotions,” imprints, etc.
- Set and respond to frames: establishing all of the higher “programs” of the mind, beliefs, values, understandings, mappings, paradigms, identifications, etc.
- Encode our representations as seen in our sub-modalities, meta-programs, meta-states, frames, etc.
- Send signals to our nervous systems: thereby creating health, illness, disease, etc.

So, how do we communicate with the various dimensions of our mind which is unconscious? What processes do we have in NLP for communicating with the frames that have become outside of our awareness? There are many. The old six-step reframing model is one, although it is quite obsolete. Actually the entire work in Frame Games and the Matrix Model works with unconscious frames.
THE SIX-STEP REFRAMING PATTERN

This pattern works for those behaviors that you don't like and would like to stop and which don't seem to respond to conscious reframing. The Six-Step Reframing pattern provides a way to deal with secondary-gain behaviors in a way that's ecological for yourself as a whole person. It does that by reframing old unconscious programs. It brings about an integration of conscious and unconscious parts. You can use it for behaviors, habits, emotions and symptoms that you don't appreciate.

1. **Identify the Behavior to be dealt with.**
   - Find a behavior that fits one of these models: "I want to stop X-ing." "I want to Y, but something stops me."
   - There's a part of you that creates this response . . . be with that . . .
   - What is the positive intention? Are there any other positive intentions?
   - What is the positive intention of that positive intention?

2. **Establish communication with the part responsible for the pattern.**
   - As you go inside, ask, "Will the part of me that generates this behavior communicate with me in consciousness?"
   - As you ask this question, just pay attention to feelings, images, and sounds that occur within you in response to the question. Do you have a sense of **Yes** or a sense of **No**?
   - "If this means **Yes**, have it increase in brightness, volume or intensity." If it means **No** have it decrease." (We do this to give us access to communicate with that facet of ourselves.)

3. **Determine its positive intention.**
   - Would you be willing to let me know in consciousness what you are trying to do for me by generating this behavior? [This separate behavior from the positive intention of the part responsible for it.]
   - If **yes**, then get its intention.
   - Is that intention acceptable to consciousness?
   - Do you want to have a part of you that fulfills that function?
   - If there were ways to accomplish your positive intention that would work as well or better than this behavior, would you be interested in trying them out?

   If **no**, do unconscious reframing.
   - Are you willing to trust that your unconscious is well-intentioned, even though it won't tell you what it's trying to do for you by this behavior?
   - Do you need to apologize to this part? Have you been rough and hard with it?
   - What happens when you apologize to this part?

4. **Access your creative part.**
   - How aware are you of your creative side?
   - Have your creative part then generate new behaviors that will accomplish the positive intention. As you access experiences of creativity, anchor them. Then have the part
that runs this unwanted behavior communicate its positive intention to your creative part. Allow creative part to generate more choices. Have this part that generates the behavior select three choices that are as good as or better than it. Have it give a "yes" signal each time it selects such an alternative.

5. **Future-pace.**
   Are you willing to take responsibility for using the three new alternatives in the appropriate context?
   Will your unconscious identify the sensory cues that will trigger the new choices and to experience fully what it's like to have sensory cues effortlessly and automatically bring on one of the new choices?

6. **Rnn an ecology check.**
   Is there any part of me that objects to any of the three new alternatives?
FRAMES UPON FRAMES

Consider the role of frames upon frames in the Movie Rewind pattern (Phobia Cure). It works because we layer level upon level of resources upon the original primary state.

**Level 1: Primary trauma thought.**

Begin with a “negative” thought that sets off all kinds of painful emotional reactions. Pick a “thought” of a memory that “rattles your cage” so much so that you can’t even “think” it in a calm and rational. This presents the primary state or experience. In it you find that you have become wired (so to speak) to react semantically to an “idea.” Just the idea of the trauma upsets you and your entire body and neurology becomes reactive. It is this thought, this representation, that we will be dealing with.

**Level 2: Calm distance.**

Imagine putting the “thought” that upsets you on a mental screen and stepping back from it as if in a movie theater. When you have located the memory, turn it into a black-and-white snapshot of a scene at the beginning of the traumatic event. Freeze-frame this scene and hold it there as you take your seat in the 10th row. Here we are meta-stating the trauma thought with distance, stillness, and black-and-white coding. All of these higher ideas about (meta) to the first level thought induce messages of comfort about it.

In NLP this has been called a “dissociation” step, yet it involves so much more. It certainly does have the effect of stepping back and out of a felt memory. And as a result most people feel some relief. Yet we have not so much moved to “not feeling” as we have to “feeling calm” and “feeling distance” about the memory. We have begun to layer thoughts and feelings upon the trauma memory that gives it a new texture—a new feel. But it doesn’t end there.

**Level 3: Increased distance and protect and control.**

Now imagine yourself and feel yourself float out of your observing self and up to the projection booth. From there you will be able to see the back of your current self watching the old memory representation as a black-and-white snapshot on the screen. Touch the plexiglass that separates you from the auditorium knowing that you’re safe here in the projection booth.

This so-called “double dissociation” steps back two times to apply all kinds of resources to the original thought that we have not actually “thought” about yet. All this is preparation (pre-framing) for thinking. ere we have continued meta-stating our old memory with more distance and protection behind a plexiglass. And because in the projection booth we can edit the film—we bring editing skill and power to bear upon the old memory, which gives us the sense of power and control.
Meta-Levels
Layers of Thoughts/ Feelings about the More Distance Protection Control over your own Images Distance/ Comfort Black-and-white Snap-Shot

Primary State

Traumatic Memory

**Level 4: Controlled viewing and fast rewinding.**
Now you can turn on the movie (*intentional control*) and let it play out. *Just* watch it in this black-and-white movie of your past. After the traumatic scene is over, let it play until you find a scene of comfort where you’re okay, freeze frame that scene. Then, step into that scene of comfort and run it backward while *you* are inside seeing, hearing, and feeling everything run backwards. Let this happen so quickly that it only takes two seconds.

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

**Level 5: Clean slate and directiveness.**
After the first *backward super-rewinding process*, do this 5 more times. Clear the screen of your mind, start with the scene of comfort, step in, rewind. In this step, we layer onto everything ideas of *a clean slate* and we bring that to bear upon the memory. This interrupts things and it directionalizes our minds.
Coherent Movie Theater Metaphor
Directionalizing the Brain
Clean Slate
Rewinding in Super-Fast Speed
Meta-Levels
Controlled Viewing
Layers of
More Distance
Thoughts/
Protection
Feelings
Control over your own Images
about
Distance/ Comfort
the
Black-and-white Snap-Shot

Primary State

Traumatic Memory

Level 6: Meta-stating with a coherent metaphor.
The whole set of the meta-level states that you have added one upon another in this process has all actually occurred inside of a metaphor—the metaphor of a movie. In other words, you also brought a movie show situation to bear upon the thought—which enabled the other moves (stepping back and back, altering the visual and auditory components, running it backwards, etc.) to occur without really noticing.

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

This pattern uses reframing to empower and enhance our sense of motivation.

1) **Identify an area of life wherein you would like to have more motivation or to refine your motivation.**
   - Are you perfectly satisfied with the kind and quality of your motivation?
   - In what area of life would you like to enhance your motivation?

2) **Explore the motivation quality of the state**
   - Step into the area and experience your motivation state regarding that area of life.
   - Name the state or states that make up your current motivation.
   - Step into 2\(^{nd}\) position and do the same.
   - Step into 3\(^{rd}\) position and do the same.
   - What are your motives, reasons, frames, beliefs, emotions, etc. that drive this motivation state?
   - How much motivation do you have? Gauge 0 to 10.

3) **Tune up your representation richness.**
   - Enrich the sensory representations of your mental movie.
   - Fine tune the qualities of it as you edit the features of that movie (sub-modalities).

4) **Add or change belief frames that will support your motivation in this area.**
   - What belief change or belief frame would enrich your motivation and would give you the kind and quality of motivation that you truly want?
   - What would you like to believe about this that would improve the motivation?

5) **Future pace.**
   - See yourself moving out into your future with the new motivation
   - Commission this: Do you want this?

\[
\begin{array}{c|c|c}
\text{3}\(^{rd}\)\text{ Position} & \text{Frames} & \text{2}\(^{nd}\)\text{ Position} \\
\hline
/ & \backslash & \\
Person – > & Toward & X \\
\end{array}
\]
BELIEF CHANGE

"Behaviors are organized around some very durable things called beliefs. A belief tends to be much more universal and categorical than an understanding. Existing beliefs can even prevent a person from considering new evidence or a new belief."

Richard Bandler (1985)

THE POWER OF BELIEFS

We are psychologically organized around our beliefs. "According to your faith, be it unto you" is true with a vengeance when it comes to human nature and behavior. As we believe so we experience, emote, and perceive. This principle summarizes a basic and crucial principle for understanding and dealing with human nature. It means that our believing determines and governs our subsequent experiences. Perhaps it is the most determining factor in all of human nature. Such believing reveals how we process data, look at (perceive) the world and ourselves, talk to ourselves, read life's events, interpret their meaning, and appraise what it means to us.

Transforming beliefs will mean several things. It will mean learning to re-code our brain about our beliefs so that they become more compelling and real. It will mean updating our maps so that we have fewer misbeliefs to interfere with effective perceiving and functioning. It will mean giving our heart to beliefs that we find meaningful.

Beliefs create what seems like a double-bind. They fate us to fulfil them; they organize our mind and body do actualize them. Yet beliefs can change. We were not born with the beliefs we now have. Wherever we got them, they came to us as mental understandings of the world. If we bought into them as a child then we adopted them by osmosis. That means they are really someone else's map for interpreting and appraising life. If we now find those beliefs limiting and unsatisfactory for our life, then we can alter them.

How long does it take to change a belief? It all depends. Do you really want to change it? That's a prerequisite. If you do, and you know how to do it, you can change beliefs in a fairly short time and permanently. Of course, first we have to know what beliefs are made of and then use a reliable process to change them.

"The process of changing a belief is relatively easy, as long as you have the person's consent." (Bandler and Grinder)

Classic NLP . . . the Old Way of Doing Belief Change

Classic NLP assumed that “beliefs” are simply the consistent signals that we cue our brain with. These durable understandings (“beliefs”) of yourself, others, life, etc. then become your meanings. Accordingly the old NLP patterns for transforming limiting and/or dysfunctional beliefs into life-enhancing and productive beliefs involved sending crystal clear sensory signals to our brains and to do so in the “form” of “strong beliefs” and to de-commission old beliefs by recoding them in the form of “doubts.”

The following process is the traditional NLP approach to Belief Change. It comes from Using Your Brain—for a CHANGE," Chapter 7. I have included it here to let you see how NLP
approach belief change in the first 23 years. For a critique of this, see *Sub-Modalities Going Meta* (2005) where we expose the weakness of this model. Next, we will use the *Meta-Yes pattern* as an updated method for changing beliefs.

**TRANSFORMING LIMITING BELIEFS INTO ENHANCING BELIEFS**

1) **First, identify a limiting belief you want to change.**
   If you think about a belief as an understanding that has undesirable consequences to you, then write down some key beliefs. Be sure to include some that you would like to change.
   What limiting beliefs are you still entertaining in your head that you wish you didn't?

   On a blank sheet of paper finish these sentence stems:
   
   "What I believe about myself is . . . "
   "What I believe about people is . . . "
   "What I believe about the world or life is . . . "
   "What I believe about God is . . . ."
   What belief/s do you have about yourself that you'd like to change?
   What belief limits you in some way?

2) **Target your limiting beliefs.**
   Note the beliefs that you now evaluate as junky beliefs which interrupt your best functioning and which sabotage your development.

   Menu list:  "I can't learn quickly."  "I can't learn efficiently."
   "I can't control myself."  "I can't lose weight."
   "I can't relax."  "I can't be assertive."
   "People are out to control you."  "People can't be trusted." etc.

3) **Note internal representation.**
   How do you represent one of your limiting beliefs in your mind? Notice that.
   As you think about that belief, what pictures, words, sounds, and sensations strike you?
   Identify the most powerful and driving sub-modalities of that belief.
   Once you have an awareness of the internal representation of the limiting belief, set it aside for a moment.

4) **Identify a solid belief.**
   What do you believe without a doubt? What are one of your solid beliefs?
   Menu list: Do you believe the sun will rise tomorrow?

5) **Get a representation on doubt.**
   What are you doubtful about? Think of something you doubt.
   Think of something that may be true or may not be. What are you not really sure about?
   How do you represent this doubt in your mind?
   Doubt is when you waver from thinking something might be true to thinking it might not be true; you just don't know.
   How do you know you doubt something?

6) **Make a contrastive difference.**

© 2012 META-NLP® -109- L. Michael Hall, Ph.D.
How are these men phenomena, Belief and Doubt, different?
Run a contrastive analysis between them. Find the sub-modality differences.
   For example: maybe the Belief is a big picture, bright, and vivid while Doubt is small, dim, and fuzzy. Or the Belief may be a detailed picture, straight ahead and fills up the frame while the Doubt is general, off to the right and small.
What sub-modalities tell your brain that one is a Solid Belief and the other is a Questionable Doubt?

7) Test the sub-modalities.
   Test the differences, one at a time, to find out which is most powerful in changing Beliefs to Doubt for you. Make it smaller. Remove the frame from belief picture, make it fuzzy, dimmer. Move from center of screen to right.

8) Elicit a new enhancing belief you want to replace the limiting belief.
   What would you rather believe?
   Menu List:
   "I can learn to effectively handle criticism."
   "I believe I can learn to change my eating habits and maintain a desired body weight."

9) Check for ecology.
   Suppose you had this new belief, how you would act differently?
   As you anticipate it, are there any ways in which this change could be a problem for you?
   How will this new belief affect your work? Relationships? Skills?

10) Switch content.
   Switch the old Belief into Doubt. If in doubt you flip your picture off and on, then let the Limiting Belief flip in and out. As you recode the Belief as Doubt, turn down the old content completely when the belief flips out. At that point, switch to the content of the new Belief, and turn it up. Or, you can have the picture become so bright (or so dim) that the old content disappears. At that point put the new content in and tune the picture back in.

11) Turn the doubt into belief.
   Take the new Belief and reverse the sub-modality changes so that you encoded what you want to believe as a Strong Belief. Once you do that, amplify the new Belief. Then take a moment to absorb and enjoy this new belief.

12) Test.
   Break state for a moment.
   Think about this new belief. Do you now believe it? Think about the old belief? What happens? Where does your brain go?
META-YES PATTERN

Once you have discovered some limiting beliefs that you want to get out of your head and neurology so that they no longer operate as your programming, you can use this Meta-State pattern for changing limiting beliefs. It will give you a clear, quick, and effective way to deframe the old unenhancing beliefs and to install the empowering beliefs that support your commitment to success. It’s important to prepare for this pattern since there is no ecology inside the pattern.

What enhancing and empowering beliefs would you really like to have running in your mind-and-emotions? Which belief stands in your way?

How does this belief sabotage you or undermine your effectiveness?

Have you had enough of it? Or do you need more pain?

Have you meta-modeled it to reality test it? How or how not is the belief ecological?

What empowering belief would you like to have in its place?

1) Get “NO.” Access a good strong “No!”

Think of something that every fiber in your body can say “No!” to in a way that is fully congruent.

Say that “No!” again and again until you notice and snapshot it on the inside.

Anchor your “No!” with your hand gestures. Feel it. Hear your voice of “No!”

Would you push a little child in front of a speeding bus just for the hell of it?

Would you eat a bowl of dirty filthy worms when you have delicious food available?

2) Meta “No!” the Limiting Belief — to the question of its Ecology.

Feeling all of this powerful “No!”, even “Hell No!” feel this fully as you think about that stupid, useless, limiting belief (ecology criteria). . . now.

And you can keep on saying No! to the value of the limiting belief until you begin to feel that it no longer has any power to run your programs, that it has no more room in your presence, in your mind . . .

And how many more times and with what voice, tone, gesturing, do you need to totally disconfirm that old belief so that you know —deep inside yourself—that it will no longer run your programs?

3) Access a strong and robust “Yes!”

Think about something that every fiber of your being says “Yes!” to without any question or doubt. Is there anything like that?

Notice your “Yes!” Notice the neurology and feeling of your “Yes!” Notice the voice of “Yes!” Gesture the “Yes!” with your hands and body.

Amplify this “Yes!”

4) Meta “Yes!” the enhancing belief.

And feeling that “Yes!” even more fully, utter it repeatedly to the Empowering Belief that you want. Do you want this? “Yes!” Really?

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

7) **YES the “Yes!” repeatedly and put into the person’s future.**
This is only an exercise and so you can’t keep this!
You really want this?
Would this improve your life?
Would it be valuable to you?
Day 4 Reflections

Reflection on your Day’s Learnings, Discoveries, and Competencies:
• What do you now understand about Meta-States that you didn’t know before?
• What is the meta-function and how does it operate within us?
• What have you discovered about the meta-nature of “sub-modalities”?
• What will you begin to do in the following days about your frames and your skill of framing?
• How did your meta-stating criticism and motivation go? Any insights? Decisions?
• What did you discover about conscious and unconscious reframing?
• What insights did you gain about the Meta-Yes pattern for building up new empowering beliefs?

