Mastering Your Fears

Transforming Fear Into Effective Energies

From Fear to Contentment
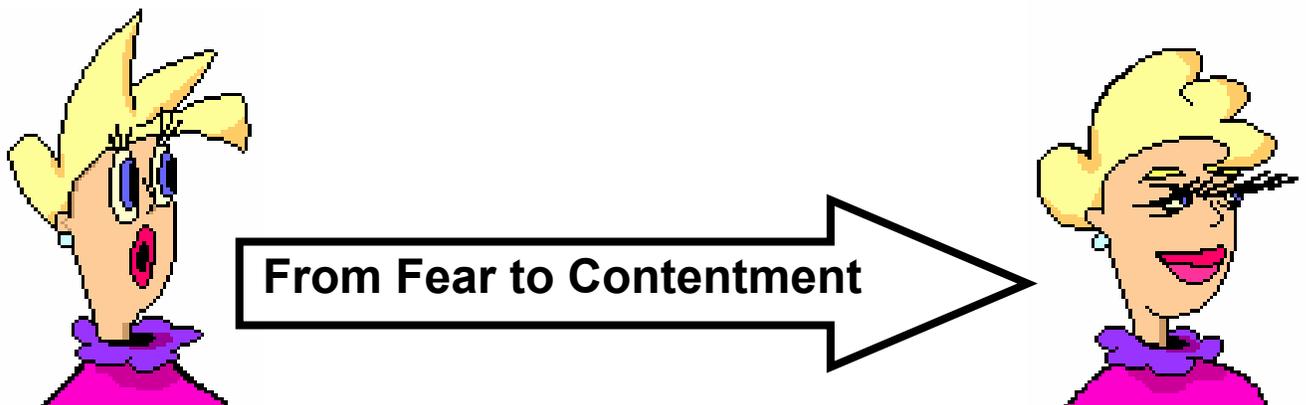
Bobby G. Bodenhamer, D.Min.
L. Michael Hall, Ph.D.
©2000

Table of Contents

thought in the back of your mind please stand up?
The Drop Down Through Technique – Going Down for Higher Resources

Appendices

Bibliography

Introduction
The Structural Approach to Mastering Fear

This book and course of study found within its pages is not for everyone. We have designed it for those who *recognize* that fear in some form (dread, apprehension, worry, fearfulness, timidity, stress, etc.) may have too big of a part of their life. And, as such, this course of study *is for those willing to do whatever it takes* to address their fears. If you want to merely audit the course, that's one thing. But if you want to read this book to actually make major transformations and changes in your life so that you move from fear to courage, from fear to faith, from fear to self-confidence, from fear to optimism, etc., then we want you to know from the beginning, that this will change your life.

We have not the slightest doubt that this will work and work wonderfully for you. We have used these principles and processes for far too many years with far too many people. We know this stuff works. Or rather, we know that *it will work for you if you work it.* Merely reading the material will not suffice. Merely reading a book or attending training will not make it work. To make it work, you have to *work* it. We can show you the path, we can point to the door, but *you* have to walk through.

What does this mean?

> Mostly it means *developing the willingness* to follow the process, to actually do the "thought Experiments" within this course of study, and to trust the process. It means entering into the book with an open mind, and suspending your doubts and worries until you understand and experience enough of the patterns for running your own brain that you begin to have the inner "knowing" that you are on to something wonderful. The time for testing and questioning will come at the end of your study. At that point, in fact, we will ask you to try to return to the old fear states that undermine your effectiveness and that sabotage your success. We would ask that you put all judgments on hold until that time.

We want you to know that this book takes a structural approach to mastering fears. What does that mean? It means that this is *not* a book about "gutting it out," "facing the fear" and "toughing it out." It's not about "facing down the emotion."

Using Neuro-Linguistic Programming (NLP) and Neuro-Semantics, this book is about changing the higher-level *frameworks in your mind* that creates the fear in the first place. It's about changing the mental software that "run" the fear programs in the first place. This makes this approach very easy and gentle. In fact, often you will wake up as it were to find that some "fear" program has changed, and that you had not even noticed how or when it changed. NLP and

Neuro-Semantics tends to work in that kind of a way, which is why we use the adjectives "magic" and "magical" to describe these models.

This is the same kind of "magic" that happens when you put in a new piece of software into your computer. Suddenly everything is different. The screen looks different, the keys do different things, the whole "computer world" that you're operating in is different. It's like magic. Actually, it's not magical at all. It follows from the *frameworks* built into the software. In that sense, it all makes perfect sense.

So with human personality, it all makes sense. As you will soon discover, the way you "work" right now, the way your mind-and-emotions and your body work to create "fear" throughout your entire body works perfectly well. You "run" that program regularly, consistently, and dependably. There's nothing wrong with you at all! When you think as you do, you feel as you do. That old thinking, however, may no longer serve you very well. NLP and Neuro-Semantics are all about *you choosing which Thought* you want to run and dominate your mind-body system. You can opt for "fear" if you want; or you can opt for faith, boldness, courage, confidence, calmness, etc.

As you are about to embark on an exciting journey into confidence, faith, calmness, personal empowerment, taking charge of your own brain and running it according to the values and beliefs that you want to put in charge, here are some questions for you to reflect upon:

- When you consider mastering all fears in your life, how will this affect your self-image and self-definition?
- Who will you become as you become oriented by faith, hope, and vision rather than by fear?
- What will be the three most critical "fears" that you want to completely master through this study? (See Appendix C)
- How will mastering those fears affect your life? Your professional life and your personal and private life?
- How will that be valuable to you?
- When you think about the "you" for whom the old fears are no longer a problem, what are the most exciting and significant facets of that new you?
- Who will be most affected in your life by this mastering of these fears?
- When you fully step into the place where you have mastered the fears, what frame of mind will you be in?

Part I

The Frame Game

Of "Fear"

As A Way Of Life

Chapter 1

**The Game Of Fear
How Do You Play It?**

As an emotion, *fear* is your friend. Welcome it. Embrace it. Reasonable and appropriate fear gives you great information about how to respond more effectively as you move through the world. When we encounter bears, guns, snakes, quicksand, rapid rivers, drugs, cars, electrical wires, and a thousand other things in life, things that *could* threaten or endanger us, we need *awareness, appropriate caution, and intelligence.*

As an emotion, fear recognizes the danger and enables us to *take the appropriate precautions.* Fear is not our enemy. *Fear* of our fear— that's our enemy. *Fear* of our anger, *fear* of our ability to bond and connect, *fear* of intimacy, sexuality, caring, commitment, decisiveness, assertiveness, conflict, negative emotions, loss, growing older, being playful, making mistakes, being criticized, looking like a fool, etc. — these higher level fears are our enemies.

> Why? How?
> *They put us at odds with ourselves.*

When we fear some event or situation "out there," we are in reference to *the world* and how to navigate through it. When we fear our thoughts, our feelings, our states, our beliefs, etc., we are in reference to *ourselves.* That sets a very different kind of frame, one that essentially says,

> "I don't trust myself... my thoughts, my emotions, my experiences."
> "I don't accept or want to think, feel, or know this or that."

And when you build *that kind of a mental map*, you essentially turn your psychic (mental, emotional, personal, spiritual, physical) energies *against yourself.*

> Which *Game of Fear* do you play?
> (Outer Game/ Inner Game)
> How do you play the *Game of Fear* that you play?
> What's the quality of this Game?
> (Healthy, Unhealthy; Resourceful/ Unresourceful)

Whatever *frame of reference and/or frame of mind* you develop and bring to your emotional experience of "fear" (or any emotion for that matter) determines "the Game" that you will play. Whatever *Game* you play in life around fear comes from and reflects on some *Frame* that you've accepted, bought into, or been sold. Together, frame and game makes up the *Frame Games* that you play.

> "I'm Just a Fearful Person" Frame Game

"You've Got to be Careful; the Whole World's a Dangerous Place" Frame Game
"I Know I Shouldn't be Afraid, but I can't Help it!" Frame Game
"It's just an Emotion to learn from" Frame Game
"Fear is my friend" Frame Game
Etc.

Throughout this book we will be detecting and recognizing *our relationship* to fear as both an emotion and as a concept. This will enable us to flush out the Frame Games that we play and give us the mindfulness to choose the Frame Games that we'd prefer to play. Once you've identified the Frames or the Games, you'll be able to backtrack to the "programs" or mental software that you run in your head that sets up the Frame Game. We will use the richness and elegance of NLP and Neuro-Semantics to then take charge, to "run our own brains" and to manage all of the higher levels of our mind. Since we didn't come with a *User's Manual for the Brain* on how to relate to and effectively master fear— we'll use these state-of-the-art models for providing you that.

The Good News

The good news is that whatever *relationship* you've developed in regard to fear, you learned it. And if you learned it, you can unlearn it as you learn a much more effective Frame Game. The good news is that your way of relating to fear has developed from how you have mapped your experiences and understandings. Repeatedly throughout this book we will say,

   "It's just a map; it's not real; it's not the territory."

This understanding is crucial. Sure it is "real" in your mind and body. That's what we mean by our mind-body states, that is, by our "neuro-linguistic" states of consciousness. Once you create the mental software in your head *about* something, it becomes your way of thinking-and-feeling about that thing. Your map. And whatever you *map* inside your head then governs your body and emotions. So "inside," it is "real." Yet that "reality" is only as real as you believe it to be.

   Internal "reality" is entirely map governed.

This will become clear in the pages that follow. And this is *your ticket for taking full control over your mind-body states.* If you think or believe (a map itself!) that the outside world "makes" you think and feel as you do; you thereby give up your personal power, choice, freedom, responsibility, and personal resourcefulness. Then you'll never learn how to run your own brain.

Your experience with fear is just a Game ... and it flows from, and makes sense by, the Frames that you have in your head. That's the good news because it invites you to journey into the domain of truly **Mastering All Fears**.

The Fear Frame Games that Justin Played
Defeating Panic Attacks
A Case Study with Justin

Justin is a 19-year-old single male. He came to see me (BB) due to a two-year-old panic disorder. He was taking medication prescribed by his physician for the panic attacks with little positive results. In the context of the case study, I utilize Justin's Christian beliefs as resources. As an NLP Practitioner, we always utilize the resources that any given client brings into the session. Rather than judge the person's resources, we use them.

First session 5/25/00 – 2 hours

Justin's panic attack had moved expressly into kinesthetics (feelings). He was having pain in his chest; he felt euphoric, dizzy and weak. He would taste blood/iron/"metally" (Justin's term for "hard") in his mouth just before having panic attack.

Justin, "When euphoric I am in a dream state. My perception is off. Like I am not really there."

I wondered if he was having an LSD flashback. I knew from gathering his history that he had a history of drug use including LSD.

Justin, "I had a bad panic attack last night and called an ambulance." Justin's physician told him that it was anxiety.

Last night he went to get his mother. She was in bed He was scared. He was experiencing heaviness in his heart.

Justin, "I am scared I have an aneurysm. I am **afraid I am going to die."**

Bob, "How long have you been afraid of death?"

J: "Since 1998."

B: "What was going on two years ago?"

J: "Two years ago I was with the wrong people doing wrong things. I was on drugs, LSD, Marijuana and sometimes cocaine."

B: "Tell me about it."

J: "Two years ago I had a bad experience. One time I took LSD and I freaked out. **I was afraid I was going to die. That is when all this started."**

 "I have had a fear of dying. I am afraid I will have a heart attack. I am afraid I will have an aneurysm and end up bed ridden. I am afraid I am not healthy. I am afraid I will get cancer. I always felt that something might be wrong with me." Here Justin begins to give the higher level frames (more about his later) that govern his panic: fear of dying, fear of having a heart attack, fear of aneurysm, fear of losing his health and fear that something is wrong with him. Running these negative linguistic frames works quite well in developing a panic attack.

B: "When did you learn that?"

J: "In elementary school I learned about the body and what could happen to it and I became afraid it was going to happen to me. I had two grandparents die of cancer close together. Several people in our neighborhood died of cancer. I thought there was something in the water and we were all going to die of cancer."

At this point I drew the basic NLP communication/Meta-State model explaining how these frames gestalted and connected into the panic frame that he had created for himself (See Figure 1:1).   After that I drew the same model demonstrating with his spiritual resource of an "All powerful God," and asked him, "What would happen if you brought your belief in an all powerful God to bear on all those old frames?" He said it would disappear. He started believing that this type of work could eliminate his panic attacks.

"Justin, what happens to the fear when you bring an 'all powerful God' to bear on the fear?"

J: "It goes away."

Given that Justin had the innate ability to "make a frame go away" and just disappear, I took this as an opportunity to explain that all these statements were just "thoughts," just "ideas." They were abstractions of the mind and as "thoughts," they only have the reality he gave them.

B: "All of the past isn't real now. You can choose think fear or you can choose to think on an 'all powerful God.'"

J: "Sometimes when I pray I think maybe God can read some part of me that really isn't sincere and I get scared that He won't help me out."

> "I worry that God will be after me."
> "I worry will I finish school?"
> "I worry will my girlfriend like me."

Figure 1:1
Justin's Panicking Himself

Justin's
Highest
Resource
}

All Powerful God

{ What would
happen if you
brought your
belief in God to
bear on all
those fears?

5ᵗʰ Level
of Abstraction
Words about 4th

| I am losing my health. |

@

4ᵗʰ Level
of Abstraction
Meta- Meta-Level
Words about 3rd

| I have an aneurysm. |

@

3ʳᵈ Level
of Abstraction
Meta-Level
Words about 2nd

| I am having a heart attack. |

@

2ⁿᵈ Level
of Abstraction
Primary Level
Word Meanings about 1st

| I am afraid of dying. |

@

1ˢᵗ Level
of Abstraction

| Image: picture, sounds, feelings, smells & taste |

P
r
o
d
u
c
e
s

P
a
n
I
c

Level of Neurology
Neural Impulses

[The "God is a Mean, Demanding, and Critical Judge" Frame Game. The Worry Frame Game.]

B: "Justin, you are layering again. Does this kind of thinking serve you? Do you hear the Frame Games that you're playing with all of this?"

J: "No, it doesn't serve me. But I did some wrong things in the past. I feel **stupid** and like an idiot." [The "But…" Frame Game that enables a person to Discount helpful suggestions and to maintain the old Frames.]

He was looking over to his left. I had him bring the image to consciousness of "all powerful God" and to then give the stupid thing to God. "Just notice the location of the image of feeling stupid and notice the location of the image of God. Without moving your head and with your eyes, move the image of the stupid thing into the image of God."

Bob: "Justin, what happens when you gave it to the 'all powerful God?'"

Justin: "It goes away."

B: "Get that image again if you can." He did and it was back in the same place. I didn't think the image stayed with God so I tested for its location. Usually, when this doesn't work, there is some higher thought or problem that keeps the image from staying in the location of the higher resource. "How do you feel about it as you see it back down there now?"

J: "I feel stupid."

B: "How long ago was that?" [Indexing the time of the event.]

J: "Two weeks."

B: "It is in the past?"

J: "Yes."

B: "Yes, it is in the **past** and that means it is no longer real, right?"

J: "Yes."

B: "Learn from it. Now, give it to God again. "

Justin got another really bad memory. It was when he almost died when he was having a bad trip from LSD. The picture was dissociated (He saw himself in the picture. More about this later.) and right in front of him.

J: "I thought I was going to die."

B: "Did you think you were going to die at **that time**?"

J: "Yes."

B: "But you obviously didn't for you are here now, two years later. You didn't die, did you?"   [Setting a Frame for "Here and Now"]

J: "No."

B: "So, you are living today as if you are going to die from that experience that happened two years ago. Does that sound sort of **stupid** to you?"

J: "Yes, it does!" Justin almost rolled laughing as I brought his "stupid" from a previous statement he made to bear on the stupidity of living in the present off of a not real two year old memory. (Here I utilized his state of "feeling stupid" and brought it to bear on itself. This is an Apply to Self Mind Line [reframe] that we discuss completely along with 26 others in our book *Mind-Lines: Lines for Changing Mind*, 1997, 2000)

B: "Where do you see that memory of you freaking out on LSD now?"

J: "It has moved away a little tad."

B: "What does it mean to you now?"

J: "Kind of scary."

B: "Scary? About what?"

J: "Where it happened. The place. The atmosphere. It was a bad place. No one lives there now. It is run down. When I go there, I can't go in. I have a weird feeling."