Marking and Measuring your Learnings and New Skills:
• What is the one most important learning that you want to keep with you for the rest of your life?
• Have you made any new empowering decisions about yourself or life? If you did, what would it be?
• How has your appreciation for NLP grown through this day?
DAY 5  
STRATEGIES AND MODELING

Menu and Agenda for the Day:
- Learn the basic format of the Strategies Model
- Discover the TOTE model and how NLP enriched it with Representations
- Discover how to Elicit a strategy
- Begin to use the SCORE model for Critical Thinking and Problem-Solving
- Play with some basic Strategies: motivation, decision, learning, influencing.
- Practice collapsing anchors

Orientation Questions for Beginning the Day:
- Given this agenda, what do you want to learn and discover today?
- What skills and competencies do you want to develop or refine?
- As you consider the outcomes from this day, set two or three that will be important to you.
- What state do you want to induce yourself into as you begin the adventure today?
CORE COMMUNICATION COMPONENTS

Meta-Programs:
- **Preference:** People, Place, things, Activity, Information. Formatting your attention to what you value in a given context.
- **Rejuvenation:** Introvert / Extrovert / Ambivert. Formatting of attention to recovering energy after expenditure and elicitation of a state of fatigue or tiredness.
- **Convincer Demonstration:** Number of times; Length of time. Formatting of what quantitative features counts for believability.
- **Social Convincer:** Trusting Naive; Distrusting Suspicious. Formatting of style of taking people at their word or not.
- **Decision Making:** Cautious / Bold.
- **Risk Taking:** Aversive / Embracer.
- **Directness:** Inferential / Direct; High / Low Context.
- **Management:** Control, Delegate, Collaborative, Flexibility.
- **Responsibility:** Under- / Over- / To–for Balanced.  

***

STRATEGIES

**Definition:**
A strategy refers to a series of representational steps that moves from some original stimulus to some final response. As such, it gives more detail and richness to the old Stimulus—Response Model. Based upon the TOTE model, the strategies model enriches the TOTE with the representational steps. (See Users, p. 72-75 summary, and Ch. 15, pp. 313-351)

**Overview of the Strategies Model**
Strategies refer to the specific sequences of representations (both internal and external) that leads to a specific outcome. We discover strategies through elicitation. We discover a person’s strategy for a given piece of behavior by using various elicitation questions. We can then represent the strategy that comprises the skill or experience. All of that then enables us to replicate it, change or redesign it, or utilize it in a new situation.

We speak of strategies in terms of outcomes. This gives us the Motivation strategy, the Decision strategy, a Convincer strategy, Learning, Selling, Parenting, etc.

**Using the Strategies Model**
Tracking a neuro-linguistic mind-body system through its sequences enables us to replicate an experience. Doing this presupposes numerous skills. Given that a strategy identifies where the brain goes and how it responds along the way, then in order to produce similar results we have to minimally do the following.
- Identify and detect Strategies
- Elicit and unpack Strategies
- Interrupt and alter strategies
- Design new strategies and/or redesign old ones
• Install strategies and design installation plans
• Utilize a strategy in a different context

Strategy skills
These skills presuppose that we have developed awareness and sensitivity to the signs and cues which indicate the operating of a strategy. This means we need to develop high level skills to manage a strategy as we elicit it. This further presupposes other skills: anchoring, reframing, pacing, etc. It implies the ability to do comparative analysis between strategies as well. In that way, we can learn to design better strategies.

Strategy Unpacking
Unpacking unconscious strategies in order to make them conscious. Of course, when a behavior has attained the status of a TOTE, its signal level lies below consciousness. This means that we no longer know explicitly the details of each step. This requires much skill and practice in making these unconscious strategies explicit. Typically, even the person displaying the strategy will not consciously know the steps. For this, NLP has developed and focused on the art of calibrating to accessing cues, sensory specific predicates, generic body types, breathing patterns, etc.

The T.O.T.E. Model
Based upon the work of Miller, Galanter, and Pribram in Plans and the Structure of Behavior (1960). TOTE stands for Test, Operate, Test and Exist

\[ \text{test/ compare} \rightarrow \text{operate} \rightarrow \text{Exit} \]

- Set or access criteria for desired state
- Access or gather data
- Compare/ Evaluate data in light of the Criteria

The first Test: the cue or trigger that initiates the strategy. We use the criteria as we feed forward what we want.
- What let you know it was time to decide?
- When did you begin deciding?
- How did you know it was time to decide?

The Operation: access the data as we remember, create, gather information required by the strategy.
- How did you know there were alternatives?
- How did you generate alternatives?

The second Test: Comparison of some aspect of the accessed data with the criteria.
- How do you evaluate alternatives?
- What has to be satisfied in order for you to decide?

The Exit: the decision point where we realize there’s a match and exit or there’s a mismatch and we recycle back to the Operation stage.
- How do you select which alternative to take?
How do you know that you have decided?

Diagram of the TOTE Model:

**Strategy Elicitation**

Using an uptime state, access an appropriate state and seek to establish rapport. Set the frame of out outcome. Identify a specific referent event: index when, where, with whom, etc. Invite the person to step back into the experience. Have the person describe the event until they re-experience it in a congruent way that’s intense. Amplify and anchor this state using what you know about accessing cues, breathing, tonal shifts, gestures, etc. Ask basic questions about the state about how they know they are in the state. Explore the question of how the person does this strategy.

Once you have a tentative strategy identified, check it to make sure that it makes logical sense, notice loops or recurrent sequence of steps. Use the NLP notational language to specify the strategy.

Use questions that encourage the person to "go inside" and access the experience. We call this a *transderivational search* (TDS) as one searches for referents. We all engage in TDS processes in order to make sense of things, deal with stimuli, and to re-create states and experiences. In elicitation, we use the TDS process to assist someone to go back through their constructs of past times in order to recover the structure of the experience.

Meta-States enables us to think about *the structuring of mind* in terms of levels or
layers and our referencing process. As we go in to access our frame-of-reference, the meta-level frame as higher level “thoughts” become more solidified and stable.

THE NLP NOTATIONAL SYSTEM

Subscripts are used for things that are created \((c)\), things that are remembered \((r)\), for tones \((t)\), for digital information \((d)\), and for internal \((i)\), and external \((e)\). Additional modifiers for strategy notation will be used later to indicate the kind of response made by a person at various stages.

He may be congruent \(\rightarrow\), go meta \(\rightarrow m\), or make a polarity response \(\rightarrow p\).

Decision points can be notated by a +/- and then an Exit (-Exit).

With this notational system, we can decode and isolate behaviors. This allows us to change and/or install new skills and behaviors.

Representational Systems

\n
Superscripts Subscripts

\n
\n
V — Visual: pictures, images  
\(r\) — remembered  
\(t\) — tonal

A — Auditory: sounds  
\(c\) — constructed  
\(d\) — digital

K — Kinesthetic: feelings, Sensations

O — Olfactory: smells  
\(i\) — internal

G — Gustatory: tastes  
\(e\) — external

Syntactic Symbols:

\(\rightarrow\) leads to

\(/\) comparison

\(X\) synesthesia

\(\rightarrow m\) meta

\(\rightarrow p\) polarity

\(\_\_\) simultaneous but not interfering

Spelling TOTE

\[A^\circ \rightarrow V^\circ \rightarrow /V\rightarrow K^\circ \text{ or } K^\circ \text{ or } K^\circ \rightarrow \text{ Exit}\]

(hear sound of word and construct visual IR)

(test against a sense that it feels right or that it feels wrong)

If it feels wrong, loop back to recall another visual image.
Basic Structure of Perception

You represent your experience of your world on the screen of your mind by creating a movie with pictures, sound, feelings, smells and tastes. To this movie you give meaning with language or with words.

The Map

- Etc
- Words
- Words
- VAK - Image
- Internal Representation (IR)

We experience our world through our five senses.

The Territory

External World
STRATEGY ELICITATION PATTERN

Suppose you wanted the recipe for a delicious dish. What do you need in order to create that delicious dish? You would need specific information about the elements to use, the amounts, the order for mixing them together, temperature, etc. The same kind of thing holds with regard to detecting and using the structure of subjective experiences to create an experience of excellence. The following offers the basic pattern for eliciting a strategy.

1) **Begin by establishing a positive frame for rapport.**
   You do that very well! Would you mind teaching me how to do that? Suppose I lived your life for a day, how would I do this?

2) **Access the state.**
   Is the person fully and congruently associated in the skill or state? (This is critical)
   To fully elicit the strategy, will you take the person back to the place where the behavior naturally occurs and let context with its natural anchors (i.e. sitting at typewriter) elicit the response?
   As you begin to do this activity, what are you first aware of?
   Or will you elicit the state by reproducing a portion of the context (i.e. tonality, gestures, playacting, etc.)?
   As you think about doing that, what are you first aware of?

3) **Intensify the state.**
   Do you have enough of the state? How much do you have?
   What will best amplify and intensify this state?
   *The more* of the state you evoke, *the more* of the experience you will have to work with.

4) **Explore the how.**
   How do you do this? What are you consciously aware of?
   What are you doing intuitively in your body? [Look for the person to demonstrate it.]
   How do you carry out this task?
   Have you ever experienced a time when you really felt really motivated to do something?
   When did you last feel naturally and powerfully motivated?
   How do you experience the state of feeling exceptionally creative?
   Have you ever gotten into a situation where you felt very creative?
   What did (does) it feel like?
   How did you do it? How are you doing it?
   When do you feel best able to do it?
   What do you need in order to do it?
   What happens as you do it?
   When did that last occur?

5) **Calibrate from an uptime state.**
   Are you fully alert and open to the person's external cues while he or she is accessing?
   What are you calibrating to in the state and experience of the person?
How does he or she change in the process of going into state?
Do you have clear signals of the person in state?
What does the person demonstrate?

[We all demonstrate as we talk about experiences, problems, outcomes, etc. Be attentive to such “instant replays” to note how a person cycles through the sequence of representations that leads to the experience.]

6) **Ask the person to exaggerate.**

Now that you are experiencing that strategy, feel free to exaggerate any portion of it that seems important to you. How is that?
What comes up for you as you do this? What does it lead to?

7) **Note the structure above the content.**

As you begin to notice the strategies, what is the *formal structure* of the experience?
What are the representational steps?

**Exercises:**

**Motivation Strategies**

1) Identify something that you are highly motivated to do and something you wish you were highly motivated to do.
2) Elicit the strategy of both the high and low motivation.
3) What’s the difference?

**Decision Strategies**

1) Identify a medium level decision that you have made recently.
2) Elicit this strategy from your partner in terms of representational steps that led to the decision.
3) Compare this to a major purchase or decision.

**Learning Strategies**

1) Identify a time when you learned something with ease and lots of good feelings.
2) Elicit the strategy.
3) Compare that strategy to when you learned something but did not have fun and did not find it easy.

**Influencing Strategies**

1) Identify an experience from someone who successfully communicated with someone and influenced that person in a significant way.
2) Gain rapport and spend time eliciting the strategy.
3) Using the notational system, write out the strategy as fully as you have elicited it.
4) Design a strategy of influence that you want to install in yourself.
Figure 10.1
LOVE STRATEGIES

- How do you know when you feel loved?
- What lets you know that you are valued, respected, and adored?
- What has to be present in order for you to experience the state of love?

Our strategies for love seem to have a special condition, namely, that most of us have a preferred representation system and we experience it as a synesthesia. That is, as see→feel; hear→feel; feel→feel. So as you explore, you will discover that you probably like stimuli in all sensory systems, and yet what absolutely and without question has to be there in order to feel love?

Eliciting a Love Strategy

1) Access a referent experience and elicit the state of being convinced of being loved.
   What have you absolutely felt loved? By whom? When and where?

2) Explore the stimuli that elicits the feelings.
   What best elicits this feeling?
   How do you know? What lets you know?

   Visual: Is it what you see in the other?
   Is it a countenance, smile, appearance, etc.?
   Auditory: Is it what you hear?
   The tone of the voice, the words said, some special way in which it is said?
   Kinesthetic: Is it what you feel?
   How you are touched, embraced? When and where?
   The kind or pressure of a hug? A kiss?

   While there are many things that add to the experience, what could you not do without?

3) Identify the variables that are absolutely necessary.
   What has to be there?
   What is absolutely required?
THE S.C.O.R.E. MODEL

The SCORE model provides a way to consider many of the basic components that go into effective problem solving and enables us to sort out and organize data. The letters of SCORE stand for Symptoms, Causes, Outcomes, Resources, and Effects. Robert Dilts developed the SCORE model as an NLP tool for working effectively in moving from present state to some desired state. As such, it offers the most basic NLP pattern for working with subjectivity. SCORE describes an overall meta-pattern for thinking about present state, desired state, and bridging from one to the other with resources.

1) Gather information using the SCORE model.

Symptoms:
The problems that are typically most on our mind, the most noticeable and conscious aspects of a situation or problem.

- What surface and presenting symptoms do I notice?
- What other symptoms may I not have attended to?
- What about long-term symptoms?
- How do I represent these symptoms?
- What meanings do I attribute to them?

Causes:
Those representations and beliefs that bring a situation or problem into existence. The cause is not an experience, but our interpretations of what the experience means to us.

- What causes this situation? We usually experience these as less obvious and more hidden.
- What underlying causes could possibly explain this?
- Is this factors only contributing to a situation, but not actually causing it?
- What contributing factors also play into this?
- What about other contributing factors that I may not have paid much attention to?

Outcomes:
The end or goal we have in mind which also plays a contributing role inasmuch as in the system of human consciousness outcomes feed-forward information.

- What direction have I put myself in?
- What orientation effects the current situation?
- If I continue on this path, where will it take me?
- What other outcomes may arise from those outcomes?
- What final outcome state do I want to move toward?

Resources:
Those factors and components of thought, emotion, memory, imagination, etc. by which we create our representations, meanings, beliefs, behaviors, etc.

- What personal resources do you have in your representations and languaging?
- What resources do I need to move from this present state to my desired state?
**Effects:**

the results or consequences of applying our resources to the situation.

What happens when I think this way? Feel this way?

Speak or act in this or that fashion?

Does the response I get fit with the outcome I want?

Should I stop doing what doesn’t work and try something else (the resource of flexibility)?

2) **Use SCORE to format and structure your overview of the situation and to guide your decisions and actions.**

Do you have clarity about your outcome?

Do you have access to sufficient resources?

What other information do you need to gather?

Where do you stand in the overall picture of current situation— resources— moving you to desired outcome?

<table>
<thead>
<tr>
<th>Present State ——&gt;</th>
<th>Desired State</th>
</tr>
</thead>
<tbody>
<tr>
<td>Causes ——&gt; Symptoms ——&gt; Resources ——&gt; Outcomes ——&gt; Effects</td>
<td></td>
</tr>
<tr>
<td>of Present State</td>
<td>needed to move to Desired Goals or Consequences &amp; Objectives</td>
</tr>
</tbody>
</table>

**SCORE Questions:**

What do you think about this?

What do you want to get from this? How will you use it?

How will you obtain it? What do you need to do to take the next step in obtaining it? (Resources)

What has stopped you? (Symptoms)

How will you need to work with a decision-making body? (System)

What cultural issues and problems will you need to address? (Environment)

What criteria will you use to choose an external solution or supplier? (Criteria/Values)

What will happen if you decide to bring in an unfamiliar element? (Evidence)

How will you know that this product might be the answer? (Evidence Procedure)

What will you obtain from getting that? (DO)

What’s going on in this company that must be addressed or hasn’t been looked at?

Would you consider that a solution or a problem?
THE SCORE DANCE

Created by Robert Dilts

1) **Elicit and spatially anchor the five states of SCORE.**
   What is the symptom or symptoms?
   Given this symptom, what you step back what are the causes and contributing influences?
   What do you want? What is your desired outcome?
   When you achieve that outcome, what will that give you?
   And when you get that, what will be the next result from it?
   If you go to that outcome of the future and turn around, what are the key success factors that enable you to achieve the outcome?

2) **Fully access and anchor each of the SCORE states and positions.**
   How much do you feel this symptom?
   How much passion and desire do you feel about reaching this outcome?
   What do you sense about the cause of the symptom?
   What is the feeling of the resources?

3) **Elicit a mentor for each state.**
   Who do you know that can serve as a mentor for symptom, cause, outcome, effect, and resources?
   What imaginary mentor can you create in your mind?
   When you are in the present state (symptom), who do you know that could mentor you?
   Who could mentor you while you are in the position of the cause?
   Etc.

4) **Step into each mentor and transfer that information back to your SCORE states.**
   What is it like now as you bring the feeling and information of the mentor for your symptom position back to your symptom state?
   Repeat for each.

5) **Rehearse through SCORE and mentors several times.**
   What’s going on for you as you dance through, quicker and quicker, these states?
   As you now complete the fifth time through, what’s happened to the initial problem?
Day 5 Reflections

Reflection on your Day’s Learnings, Discoveries, and Competencies:

- What do you now understand about the Strategies model that you didn’t know before?
- To what extent do you now know how to begin eliciting a strategy?
- What have you discovered about the SCORE model?
- What difference will it make in your problem-solving?
- How did your strategy elicitation for motivation, decision-making, learning, influencing go? Any insights from those experiences? Any new decisions?

Marking and Measuring your Learnings and New Skills:

- What is the one most important learning that you want to keep with you for the rest of your life?
- Have you made any new empowering decisions about yourself or life? If you did, what would it be?
- How has your appreciation for NLP grown through this day?
DAY 6

TIME-LINES

“It’s never too late to have a happy childhood.”

Richard Bandler

Menu and Agenda for the Day:

- Discover the basic structure of the Time-Lines Model
- Elicit the Time-Line you have used so far in life
- Identify many of the different ways people code time
- Discover how to change time-lines and add additional time-lines
- Learn to calibrate to in-time and through-time orientations
- Play with several basic Time-Line patterns
- Work with Time-Lines Kinesthetically
- Practice using the Meta-Model hypnotically to induce trance

Orientation Questions for Beginning the Day:

- Given this agenda, what do you want to learn and discover today?
- What skills and competencies do you want to develop or refine?
- As you consider the outcomes from this day, set two or three that will be important to you.
- What state do you want to induce yourself into as you begin the adventure today?
CORE COMMUNICATION COMPONENTS

Meta-Programs:
- Time Experience: In-Time / Through-Time; Random / Sequential. ***

TIME-LINES

“Time” – The Great Nominalization

You have never walked out of your front door and stumbled over a hunk of “time.” You couldn’t if you wanted to. “Time” doesn’t exist “out there” in the world. To have “time” we have to have a human mind that can reflect onto itself.

“I disagree! I could trip over a grandfather clock, or a sundial.”

Yes that’s true, you could. Yet you still would not have tripped over “time.” You would have tripped over some device that we use to mark and measure the movement of activities. And, of course, that’s what occurs “out there” in the world—activity. We live in a world of happenings. We live in a process universe where things constantly change. At different rates of speed, everything is in a process of change. At the sub-atomic level, the quantum level (a level that our nervous system cannot detect), the world is but a “dance of electrons.”

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

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

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

Advanced “Time” Awareness

In Time Lining: Adventures in Time (1998), we have identified many different kinds and levels of “time.” We have extended the classic NLP use of Time-Lines that Richard Bandler invented, that Steve and Connaire Andreas developed and extended and that showed up for

Revisiting the work of Edward Hall, Alfred Korzybski, and current theorists on time, I extended the NLP idea of “time” to first of all recognize “time” as involving not primary state processes, but *meta* or higher levels of awareness. That makes all time-line processes and patterns *meta-states*.

Here we will first explore the NLP model about “time” and then into the next step of the Neuro-Semantics of time as meta-frames. This leads to many new patterns, new ways of thinking about “time,” new distinctions about the many kinds of time, and more mastery over this central concept in human consciousness. As a meta-class of life, a symbolic class of life, we are the kind of creatures who engage in mental time travel as we move back and forth between our memories of the Past, our sense of the Present, and our imaginations of the Future.

**The meaning of Time-Lines**

We humans uniquely have the transcendent ability to sort for “time.” If we couldn't sort for awareness of time we couldn't tell how to get anywhere for a meeting. How we particularly sort for “time” uniquely distinguishes us. Most of us have some sort of *line* as we code and distinguish the difference between past, present, and future. This leads to the idea of a time-line(s). There are some however who use other configurations. The following pattern offers a way to elicit and understand how we code time. Because most of us store time in a linear way, we end up creating time-lines. Yet the location of these lines, their size, color, organization, etc. can make a lot of difference in our everyday experiences.

Time-Lines gives us a description about how we encode time. At best, our time-lines provide us but a blueprint or map of things, a representation, not reality. Time is basic to our organizing of our experiences and our definitions of reality. Without your ability to process time in some way you'd have no awareness (consciousness) of *causality*.

Our time-lines crucially effect and determine a good deal about our *personalities*. They do because we use our past memories and our future hopes to determine how we relate to the world, to ourselves, to others, etc. As you code time in your heart—so you are. Character and personality arises from our time codings.

As you elicit time-lines in for temporal words as well Do you know people who past?” Or someone who future and never takes time roses today?” Or someone today?”

people especially listen as temporal metaphors. "always lives in the "only thinks about the to stop and smell the who lives only for
ELICITING THE ENCODING OF “TIME”

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

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

2) **Notice how you have encoded your awareness of time.**
   - How are you aware of this activity?
   - What do you see, hear, or sense in your body that allows you to distinguish past, present, and future? What are the sensory factors?
   - How do you naturally edit these representations? What are the sub-modality qualities?
   - Where in space do you locate them? How big or small? What is the size of "today," "a week," "month," "year?"
   - Notice your pictures or images.
     - In color or black-and-white
     - A movie or still picture
     - 3D or flat
     - See your younger/older self or looking out from your eyes
     - Framed or panoramic
     - Bright or dim
     - Close or far
     - In focus or blurred
   - Location of picture in field of vision

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

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

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

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

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

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

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

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

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

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

**Western time sequencing — Sequential in “time.”** Caring more about noting and ordering events rather than perhaps the quality of the happenings in that time.
Orientation to Time:

<table>
<thead>
<tr>
<th>Past</th>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Memories</td>
<td>Sensory Awareness</td>
<td>Possibilities/ Plans</td>
</tr>
<tr>
<td>Solid/ Real</td>
<td>Flexible</td>
<td>Anticipation</td>
</tr>
<tr>
<td>Fixed, Rigid, Stuck</td>
<td>Some fixedness</td>
<td>Primarily Movement</td>
</tr>
<tr>
<td>Limited</td>
<td>Choice</td>
<td>Opportunities/ Expansive</td>
</tr>
<tr>
<td>Predestination</td>
<td>Responsibility</td>
<td>Visions/ Dreams</td>
</tr>
<tr>
<td>Consequential T.</td>
<td>Impulsivity Thinking</td>
<td>Anticipatory Thinking</td>
</tr>
<tr>
<td>Already</td>
<td>Now</td>
<td>Then, One of these Days</td>
</tr>
<tr>
<td>Sense of Reality</td>
<td>Sense of Today, The Now</td>
<td>Sense of Hope/ Desire</td>
</tr>
</tbody>
</table>

**Time Styles**

<table>
<thead>
<tr>
<th>Out of Time</th>
<th>In Time</th>
<th>Atemporal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dissociated</td>
<td>Associated</td>
<td>Timelessness</td>
</tr>
<tr>
<td>Out of the Body</td>
<td>In/ through the Body</td>
<td>Above the Body</td>
</tr>
<tr>
<td>Sequential</td>
<td>Random, simultaneous, synthetic</td>
<td>Above the Body</td>
</tr>
<tr>
<td>Values and Likes Time</td>
<td>Dis-values and dislikes Time</td>
<td>Meta position</td>
</tr>
<tr>
<td>On time; punctual</td>
<td>Frequently late, non-prompt</td>
<td></td>
</tr>
<tr>
<td>Aware of Time</td>
<td>Lost in the Now, the Moment, the memory</td>
<td></td>
</tr>
</tbody>
</table>

![Diagram](image.png)
Time-Line Awareness Pattern

1) Identify your time-line or lines.
   Having elicited your representations for time past, present and future via the metaphor of a line, now imagine floating above it and looking down upon it.

2) Float back in time along the time-line.
   As you do, notice the You of your past.

3) Now go forward in time.
   Observing both the events you represent and how you represent those events, remembered or imagined.

4) What time problems did you notice that you would like to address?
   What events exercise too much importance? What events carry too little impact? How encoded? Black areas, pits, turns, twists, etc.

5) How might you like to alter your time-line?
   Identify some of the things you might like to change about the events on your time-line: shape, configuration, tilt, color, etc.

6) Re-edit the representations.
   Notice the editorial frames (or sub-modalities) and change the properties of the situation, i.e., distance, size, brightness, etc.
THE TRANCE-LOGICAL LEVELS
OF THE META-MODEL

There are levels within the Meta-Model, levels that allow us to invite a person to move up into the land of trance. Actually, the very same linguistic distinctions which allow us to either speak with precision allow us also to speak with Artful Vagueness and so to induce trance. It all depends on how our use these distinctions.

--------- Structure ---------
  Metaphor (Met)
  Presuppositions (Ps)
  Multiordinality (M)
  Identification (Id)

--------- Distortion ---------
  Mind-Reading (MR)
  Complex Equivalences (CEq)
    Nominalizations (Nom)
    Cause-Effect (C-E)
    Lost Performatives (LP)
  Delusional Verbal Splits (DVS)
    Pseudo-Words (PW)
    Personalizing (Per)
    Static Words (SW)

---- Generalization ----
  Universal Quantifiers (UQ)
  Model Operators (MO)
  Either-Or Phrases (E-O)
  Over/Under Defined Terms (O/U)

  Evaluative Based Language

--- Deletion---
  Deletions -- Simple (Del)
  Deletions—Comparative/ Superlative
    (Unspecified Relations) (UR)
  Unspecified Referential Indices
    (Unspecified Nouns & Verbs) (URI)
  Unspecified Processes —
    Adverbs Modifying Verbs (UP -Adv)
  Unspecified Processes —
    Adjectives Modifying Nouns (UP- Adj)

Sensory-Based Language
  Descriptive
    Person A in communication
Questioning the Assumptive Structure

. The Assumptive Formats or
Frames
. Map-Territory Confusions

Questioning Distortions

. Specifying the knowledge source
. Specifying logical level confusions
. Specifying equations
. Specifying causations, syntax, order
. Specifying referents
. Hyphenating

Questioning Generalizations

. Challenging the Allness
. Challenging the Rules
. Challenging the One-Valued Structure
. Challenging the Two-Valued Structure
. Challenging the specificity

Indexing Deleted References

. Specifying the what, when, who, where, how, etc.
. Representationally Tracking referents

Sensory-Based Language

with Person B
The Pattern of Distortions
12. PD: Prepositions
11. C.C: Cause-Effect Statements
10. A.D: Attention Distribution
9. C.C: Complex Equivalence
8. M.R: Mind Reading
7. M.R: Mind Reading
6. M.R: Mind Reading
5. L.P: Last Performance
4. L.P: Last Performance
3. L.P: Last Performance
2. L.P: Last Performance
1. L.P: Last Performance

The Pattern of Generalizations
1. G.R: Generalized Referential Index
2. M.O: Modal Operators
3. G.R: Generalized Referential Index
4. G.R: Generalized Referential Index
5. G.R: Generalized Referential Index

The Pattern of Deletions
1. N.O: Nominalizations
2. U.V: Unspecified Verbs
5. U.V: Unspecified Verbs

In Trance

General - Chunk Up - Big Picture

Questions:
“What is this an example of?”
“For what purpose...?”
“What is your intention?”
“By having this, what does it give you that is even more important?”

The Milton Model

The Meta-Model

Questions:
“What are examples of this?”
“What specifically?”
Any Meta-Model Question

Specific - Details - Chunk Down

Out of Trance

© 2012 META-NLP®

L. Michael Hall, Ph.D.
MILTON MODEL
HYPNOTIC LANGUAGE PATTERNS

In using the Meta-Model hypnotically, we play with the ill-formedness of the language in order to speak with artful vagueness.

1) _Comparative deletions or unspecified comparisons:_
   A statement that makes a comparison but fails to specify the standard, the basis, the criteria, etc. of the comparison.
   “And it’s more or less the right thing to do . . .”

2) _Lack of referential index._
   A statement that lacks a specific referent.
   “One can, you know, relax . . .”

3) _Unspecified verbs / nouns:_
   Verbs and Nouns that are vague, general, and having no specified referent.
   “And you can learn in new ways, so that your skills at hypnosis can greatly increase . . .”

4) _Universal quantifier:_
   Words that indicate universality, or allness.
   “And as you appreciate all of the things that you have learned, and all of the things you will be learning . . .”

5) _Lost performatives:_
   A value judgment is presented but the “performer” of the judgment, the person who made the map, has been left out.
   “And it’s a good thing to wonder, to really wonder . . .”

6) _Nominalizations:_
   When verbs or process terms are turned into nouns, frozen in time and treated as Things, we have nominalized (or named, nounified) the actions.
   “As you experience a deeper relaxation than you have before, your appreciation for the new insights can further deepen your growing resourcefulness . . .”

7) _Cause—Effect:_
   A map is made about events, experiences, activities in terms of one causing another and one being the effect of some cause. The causation can be overtly stated or just implied.
   “If you are feeling confused, then it means that you are at the gateway of a new learning . . .” (If . . . then)
   “As you wonder, curiously, then will only allow you to really learn . . .” (As you . . . then . . .)
   “Because you are wondering, you are really learning, perhaps in ways that you don’t even yet realize . . .”

8) _Mind-Reading:_
   Claiming to know the thoughts or feelings of another person without specifying how you know that information.
   “I know that you are wondering just how much more resourceful you are going to
9) Complex equivalence:
Two things that occur on different logical levels (levels of abstraction or levels of mind) are equated as if “the same,” or equal.
“When you begin to hear these patterns, it means that you are really learning . . .”

10) Presuppositions:
Something is assumed to exist, be real, be meaningful, etc. Something we just assume or presuppose without presenting.
“You are learning many things . . .”

Additional Language Patterns for Communicating Hypnotically:
1) Tag Questions:
A question added after a statement that can displace resistance, invite acceptance, sneak the statement in, etc.
“You can relax even more fully, can you not?”

2) Conversational postulates:
A seeming question that actually calls for a “yes” or “no” response, but which actually presents a statement or command and that activates the hearer to act.
“Can you pass the ketchup?”
“And because this is something that you really are drawn toward, can your hand move up toward your face as a sign of your growing interest as an expression of your commitment to become more resourceful?”

3) Extended quote:
Using quotes from others inside of quotes or stories, or narratives. The design is to communicate messages without them seeming to be commands, suggestions, or questions.
“Last week Bob was telling him about the training in NC where he was using the Meta-Yes pattern and how that Jim had used it with his wife and when she said ‘Yes’ she found herself able to feel really much more in control of her life than she had ever before . . .”

4) Selectional restriction violations:
Describing something in such a way that a literal reading or interpretation would recognize it as ridiculous, but which makes sense when caught up in the story.
“And if the grass growing in your front yard could speak, maybe it would say, ‘Hey, I've got feelings too!’ and might feel put off by the lack of considerate treatment, because when feelings are ignored, relationships can be damaged, and . . .”

5) Ambiguities:
Statements are made that lack clarity of reference and so are ambiguous in meaning. We can generate ambiguities in sound (phonological ambiguity), structure and order (syntactic ambiguity), in extent of meaning (scope ambiguity) and in punctuation (punctuation ambiguity).

1) Syntactic: in this kind of ambiguity, we cannot immediately determine from the context the function of the word.
“Hypnotizing semanticists can be tricky.”

2) Scope: in this one, we cannot determine by the context how much one portion of
a sentence applies to another portion.

“Speaking to you as a child . . .” “The old men and women . . .” “The growing relaxation of your hands and feet . . .”

3) Punctuation: In run on sentences, a word both ends and begins a sentence. “Let me see your hand me your watch.” In improper pause, you begin a sentence and insert pauses which forces a mind . . . read. In an incomplete sentence we begin a sentence and never complete . . . We then simply go on to another statement.

“I want you to notice your hand me the glass . . .”


6) Embedded commands, questions, suggestions.
A command, question, or suggestion embedded into a conversation or statement that is marked out by tones and volume.

Hypnotic Processes for Communicating in a way that induces Trance:
1) Pacing current experience to lead to new experiences.
Making statements that allow the hearer to be able to externally verify the statement and so it matches or fits with the person’s experience.

“And as you notice yourself just sitting there, listening to my voice and really wondering where this is going to lead, you can begin to notice the tension in your legs and move them ever so gently to relax even further . . .”

2) Double binding statements:
Making a statement that describes things so that however a person responds, the response is inevitable. The person is “bound” by the description.

“And that means your unconscious mind is also here and can hear what I say. And since that’s the case, you are probably learning about this and actually already know more about this at an unconscious level than you think you do, and it’s not right for me to tell him, learn this or learn that, because he can learn in any way that is most effective for him, can he not?”

3) Utilization or incorporation:
Using or incorporating whatever happens in a context and making it part of the communications and experience.

“I just not convinced about this . . . “

”That’s right, you are not convinced yet and I wouldn’t be either because there is one key questions that has to be asked before you can feel totally convinced about this ...”

4) Intonation patterns (at least in English):
Statements are conveyed when we keep our tone of voice even or straight.
Questions are suggested by raising our tone at the end of a sentence.
Commands are suggested by lowering the tone at the end.

Exercise:
1) Identify 3 to 5 resourceful states.
   Calm —>Curious —>Learning —>Practicality —>Achievement
2) Write an Induction that ties the states together.
   “As I think about a gentle breeze blowing through my hair as I stroll along in the beautiful garden .. it makes me want to breathe the beauty and relaxation in and enjoy it . . . and to stop . . . and just notice the wonder around me . . . and it’s like
the gentle calmness of the garden itself that enters into me... comfortably with its life-giving vitality so that the thought that race around in my head slow down and enjoy this moment...

KINESTHETIC TIME-LINE

Typically we visualize our time-lines, yet we can also externalize our time-line to work with it kinesthetically. For those who don’t prefer the visual system, this is especially valuable since it helps those who do not easily make internal pictures. Experiences that we store “out” of time can sometimes become represented as if they continue always to happen in an ongoing manner. Even though those events have already occurred and we consider them “over” for us, we code and represent them in such a way as to cue our brains that those events continue with us as our ever present reality. And, if we experienced those events as traumatic in the first place, this way of coding can create continual and/or even cumulative hurt in an ongoing fashion. To deal with representations of previous experiences we must recode them in more neutral and less compelling ways, and then reinsert them into our time-line. This can create a positive resource.

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

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

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

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

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

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

7) Viewing the younger self from several positions. Assist the person to gain new and different information from different perspectives. This typically shakes one out of a limiting tunnel-vision while simultaneously building up a new and more expansive perspective. Gather up needed resources. When ready, step back onto the time-line. Step onto the time-line where the first instance of the undesired behavior occurred.

I want you to quickly walk up through “time” on your time-line—taking all your resources with you. Do this quickly!”

[As you say this, and they begin to move, fire the resource anchors on their elbow and walk with them as you take them up the line to the present.]

8) Zoom up to the present and stop. Depending upon the emotional experience of the experiencer, to give the person a moment to process things. Now let all of these learnings and experiences integrate fully into a new sense of yourself, into feeling so much more resourceful. Turn around when you feel ready and face your old past.

As you look back on your past, notice how things have changed and become different and will continue to become different, now and into the future, providing you new ways of thinking and feeling about it. [Let that perspective integrate.]