B: "Weird like the feeling when you panic?'

J: "Yes, a little."

B: "Do you need the fear?"   [The Quality Control Frame Game.]

J: "No."

B: "Give it to God."

J: "OK".

B: "What happened?"

J: "I don't worry about it."

(We did a break state, which also gave Justin time to rest a little. I could tell he was getting mentally tired. We talked about his future and his goals. I did some instruction on financial planning for about 10 minutes.)

B: "Justin I would like you to do something, if it is OK, to test and complete that memory."

J: "OK."

B: "Would it be OK for you to go back to that house where you had the bad trip on LSD and mentally put yourself in your body (association)?"

J: "Sure."

He did and I saw very little show of pain or fear, etc. It took him awhile to really get in it. This let me know that the therapy was becoming effective. When you can recall a past painful memory and mentally go back and imagine yourself in your body (association) and re-experience that memory without any negative emotion, then, usually, the memory has been reframed successfully.

B: "Justin, do you feel or experience anything?"

J: "Yes, it looks bright. Everything is bright."

B: "Like when you are on LSD?"

J: "Yes."

B: "How do you feel?"

I then led Justin through an NLP technique called the Drop Down Through Technique (See Chapter 12). In this procedure a NLP Practitioner directs the client in doing a kinesthetic (feeling) free fall down through his or her hurtful states all the way down until the client finds a resource state.

In dropping down through, Justin accessed the following states:

1.   worry
2.   nothing
3.   wish self stable
4.   feeling good

5.   God – "I see a light. It is God."

B: "That is right. Drop right into the light of God. How do you feel?"

J: "Good, relaxed. I see trees."

B: "Who created those trees?"

J: "God."

B: "Do you see him **down** there?"

J: "Yes."

B: "Good. Drop Down right into God and be there totally and completely now."

J: "OK."

B:, "What about panic? Can you do panic with God?"

J: "No."

(I anchored that state in and taught Justin how to recall it with the word relaxation and with the visual of seeing God and if necessary re-associating into this moment on my couch. There will be more about anchoring later on.)

We did another break state. We talked about the college he is attending and his parent's divorce. He seemed to be okay with that. The experience wasn't connected to panic as far as I could tell at the first session. I later discovered that Justin is really having a problem with his parent's divorce, although it wasn't connected to the panic attacks. He spoke about losing his driver's license due to a DUI and a DWI. He hasn't used drugs since 1998.

B: "Well, it seems that your bad experience with LSD, when you thought you were dying, really was a great thing for you quit drugs at that time."

J: "Yes."

I tested again by asking him to access the fear of dying as much as he could. On a scale of one to ten he said it was now an 8. I wished it had been lower. That meant we had some more work to do.

J: "I am scared. I am scared I won't get all that I want done. If mom died I wouldn't have done as much as I wanted to. Mom would be disappointed. I am unsure about life after death."

B: "How long have you had concerned that you weren't accomplishing enough?"

J: "Since about the fifth grade. It goes back before that but I became really aware of it then. "

(His mother wanted him to excel and accomplish a lot. She would fuss at him when he got home if he hadn't accomplished enough.)

J: "I wanted to make mom not mad at me."

B: "So, Justin, your sense of worth has been based on what you accomplished?"

J: "Yes."

I explained to Justin how our sense of worth comes from the unconditional love of God for we are "saved through faith and that not of works lest any man should boast" (Ephesians 2:8). We spent some time on this theme and how if we base our sense of worth on what we accomplished then when we perceived that we do not accomplish enough our sense of worth goes down and when our sense of worth goes down then we would in fact accomplishment even less, etc. – an endless spiral.

I then asked him to float out of his body and back to before conception with God (See Figure 7:3). In this procedure, we take the client back to the conceptual place before they were conceived in the womb. Most Christians, Jews, Moslems and others who believe in God, hold to the belief that they existed with God in some form before conception. I have found this a powerfully effective resource state for reframing. Reframing simply means changing meaning.

Try it. Mentally take yourself back to before you were conceived. Where are you? What kind of state does that create in you? We call that the conceptual void, nothingness, place of pure potentiality, etc. My blood pressure drops 10 points immediately when I do that. This was a powerful resource state for him. I anchored it in so Justin could recall it at will.

B: "Justin, can you do panic in the presence of God before you were conceived?"

J: "No. Absolutely not."

I ran him through that to make sure he could consciously take himself to the conceptual void with God **before** he was conceived and certainly before he learned how to panic himself.

I then tested fear of dying – it was down to a #5 now.

I elicited his strategy (What he does inside his head through sequencing pictures, feelings, sounds and word meanings in order to do panic.) for getting that fear of dying. He had an associated image inside of his head of him spiraling downwards. In his mind, he was literally spiraling downward. By the way, this works for creating a fear of flying. Try it out. Just imagine yourself inside a plane

and it is spiraling down real fast to the ground. How does that feel? Now stop that. I don't recommend that especially if you need to fly somewhere. Get out of that crashing plane and see it falling with you in it and know that it isn't real. It is a created image that is not happening now.

B: "Justin, pop out of that picture and see yourself spiraling downwards."

J: He broke out in a big laughter as he said, "I saw myself go 'splat' on the floor."

I explained association/dissociation to him and obviously on this strategy association/dissociation was a major submodality driver for him (More about submodalities later).

He kept on laughing.

This completed our first two-hour session. We scheduled another appointment for next week. I said, "Now, Justin, I am scheduling another appointment next week. Should you not need it, call me. Also, should you experience any of that panic, just go back with God before conception."

I explained the process of strategy interrupt by going back to the higher meta-frame with God. I also asked him to call me should he be tempted to panic, but could not consciously control it so I could work with him while he was actually panicking. I believe he is getting control of it.

Second Session 1.5 hours

Prior to the second session a friend and former client of Justin had e-mailed me that Justin had another panic attack and went to sleep with his mother, which has been his history. When he lies down at night, he becomes panicky and goes and lies down with his mother.

Justin told me that he did "not have a full blown panic attack since the first session." Justin came in and described that almost every night, "When I lay down I feel nervous. I have 'ticks' around my heart. My left shoulder and arm start hurting. I am afraid I am dying and I go lay down with mom so if something happens to me she can get medical help."

B: "So you have that 'panicking yourself' down pat? You really know how to do that, don't you?" [Validating and confirming the skill and strategy that makes up the Frame.]

J: "Yes, but sometimes I tell myself, 'If I hadn't fell over dead by now than I am not going to.'"

(**Note:** I started writing on a piece of paper each resource that Justin gave me for not panicking himself like this thought that he meta-stated the fear away to calm.)

B: "And what happens when you tell yourself that?"

J: "The panic goes away."

B: "It does?"

J: "Yes."

B: "Well, then doesn't that mean you can just think that thought and the panic goes away?"

J: "And, I tell mother when I lay down with her to leave the TV on for when I am watching TV I don't feel so nervous."

B: "You don't. That's great and the reason why is because you have your brain focused on the television and not on your imagined heart pain and you relax for your brain can't both watch TV and listen to what is being said and focus on your heart and work up a panic at the same time, can it?

J: "Yes, but there is a part of me that thinks something is wrong with me. I think about it all the time."

B: "I want to talk to that part. It let me talk to it last week and will it let me talk to it now?"

J: "Yes."

B: "Where is that part located?"

J: "In the back of my mind (pointing to the back of his head)."

B: "It is in the back of your mind (pointing there) and what thought is behind that thought?" (See "The MindBacktracking Pattern" in Chapter 12)

J: "That I am going to die."

B: "And what thought is behind that thought?"

J: "Nothing. There is no thought there."

B: "Last week you told me you believed in God and that you came from him, right?

J: "Yes."

B: "Now, there is nothing behind that thought of your being afraid of dying but being there now behind that nothing you will find God (pause). Go be there now."

J: "OK." (Goes into trance)

B: "What does God say about your panic?"

J: "I don't know."

B: "Can you panic yourself there now with God?"

J: "No."

B: "Well, now being there with God now bring being with God to bear on the thought of you are going to die."

J: "OK."

B: "That is good Justin. I want to ask that part that believes you are going to die a question. What does that part need to know in order to give you permission to **stop panicking** yourself?"

J: "It needs to know that I do not have a heart problem."