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

10) Take another meta-position. Step aside from the TL again or from the end of it and look at your present and future from an “out of time” perspective. Repeat this from one or two other perspectives. What effect does this have on you? What else does this allow you to learn that you can use in a positive way?

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

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

“And now you can take one step forward . . . .”

**CHANGE YOUR TIME-LINE**

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

There are no right or wrong time-lines; there are only useful and unuseful time-lines. Our ability to know if we have already paid our taxes or not also arises from how we mentally organize time.

How do you encode memories of the past or future?
How do you store this kind of information in your brain?
Do you like how you experience your time-lines? Are they useful?
Do they help you to sort things out, enable you to enjoy experiences, to move with confidence and resources into your future?
If not, then you might want to make some alterations in it. It's a human construction, so it can be transformed.

**Changing a Through Time Orientation:**

1) **Float up above your time-line.**
   From there straighten your line so it runs left to right. Then, rotate your time-line ninety degrees (or rotate yourself ninety degrees)

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

**Changing an In Time Orientation:**

1) **Float up above time.**
   Straighten your time-line and then rotate your line ninety degrees (or rotate your body ninety degrees).

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

Some people experience profound changes as they do this exercise. Others experience few changes. A few people will lack the ability to do this on their own and will need assistance from someone trained in working with time-line processes. You may wish to leave your time-line in its opposite position for awhile just to experiment with it. But avoid driving when you first try on a different time-line. When you feel ready to put your time-line codings back, float up again and reverse the adjustments you made.
Day 6 Reflections

Reflection on your Day’s Learnings, Discoveries, and Competencies:

- What do you now understand about the Time-Lines model that you didn’t know before?
- How much skill did you develop today in eliciting a Time-Line?
- What did you discover about the different ways people code time?
- Did that open up any new insights or decisions about relating?
- To what extend did you discover how to change time-lines and/or add additional time-lines?
- How did it go as you played with several basic Time-Line patterns?
- Which did you like the best? Which had the most impact on you?
- What did you discover about trance and speaking hypnotically to induce trance?

Marking and Measuring your Learnings and New Skills:

- What is the one most important learning that you want to keep with you for the rest of your life?
- Have you made any new empowering decisions about yourself or life? If you did, what would it be?
- How has your appreciation for NLP grown through this day?
DAY 7

PATTERNS

Menu and Agenda for the Day:
- To use, practice, and refine our skills in actually using NLP patterns
- To get more hands-on practice with patterns
- To practice more with Time-Line patterns for releasing negative emotions
- To experience or coach someone with Change Personal History pattern
- To learn how to destroy old limiting and dis-empowering decisions
- To be introduced to the concept of *re-imprinting*

Orientation Questions for Beginning the Day:
- Given this agenda, what do you want to learn and discover today?
- What skills and competencies do you want to develop or refine?
- As you consider the outcomes from this day, set two or three that will be important to you.
- What state do you want to induce yourself into as you begin the adventure today?
TIME-LINES AS META-STATES

How do the time-line processes work and why?

Time-Line processes work in part due to the effective power of stepping back from a painful state. As we learn to go meta to our negative emotions, concept of time, poor decisions, inadequate generalizations, etc., we obtain distance from them so that we can recognize them as maps. This enables us to gain perspective to our immediate thoughts-and-feelings. It empowers us to think clearer and with more objectivity. It enables us to bring other resourceful understandings to bear on our states. This stepping back also enables us to know ourselves as more than our experiences in "time."

Time-line processes work by means of our representation of location. As we have encoded time symbolically by using the symbol of “location” so that “the past” is behind us and the “future” is in front of us, when we change this structure, other things change.

Psychologically, our emotions involve "time" for us to express and to create meanings. When we go before (a temporal predicate) an event (the context in which we create some un-enhancing map), it becomes impossible to computate from that empty representation any belief that would generate the negative emotion.

Our brain-body system does not distinguish between information imagined vividly and actual experience. When we send messages to our brain using time-line processes, our brain only knows to represent such so that the body then experiences it. This actualizes the thoughts as internally and subjectively real. That’s why you can just vividly imagine eating a lemon . . . and find your mouth watering or why just imagining someone scraping a fingernail down a blackboard and scratching it causes our skin to cringe.

When we apply the idea of time to our states, we are working with a meta-state awareness. By stepping back from ourselves and learning how to just witness our experiences, emotions, and life so that we observe without judgment enables us to accept ourselves and to create a crucible whereby we can more clearly evaluate the beliefs, generations, and frames that we have created from those experiences. This is the magic and power of using the metaphor of time as a line.

Similarly, when we imagine floating above and before an event, we cue our neurology to cease experiencing the old emotion derived from the event. We've changed the context —the frame. By so outframing the old experience, our emotions transform. From that frame of reference the event in time has not yet occurred and so does not exist. This interrupts the mind-body system so that it does not create the emotion in the first place.
CHANGE PERSONAL HISTORY

Because the “past” only exists in our mind, and does not exist externally in the world “out there,” it has no real existence part from our mental and linguistic reality. The actual events and happenings have passed on. Yet we can keep our memory of those events inside us — in our mind and body. When we do, what we call the “past” is our memory of those past occurrences.

Nor do such memories stay put. As they are subject to the effect of ongoing experiences and changes, they continually change. With every new learning, feeling, experience, etc., how we “look back on,” and remember things changes. That’s because the very process of thinking, remembering, recalling, etc. is a dynamic process—and hence, a new event.

Remembering inside of the human neuro-linguistic system is not the same as looking at old photo albums, handling old pictures and memorabilia. Those “things” stay the same (well, okay, they also are decaying, fading, changing, but at a very slow rate). How different the act of remembering, of using our brain, higher cortex, meanings, beliefs, etc. to recall and recount prior events. We are forever interfering with our memories and so even the “past” we remember never stays the same. With each revisit to it, we change it. Every new understanding, development, learning, and experience we revise and update our memories. Since our memory only exists as a construction. So as Richard Bandler says, “It is never too late to have a happy childhood.”

All of this makes the dynamic processes of remembering very personal. What we remember, why we remember, and how we use our memories is our responsibility. Some people believe that they must keep “accurate” accounts of their past. They believe that accuracy of what happened is more important than the effect of such hurtful and traumatizing memories on current day states.

We believe that just because something really did happen, that that in itself is no reason to keep defaulting to it and using it as a reference. To use the most hurtful, ugly, and traumatizing memories as our frames of reference only dis-empowers us. Doing so means we will keep cuing our mind-body system to “live in the past,” re-live the hurt, and to keep re-accessing negative emotional states. When we do this, we create ongoing hurt and disempowerment. This is not a wise way to run our brain.

Instead of mis-using our ability to detect, recognize, and encode time in that way, we can set other frames with more empowering beliefs. We can learn to use our “past” for learning and feedback, rather than for state induction of fear and dread. We can indeed change our personal histories.

This NLP pattern offers a way to recode the “past” so that it no longer serves as a reference for destructive feelings or for defining self in negative ways. It recodes memories as resources and learnings, and becomes an enhancing orientation for moving into the future with a positive attitude. The process finds a problem memory, traces it to its source, reframes it with resources and then brings that resource state up to the present and into the future.
THE CHANGE PERSONAL HISTORY PATTERN

Use this pattern to recode your “past” so that it no longer serves as a reference for feeling bad or for defining yourself in a negative way.

1) **Access problematic memory.**
   - Do you have any memory of the past that you find problematic or unwanted?
   - Do you have any memories that still have strong unpleasant feelings associated with it?
   - Get the memory, nod when it begins to feel bad. I will establish an anchor for this state.

2) **Searching back through time for original events.**
   - Now as you *feel this* [fire the anchor], I want you to go back . . . in your past from today . . . and allow the next time you felt something like this to come to mind. [Anchoring a trans-derivational search.] Let me know by nodding when you have found another instance of *this feeling* [fire anchor.] [Continue to calibrate person’s experiencing the negative state.]
   - What is your age as you’re experiencing this?

3) **Continue the search backwards through time.**
   - Now float back again to the next time you feel something like this feeling . . . letting me know by nodding and letting me know your age again. [Keep using the anchor as you invite the person to go back to find 3 to 6 isomorphic experiences of this same negative state.]

4) **Break state.**
   - Good. Now I want you to return to the present, to this moment with me.
   - What resources would you have needed in those past situations that would have allowed you to have been more effective and empowered?
     - [Menu list: assertive, confident, loved, self-esteem, proactive, set boundaries, etc.]
   - Elicit and anchor each resource state.
   - Do you know how to access confidence? When were you most confident?

5) **Collapse anchor.**
   - I want you to now return to the oldest experience you recalled . . . good . . . and as you do, I want you to *feel this* [fire resource anchor and then the anchor for the negative state].
   - What is that memory like now when you know you have *this resource* with you?
   - How would *this resource* make your past different? [Repeat this process inviting the person to move through personal history, stopping at each instance with the resource anchor.]
   - And notice how your history changes when you *feel this.*
     - [Trouble-shooting: If the person has difficulty changing a past experience, return to the present and more fully elicit and anchor additional resources. The strength of the resources leverages the transformations.]

6) **Break state, then test.**
   - After changing the past experiences, break state.
   - Now I want you to just think about that problematic feeling and notice what happens.
   - How have your memories changed? In what way?

7) **Future pace.**
   - Now imagine moving into your future *feeling these resources* . . .
   - Do you like that? Would that enhance your life?
CHANGE PERSONAL HISTORY USING META-STATES

The following adaptation of this pattern restates it using the Meta-States Model. This pattern allows us to use our memories as resources for moving into the future with a positive attitude and faith.

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

2) Take an observer’s viewpoint of that experience.
   To take a meta-state to the primary state, float above your time-line and go back to the problem event to observe it as a witness. From this meta-position, see that younger you going through that event. (If you have difficulty staying out of the experience, put your representations up on an imaginary screen.)

3) Gather learnings about the event from the observer position.
   [This allows you to move into another meta-state about the primary— learning about the event.]
   What resources did that younger you need?
   What resources did the others in the situation need?
   Have you identified the resources needed that would have changed it?

4) Return to the present and fully access the resources.
   From the position of the here-and-now, access and anchor each and every needed resources. Amplify these and then test your anchors for the resources.

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

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

7) Return to the present and run an ecology check.
   Does this new edition of your memory provide you a sense of closure?
   Does it encode better learnings and responses? Does it enhance your life?
   Would you like to live with this new edition?
   Does it provide you a more useable map for navigating life?

8) Future pace.
   Look out into your future from the perspective of having made
RELEASING NEGATIVE EMOTIONS

You now know the general approach in Time-Lines to “negative” emotions using time-lines has been to begin with the pattern for eliciting time-lines and to use it to “take a person back to the event” from which they created the original negative emotions. After going back, in one’s mind, to a past event from which you felt negative (i.e., guilty, resentful, angry, scared, terrified, depressed, etc.). Then, “floating above your time-line,” look down upon the event and inquire of your unconscious mind what you need to learn from that event that you might want to keep with you.

Step three then involves going back a bit further, to 15 minutes prior to that event and then dropping down into that moment in time and looking toward the future. We then ask, “Where are the emotions?” Or, “And what do you see of the future that has not yet happened from this vantage point?” The question is rhetorical—an open future. We then strengthen, confirm, and validate this awareness and feeling by making sure that from fully associating into that position prior to the negative event a person sees an open future of possibilities.

When that’s accomplished, we ask the person to zoom quickly forward, all the way back up to the present . . . Sometimes we say, “Come back to the now only as quickly as you can let go of that negative emotion . . .” Afterwards, we then test. “Can you remember any event in the past where you used to be able to feel that old emotion?” If so, the person would repeat the process.

While this describes a very effective pattern for old emotions that are no longer relevant, it tends to quickly dismiss emotions as such without taking into account the validity, usefulness, and appropriateness of the emotion or the informational value of such emotions.

Yet emotions provide an informational value to us because they arise as an evaluation of our thoughts about how things are going. Emotions are “Stop, Look, Listen!” signals about the difference between our Maps of the World and our Experience of the World. Yes, our thinking can be inappropriate as well as appropriate, inaccurate as well as accurate, mistaken, erroneous, and exaggerated. Some emotions come to us as warnings to be heeded. To “release” them before evaluating them is to consider a “negative” emotion as somehow inherently “bad.” They are not.

1) Determine the kind of guilt/guilting (anger, fear, resentment, self-pity, grief, etc.)
   What kind of “guilt” is this?
   What law have I violated?
   Is this valid or invalid information?
   Is this feeling accurate or inaccurate?

2) Elicit and use the person's time-line.
   Where do you put past events? Future events? Today’s happens?

3) Flush out the cause or contributing factors for the negative emotion (in this case, guilt).
   What is the original source of this negative feeling?
   What were any other contributing influences that affected it?
   What have I learned or could I learn that will serve me in the future?
   Am I ready to release it and disconnect from it?

4) Float back to the original event.
   As you identify the original source or time when the negative feeling began, float above your
time-line, and go back into that past.
From this higher level perspective, what have you learned from that experience?
Preserve all the things you can now learn from that experience so that it can inform you in a
resourceful way.

5) **Float back even a little further in time.**
You can now allow yourself to float back on your time-line even further and to do so in a
comfortable way, as you float past the original source or time of the feeling . . . and go back
even further as you float back to 15 minutes prior to the event.
Now direct your attention forward . . . to the present . . . Pause to experience this fully.
As you now see the event below and in front, and knowing that you have acknowledged the
wrong, changed your mind about the actions, are willing to apologize or make amends, give
yourself permission to **fully let the guilt go.**
As you open your eyes to the future that has not yet occurred, from that point in time, what
do you see? Is the negative emotion there? Do you need to create that this time?
Have the old emotions flatten out and become de-energized?

6). **Quickly zoom forward in time.**
Seeing the future open with possibilities, just imagine zooming quickly to the present, aallow
the past to change, in your mind, as it serves to enhance your life and maintaining all your
learnings and values. Do so comfortably until you come to a place
Zoom this feeling of release up through time as you take this feeling and move into your future
with it.

7) **Future pace.**
Associate into a future experience in which you would formerly have re-triggered the old guilt.
Are the old dated emotions completely gone?
DEcision destroyer

Sometimes, as we move through life, we make some poor decisions. Afterwards, those decisions become part of our mental map and begin to operate as a major psychological force in our life (as a meta-state). This pattern destroys such limiting, destructive, and unenhancing decisions. Decisions function as part of our mental maps that provide specific instructions about what to do. And while a decision in one context and at one time may function very well for our benefit, as contexts and times change, these decisions can become out-dated and unuseful. This pattern allows us to alter the decisions that we have constructed.

1) Identify a limiting decision that you still live with.
   What did you decide? Fully express the decision and its meanings. When did you adopt this decision? How long have you lived with it? How has it become limiting to you? Fully elicit this information.

2) Identify an enhancing decision you would like to live life by.
   What would be a more enhancing decision that would serve you better now and in the future? Access this decision state, anchor it fully.
   What decision would have been empowering and would have transformed your life?
   Describe it fully so that you can fully associate into it and the feelings it induces.
   "I will speak up in an assertive way. I have the right to my voice and I will use it."
   "I will develop the self-controlled and confidence to become highly competent in my work." etc.
   Feeling the decision, step into the time-line at the point where once was the limiting decision.

3) Preserve the learnings.
   Float above your time-line back to when you made the limiting decision. Take a moment to notice the learnings available in this experience for you. Preserve the learnings that you want to keep within you.

4) Move to a time before the limiting decision
   Above your time-line, float back further. Go past the limiting decision event to 15 minutes prior to that event. Stop there and see yourself below. Float down into that prior time and associate into it. From this perceptive you can look into your future from that vantage point just prior to the limiting decision. And yet, since it hasn't been made yet, the future is wide open. You might also notice that the emotions along with that decision has disappeared as well . . . see them vanish.
   Re-access your enhancing decision.
   Once you have your enhancing decision fully accessed from above the time-line, float down into that younger you, bringing with you that Enhancing Decision fully and completely.

5) Let the empowering decision transform things.
   Now with this empowering decision in mind, move up into that younger you . . . and let them change your memories and feelings as you move through time with that new resourceful decision.
   Quickly zoom up through your time-line to the present, stopping the present.
   Fully integrate the experience and future pace.
   Future pace, check ecology.
META-STATING A NEW DECISION IN “TIME”

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

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

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

3) **Identify a decision, belief, experience, etc. in your history in which you experience some hurtful, ugly things and made some very unuseful maps from.**
   — A limiting decision
   — A limiting belief
   — A limiting hurt that you can still feel bad about

4) **Access, anchor, and amplify some resources.**
   What resourceful states, ideas, understandings, beliefs, decisions, etc. would have totally have transformed that old experience?

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

6) **Future pace and check ecology.**
RE-IMPRINTING

Traumatic episodes and reactions can arise from traumatic experiences, negative input through stories, movies, and imaginations. Once we map out a "trauma," the trauma can come to function as belief and identity imprints that lead to limiting beliefs. Imprints can involve positive experiences as well as negative. Frequently, people abused as children grow up and make unconscious choices that put them back into situations that seem to repeat the prototype trauma situation. By definition, an "imprint" codes people with a map that seems to function in a very ingrained way—one not so easily affected by conscious methods of cognitive restructuring.

Imprints may involve single experiences or a series of experiences. From them we may come to believe the imprint as reality, "This is the way things are." Imprints can even arise from the beliefs of significant persons. The belief of another person which becomes imprinted in the child. Sometimes the belief operates in a “delayed action” format. Thus, at the time, the person may reject the other's view, but later the other's beliefs (as internal representations) seem to "come alive."

Imprints, as beliefs, work in a self-fulfilling way. When we try to argue with a belief, the person may have too much data, gathered over time, supporting the belief. By going back to the original imprint, we come to a time before the person's maps become cluttered by later confirmations. In imprint situations, often a person switches positions with a hurtful person and experiences the other's reality. A child in an intense ongoing relationship with parents often imprints or introjects some of the parent’s beliefs and behaviors and makes them part of his or her own beliefs.

Children do not have a clear sense of their self-identity. They often pretend to think and act as someone else. Sometimes they take on the role model—lock, stock, and barrel—with very little discrimination as to what they accept entails. Our adult selves, in many ways, involves an incorporation of the models we grew up with. Our model of adulthood has the features of past significant others. In them we can find family beliefs, precedents, rules, scripts, etc. that arose from our childhood.

Introjection of a significant other frequently, although not always, occurs in the imprinting process. When this doesn't occur, we probably just have a problem with a person or certain behaviors. The key lies in what belief/s a person developed via the imprint experience. Imprints generally operate outside of conscious awareness.

The mechanism for discovery of the imprint comes from anchoring an imprint feeling (a negative emotion) and using the emotion as a guide to find past memories. Travel back with it to the point where you feel confused, to where you feel, “I don't know.” At the impasse, we have probably come to the right address. The emotion will lead to the experience where we created the limiting belief. If one encounters a "blank," anchor that blank as a state, and take it back in time to a significant past imprint.

When a person reaches an impasse or imprint, immediately interrupt them and anchor a powerful resource state (i.e., courage, power, etc.). Take that resource state back into the impasse to help the person get through it.

By finding the imprint experience and re-coding it with the resources that all the persons involved needed back then, people change their perspectives and the subsequent beliefs derived from that experience. Re-imprinting creates a multiple perspective viewpoint which serves as the basis for wisdom in making decisions, dealing with conflicts, negotiating, relating, etc.
Re-imprinting helps with the updating of internal maps by highlighting resources one can use to resolve and/or avoid trauma situations. In re-imprinting, we mentally give the people who perpetrated hurt the resources they needed in order not to have created such hurt. Doing this doesn't excuse or condone the hurtful behavior. It simply maps out appropriate resources and behaviors. Often, victims of crimes build limiting beliefs that anger and fear then maintain. Such shows up as revenge beliefs and then creates even more stuckness by creating a victim's identity. Giving the perpetrator the resources they needed prior to the incident where the imprint occurred helps to resolve one's memory of the episode.

Re-imprinting helps a person to update the internal maps. It allows them to hold different beliefs and resources. It allows the imprint experience to mean something resourceful.

The ReImprinting Pattern

1) **Identify the problem.**
   - What belief, behavior, emotion, etc. do you want to change?
   - What associated feelings go along with it?
   - Inquire about what the person has done to change that belief or behavior.
   - What stands in the way? What stops you?

2) **Locate the experience.**
   - With the anchored feeling, initiate a historical search using your time-line, etc. to locate the imprint experience.

3) **Using a time-line travel back with the emotion.**
   - Establish a time-line and go back to the imprint experience. Have the person stay with the feeling (while you hold the anchor) and begin to remember the earliest experience of this feeling. When the person has gotten to an earlier experience, while associated in this regressed state, have him or her verbalize the beliefs and generalizations formed from that experience.
   - Take a moment and think about how frustrating (or whatever the negative emotion) everything has been. Take that feeling back in time . . . what do you experience? Does it involve anyone else? . . . Do you see the person looking at you? . . . Go ahead and put yourself inside 'the you back then' for just a moment. What beliefs do you make about this experience? . . .
   - What beliefs about others, about the world, about God? . . .”
     - [Sometimes when the person verbalizes the belief, this will consist of the first time he or she has become aware of it. The articulation of the belief itself will cause the misbelief to simply evaporate.]

4) **Break state and review the experience.**
   - Ask the person to step off the time-line and review the imprint experience, identifying the situation and the other participants.
     - "I want you to come back here to this room now, and to leave that past memory."
   - Then have the person experience the episode as if watching a movie of himself.
     - "Look back at that experience you had, put it way out there so that it completely leaves, so that you no longer find yourself in it at all . . . and watch that younger you . . . How has that experience affected you since that time?
   - Ask the person to verbalize any other beliefs formed as a result of this imprint or any beliefs that arose "after the fact." Sometimes people don't form beliefs at the time of the imprint, but later. We can build imprint beliefs both during and after the episode

5) **Find the positive intentions in the feeling or belief.**
   - The person may have to ask the characters. "What positive intention did you have in doing this?"
Did they seek to install this belief that you exist as a worthless person? Trying to screw you up? What intention did this part have in doing this? Would he like it if he knew what is now going on with you?

6) Identify and anchor the needed resources.
   What resources and choices did you need back then but did not have?
   What resources and choices did the other characters in that situation need?
   What would you need to give those persons in order for them to respond differently?
   More acceptance? So they need a realization that different people have different models of the world?
   As you now vividly recall a time when you fully had that accepting feeling, find a specific example. Great. And how well do you have that resource anchored?

7) Apply the resource.
   As you step off the time-line, review the imprint experience from the perspective of each of the characters involved. Holding the anchor, give each character in the situation all the resources they would have needed to achieve a desired outcome - back then.
   "Take these resources and give it to this other person. This other person is in your brain right now — that image or memory comes from your brain. So take this and give it to him. What does he or she do differently? . . . What beliefs do you now build out of this experience? . . . Just go inside, and allow your unconscious mind to review each experience with this experience knowing that they now have the resources they needed. We know that this person didn't have that resource at that time, although as your resource, you can update that model now . . ."
   "There is a younger self back in that experience that needs resources that he or she didn't have then. What resources do you have now that would have allowed you to build a different set of beliefs then? . . . What insights, skills, abilities . . . ? What is the closest you have come to having that resource? Now take that light and shine it back through your history. Shine it on that younger you . . . so that as that younger you begins to feel this resource, you can allow yourself to imagine how that would have changed things. And you can now allow yourself to be relaxed and secure, calm and comfortable with yourself in that memory . . . see that younger self in front of you building resourceful beliefs and abilities."

8) Associate and relive the imprint experience.
   Becoming each character, have the person step onto the time-line [holding the anchor] with all the resources previously given to that character. Then have the person update and/or modify the beliefs associated with the experience.

9) Receive resources.
   Ask the person step onto the time-line as their younger self and receive the qualities, attributes they needed from each significant character.

10) Review and future pace.
    Ask the person to step off the time-line and review the changed experience. When he/she feels satisfied with the outcome, have the person step back onto the time-line, and then move up quickly into his or her future. Then stop and use the resources to see how they will think-feel and live in a new and different way.
FINISHING UNFINISHED BUSINESS

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

*Eric Erickson's Developmental Model of the Psycho-Social Stages:*

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

1) **Adopt a commitment to reality.**
   Having cleared up the hurts of the past, and having used your new understandings and "ego strength" to face those past hurts from your strengths, you have begun to "make yourself a friend to reality" rather than an enemy. Those days of feeling and thinking in an antagonistic way to reality have ended. As you have learned to step back from the experiences that that younger you had in the past by *floating above on your time-line*, you now have the skill of looking at and accepting the disliked, obnoxious, dysfunction, etc. *without taking it personal.* What a skill! And you can congratulate yourself for learning to accept without confusing it with approving, validating, or endorsing what existed. You can accept what exists—what existed—and dislike it and realize fully it only existed as an event, an experience, a set of behaviors—and that you exist as so much more than those experiences.

   This skill signifies the adult recognition of reality *as a dispassionate fact.* How different from the way we thought-and-felt as children! Then we took events personal, we thought in ego-centric ways, we introjected the hurtful behaviors of others, and we built disempowering beliefs about ourselves and we have now learned to do that *no more.*

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

3) **Access a friendship to reality state.**
   Maturing, developing, and becoming fully human necessitates a *commitment to what actually exists,* in the place of wishful thinking, magical thinking, and regretful thinking ("Oh, if only ..!"). Once you access a time when you positively felt that kind of orientation, notice your inner representations of those movies as well as the supporting beliefs. When you’re ready, anchor that state and representations.
4) Access the state of "finishing business" state.

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

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

5) Finish the "unfinished business."

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

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

6) Use as a swish.

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

1) Put your time-line on the floor.
   Stand up and orient to a time-line before, behind, and around you.
   Where is your future?
   Where is 1 week away, 2 weeks, 3, 4, 2 months, etc.
   In 1 month (or 2 or 6) will you be more skilled than you are right now? [Yes]
   In your mind, zoom out to that time when you can see or imagine or feel yourself more skillful
   with these NLP patterns and processes.

2) Imagine a desired skill or behavior or state.
   Imagine a skill that is possible to experience in the near future of that future You.
   Code fully using all of your Cinematic features (VAK and Sub-modalities) so the movie that
   you play is totally compelling.
   Let’s go out and visit that future You: Step into it . . . experience it. Now let’s back up to the
   Now.

3) Imagine that desired image in a lesser degree.
   Since everything develops, since nothing starts off full-grown, you can imagine yourself
   growing, developing, and becoming more skilled in the weeks and months to come, can you
   not?
   A week before that image would have been a lesser developed image, less robust . . . see the
   you weeks away, the you 2 weeks away, the you of next week.
   Make a series of lesser images in front of the you of 1 month from now.
   Go visit those images if you want to.

4) Back to the moment.
   Walk into your future and through these ever-developing images, and along your future
   pathway until you get to that you of a month from now who will be more skilled . . . and
   gather up your resources as you move along . . . gathering up feelings, states, etc. As you
   move along.
   Now that you have done that once, let’s back up to the Now and move very quickly through
   these images, breaking through each one until you get to that future self.
CREATING A NEW PART

The purpose of this pattern is to create a new part if you don't do something simply because there isn't any part within that's organized to do that behavior organized with thoughts, beliefs, desire, insight). Any learning process organizes and sequences skills to build a part to do something.

“Parts” need to be described in terms of what they do, their function; not in terms of how they do it, their behavior. We build parts to achieve outcomes. Creating a new part to achieve a specific outcome. The tricky part is building part that won't interfere with other parts and outcomes.

1. **Identify a desired behavior, response, or emotion.**
   Determine the specific outcome you want. Menu list: assertiveness, respond to conflict positively, handle rejection resourcefully, etc.

2. **Access referent experiences that contribute to it.**
   Access some historical experiences that involved some bits and pieces of the resource. When did you experience some part of it? Step inside each experience and access the desired aspects in all representational systems. Anchor each component piece of the new behavior. Fantasy creation: Create a detailed set of images of yourself engaging in this new behavior. Create a visual and auditory movie of it so you can observe the whole sequence.

3. **What frames support this?**
   What beliefs, values, identities, decisions, understandings, etc.?

4. **Use the ecological frame.**
   Does any part of me object to this new behavior? Are all facets of my mind-body aligned with this? *Satisfy Objections:* If there are objections, identify them, use that information to re-edit the movie. Continue until there's no objections.

5. **Use the association frame.**
   Now, step inside the Movie and go through sequence from the inside in an associated state. Experience yourself successfully engaging in the behaviors. Amplify and anchor it.

6. **Solidify and commission.**
   Do you want this? Would this enhance your life? *Will You own this as yours?* Imagine taking this into your future.
AGREEMENT FRAME
NEGOTIATING BETWEEN PARTS

This pattern is useful for stopping internal conflict when two or more “parts” or facets of our thinking and feeling conflict interrupt each other. The pattern is based upon the assumption that there is a lack of congruence of these conflicting parts. Use this pattern in cases where each part has a valid function and useful way of operating, but each part steps on the other.

1. Identify the parts in conflict.
   Do you have a part of your mind that wants to achieve something that’s important to you and then another part that interferes with that?
   What are these parts or functions? [Name the parts.]
   What are you seeking to accomplish? What behaviors seeking to produce?
   What is your positive function or intention for me?
   Are there any other parts that are interrupting you?

2. Engage the parts to find the purpose and positive intentions.
   Is this important for you?
   How is this function important?
   What is the Positive Intention above this?

3. Invite a new arrangement.
   Is your purpose, function and positive intention important enough to you that you would be willing to work with this other part so that you can obtain your objectives and outcomes?
   When you consider the positive intention of this other part, are you in agreement with it as an important and valuable contribution to you?
   How would you like to sequence things so that have a better arrangement between these two important facets?
   Are you willing, for the purposes of exploring and developing a new arrangement for the next week to see how it will work out?
   Will you take responsibility to do your thing in a way that honors the other part and to receive the same in return?

4. Run an ecology check.
   Are you aligned with this? Would this enhance your overall functioning?
   Are there any other parts involved in this?
   Are there any other parts that interrupt this part, or that utilize these interruptions?
   If so, renegotiate.
   Future Pace: As you think about taking this into your future, what happens? What do you feel? Are you aligned with this? Any objections?
THE VISUAL SQUASH

This pattern offers a way to create an integration of warring parts. When we have two conflicting internal representations of something, the differing representations may set up differing programs for believing, perceiving, emoting and behaving. They may run conflicting neurological patterns so that we try to use two conflicting responses at the same time. Use this pattern to integrate two simultaneous models of the world.

1) Identify the inner conflict.
What parts or facets of yourself seem to be in conflict?
Give each of them a name or label. Notice how you have internally represented each part.
How do you know they conflict? What do they conflict about?

2) Allow visual images to arise.
Let’s separate each part, one into your right hand and one into your left. Which do you want to put in this hand (right)? Okay, do that. Now allow a visual image of each part to form . . .
[For example, put your playful part in the right hand and your work/business part in your left hand.]

3) Separate intention from behavior.
What does this part want?
What is its positive intention for you?
What does it value and care about?
What can you appreciate about this part?
{Repeat for each part.}

4) Establish communication.
What resource (or resources) does this part need which would be useful in assisting it to be even more effective? And what about this other part?
How could this playful part be useful to the work part? How could the work part be useful to the playful part?
What higher values, benefits, outcomes, etc. do both parts want?

5) Allow a new image to emerge, then a series of images.
I want you to now allow a third image to form . . . somewhere in between the other two images that you have of those parts. Let an image form out of the two that combines the best of the two. Let it take on the valuable qualities of each of the parts.
Now look at this new part and imagine what it will look like, sound like, and feel like when it has the combined resources of the two parts.
And as you do, you may need to imagine a series of visual images that represent the transition from each part and to do so until you have a representation in the center that combines both fully.
6) **Collapse or merge the images.**
   Now, bring your hands together, each containing the individual images of the two parts. Let them simultaneously merge (or collapse) so that only the third image remains. Do that now.

7) **Take the integrated image inside.**
   Reach out in front of you to this new integrated image which contains the values of both of the parts and bring it into yourself. And where do you want to store it inside? Let it permeate your understandings and notice how it transforms things . . . .

8) **Test.**
   Okay, let’s break state for a moment.
   Good. Now, think about the conflict situation that you began with. What happens? How do you feel? What's different? What has shifted?
ALIGNING PERCEPTUAL POSITIONS

Sometimes our ability to perceive things from out of our own eyes (first-person perception) and from out of the eyes of another person (second person perception, the "empathy" perspective), and from an observer position (third-person perception) gets out-of-alignment. Structurally, each of these perceptual resources can operate as separate ways of functioning or "parts."

Given that the three perceptual positions refer to three ways we can "look" at the world, we can become stuck in any of these positions.

- **Stuck in first-person position:** Here we become so self-referencing in our view of things so that we think-and-feel narcissistically. We will process things only in terms of ourselves.
- **Stuck in second-person position:** Here we become so completely other-referencing in perspective that we can get stuck in the role of rescuers and caretakers to the exclusion of taking care of ourselves.
- **Stuck in third position:** Here we take a historical view, a cultural view, etc, so that we become so dissociated from our body and emotions that we seem more like robots than people, the Satir Computer stance.

Not only can we get stuck in a single position, we can also experience an out-of-alignment between these positions. Problems may also arise from having parts of ourselves react from different perceptual positions. When that happens we end up working against ourselves. Aligning perceptual positions in all representation systems, results in inner congruence and personal power. This pattern also enables us to resolve inner conflict and attain internal alignment.

Use this triple description pattern whenever you or another lack a full awareness or perspective on a given problem. Take all three positions to broaden your thinking-feeling. This can truly enrich perspectives in such situations as conflict resolution, mediation, influencing others, personal flexibility, etc. The technology enables us to gain an expanded perspective and information on problem situations.

1) **Identify target information.**

Specify a limitation, a problem, or a situation in which you (or another) feel stuck. "Please describe the situation in which you would like to have a more congruent response." Identify the visual, auditory and kinesthetic factors within each perceptual position.

a) **Visual:**

What and how do you see the situation? From what perceptual position? If you have two or more "conceptual parts" that reference this same subject, check what perceptual position each part uses. Do some parts see the situation as an observer or from the eyes of another person? Locate the position of each part. Point out (internally or externally) where you find them. Do some of the parts seem closer to the situation than others? How does each part see the situation. What does each part actually see? What differences occur between them?

b) **Auditory:**

What sounds and words do you hear about the situation?
From what perceptual position do you hear these things?
If you have two or more parts in reference to it, what does each part say?
Listen for the pronouns that each part uses. A part in the observer mode will have a neutral voice and will refer to "he" or "she." An "other" voice will typically refer to "you" with a more judgmental tone. The "self" voice will use "I" and "me."
Where exactly in your body do you hear each part? [Side positions often indicate other or observer, self usually comes from vocal chord area.]

c) Kinesthetic:
What do you sense about the situation? From what perceptual position?
For multiple parts, where do you sense each part in your body?
What emotions do you experience with each part?
Do you have any neutral parts as if you only observe and don't experience life?