B: "And, how will it know that?"

J: "When I have the Echocardiogram and it tells me that my heart is OK."

B: "Good, and when will you do that?"

J: "I hope to do it in two days, but it depends on the insurance company."

B: "Very good. Now Justin, you know that you are going to get the necessary medical tests. Would it be okay to **not to panic** yourself between now and then? I mean, is it necessary for you to panic yourself in order to go get the test?"

J: "No. In fact, I was okay when I left home before coming over here with Cindy. Then in the car Cindy got to talking about my mom and dad and the divorce and all that stuff and I got to getting nervous and almost panicky."

B: "So, Justin. You were **alright** before you left home but started panicking when you and Cindy started talking about the problems between your mom and dad?"

J: "Yes, that is right."

B: "So, Justin. Think about this, if there was something physically wrong with your heart, wouldn't it have been hurting before you left home as well?"

J: "Yes, I guess. When I get away from home I get nervous. In fact, I can't go on the road where I was with my friend and had the third bad panic attack." (I made a notation in my notes here to come back to this later as a test for checking to see if the panic was going.)

B: "So, when you get away from home, you get nervous? Is that true wherever you go?"

J: "Well, no. In fact, I just took a job at the hospital. At first I got nervous there but then I thought if something happened to my heart that I was in a good place for they could take care of me."

B: "So, Justin. At first in the hospital you were getting nervous and a little panicky then you realized that your were in the hospital where they could take care of you if something happened and you **stopped panicking** yourself?"

J: "Yes, that is right."

B: "Now, Justin. Let's get real. Think about this. At home before you came over here tonight you were not panicking yourself. But, once you got in the car with Cindy and you got to talking about your parents and you got nervous and panicky. At the hospital you first were getting nervous about being away from home then you thought **about being in a hospital** and you quit making yourself nervous. How do you think you did that?"

J: "With thoughts, I guess."

B: "That's right Justin. With thoughts. You have been doing it along just with thoughts. **You already know how to NOT panic yourself.** You are already doing it. Right?"

Justin, "Yes, I guess so."

J: "My sister told me about a young man she had heard about who had an aneurysm in the shower and almost died and I have been afraid of taking a shower. I made momma sit outside the bathroom in case something happened to me."

B: "OK, Justin. Notice what you did. You heard one story about one person who had an aneurysm in the shower and you took that into the shower with you and panicked yourself thinking it would happen to you. Well, how many millions of young men took showers that same day but they did not have an aneurysm?" [Highlights the "It Only Takes One Example to Build a Fearful Belief" Frame Game!]

J: (laughing) "I guess many."

B: "Let me draw you something and illustrate how beliefs become attractors – attracting information to support the belief" (see Figures 1:2 and 1:3).

Figure 1:2

"I am going to die!"

"The belief "I am going to die will always look for reasons to maintain its existence like picking that one fellow who had an aneurysm in the shower out of millions who had a shower that day. This will support the belief. It will not look for the millions of reasons for it not to exist.

Leads To
Panic and Fear!

B: "Now, then Justin, knowing that. What kind of belief would you like to have that will serve you?

J: "That I am going to live a long time."

B: "Great. Let's draw that. And what will it look for?"

J: "It will look for good things."

Figure 1:3

"I am going to live a long time."

Having this belief will cause you to look for good things to live your life for because you will be living a long time.

Leads
To A Productive And Long Life.
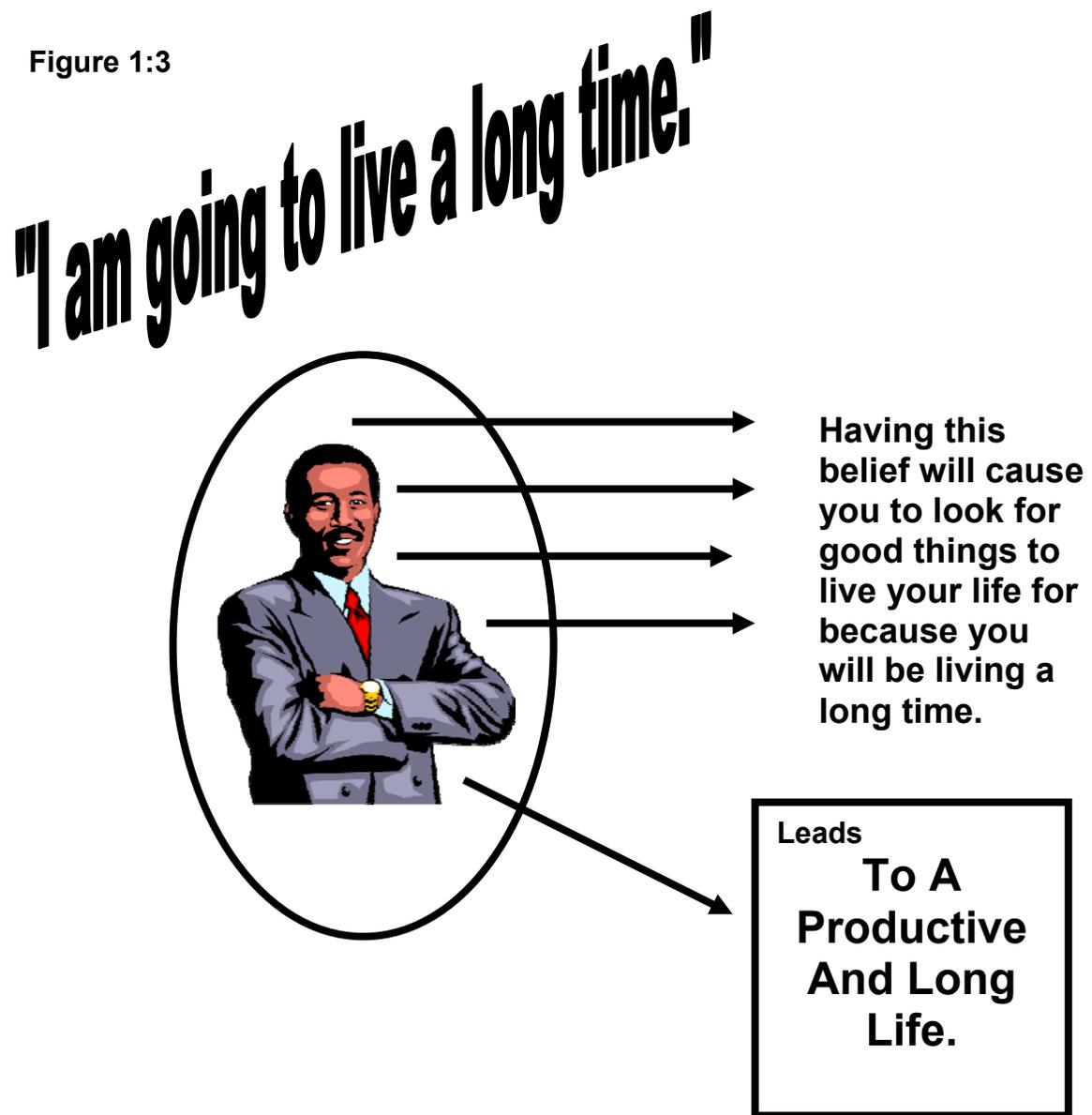
I asked Justin to stand up. He demonstrated how he did panic with his eyes down and shallow breathing. I had him stand up, breathe deep, keep his chin level and look up and see God.

B: "Justin, now in that position try to panic yourself."

J: "I can't."

B: "That's right, Justin, you can't." I explained to him how the physiology of panic is different from the physiology of breathing deep and focusing on our higher spiritual resources.

From that I moved Justin into the reality of how it is impossible to be engaged in exercise and panic.

"Justin, I know you are on medication and your medication is between you and your physician and you take your meds as he prescribes. I would like to share a thought with you. Exercise is one of the best stress releasers known to man."

J: "Yes, some of my friends who have had problems with panic said they could not panic themselves while they exercised."

B: "Yes, Justin, that is correct."

J: "But I have been afraid to exercise because I was afraid I would strain my heart and die."

B: "You put great emphasis on medicine. What do the medical people say will happen to us if we don't exercise?"