2) Realign perceptual positions in all representation systems.
   For the Observer alignment (3rd position), go through the sensory checks.

   a) Visual:
      Ask the observer part, "Would you communicate any information you have gathered to the self part?"
      Continue the dialogue until self and other similarly view the situation.

   b. Auditory alignment:
      Ask the observer part, "Would you shift pronouns to support the self using T, 'he,' or 'he'?"
      Also, please use "self" tone of voice.

   c. Kinesthetically:
      Ask the observer part, "Would you be willing to shift feelings to those compatible with self feelings."
      Also move feelings to the place where "self" holds feelings.

3) Align your Self in terms of the sensory perceptual positions.
   "Make sure you see from your own point of view and out of your own eyes. Make sure your voice location arises from your own vocal chords and that you use 'I' pronouns. Make sure that all feelings come from inside the 'self' and reflect resourceful states."

4) Do an other alignment (2nd position) in the same way.
   "Please adjust your perceptions to make them compatible with the view held by self." Move the location of "other" to the place occupied by self. Please move the voice you hear to the vocal chord area and have it represent 'self' bringing any enriching information to the 'self' position. Align feelings from 'other' to those of 'self.' Integrate feelings in such a way as to make the 'self' more flexible and resourceful.
5) **Run an ecology check.**
   
   Do all the parts feel aligned and in harmony?

6) **Future pace.**

   Allow yourself now to become aware of new behavioral possibilities. "Describe any new abilities and behaviors that now becomes available to you. And you can notice yourself performing in the future as the 'self' part increases in richness and flexibility." If the "other" part objects to integration, you can request that this part return to the person to whom the thoughts and feelings belong.
EFFECTIVE SELLING

The following offers a simple and brief model for using the NLP model in sales.

1) Establish rapport with the person or persons.
   People like people who are like them, and who like them, and who seek to understand them out of respect.
   Using matching and mirroring processes to pace the person’s physiology, tone, rep. systems, breathing, values, etc.

2) As you engage the person enter into his or her world model.
   Take time to seek first to understand the person. Respectfully ask open ended questions that seek to discover if the person has a need or desire that you could fulfill or assist with.
   Don’t assume that you do, but engage to discover.
   Inquire about situation, state, needs, wants, hopes, dreams, values, outcomes, etc.
   Gently meta-model the person’s responses and statements for clarity and precision.
   Inquire to determine the person’s meta-programs, meta-states, higher frames of beliefs and values.

3) Continue until you find a need or want.
   When you find a need or want, pace, validate, support, and anchor that state.
   We “sell to the gap” between present state and desired state. Develop the person’s sense of that gap so that it creates a sense of desire, motivation, etc.

4) Continue to build trust as you link need/want to your product or service.
   If you can supply that want or need, then lead to what you have to offer.
   Use the language of persuasion to powerfully influence the person making sure that your product and service indeed provides solid solutions.
   Preframe possible objections thereby making them unnecessary.
   Elicit and anchor states of motivation, confidence, assurance, decision.
   Agreement Frame
   Use of the person’s buying, decision, motivation, implementation strategies.
   Handle objections by restating, validating, clarifying, reframing (mind-lines), outframing.
   Hypnotic selling uses hypnotic language patterns: tag questions, etc.

5) Close with elegance and conviction.
   Ask for the order.
   Future pace
   Ask for referrals.
NEGOTIATING AND INFLUENCING

Prepare yourself for negotiating by accessing your best negotiating states and the beliefs (frames) that support such. “I can and will always walk away from any negotiation deal.” “I don’t have to have this deal.” “It’s only about money.”

1) Operate from a clear vision of outcomes.
   Begin by pacing to establish rapport.
   Set frames for willingness to develop consensus.
   Preframe future possibilities.

   Identify outcomes:
   What do you want? What is your outcome?
   What is the other person’s wants and outcomes?
   Use Assertive Format: I think, I feel, I want.
   Reflect back the other person’s assertions.

   Creatively develop numerous options and alternatives for satisfying outcomes. Access and elicit (in self and other) states of creativity, playfulness, options, in order to brainstorm and generate lots of alternatives.

2) Use dialogue to develop potential agreement frames.
   Searching for Agreement Frames: Move beyond “positions” to higher level outcomes.

   Initiate dialogue that openly explores possibilities.
   States of persistence, belief, commitment, etc.
   Skills of dialogue: attentive listening, exploring, etc. Rather than propose and counter-propose, explore, restate, validate, probe, clarify.
   Commitment to a Win/Win arrangement: Win/Win or no Deal.
   Explore objections, problems, issues. Probe the meaning, importance, understandings, etc. that drive them.
   Prioritize preferences, using scaling processes to gauge importance.


3) Develop tentative plans
   Using agreement frames, commitment to larger outcomes, make offers and establish tentative solutions.
   State reasons before making a proposal (to sell it by setting frames).
HAVING GREAT MEETINGS

To transform meetings into useful, productive, and a valuable tool; one that truly supports our productivity.

1) Clarify your purpose, reason, importance, etc. for the meeting before arriving.
   What is the meeting for? Outcomes?
   Is the meeting essential? Can I (we) handle this via phone, email, faxes, memos, etc.?
   What do I want from the meeting?
   What do others want?
   How will we know? (Evidence)
   Readiness to go in: pace, create rapport, work as a team, etc.

2) Begin by establishing your purpose and agenda.
   Meta-communicate about the meeting in terms of what you as a group want to achieve.
   What is our objectives/ outcomes for this meeting?
   How can we best use our time together?
   How will we know that we have achieved these?
   Sensory based, specific, short or long term, etc.?
   How much time do we want to devote to this?
   Who is needed here? Who is not?
   How will we procedure?
   Who will play a referee role to keep us on task?
   Permission for everyone to present a Relevancy Challenge.

3) Conduct the meeting.
   Get to it with the focus, direction, and clarity.
   State check: Are we alert? Are we in the best states? Do we need a break?
   Clarity of discussion, decisions: how record meeting.
   Willingness to flush out hidden agendas via:
      Relevancy challenge: “How does this relate to our purpose here?”
      “Is this truly relevant? How? In what way?”

      Backtracking frame: “If I understand where we are, we have . . . and decided on . . . and so that now brings us to . . . Have I missed anything?”

   Assign anybody running a polarity response the job to troubleshoot problems just as soon as a legitimate and well-formulated plan has been devised. Invite them to play devil’s advocate at that time.

4) Closing a meeting.
   Succinctly summarize.
   “What we have achieve today is . . .”
   “What was the best thing that you are taking away from this?”
   Check for confirmation.
   Aim for operate with efficiency.
Day 7 Reflections

Reflection on your Day’s Learnings, Discoveries, and Competencies:

- How did your day of practicing the NLP patterns go?
- To what extent did you refine your skills in actually using the patterns?
- To what degree did you remember to pace, pace, pace to get rapport first?
- Were you able to have a curious, ferocious, passionate, and loving attitude as you played with the patterns?
- What did you learn about using patterns in working with people?
- How will this day of hands-on practice add to the quality of your life?
- Did you experience or coach someone with the Change Personal History pattern?
- How did that go?
- What patterns did you play with? Which were the most impactful for you?

Marking and Measuring your Learnings and New Skills:

- What is the one most important learning that you want to keep with you for the rest of your life?
- Have you made any new empowering decisions about yourself or life? If you did, what would it be?
- How has your appreciation for NLP grown through this day?
DAY 8

ASSESSMENT

- Where are you in terms of your knowledge and skill of basic NLP?
- What is your evidence criteria that you have learned the model and have developed some of the basic skills?
- How shall we assess our knowledge and skills?
- How far along have you come, how much further do you want to go?

PRACTITIONER LEVEL STANDARDS

What does it take to become certified as an NLP Practitioner? To ask this question is to bring up the minimum requirements for understanding the model and for being able to actually use and practice the patterns and processes. Our focus on this day is to assess where we are—our strengths and weaknesses. Are you open to that?

For Competency of the basic Practitioner Training of META-NLP (NLP Practitioner Training):

1) Able to know and behaviorally integrate the NLP presuppositions.

2) Able to quickly get rapport with a person and to maintain that rapport by pacing them verbally and non-verbally, and to then lead.

3) Able to calibrate another person's inner states by using exquisite sensory experience. Such calibration such include the ability to note a person's use of predicates in their language and eye accessing cues as they speak.

4) Able to create a well-formed outcomes for self and elicit one from another.

5) Able to help a person overlap to other representational systems and to translate out of their system into other systems.

6) Able to identify and use the Meta-Model in communicating and information gathering. To be able to ask challenging Meta-Model questions for any presenting surface statement. This presupposes recognizing the linguistic distinctions of the Meta-Model.
7) Able to identify and use the Milton-Model so as to take a person into an altered state and allow them to experience the resources that are a part of that state. Able to generate the language patterns as well as the behavioral flexibility of voice to facilitate trance states.

8) Able to identify the frame of a person, to expand the frame, de-frame, reframe and to use alternative frames for doing change work: the "As If” frame, the First, Second and Third Position frames, the Relevancy frame, a contrast frame, etc.

9) Able to anchor in V.A.K. systems and then to be able to fire off an anchor and have the person to re-experience the state anchored.

10) Able to shift one's own state of consciousness from external (uptime) to internal (downtime) according to the task's need.

11) Able to step into a state and fully associate in that state and then to step out and experience more of a witnessing or observing state (to experience so-called “dissociation”).

12) Able to “chunk up” and to “chunk down” in handling various sizes of information, to move up and down the scale of specificity and abstraction.

13) Able to detect, elicit, and shift “sub-modalities” when working with various patterns.

14) Able to elicit responses both verbally and non-verbally, and to amplify the state or response that's elicited.

15) Able to access, build, and amplify resources (resourceful states) in self and others.

16) Able to show a wide range of verbal and non-verbal flexibility with the basic models (Meta-Model, Sub-Modality model, Meta-States model, Time-Line model).

17) Able to select when and where to use the basic NLP patterns; able also to explain reason behind one’s choice.

18) Able to step back and ask questions about ecology in order to check on the ecology of an intervention or response.

19) Able to think through (critical thinking skills) ethical questions using the Meta-Model questions and the basic premises of NLP and Neuro-Semantics.

How do we assess a person’s level of competency and skill?
There are two areas for testing, knowledge and skill.

**TESTING YOUR KNOWLEDGE OF NLP**

1) What are the *representational systems* in NLP? What do we mean by that phrase? What does it refer to?

2) What is a 4-tuple? What does that strange phrase mean?

3) How are the sensory systems of visual, auditory, kinesthetic, etc. important to a model of communication? How does knowing about the VAK help us communicate better?

4) What are sub-modalities? What does this term refer to?

5) Do you know who came up with the term “sub-modalities?” Or, do you know what was the term used prior to that term?

6) What is the position of Neuro-Semantics on sub-modalities which differs from traditional NLP?

7) What are some of the arguments for the Neuro-Semantic position? What difference does it make?

8) What is the difference between *analog* and *digital* in NLP?

9) What difference does the difference between analog and digital make? Why is this important? How can you utilize these distinctions?

10) What are five distinctions between each of the basic representation system? Contrast and compare the following sensory systems:

    Visual:
    Auditory:
    Kinesthetic:
    Language:

11) Knowing the differences in information processing between these systems, what is the value or good of that?

12) What is *sensory acuity* and how can a person develop more of it?

13) What are some of the benefits of developing more sensory acuity?

14) What is the Meta-Model? What is in this model?

15) Where did the Meta-Model come from? How was it developed?
16) How many distinctions were in the first Meta-Model (1975) and how many were in the Expanded Meta-Model (1997)?

17) What does it mean to read eye-accessing cues? What are these eye-accessing cues?

18) Why would a person want to learn the art of reading eye-accessing cues? What would be the benefits of doing that?

19) How does constructed and remembered play a role in the eye-accessing cues? What does these terms mean?

20) There are many patterns in NLP. What are these patterns? What do we mean by a pattern?

21) Describe the well-formed outcome pattern and explain its value.

22) What is a neuro-linguistic state? How would you define such a thing?

23) What did Fritz Perls mean by his famous quote, “Lose your mind and come to your senses?”

24) What are the two royal roads to state?

25) What do we mean when we speak about calibrating to a state? What is calibration in NLP?

26) Why is it important to learn the art of state calibration?

27) What does the term unconscious mean in NLP?

28) What did George Miller mean by “the magic number 7 plus or minus 2?” How is that number important in terms of communication?

29) How do we access a state in another person? What are some of the mechanisms that we can use to do this?

30) Describe the Circle (Sphere) of Excellence pattern and how it operates. When would this be a useful pattern?

31) What is the Swish pattern? How does it work?

32) What does the Swish pattern do for us or another? When would you use it?

33) What does it mean to anchor in NLP? How does this process of anchoring work?

34) What are the key variables in being able to anchor with precision and effectiveness?
35) What does the following language mean in NLP: *firing* an anchor, *setting* an anchor, making an anchor *redundant* in all systems?

36) What are the four perceptual positions in NLP? Why are these important?

37) How does a person move between the perceptual positions? What’s the critical variable that facilitates this?

38) What do the words, *associate* and *dissociate* mean in NLP? What simpler words has Neuro-Semantics offered in their stead?

39) What is the **SCORE** model? Who developed it and what is its value? What do the letters stand for?

40) What is the *Movie Rewind* pattern? What are some of the other names for this pattern in NLP?

41) What are some of the central mechanisms that explain how the Movie Rewind pattern works?

42) What does it mean to *Collapse Anchors*? How does this pattern work?

43) What is the *Visual Squash* pattern and how does it work?

**NLP Patterns:**
There are many patterns in NLP, perhaps 150. Check the Patterns below that you know about with a check mark (✓), those that you are skilled at with a star (*), and a minus (-) those that you are unfamiliar with.

<table>
<thead>
<tr>
<th>Well-formed Outcomes</th>
<th>State Elicitation</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Swish Pattern</td>
<td>State Calibration</td>
</tr>
<tr>
<td>Movie Rewind (or Phobia Cure)</td>
<td>Pacing</td>
</tr>
<tr>
<td>Six Step Reframing</td>
<td>Pacing and Leading</td>
</tr>
<tr>
<td>Over-Lapping Representation Systems</td>
<td>Anchoring</td>
</tr>
<tr>
<td>Circle of Excellence</td>
<td>Collapsing Anchors</td>
</tr>
<tr>
<td>Meta-modeling</td>
<td>State Interrupt (Pattern Interrupt)</td>
</tr>
<tr>
<td>Chaining Anchors</td>
<td>Visual Squash Pattern</td>
</tr>
<tr>
<td>Accessing Time-Lines</td>
<td>Change History</td>
</tr>
<tr>
<td>Decision Destroyer</td>
<td>Belief Change using Submodalities</td>
</tr>
<tr>
<td>Shifting Perceptual Positions</td>
<td>Aligning Perceptual Positions</td>
</tr>
<tr>
<td>Strategy Elicitation</td>
<td>Strategy Unpacking</td>
</tr>
<tr>
<td>Core Transformation</td>
<td>Meta-Yes-ing</td>
</tr>
<tr>
<td>Meta-Stating</td>
<td>Re-Imprinting</td>
</tr>
<tr>
<td>Submodality Over-Lapping</td>
<td>Threshold Pattern</td>
</tr>
<tr>
<td>Godiva Chocolate Pattern</td>
<td>Detecting Meta-Programs</td>
</tr>
<tr>
<td>Changing Meta-Programs</td>
<td>Pleasuring and De-Pleasing</td>
</tr>
<tr>
<td>Context and Content Reframing</td>
<td>Establishing Value Hierarchy</td>
</tr>
<tr>
<td>Thought Virus Inoculation</td>
<td>New Behavior Generator</td>
</tr>
<tr>
<td>Forgiveness Pattern</td>
<td>Allegory Cure Pattern</td>
</tr>
<tr>
<td>Grief and Pre-Grieving Pattern</td>
<td>Healthy Eating</td>
</tr>
</tbody>
</table>
NLP Frames:
There are numerous frames in NLP. If you know the following Frames and can describe them satisfactorily, check the frame with a check mark (✓), those that you are skilled at using, check with a star (*), and put a minus (-) those that you are unfamiliar with.

- Evidence Frame
- Backtracking Frame
- As if Frame
- Well Formed Outcome Frame
- Agreement Frame
- Relevancy Frame
- Ecology Frame
- Contrast Frame

NLP Language Distinctions
Which of the following language distinctions in the Meta-Model and from the Milton Model do you know about and feel confident to use? Check the Distinctions below that you know about with a check mark (✓), those that you are skilled at with a star (*), and a minus (-) those that you are unfamiliar with.

- Unspecified Verb, Noun
- Simple Deletions
- Modal Operators
- Lost Performatives
- Nominalizations
- Complex Equivalence
- Conversational Postulate
- Analogical Marking
- Embedded Question
- Embedded Commands
- Unspecified Referential Index
- Comparative Deletions
- Universal Quantifiers
- Mind-Reading
- Cause-Effect
- Presuppositions
- Selectional Restriction Violation
- Ambiguity
- Embedded Quotes
- Tag Questions

Experiential Challenges:
1) Someone shows up in your office and says, “I’m depressed.” How do you respond using NLP in an effective way? What do you say and do that will be helpful?

2) Someone in your family experiences a series of highly frustrating activities. They feel that they are about to burst with stress and upsetness. What do you do?

3) People are complaining about poor leadership in a Company and you are called in to help. What set of activities will you do to get to the source of things?