J: "That we will die much sooner." (laughing)

B: "Yes, that is true. I can promise you this. Exercise will give you benefits that medication cannot give you and that NLP therapy cannot give you and it doesn't cost you a dime. By the way, do you remember telling me about not being able to drive on a road that you had your third panic attack on? Imagine yourself in the car driving on that road and tell me how it goes."

J: "I am kind of nervous."

I handed Justin the paper with all the resources listed (see below). "Now, run these thoughts through your mind as you imagine yourself driving down that road."

Justin started laughing out loud as he meta-stated the panic with the resourceful thoughts.

J: "I have never been able to relax."

B: "Let me teach you how."

I then utilized the Dave Elman technique with Justin that quickly put him in a deep relaxation:

The Dave Elman Induction Technique

Now take a long deep breath and hold it for a few seconds. As you exhale this breath, allow your eyes to close, and let go of the surface tension in your body. Just let your body relax as much as possible.

Now, place your awareness on your eye muscles and relax the muscles around your eyes to the point they just won't work. When you're sure they're so relaxed that as long as you hold on to this relaxation, they just won't work, hold on to that relaxation and test them to make sure THEY WON'T WORK.

Now, this relaxation you have in your eyes is the same quality of relaxation that I want you to have throughout your whole body. So, just let this quality of relaxation flow through your whole body from the top of your head, to the tips of your toes.

Now, we can deepen this relaxation much more. In a moment, I'm going to have you open and close your eyes. When you close your eyes that's your signal to let this feeling of relaxation become 10 times deeper. All you have to do is want it to happen and you can make it happen very easily. OK, now, open your eyes. . . now close your eyes and feel that relaxation flowing through your entire body, taking you much deeper. Use your wonderful imagination and imagine your whole body is covered and wrapped in a warm blanket of relaxation.

Now, we can deepen this relaxation much more. In a moment, I'm going to have you open and close your eyes one more time. Again, when you close your eyes, double the relaxation you now have. Make it become twice as deep. OK, now, once more, open your eyes. . . close your eyes and double your relaxation. . . good. Let every muscle of your body become so relaxed that as long as you hold on to this quality of relaxation, every muscle of your body will not work.

In a moment, I'm going to lift your (right or left) hand by the wrist, just a few inches, and drop it. If you have followed my instructions up to this point, that hand will be so relaxed it will be just as loose and limp as a wet dish cloth, and will simply plop down. Now don't try to help me, you have to remove relaxation. Let me do all the lifting so that when I release it, it just plops down and you'll allow yourself to go much deeper.

(If subject helps to lift hand say, "No, no, let me do all the lifting, don't help me. Let it be heavy. Don't help me. You'll feel it when you have it.")

Now, that's complete physical relaxation. I want you to know that there are two ways a person can relax. You can relax physically and you can relax mentally. You already proved that you can relax physically, now let me show you how to relax mentally. In a moment, I'll ask you to begin slowly counting backward, out loud, from 100. Now, here's the secret to mental relaxation, with each number you say, double your mental relaxation. With each number you say, let your mind become twice as relaxed. Now if you do this, by the time you reach the number 98, or maybe even sooner, your mind will have become so relaxed, you will have actually relaxed all the rest of the numbers that would have come after 98, right out of your mind, there just won't be any more numbers. Now, you have to do this, I can't do it for you. Those numbers will leave if you will them away.

Now start with the idea that you will make that happen and you can easily dispel them from your mind.

Therapist: Now say the first number, 100 and double your mental relaxation.
Client: 100
Therapist: Now double that mental relaxation, let those numbers already start to fade out.
Client: 99
Therapist: Double your mental relaxation. Start to make those numbers leave. They'll go if you will them away.
Client: 98
Therapist: Now, they'll be gone. Dispel them. Banish them. Make it happen, you can do it, I can't do it for you. Push them out. Make it happen. Are THEY ALL GONE?

Justin went into a very deep relaxed state. We anchored that in and made sure he could go into it real easily. He loved it.

I added that one to the resource list that I gave to Justin to take home with him and to read any time he felt nervous. This proved very effective for him. Justin's resource list to "not" panic himself now had grown to:

1.   Relax my body starting with relaxing the muscles around my eyes.
2.   "If I hadn't fell over dead by now then I am not going to."
3.   Watch TV instead of thinking about dying.
4.   Bring the thought that there is an "All Powerful God" to bear on the thought "That there is something wrong with me and I am going to die."
5.   Focus more on God than the weird feelings in my body.
6.   If I can be calm at home and in the hospital I can be calm anytime and anywhere.
7.   Look at the graphic Dr. Bob drew of the belief "I am going to live a long time" attracting good things to my life.
8.   Stand up; breathe deep with my eyes up high seeing God.
9.   Exercise means living a long and healthy life.
10.   Since I had the will power to quit smoking, I can quit panicking myself.

Justin left self-assured that he could control the panic and gave me permission to share his story and use his name to help others in my writing.

The next day I received an e-mail from Justin's friend, Cindy. She said, "Justin laid down last night and had a little nervousness. He pulled out his list, read it, turned on the TV and went to sleep." Then the following day, I received this note from Cindy, "Justin has not only stopped panicking himself, he is teaching his sister some of the techniques I taught him. His sister has had two panic attacks." Three weeks later, I spoke with Justin's mother and she said that Justin had forgotten to take his medication five days earlier. He hasn't panicked at all.

Chapter 2
The Source of Fear
The Neurology of the Fight/Flight Response

L. Michael Hall, Ph.D.
Originally in *Metamorphosis*
(November 1990)

While it is certainly human nature to feel frightened, *what is this experience of
"fear?"* Take a moment and think about something you fear. As you access that
which you fear, does it induce in you a feeling of fear? Is your neurology
appropriately responding? If you can *think* fear and your body responds, then
you have a very healthy and responsive *neuro-linguistic* nervous system.

What exactly is this common human experience that we call fear? If you picked
a good fear (and you did, didn't you?), then you know that it has biochemical and
physiological component to it. Your physiology got into the act! Fear gets your
heart and lungs going, doesn't it? Yet it's also an emotion that has an affective
message regarding danger in it.

As a body sensation (a kinesthetic), fear generates a state of alertness and
arousal. It's part of the Fight/Flight response system (General Arousal
Syndrome) built into our very neuro-biology. And yet it is more.

Biochemically there's little difference between fear and anger, and yet there is a
world of difference in the cognitions (thoughts or mental activity). And that's
where they differ— at the meta-level of the frames of mind that we bring to these
somatic experiences. Fear begins to differ from anger in the mind and then
manifests itself in different actions and behaviors. In fear, we move away from
our threat; in anger we move toward it. These two so-called "negative" emotions
differ in the direction they move us in and in our understanding of (the meanings
we give to) the threat.

You experience fear when you feel that you want to move away from the threats.
It may be deemed too big to handle or a conflict or struggle that you don't want to
face. The emotion (or affective cognition) of fear appraises the threat as not
worth encountering head on. This may or may not be true. When fear speaks to
us it says, *"Get away!"* And this may or may not be appropriate. It all depends.

You experience anger, on the other hand, when that which threatens you seems
as something you can effectively *"take on"* and you want to take it on. The line
separating fear and anger is a thin one. What determines whether you go at
something or move away from it depends on what you believe about the danger
and your capacity to deal with it; it depends on your capacities and resources
and your level of wanting to meet the challenge at that moment.

Suppose you hear a growl behind you. What is your first emotional response?

Fear or anger? Is your natural tendency to go at it or away from it? Suppose you turn to look for the source of the growl and see a little dog. What is your emotional response? Suppose you see a big, two hundred pound dog. What then? If it is a bear? A mad woman? An angry person on a motorcycle?

Our **going at** (aggressing) responses and **going away** from (passive) responses depends upon many things: our energy level, our past experiences, our understandings and beliefs, our tendencies, etc. I have detailed many of the factors and dynamics of this Fight/Flight response system (Hall, Supplement #24, 1987).

Anger and fear are alike in that both are emotional expressions of **the same state of consciousness— a feeling of insecurity** to which we sense the need to do something. In anger we respond by "going at" it. This comes across as a "strong" response. In fear, we respond by "getting away from" it. This seems like a "weak" response (Tournier, 1963).