4) Your child suddenly begins having nightmares and waking up in the middle of the night sweating and being in a state of fear. What do you do?
FUTURE WALK

Some NLP trainings end with a Fire Walk, frequently in our META-NLP courses we end with a Future Walk. It will begin when you take a thought or belief or decision or map that you have found very limiting, even toxic or disempowering and walk with it into the Hall of Disconfirmation . . . there you will hear a chorus of “Nos!!” and get to use those as a meta-frame to bring against the old limiting belief or decision . . . hear the “Nos!” until you also say “No!” and feel that the old map has no place in your world.

With the space and freedom from that old map, you will be ready to take an empowering thought, belief, decision, or map . . . and walk into the Hall of Confirmation. There you will hear a chorus of “Yeses!” . . . the language, voices, and faces of validating, confirming, filling up your world with values . . . and you can enjoy being there fully and receiving the validation of the inspiring new idea . . .

VISION . . .
With the YES to your inspiring belief . . . you can step into a clearer vision of your pathway and future. So look up . . . look forward . . . let the future get brighter, clearer . . . using your empowering beliefs . . . and see, really see . . .

WONDER . . .
Wondering . . . curiously what the future will bring and what your newer resources will enable you to do, experience, feel, and be . . . and joyfully wonder and let the curiosity empower your vision . . .

CONFIDENCE . . .
Feeling more and more confident about moving forward with your empowering beliefs, with joy and curiosity, and let the strength of your convictions grow . . . into a sense of empowerment . . . the strength of saying No and Yes, of deciding, of being clear, of having fun . . .

FOCUS . . .
Stepping now into the circle of focus and commitment . . . with a laser beam focus on your values and visions as they grow . . . and you know you can do one thing at a time . . . and trust the process . . .

JOY . . .
The next step is into the circle of joy . . . fun, playfulness, excitement, delight, pleasure . . . and you can dance your way along the path of your future as you receive and delight yourself in your ability to say No to what doesn’t work and Yes to what does, and to moving toward the future that the inspiring map creates . . .

APPRECIATION . . .
Now step finally into the space of appreciation and look at your future with the eyes of appreciation, highly esteeming the value and preciousness of life and of mind and of heart . . . And standing in awe of the wonder and joy of it all.
AFTER NLP PRACTITIONER, THEN WHAT??

Neuro-Semantic NLP Practitioner is just the beginning! In Pract. you learned 7 models that make up the foundational models of NLP —
1) Representational Model
2) Sub-Modality or Cinematic Model
3) Meta-Model Linguistic Model
4) Meta-program Model
5) State Model
6) Strategy Model
7) Time-Line Model

Yet what you learned was indeed just the beginning. In order to integrate what you have learned, we recommend that you take one year to read up on each of these models and practice using them. Find or create an NLP Practice group. Readings: User’s Manual for the Brain, Volume I; The Sourcebook of Magic; Secrets of Personal Mastery, Matrix Model, Figuring Out People.

On to NLP Master Practitioner Training
In the Master Practitioner course, you will focus on the following.
3 days of the Meta-States Model and 14 patterns designed to facilitate the very prerequisites of the “genius” or flow state of focus.
3 days of the Meta-Programs Model.
3 days of the Mind-Lines Model on Framing and Reframing, exploring the 7 directions for framing in changing meanings and creating persuasion.
2 days of Advance Trance work.
2 to 3 days of Modeling with NLP and Neuro-Semantics as you engage in a Modeling Project.
2 or 3 days of Neuro-Semantic NLP Application. This could be in a number of areas: health, wealth creation, business, leadership, self-actualization, etc.

Then on to NSTT— Neuro-Semantics NLP Trainers Training
With certification of NLP Prac. and Master Prac. a possible next step might be to become a Trainer who can train and certify the NLP track as well as APG (Accessing Personal Genius) and any other Neuro-Semantic training that you’ve experienced. Trainers’ Training involves—
3 days of the Psychology of APG
5 days of Platform or Public Speaking Skills
3 days of Training Skills
3 days of Business Skills

Another Possibility — the Meta-Coaching Track
After training and certification in NLP (or Coaching Essentials, CE) and Meta-States (APG or Coaching Genius, CG), you would be ready for the Meta-Coaching System. In the third module, Coaching Mastery (CM) you will learn how to use five additional models for Coaching beyond the NLP Communication Model and the Meta-States Reflexivity Model:
The Matrix Model
The Axes of Change Model
The Self-Actualization Quadrants
The Benchmarking Model
The Facilitation Model

After achieving ACMC credentials in Coaching Mastery’s 8-day Coaching Boot Camp, the next level is PCMC (Professional Certified Meta-Coach) and eventually MCMC (Master Certified Meta-Coach).

The Other Neuro-Semantic Diplomas
Leadership
Business
Health
Coaching Supervision
APPENDICES

- What are our roots? Where did we come from?
- What’s our heritage?
- Who gave birth to this movement and these models, and under what circumstances?

**The Wild Days of NLP**

1972 — 1975:  
Santa Cruz California: University of Southern California.  
Richard Bandler transcribing taps of Fritz Perls for Dr. Robert Spitzer  
Richard holding Class on Gestalt Therapy with John Grinder as mentor.  
Richard meeting recording seminar of Virginia Satir.  
Gregory Bateson’s teachings and sponsorship, introduction to Milton H. Erickson.  
Group of experimenters: Robert Dilts, Judith DeLozier, Leslie Cameron, David Gordon, etc.

1975 — 1979:  
The *Structure of Magic, I & II*.  
*Patterns of the Hypnotic Language of Milton H. Erickson, I & II.*  
The Seminar Books by Steve Andreas: *Frogs, Reframing, Trance-formations, Using your Brain.*  
NLP Society ... break up.

1980 — 1990:  
Second generation Trainers and Developers —the splitting into different camps.  
Sub-Modalities (1979 ... 1985)  
Time-Line/s (1986)  
Anthony Robbins (1986)  
The New Code (1985, Grinder, DeLozer)  
Bandler murder trial (1986-7)

1990 — 2000:  
Bandler’s DHE  
Bandler’s 90 million USA lawsuit (1995–1999), Fraud lawsuit in the UK.  
Meta-States (1994)  
Neuro-Semantics (1996)  
Frame Games (1999)

2000 — 2010:  
Matrix Model (2002)  
Axis of Change and Meta-Coaching (2003)  
Self-Actualization and Benchmarking models (2004)
CHART OF THE HISTORY OF NLP ...

Pre-NLP

History

William James (1890)
Pavlov (1920s)

1933     1950    1956     1960     1972     1974  ’75  ’76  ’78  ’79

Korzybski  Watzlawick  Miller  Bateson  Bandler  Meta-
General Semantics Linguistics Pribram Frames Grinder Structure & Model Submodalities
of Magic

“Neuro-Linguistic” “Neuro-Semantic”
“Design Engineering”

Pribram
Miller
Gallanter

“Meta-
Structure
Of Magic

Bateson
Reframing

1) Perls’ Gestalt

Korzybski
Watzlawick
Miller
Bateson
Bandler

Gallanter
Reframing

2) Satir’s Family Systems

3) Erickson’s Hypnosis

Chomsky
Transformational
Grammar

Patterns I & II

Movement

Logical Levels

Psychol.

Cognitive

3) Erickson’s Hypnosis

1980  ’82  ’85  ’88  ’90  ’94

NLP, Vol I. Sleight of Mouth Time-Lines Meta-States

Meta-Programs
Leslie Bandler

History of the NLP Models—

1975

1) “The meta-model of language in therapy” — the Meta-Model. 12 distinctions indicating ill-formed structure and 12 questions to elicit a more well-formed and fuller linguistic representation.

2) Representational Systems Model. They took the “model” of “the five senses” and asked the curious question— could it be that we represent information using these and that predicates indicate and sort out these five systems?

3) Eye Accessing Cue model. Listening to people use the Rep. Systems and watching people move their eyes, they asked, “Is there a pattern here?” What if there were correspondences between lateral eye accessing movements and use of the Rep. Systems?

1976

4) The Milton Model. Using these facets, Bandler and Grinder modeled the hypnotic patterns of Erickson and affectionately labeled the model, “The Milton Model.”

1977

5) Strategy Model: using the TOTE model and enriching it with Rep. Systems, a richer model emerged from the Miller, Gallanter, Pribram TOTE model. They didn’t create this model, they enhanced an already existing model.
1978

6) Meta-Programs model. Are there patterns in information processing, sorting, and attending?

7) Sub-modalities or Pragmagraphics model. The distinctions and features of the Rep. Systems. Can we systematically order and structure these features and then use them for something? In revisiting this model, Bob Bodenhamer and I ended up re-modeling the so-called “sub-modalities” and created a new model about the features of the VAK (The Structure of Excellence, 1999). This then led to 6 new sub-models. We now know that these distinctions occur at a meta-level rather than at a supposed “sub” level, and that the model works “symbolically and semantically” rather than merely representationally. That is, a given distinction of a Rep. System works according to the meanings that a person attributes to it.

1978

8) Time-Lines. Is there a pattern in how people sort out and make distinctions within the concept of “time?” Inheriting the Temporal Model (Past, Present, Future), and based on the work by Edward Hall (no relation), NLP did not invent or create this model, but adapted and extended it (as with the strategy model). We now know that this model works at a meta-level and as a meta-state about ideas of “time.” (Time Lining or Adventures with Time-Lines, 1998)

1980 to the Present

9) Specific models for specific outcomes. After NLP came up with this basic models—models that now define specific domains of the field, various people applied them and came up with smaller models, that is, specific models for specific outcomes. Some transpire and occur in a moment of time, others occur over a much longer period of time, from an hour to a day, to years.

   - Taking Criticism Positively
   - Allegery Cure
   - Naturally Thin Eating Strategy
   - Core Transformation Pattern
   - Spelling Strategy
   - The Phobia Resolution Model
   - Motivation Strategy
   - Decision Strategy
   - Positive Parenting

1994

10) The Meta-States model. Using the idea of logical levels found in Korzybski and Bateson, Meta-States emerged from finding the strict linear nature of the NLP enriched TOTE model ineffective and inadequate for following the strategy of complex states like resilience, proactivity, self-esteem, etc. Upon extending and enriching the Strategy model with meta-levels, Meta-States emerged as a model by bringing in system ideas from cybernetics, meta-cognition, reflexivity, etc.

1998

11) The Frame Games Model. Originally an attempt to “simplify” Meta-States and to put the meta-stating processes into a more user-friendly language. In that process we happened upon the template of thinking about our states and embedded states-upon-states as Games driven by Frames. This has lead to seeing thinking not only as “representation” but as “referencing,” and the levels of referencing as higher level frames.

2002:

The Matrix Model was developed from the work in Frame Games. The Matrix Model was
immediately put to use as a template to gather and sort out information and then as a diagnostic tool for a person’s frames, then later (2003) the Matrix Business Plan, *The Meta-Coach Training System* (Hall and Duval).

2003:

*The Axis of Change Model* (Hall and Duval).

2004:

*The Self-Actualization Quadrant, Model, and Matrix.*

2005:

*The Meta-Performance Model*

*The Axis of Leadership*

*The Stroke of Genius series*
REPRESENTATION SYSTEM PREFERENCES

Read the following three descriptions of houses and notice the internal representations they evoke in you.

The first house is quite picturesque. It has a very quaint look to it. You can see that a lot of focus has been put on the colorful patio and garden area. It has a lot of window space so that you can sit in the kitchen and look and enjoy a really nice view of the surrounding area. It's clearly a beautiful home.

The second house is soundly constructed. When you walk in the front door, the door closes with such a solid sound that you can hear its quality construction. It's in such a quiet area, in fact, that all you hear when you walk outside are the sounds of the birds singing. Its storybook interior tells of so much character that you'll probably find yourself saying to yourself that you would enjoy living here.

The third house is also soundly constructed and has a feel of warmth and comfort. It's not often that you come in contact with a place that touches on so many important features. It's spacious enough that you really feel like you can move around freely and yet cozy enough that you won't wear yourself out taking care of it.

Which house most appeals to you?
Which one evokes a fuller and more complete representation?
How do you now feel if you were to discover that they are all descriptions of the same house, that the only difference is that each describes it to appeal to a different sense?

Read each of the following statements and place a number next to every phrase using the following system to indicate your preferences:

4 = Closest to describing you
3 = Next best description
2 = Next best
1 = Least descriptive of you

1. I make important decisions based on:
   ___ gut level feelings.
   ___ which way sounds best.
   ___ what looks best to me.
   ___ precise review and study of the issues.

2. During an argument, I am most likely to be influenced by:
   ___ a person's tone of voice.
   ___ whether or not I can see the person's argument.
   ___ the logic of the person's argument.
   ___ whether or not I feel in touch with the person's true feelings.
3. I most easily communicate what is going on with me by:
   ___ the way I dress and look.
   ___ the feelings I share.
   ___ the words I choose.
   ___ the tone of my voice.

4. It is easiest for me to:
   ___ find the ideal volume and tuning on a stereo system.
   ___ select the most intellectually relevant point concerning an interesting subject.
   ___ select the most comfortable furniture.
   ___ select rich, attractive color combinations.

5. I best operation or function as —
   ___ very attuned to the sounds of my surroundings.
   ___ highly adept at making sense of new facts and data.
   ___ sensitive to the way articles of clothing fit on my body.
   ___ having a strong response to colors and to the way a room looks.

For Scoring—

1) Copy your answers to the sequences listed here:

   1. __ K   2. __ A   3. __ V
      __ A   __ V   __ K
      __ V   __ A_d   __ A_d
      __ A_d   __ K   __ A

   4. __ A   5. __ A
      __ A_d   __ A_d
      __ K   __ K
      __ V   __ V

2) Add the numbers associated with each letter. There are 5 entries for each letter.
Visual — Auditory — Kinesthetic — Language (Ad)

1
2
3
4
5

Totals:

3) The comparison of the total scores in each column will give a relative preference for each of these four major RS.

Calibrating dropping a Dollar Bill:
1) In groups of three, person 1 begin by holding a dollar bill at waist level.

2) Person 2 encircle the dollar bill with the hand about mid way up and ready to catch the dollar bill when Person 1 drops it.

3) Calibrate each time 1 drops the dollar bill until #2 figures out Person 1 unconscious movements, etc, prior to dropping the dollar bill. Look for the unconscious signals of that person before dropping the dollar bill.

4) When person #2 catches the dollar bill three times in a row, you know you have determined Person’s 1’s pattern. #2 notices what he or she has calibrated to regarding the dropping of the dollar bill. Feed back to 1 sensory based descriptions of the unconscious movements detected.
Representational System Practice

Genie Laborde (*Influencing With Integrity*) a handy instrument for determining one’s preferred representation system. Use it to determine which system you most prefer, prefer secondarily, and which one you do not consciously use very much. The system that gives you the most difficulty to translate and match probably reflects your least used system.

1) *My future looks hazy.*
   Match:  
   Visual: When I look to the future, it doesn't seem clear.
   Translate:  
   Auditory: I can't tune in to my future.
   Kinesthetic: I can't get a feel for what seems to be going to happen.

2) *Sarah doesn't listen to me.*
   Match:  
   Auditory: Sarah goes deaf when I talk.
   Translate:  
   Visual: Sarah never sees me, even when I'm present.
   Kinesthetic: I get the feeling Sarah doesn't know I'm alive.

3) *Mary gets churned up on Mondays when the boss expects the report.*
   Match:  
   Kinesthetic: Mary gets agitated and nervous on Mondays.
   Translate:  
   Visual: Mary can't focus on Mondays when the report comes due.
   Auditory: Mary hears lots of static on Mondays when the report comes due.

Complete the following to increase your awareness of the representational systems. This will offer you good practice for future use. This exercise will wire your mind to match predicates when you next hear one of these.

1. *My boss walks over me like I'm a door mat.*
   Match:  
   Translate:  
   Translate:  
   Translate:  

2. *I get the feeling I'm unappreciated.*
   Match:  
   Translate:  
   Translate:  
   Translate:  

3. *I have trouble looking back to that problem.*
   Match:  
   Translate:  
   Translate:  
   Translate:  

4. *I guide this project by the seat of my pants.*
   Match:  
   Translate:  
   Translate:
5. She seems like such a sweet girl.

6. I ask myself, "How did I ever get into this?"

7. I can imagine what she's like.

8. Something tells me I'm making a mistake.

9. I've tried to get a handle on what my boss means.

10. I keep stubbing my toe on unexpected obstacles.

11. Joe paints a clear picture of disaster ahead.

12. Smells like a dead fish to me.
EXPOSING THE OLD NLP MYTH

I first read the following article by “Buzz” Johnson in 1994 when it was published in Anchor Point. Having worked in communications as a trainer and therapist I knew that the old statement that 93% of communication is non-verbal was wrong. I knew that from watching and trying to understand movies on planes when I didn’t buy the headphones. Watching faces wasn’t enough. When the movie was in a foreign language, I’d get more of a sense of when the actors were angry, upset, in love, etc. But that was about it.

This article confirms the fact that most information which we receive from each other in our communications is not non-verbal information and not conveyed by the non-verbal channels of tone, facial expressions, or body “language.” No. It is rather our meta-representational system of language that allows us to convey most of the information in our lives. Try to “say” (send the informational content) that “Supper will be ready at 5:45 p.m.” with just some tones, facial expressions, or body gestures! This highlights the crucial role that the higher linguistic systems play in our lives. We need words to convey higher level as beliefs, concepts, understandings, ideas, plans, meanings, etc. So while primary states are valuable and important, meta-states are much more so. They truly govern our experiences inasmuch as they set the conceptual and semantic frames that we live in. Enjoy.

L. Michael Hall

THE 7%, 38%, 55% MYTH

Dr. C. E.”Buzz” Johnson

In the remote sense that anyone in the NLP field needs their memories refreshed concerning the numbers in the above title, let me briefly give my recollection from numerous sessions. The total message one receives in any face to face communication is divided into three components. The words themselves, the tonality used in delivering those words, and the body language accompanying the other two.

The numbers indicate the relative weight or importance assigned to each of these three areas with body language receiving the 55% figure, tonality the 38%, and the actual words themselves being tagged with a paltry 7%. This strangely skewed distribution has bothered me ever since my introduction into this marvelous arena called NLP.

Out of the Mist
The first reason for my puzzlement was that none of my NLP instructors could tell me where those figures came from. Please do not interpret this to mean that I had been cursed with unknown and unknowing fly-by-night mentors. They are all very well known and active in the NLP community. They are also, in my opinion, excellent teachers. However, when asked where I might find further information about the research that produced those numbers, I was vaguely referred to a variety of well known universities. I later drew a blank at each of these institutions.

Secondly, if these percentages are really valid it would mean that the learning of foreign languages could be greatly abbreviated. After all, if the words only account for 7% of the meaning of communication, we should all be able to go to any country in the world, and simply by listening to the tone and carefully observing the body language, be able to accurately interpret 93% of their communications! And I’ll bet you always thought that learning Chinese or Russian would be a real stretch. In fact, from these percentages, it appears that you needn’t even bother. You may be better off without being encumbered by all the intricacies of any language. People like Leo Buscaglia are looking forward to the time when
words will no longer be necessary as he states in his book *Living, Loving & Learning*. Since a word such as “love” has as many definitions as it has definers, he feels it will be a happy day when the world of word hang-ups is replaced by “vibrations.”

**Counting on What?**

I wonder how many of you have a 93% rate of accuracy when it comes to interpreting and understanding even your most intimate friends and family members? And that’s with people speaking the same official language with its 7% impact!

It is not only the NLP community that is espousing and apparently believing the 7-38-55 myth. I’ve heard therapists and counselors who were unfamiliar with NLP allude to those same numbers. There also seems to be a widespread believe among the general population that words are relatively unimportant. I’m sure most of us have heard people mid-read with statements such as, “She didn’t really mean what she said, she probably meant XXX instead.” Or, “He may have said that but he didn’t really mean it.” Or, “It’s not what you say, but how you say it.”

In NLP change work, note how carefully we reword statements in order to reframe a client’s personal perceptions. And by very skillfully using just the right hypnotic language patterns, we are able to rapidly enhance desired shifts in our clients’ understandings and attitudes and beliefs. Would we need to be this meticulous and conscientious if we were really dealing with only 7% of a person’s awareness and comprehension?

I was finally able to track down the source of this myth thanks to a professional speaker who makes his living giving sales seminars and workshops. And yes, the 7-38-55 was an important part of his presentations. He didn’t know how to spell the name of the individual responsible for the research that originated those numbers or which university was involved, but he gave me a valuable starting point by offering me a couple of different possible pronunciations. I think you’ll be interested in what I found.

**The Study**

Albert Mehrabrian, Ph.. Of UCLA was the originator of the 7-38-55 theory. He speaks of it in two books, *Silent Messages* published in 1971, and *Nonverbal Communications* published in 1972. In these two books, he refers to research projects which were published in various professional journals. I will get to the journals in more detail later, but first let’s look at some of his statements from one of the books.

From Chapter 3 of *Silent Messages* we find that the numbers 7-38-55 expressed as percentages have to do only with what he calls the resolution of inconsistent messages, or to put it in NLP terms, incongruencies. He also states that there are very few things that can be communicated non-verbally. He initially was investigating liking/disliking which he later generalized into feelings. In speaking with him by phone in March, 1994, he stated that his findings and inferences were not meant to be applied to normal communications. They were of very limited application.

Let me paraphrase some of his thoughts from page 134 toward the end of that book. Clearly, it is not always possible to substitute actions for words and therefore, what are the limitations of actions as instruments of communication? If you’ve ever played charades, you know that words and language are by far the most effective way of expressing complex and abstract ideas. The ideas contained in *Silent Messages*, and most other books for that matter, couldn’t be done with actions. A very important thing to remember about the differences between words and actions is that actions only permit the expression of a limited set of things; namely, primary feelings and attitudes.

**The Details**

Now let’s examine in more detail the specifics of a couple of his experiments from which some people have made some rather sweeping and inaccurate generalizations. From the *Journal of Consulting Psychology*, 1967, Vol. 31. No. 3, pg. 248-252 is a report entitled Inference Of Attitudes From Nonverbal Communication In Two Channels. This study was designed to investigate the decoding of inconsistent and consistent communications of attitude in facial and vocal channels. The experimental team found that the facial component received approximately 3/2 the weight received by the vocal component. You can readily see that this roughly corresponds to the 38% and 55% figures mentioned earlier.

You may be wondering how this study was conducted. There was only one word used. That word was “maybe,” selected for it’s apparent neutrality. Three female speakers were tape
recorded saying that word while varying their tone of voice so as to communicate three different attitudes (i.e., like, neutral, and dislike) towards an imagined addressee. Then the tapes were listened to by 17 female subjects with instructions to imagine that the speaker is saying this word to another person and judged by the tones what the speaker’s attitude is towards that imaginary addressee. So there was no direct feedback by anyone who was being addressed. It was a number of third-party listeners who were asked to mind-read, guess, interpret, imagine, etc., how the speaker felt towards someone who wasn’t even there and, in fact, didn’t even exist. There was no way to see or hear the reactions of this phantom individual, about whom someone was going to make several long-lasting and powerful speculations.

Next, black and white photographs were taken of three female models as they attempted to use facial expressions to communicate like, neutrality, and dislike towards another person. Then photos were shown to the same 17 subjects with the instructions that they would be shown the pictures and at the same time hear a recording of the word “maybe” spoken in different tones of voice. “You are to imagine that the person you see and hear (A) is looking at and talking to another person (B).” For each presentation they were to indicate on a rating scale what they thought A’s attitude was toward B. Again, third-party mind-reading with no direct contact with the person addressed, B, because that person was non-existent. The conclusions from this experiment were that the facial components were stronger than the vocal by the ratio of 3/2 as referred to earlier.

An interesting comment that came out of the discussion section indicated that the effect of redundancy (i.e., consistent attitude communication in two or more channels) is to intensify the attitude communicated in any one of the component channels. Perhaps this is something that could be more profitably pursued instead of the denigration of words. Or as you can see from this particular study, word, not words. And that word was “maybe.” It seems to play words under quite a handicap not much different from playing charades.

**Two Studied Combined**

They integrated this study with another one to come up with the .07, .38, and .55 coefficients. This second study was reported in the *Journal of personality and Social Psychology*, 1967, Vol. 6, No. 1, pg. 109-114 entitled, *Decoding Of Inconsistent Communications*. Here they dealt with inconsistent communication of attitude in two components; tone of voice and nine different words. Three words were selected that seemed to indicate a positive attitude, “honey,” “thanks,” and “dear.” Three were neutral, “maybe,” “really,” and “oh,” and three were negative, “don’t,” “brute,” and “terrible.”

Two female speakers were employed to read each of the nine words with each of the three tones, positive, neutral, or disliking of an imaginary addressee. These were recorded on tape which was then listened to by 30 University of California undergraduates.

They were instructed to imagine that each word was being said by one person to another and to judge what the speaker’s attitude was towards the imaginary recipient. One-third were told to ignore the information conveyed by the meaning of the words and to pay attention only to the tone. Another third were told to ignore the tone and pay attitude only to the meaning of the words. The last third were told to utilize both the tone and the content.

The findings were that the independent effects of tone, overall, were stronger than the independent effects of content. I should think so! After all, the words allowed were very limited while the tones allowed were unlimited as long as certain feelings were being demonstrated. But, after all, Mehrabian’s main interest is in non-verbal types of communication. However, in fairness, it was mentioned in the discussion that the methodology used failed to solve the problem for which it was intended. An alternative methodology could have employed written communication for assessing the independent effects of content and electronically filtered speech (with the content rendered incomprehensible) for assessing the independent effects of tone. I don’t know if an alternative experiment like that was ever carried out.

After commenting on some of the methodological problems, they do go on to say that the results indicate that judgments of attitude from inconsistent messages involving single words spoken with intonation are primarily based on the attitude carried in the tonal component. The use of single words is a long way away from normal communications, don’t you think? In fact, they admit that their findings can only be safely extended to situations in which no additional
information about the communicator-addressee relationship is available. This seems to relegate it to the realm of tightly controlled laboratory-pure experimentation only.

I would invite all of you readers to examine not only Mehrabian’s books, but also his articles in the professional journals which go into more detail concerning his experiments. If enough of us carefully analyze the available data, perhaps we can reinterpret the results in a more useful, meaningful, and workable way than we have in the past.

Time For Accuracy
If we continue to disseminate erroneous information such as the 7-38-55 myth, I feel we are doing a grave disservice not only to the NLP community, but to the public in general. We could do a great service by helping the public realize that the words they use on themselves as well as on others are extremely important in determining the effectiveness and longevity of relationships, the strength of personal self-esteem, and a whole host of other psychological physiological phenomena.

Words and language are probably the primary motivation factors for human beings and they can be enhanced by proper congruent tonality and body language. They can also be somewhat diminished by incongruencies which then often show up as confusion and bewilderment in relationship situations. For example, think how often some battered women have desperately believed the words of their batterers despite overwhelming incongruent behavior. “He said he was really going to change this time.”

Think of your own personal experiences in close relationships that have gone sour. Haven’t you also hoped and waited for change that would transform incongruent communication signals into congruent ones? Especially before NLP training? Haven’t most of us, at some time, hopelessly clung to our own inaccurate interpretation of another’s actions hoping for a miracle that would once again make everything whole and comfortable just like we thought it used to be? And what was the total affect of the spoken word at those times? Did the words really have only a 7% influence on our hopes and desires? Not likely. Given the emotional impact of prior experience and beliefs, our memories are not about to logically reduce the words of a loved one, or former loved one, to such an insignificant role instantaneously.

Such impersonal and coldly analytical reactions are probably destined to remain in the safety aloof confines of the experimental laboratory with its pretend situations and imaginary interactions. Perhaps we could benefit from a re-assessment of old acquired beliefs in the glaring light of real life relationship reactions and perceptions.

References

Author
Dr. C. E.”Buzz” Johnson, retired Optometrist, has been through Master Practitioner and Trainer’s Training. He has been researching the power of words in a variety of different disciplines, medicine, education, addictions, relationships, psycho-neuro-immunology, hypnosis, psychotherapy, etc.

Quoted by Permission from Dr. Johnson, Published originally in Anchor Point, July 1994.
META-STATES®

- **Definition:** A state about another state as in joyful about learning, playful about being serious, curious about anger, calm about fear. The thoughts-and-feelings about other thoughts-and-feelings as mind reflects back onto itself and its products.

**Kinds of States:**
1) **Primary states:** Comprised of primary emotions like fear, anger, joy, relaxed, tense, pleasure, pain, etc. and involve thoughts directed outward to the things “out there.”
2) **Meta-states:** The higher level structures like fear of fear, anger at fear, shame about being embarrassed, esteem of self, etc. In these states, your self-reflexivity relates (not to the world), but to yourself, to your thoughts, feelings, or to some abstract conceptual state.
3) **Gestalt states:** The emergent properties from layering mind repeatedly with other states which gives rise to a new neuro-semantic system, an emergent state that’s “more than the sum of the parts” such as courage, self-efficacy, resilience, and seeing opportunities.

**Meta-State Factors:**
- **Frames:** Meta-States describes higher frames-of-references which we set these up and use to create stable structures (i.e., beliefs, values, understandings, etc.).
- **Reflexivity:** You never just think. As soon as you think or feel—you then experience thoughts and feelings about that first thought, then other thoughts-and-feelings about that thought, and so on. Your self-reflective consciousness works as an “infinite regress” to recursively iterate.
- **Layering:** You layer states onto states to create higher levels of awareness. In layering thinking-and-feeling, you put one state in a higher or meta (above, beyond) position to the second. This creates a “logical type” or “logical level.”
- **Psycho-Logics:** A special kind of internal logic arises from layering of states. When you transcend from one state (say, anger or joy) to another state (say, calmness or respect) you set the second state as a frame over the first and include it inside it. This gives “calm anger,” respectful joy, joyful learning, etc. It makes the first state a member of the class of the second.
- **Non-Linear:** It’s not logical in a linear or external way, yet it is psycho–logical. Internally when you put a state like anger or fear inside another state (calmness, respect or courage) you change the internal logic of our nervous system and person. You create “logical levels.” When you put one state in a “logical” relationship to another state so that one is at a higher level then the higher one is about the other. This about-relationship establishes the “logic.”
- **Self-Organizing:** There are no such “things” as logical levels. They do not exist “out there.” But only in the mind as how you represent categories and levels. With this logical typing or leveling, the effect of each level is to organize and control the information on the level below it. In logical levels each level is progressively more psychologically encompassing and impactful.
- **Coalescing:** By repetition and habituation higher frames or states coalesce into the lower states. The higher thoughts-and-feelings soak down into them to qualify or texture the lower state.

**The Basic Meta-States Pattern:**
1) Awareness of primary state to texture and make more resourceful.
2) Access and anchor a resource state
3) Amplify that resource state
4) Apply resource to another state
5) Analyze the ecology and quality
6) Appropriate to one’s future and specific contexts
7) Accelerate in your behavior
NEURO-SEMANTICS®

- Definition: Performing (neurology) great meanings (semantics) and creating more robust meanings for our performances.

Neuro-Semantic Factors:
- Emotions: When something means something to you—you feel it in your body. The meanings show up as "emotions." The meanings take the form of values, ideas, beliefs, understandings, paradigms, mental models, frames, etc.

- Meaning-Making: Neuro-Semantics is a model of how you make meaning through evaluating experiences, events, words, etc. It's a model of how you then live in the World or Matrix of Meaning that you construct and inherit.

- Matrix as Frames of Meaning: Neuro-Semantics describes the frames of reference you use as we move through life and the frames of meaning that you construct. It creates the Matrix of Frames in which we live and from which you operate.

- Semantic Reactions: The reactions that occur which indicate our semantic structures.

- Generative Neuro-Semantics: Building up new gestalt states which offer new experiences which are more than the sum of the parts.

- Systemic: The meta-state structure of Neuro-Semantics involves a different kind of thinking as it shifts from linear to non-linear thinking. Systemic thinking involves reflexivity, recursiveness, and spiral thinking. It means following feedback and feed forward loops around the loops of the fluid Matrix.

Neuro-Semantic Models:
- The first model of Neuro-Semantics is the Meta-States Model which maps your reflexivity, self-reflexive consciousness, and which describes the layering of states upon states to create your matrix of frames and higher levels of mind and perception.

- The Mind-Lines Model came next as a model for conversational reframing to transform meaning.

- The Frame Games Model detects, diagnoses, and transforms the inner game of our frames so that we can take our outer games of our performances to new levels of expertise.

- The Matrix Model provides a systemic and unifying model of all the patterns and processes in NLP and NS, offering 3 process matrices from Cognitive psychology and five content matrices from Developmental psychology as a diagnostic and modeling tool.

- The Axes of Change model maps the process of change and transformation using 4 meta-programs as axes for the dance of change.
• The *Neuro-Semantic Self-Actualization model* includes the *Self-Actualization Quadrants* which enables us to diagnose the relationship between meaning and performance and to use the quadrants to recognize that we all *perform meaning* and hence experience neuro-semantic states.

• The *Matrix of Self-Actualization* model offers a practical way to coach self-actualization.
L. Michael Hall, Ph.D.

L. Michael Hall is a visionary leader in the field of NLP and Neuro-Semantics, and a modeler of human excellence. Searching out areas of human excellence, he models the structure of that expertise and then turns that information into models, patterns, training manuals, and books. With his several businesses, Michael is also an entrepreneur and an international trainer.

His doctorate is in the Cognitive-Behavioral sciences from Union Institute University. For two decades he worked as a psychotherapist in Colorado. When he found NLP in 1986, he studied and then worked with Richard Bandler. Later when studying and modeling resilience, he developed the Meta-States Model (1994) that launched the field of Neuro-Semantics. He co-created the International Society of Neuro-Semantics (ISNS) with Dr. Bob Bodenhamer. Learning the structure of writing, he began writing and has written more than 40 books, many best sellers in the field of NLP.

Applying NLP to coaching, he created the Meta-Coach System, this was co-developed with Michelle Duval (2003-2007), he co-founded the Meta-Coach Foundation (2003), created the Self-Actualization Quadrants (2004) and launched the new Human Potential Movement (2005).

Contact Information:
   P.O. Box 8
   Clifton, Colorado 81520 USA
   (1-970) 523-7877

Websites:
   www.neurosemantics.com
   www.meta-coaching.org
   www.self-actualizing.org
   www.meta-coachfoundation.org
Books by L. Michael Hall, Ph.D.

In NLP and Neuro-Semantics:

6) Patterns For Renewing the Mind (with Bodenhamer, 1997/2006).
15) Instant Relaxation (with Lederer, 1999).

21) Games for Mastering Fear (with Bodenhamer, 2001).
27) Make it So! Closing the Knowing-Doing Gap (2002).


**Other books:**  
1) *Emotions: Sometimes I Have Them/ Sometimes They have Me* (1985)  
2) *Motivation: How to be a Positive Influence in a Negative World* (1987)  

To order these Books, contact:

**NSP: Neuro-Semantics Publications**  
P.O. Box 8  
Clifton CO. 81520—0008 USA

**Crown House Publishers**  
Crown Buildings, Bancyfelin, Carmarthen, SA33 5ND  U.K.  
+44 (0) 1267 211880  
Fax: +44 (0) 1267 211882  
books@anglo-american.co.uk  
www.crownhouse.co.uk