The basic **Fight/Flight emotional arousal system** of fear/anger creates *the Passive / Aggressive Continuum* in human behaving and communicating. What is not often noted (and indeed often not known) is that both fight and flight come out of the same soil. **Both of them are responses to insecurity**. The fear emotions and responses (dread, terror, anxiety, apprehension, phobias, etc. more obviously express insecurity. The anger emotions and responses (rage, hostility, violence, sarcasm, cynicism, etc.) cover up this insecurity with a more armored defensiveness. Yet both are the same— expressions of insecurity. Fear puts us much more in touch with our insecurity whereas anger hides our insecurity. Which comes easiest to you: fear or anger? Which is taboo to you?

Of these two responses, the "go at" response seems **"stronger."** It deals with things, confronts and is highly motivated. It takes a "strong" approach. All this effort, striving, energy, and acting to encounter the threat often lead to success and productivity.   In the process however it tends to masquerade fears, insecurities and uncertainties. The schoolyard bully is a classic example of a very insecure and fearful person using an aggressive mechanism. While he looks macho, manly and tough, underneath that armor is a little scared boy.

The Getting Away From Response

The "get away from" coping response seems **"weaker"** since it moves away from the conflict and threat. Yet this avoidance style has many very positive effects. Sometimes avoidance prevents something from becoming an issue altogether. Sometimes it gives others the space to rethink.   Sometimes it avoids unnecessary friction or the provocation of anger. The Get Away From response is usually motivated by the desire to make peace, create harmony, seek quick resolution, make the problem go away and not hurt feelings. When overdone this response leads to **"the Nice Syndrome."** Here the passive person lets others

walk all over him due to an exaggerated need for approval (Hall, 1987). Neither response is better or worse than the other. Both are emotional acting-out responses to threat or need. Obviously, there are times when going at a threat is more effective and appropriate than going away from it. At other times, the passive response is more productive.

That's why, depending on the situation, fear can motivate or de-motivate. In de-motivation there is almost always some underlying fear: fear of failure, fear of rejection, fear of loss, fear of pain, fear of looking like a fool, fear of not making it, fear of blowing it, fear of what others will think, fear of your own doubts, fear of giving up your security, fear of being vulnerable, fear of being laughed at, and fear of risk. These tormenting fears inhibit and depress as they prevent us from moving toward them. They thus reduce our confidence in being able to handle things.

Fear's Early Warning Signals

Some fears, like fear of loud noises and falling, seem innate and instinctual. **Most fears, however, are learned.** We learn to fear handling fire by getting burned or having a parent yell at us in a frightening tonality. The painful consequence teaches us. We learn to *"Be careful."* This becomes a mental program that runs our behavior. Whenever we see fire, the program kicks in, "Careful! Be careful! Fire is dangerous. You can get hurt!"

In this way we develop **early warning signals**. Our senses of sight, hearing and sensing come to our service alerting us to dangers. This gives us the ability to quickly access danger and dangerous situations. It's as if we have antennas that put us **"on the alert"** for dangers.

Going To "Worst Possible Scenario"

When we get into this state of mind of carefulness and alertness our minds get into the habit (and a nasty one at that) of always going to **"the Worst Possible Scenario."** This often becomes an internal strategy that people use to scare themselves. It's also a great formula for misery since it makes a person so negative. Imagine what your internal world would be like if you sent your mind to the Worst Possible Scenario whenever anything is mentioned! Many people have learned to go to "worst possible scenarios" by enduring a distressful childhood. Others do it by regularly exposing themselves to horror movies or even the evening news. They thereby train their minds to immediately go to what is gory, sensationally horrible, dangerous, and terrible, etc.

Fear As A Perceptual Filter

At this point fear becomes much more than an emotion. It becomes a mind-set. It becomes **a processing filter**. Like red glasses which filter all incoming images

in red hues, so the fear filter sees every act, challenge, and change as dangerous, threatening and scary. And if this is continually held before the mind it becomes your meaning or belief (Hall, 11/89-7/90). If you are fearful about many things, do you realize how you've made fear one of the main meanings of life?

When a person develops a predisposition for danger and threat a self-fulfilling kind of prophecy occurs. Is it any wonder then that those same fears afterwards start dominating? It's inescapable that "as a man thinks in his heart, so he is" (Proverbs. 23:7).   When fear becomes the content of your thinking— you inevitably become fear-oriented and fearful. Ironically and pathetically, this fear-orientation magnetizes the very things you're trying to avoid.

The Learning Aspect Of Fear

Through experiences and study we make "learnings" deep within ourselves. We develop mental "programs."   In this way we learn to fear all kinds of things: heights, crossing streets, openly expressing emotions, harsh tonalities, furrowed brows, pointing fingers, loud screaming voice, etc. That some people fear these things and others don't indicates that the difference lies in different **learning histories** and the different **meanings** we're entertaining. After all, we have to teach our children **how to fear** some things. They don't naturally fear them. And if the things are seriously dangerous— then we don't want them to learn by experience.

Painful experiences are tremendous teachers. The pain shouts; "Avoid this!" "Take care with this!" "Do this and you will suffer." Understanding how fears are learned explains why the more actual danger in one's early childhood environment, the more likely is a person to become fear-oriented, "careful," "on alert," and "negative" (given to thinking about Worst Possible Scenarios). It explains how the mental and emotional state of fear can become a deeply embedded program within.

There are many kinds of dangers. There are **physical** dangers. There are **emotional** dangers as when communications are harsh, rejecting, critical, conditional and insulting. **Spiritual** danger grows from representing God as a fire-and-brimstone person who zaps people. **Mental** danger arises from framing the world as capricious and arbitrary, as full of boogey men and you are incapable of dealing with it.

Though passives all move away from threat and try to make peace, **there are different kinds and styles of passivity**.   Some passives are wired with sensitivity to stimuli (sight, sound, feeling).   This is both their gift and their temptation. Their pain threshold may be lower than most.   My guess is that someone's innate wiring would have to be very high to allow him or her to go into some of the more violent sports like boxing or hockey. What seems like "getting

off on pain" may simply be his or her high threshold for tolerating what to the rest of us would be extreme pain.

Others find their passivity fueled by various **belief systems**, which makes them "care givers." They feel compassion and mercy for anybody and everybody. When overdone they develop the ability to put out emotional suction-cups and suck in all kinds of bad feelings! Others developed the habit of passivity to survive their early home environment. Some have a basic "go at" response to stress and threat but have been traumatized out of that response.

Do aggressives experience or feel fear? Yes. Yet they experience fear in a different way. Usually their fear gets processed as anger. This presents a problem with awareness. Many aggressors act out their fears by bullying, bulldozing, arguing, confronting, coming on too strong, or using any of their other aggressive responses.

Effectively Handling Fears

The good news is that fear can be wondrously **transformed**, and fairly quickly. The overall strategy is to note and resist your threat feelings, paying special attention to your physiology. Then explore the meaning of those alarm signals. What do they mean to you? Then dissociate to stay objective wherein you can then choose an appropriate response that truly manages your fear/anger.

Ignoring the emotion, stuffing it or immediately acting it out does not effectively deal with it. Such improperly handling of fear only makes it grow into phobias, which then dominates personality, immobilizes the body, throttles one's rationality, stifles initiative and overrules values.

Note: This course includes several techniques that will allow you to dissociate from your fear(s) including phobias and anxiety.

It's Just an Emotion

"Fear" is *just* an emotion. It arises as a "message" in your mind-body system that lets you know about *a relationship.* What relationship? The relationship *between* two crucial facts of your everyday experience:

> 1) Your Model of the World
> 2) Your Experience of the World

Imagine a scale that balances these two facets of your *awareness.* On the one hand you have your *internal and personal understandings* about things. You have your internal *maps* about yourself, about your skills or lack of skills, about the world, about people, about your history, your future, about all kinds of ideas, beliefs, values, etc. That's your internal "Model of the World."   You developed it

from your experiences, learnings, schooling, relationships, etc. It operates as your map for navigating your way through life.

On the other hand you have your *experience of the world.* In other words, the World encounters and impacts you. Things happen. Events occur. And you receive the impact, blows, and stimuli of the world. Such stimuli immediately impact your eyes, ears, skin, nose, and mouth. Your sense receptors "brings in" from "out there" your first level *experience* of things.

Suppose you *experience* the event of driving down a road in town. You experience sights, sounds, sensations, and smells. If you're color blind, hyper-sensitive to sounds, sleep-deprived, drunk, etc., your *experience* of the world will differ from what you would more "normally" experience. Our experience of the world is governed by our nervous system, neurology, and our learning history. It's not perfect. It's quite flawed. That's why we can suffer from visual illusions and delusions, we can mis-hear, mis-see, mis-feel, etc. As "eyewitnesses" we can be deceived, deluded, and tricked in many ways.

Our learning history affects our actual "perceiving" (seeing, hearing, feeling, etc.) in that we "learn" how to experience things. Here *ideas* play a key role in our neuro-linguistic experiencing. Suppose you believe a fear-based thought like:

> "Driving is extremely dangerous; you never know about the crazy drivers out there."

Or, suppose you believe an anger-based thought like:

> "What's wrong with these people; don't they know that the ten feet in front of my car is 'mine?'"

In this way, with either of these thoughts as our "Model of the World" it is more likely that the scale will tip downward so that our "Experience of the World" does not live up to our expectations. This will set off fear or anger. By contrast, if we believe:

> "The road is the road; driving is handling a vehicle and lots of people pay lots of attention and lots of people do not. The best thing is to drive with appropriate caution, stay alert and be prepared for poor drivers. If someone 'takes' my space, it's no big deal. I'll not build my life around it. If I see someone driving in a careless or aggressive way, I'll just note that and get out of the way. I have more important things in my life than letting 'other drivers' control my mood."

What a different program! That "Model of the World" *in relationship* to my "Experience of the World" will more likely generate feelings of contentment, calm reflection, etc.

An "emotion" describes *the relationship* between "Model" and "Experience" of the world. As the scale tips in favor of your Model, then your mental mapping of things is being fulfilled, proved true, justified, etc. This feels *good* and so generates *positive emotions*: contentment, relaxation, joy, satisfaction, delight, feeling okay, ecstasy, etc. When the scale tips down and not in favor of our "Model of the World," our "Experience of the World" as it were, refutes our expectations, beliefs, values, understandings, etc. Our "Model of the World" feels violated, threatened, upset, etc. We feel *bad and so experience the negative emotions:* fear, dread, anger, stress, tension, frustration, upset, etc.

This explains why if we deal with an "emotion" directly, as an emotion, we misdirect our attention and efforts. All emotions make sense. As a gauge of *the relationship* between our Model and Experience of the World, they always provide us wonderful and accurate information.

> The driver who thinks that the space in front of his car is "his," appropriately feels anger when someone pulls in too close. Given his *frame of mind* and *frame of reference*, he has to feel angry. The driver who views the roads as extremely dangerous, needs to feel afraid. It's appropriate *given that frame of mind.*

But, change the frame, and the "emotion" changes. It's that simple; it's that profound; it's that magical.

We do not need to "face" the emotion and stare it down. That's the "hard" way. The easy and gentle way is to merely uninstall that old program and install a new program. Then new emotions emerge. This explains why we do not need the non-sense of "being true to our emotions." Emotions *gauge relationship* between Map (our perception) and Territory (the external world— the map-territory is covered fully in Chapter 5); they are *not* things that we need to be "true" to. Stupid ideas in our Mapping lead to stupid emotions. Being true to "stupid" ideas and/or stupid emotions is itself a stupid way to treat "information." And that's what an "emotion" ultimately is, "information" — a message about the relationship between two experiences. It is an *e*valuative ***motion***. The **motion** you feel in your body comes from your **e**valuations.

Part II

Modeling Fear

And Other

Negative Emotions

Using NLP
And
Neuro-Semantics

Chapter 3
The Deception
Treating "Fear" as a Thing Instead of a Process
DSM-IV and the "Thingification" of Fear

We have learned that *fear* refers to a *way of thinking, feeling, and acting.* It's a verb. It is not a thing, and therefore not a noun. But here our language tricks us and sets us up for a major delusion. Why? Because we can actually use the word "fear" as a noun. Of course, to do so is to *nominalize or name* a process (More about nominalizations later in Chapter 6) and treat it as if it is an external "Thing" that actually exists in an external way. This begins the deception.

Nor is there any reason to feel bad if you've found yourself talking and thinking that way. It's part of the *language* that we all have inherited. It's part of the way that we have learned to think and talk. And, as a neuro-linguistic principle, it then affects the way we feel and act.

   "I have this problem with Fear."
   "My Fear controls me and makes me act in ways that sabotage my own success."
   "If it weren't for an Anxiety..."
   "I have this Panic Disorder and...."

Lies. All of them pure lies.

Now you would think that the psychological community would know better than this and *avoid all nominalizing of "Fear" as a thing.* Wrong. True enough, NLP, Brief Therapy, Reality Therapy, RET (Rational Emotive Therapy) and a few other psychotherapies have sought to avoid this delusion. But the worst offender is the *DSM-IV, Diagnostic and Statistical Manual* for mental, emotional, and personality disorders, the Bible for the American Psychiatric Association, the book quoted by psychologists and therapists. Here you will read about Fear and it's many forms as if they were Things.

William Glasser, M.D. and psychiatrist who founded Reality Therapy said in *Control Theory* (1983) that he would not allow any patient to use any emotional term or psychosomatic term as a noun. He demanded that they all speak about their experiences as *verbs.* This leads to—

   Depressing
   Anxietying
   Panicking
   Heart-attacking
   Head-Aching
   Angering
   Fearing

etc.

The language may sound strange, but it enables us to *map processes as verbs* and to avoid the nominalizing and reifying of terms and so entering into a delusional world.

To those unfamiliar with the "labeling" of the DSM-IV, we share the following behavioral descriptions that are taken from the *American Psychiatric Association Diagnostic Criteria, from DSM-IV* (1994). American Psychiatric Association, Washington DC.

Anxiety Disorder Descriptions (pp 393-394)

> **A Panic Attack** is a discrete period in which there is the sudden onset of intense apprehension, fearfulness, or terror often associated with feelings of impending doom. During these attacks, symptoms such as shortness of breath, palpitations, chest pain or discomfort, choking or smothering sensations and fear of going "crazy" or losing control are present.

> **Agoraphobia** is anxiety about, or avoidance of places or situations from which escape might be difficult (or embarrassing) or in which help may not be available in the event of having a Panic Attack or panic-like symptoms.

> **Panic Disorder Without Agoraphobia** is characterized by recurrent unexpected Panic Attacks about which there is persistent concern. **Panic Disorder With Agoraphobia** is characterized by both recurrent unexpected Panic Attacks and Agoraphobia.

> **Agoraphobia Without History of Panic Disorders** is characterized by the presence of Agoraphobia and panic-like symptoms without a history of unexpected Panic Attacks.

> **Specific Phobia** is characterized by clinically significant anxiety provoked by exposure to a specific feared object or situation often leading to avoidance behavior.

> **Social Phobia** is characterized by clinically significant anxiety provoked by exposure to certain types of social or performance situations, often leading to avoidance behavior.

> **Obsessive-Compulsive Disorder** is characterized by obsessions (which cause marked anxiety or distress) and/or by compulsions (which serve to neutralize anxiety).

Posttraumatic Stress Disorder is characterized by the reexperiencing of an extremely traumatic event accompanied by symptoms of increased arousal and by avoidance of stimuli associated with the trauma.

Acute Stress Disorder is characterized by symptoms similar to those of Posttraumatic Stress Disorder that occur immediately in the aftermath of an extremely traumatic event.

Generalized Anxiety Disorder is characterized by at least 6 months of persistent and excessive anxiety and worry.

Anxiety Disorder Due to a General Medical Condition is characterized by prominent symptoms of anxiety that are judged to be a direct physiological consequence of a general medical condition.

Substance-Induced Anxiety Disorder is characterized by prominent symptoms of anxiety that are judged to be a direct physiological consequence of a drug of abuse a medication, or toxin exposure.

Anxiety Disorder Not Otherwise Specified is included for coding disorders with prominent anxiety or phobia avoidance that do not meet criteria for any specific Anxiety Disorders defined in this section (or anxiety symptoms about which there is inadequate or contradictory information).

Criteria for Panic Attack (p. 395)

A discrete period of intense fear or discomfort in which four (or more) of the following symptoms developed abruptly and reached a peak within 10 minutes:

(1)   palpitations, pounding heart or accelerated heart rate
(2)   sweating
(3)   trembling or shaking
(4)   sensations of shortness of breath or smothering
(5)   feeling of choking
(6)   chest pain or discomfort
(7)   nausea or abdominal distress
(8)   feeling dizzy, unsteady, lightheaded or faint
(9)   derealization (feelings of unreality) or depersonalization (being detached from oneself)
(10)   fear of losing control or going crazy
(11)   fear of dying

(12)   paresthesias (numbness or tingling sensations)
(13)   chills or hot flushes

Features of a Panic Attack (p. 394)

Individuals seeking care for unexpected Panic Attacks will usually describe the fear as intense and report that they thought they were about to die, lose control, have a heart attack or stroke, or "go crazy." They also usually report an urgent desire to flee from wherever the attack is occurring. With recurrent attacks, some of the intense fearfulness may wane. Shortness of breath is a common symptom in Panic Attacks associated with Panic Disorder With and Without Agoraphobia. Blushing is common in situationally bound Panic Attacks related to social or performance anxiety. The anxiety that is characteristic of a Panic Attack can be differentiated from generalized anxiety by its intermittent almost paroxysmal nature and its typically greater severity.

Panic Disorder Diagnostic Features (p. 397)

The essential feature of Panic Disorder is the presence of recurrent, unexpected Panic Attacks followed by at least 1 month of persistent concern about having another Panic Attack, worry about the possible implications or consequences of the Panic Attacks or significant behavioral change related to the attacks. The Panic Attacks are not due to the direct physiological effects of a substance (e.g. Caffeine Intoxication) or a general medical condition (e.g., hyperthyroidism). Finally the Panic Attacks are not better accounted for by another mental disorder (e.g., Specific or Social Phobia. Obsessive-Compulsive Disorder, Posttraumatic Stress Disorder or Separation Anxiety Disorder).

The foregoing materials from the *American Psychiatric Association Diagnostic Criteria, from DSM-IV* (1994) gives the reader some idea about how this diagnostic book works. It in fact serves as a diagnostic tool for mental health professionals. The behavior descriptions assist the therapist in diagnosing the disorder and direct the therapist in giving the appropriate treatment. Our purpose in this book is to approach this in a far more productive manner. We have observed through years of work how damaging such nominalized labels can become. When the patient identifies with these labels it tends to solidify in the patient's mind. The patient then will say, "I am phobic." Thus, the patient has taken a process (phobicing/panicking his or herself) and frozen it into a label (nominalization, "Thingification"). We shy away from labels. Our purpose is to diagnose the mental processes that create the disorder and then to teach the patient how to re-order his or her mind. We purpose not to label anyone but to set him or her free from such horrific labeling.

Chapter 4
Structurally Describing Fear
The Art of Doing "Fear"

Fear and Anxiety Are An "Inside Job."

In this course we will focus primarily on the "how" of cognitive (thinking) activity. Though we have in previous chapters discussed and covered the behaviors associated with fear/ anxiety, our major focus will consist of studying just how the brain constructs fear/anxiety (From here on I will just use the word "fear" though I (BB) will be referencing both as they both function together quite often). And, in understanding just how the brain does this, we can then take this same knowledge and re-train the brain to de-construct fear and then to construct something far more useful and productive.

The majority of this book comes from the cognitive discipline known as Neuro-Linguistic Programming (NLP) along with some of the more advanced knowledge found in L. Michael Hall's work on *Meta-States* (higher frames of reference). Michael and I call the merging of these two models *Neuro-Semantics*®. As we progress through the introductory part of this book, you will come to understand the meaning of these terms.

Before defining any of the terms or going further with explanation, I would like you to learn how to experiment with your brain. Most of this course is about "how" we do fear and panic, not why. Therefore, I will be asking of you to "go inside" and learn how your brain processes information. I wish to introduce you to learning *how to run your own brain*. Much of the following experiments come from the recently released book *The User's Manual for the Brain: the Complete Manual for Neuro-Linguistic Programming Practitioner Certification* (1999) written jointly by Michael Hall and myself.

Experiment #1

Recall some pleasant experience from your past. Various things will pop into your mind, whatever pops up in your mind, allow yourself to go with that memory for now. If you are unable to find such a memory, then allow yourself to simply imagine a pleasant experience. For some people, closing the eyes helps in this process. Once you have this pleasant experience, permit it to remain in your awareness.

Now that you have this pleasant thought in mind— just notice its visual aspects. As you recall the experience, what specifically do you see? Notice the picture of the memory. If you do not visualize well, then imagine what the pleasant experience *feels* like. Or, allow yourself to just *listen* to some pleasant sounds— words or music— enjoy that kind of an internal pleasant experience.

Now that you have the picture of the memory, make the picture larger. Let it double in size... and then let that picture double... Notice what happens. When you made the picture bigger, what happens? Does feelings from the memory intensify?

Now shrink the picture. Make it smaller and smaller. Allow it to become so small you can hardly see it... Stay with that a moment... Does the intensity of the feelings decrease? Experiment now with making the picture bigger and then smaller. When you make it smaller, do your feelings decrease? And when you make it larger, do your feelings increase? If so, then running the pictures (sounds, feelings) in your awareness in this way functions as it does for most people. However, you may have a different experience. Did you? No big deal. We all code our experiences in our minds uniquely and individually. Now, put your picture of that pleasant experience back in a format where you find it most comfortable and acceptable.

Maintaining the same picture now, move the picture closer to you. Just imagine that the picture begins to move closer and closer to you, and notice that it will. What happens to your feelings as it does? ... Move the picture farther away. What happens when you move the picture farther away? Do your feelings intensify when you move the picture closer? Do your feelings decrease when you move the picture farther away? Most people find this true for the way their consciousness/neurology works. When you moved the picture farther away, the feeling probably decreased. Notice that as you change the mental representation in your mind of the experience, your feelings change. This, by the way, describes how we can "distance" ourselves from experiences, does it not?

Suppose you experiment with the color of the picture? As you look at your pictures, do you see them in color or black-and-white? If your pictures have color, make them black-and-white, and vice versa if you have them coded as black-and-white . . . When you change the color, do your feelings change?

Consider the focus of your images: in focus or out of focus? Do you see an image of yourself in the picture or do you experience the scene as if looking out of your own eyes? What about the quality of your images: in three dimensional (3D) form or flat (2D)? Does it have a frame around it or do you experience it as panoramic? Experiment by changing *how* you represent the experience. Change the location of the picture. If you have it coded on your right, then move it to your left.

Debriefing the Experience

Suppose you could change your feelings by changing **how** you **internally represent** an experience? The strength of NLP and Neuro-Semantics (NS) lies in these very kinds of *processes of the mind*. NLP works primarily with mental *processes* rather than with *content*. Here you have

changed how you feel about an experience by changing the quality and structure of your images, not their content. Thus, you made the changes at the mental *process* level while leaving the content the same. As we progress, you will come to appreciate just how much more your fears have to do with your own mental processes rather than what is actually happening in your external world.

Consider the de-structuring of fear:

> What would happen to a person if he or she made all of his or her *fearful pictures* big, bright and up close?
> What would happen if he or she made all his or her calm *experiences* small, dim, and far away? ...
>
>> [The person would become an expert at feeling fear, anxiety, miserable, unresourceful and maybe even phobic, would he or she not?]
>
> On the other hand, what would happen if a person coded his or her *pleasant experiences* as big, bright, and up close? Will it not create a more positive outlook on life?
>
> And, what if he or she made his or her fearful *experiences* small, dim and far away? The negative would have less influence on their life. Those experiences that have happened to you that generated your fear(s), do you have those pictures far away or are they up close and maybe real big and very bright? If they are up close and big and maybe bright, what would happen if you pushed them way off and made them small and dim? Try it. Experiment.

NLP has taught us to appreciate with a new freshness the depth and meaning of the old proverb, *"For as he thinketh in his heart, so is he . . ."* (Proverbs 23:7 KJV). Consequently, much of what we do in NLP occurs as a result of these natural processes that describe how we humans *process information* in our minds. NLP directs us how to change the process by changing the mental codings. What you just experienced, we call *submodality codings and shifting* in NLP.

Your mind performs six primary representational functions (excluding maintaining internal physical functions such as breathing) in order to "make sense" of the world— *it creates representations* of pictures, sounds, words, generates feelings, smells and tastes. Through the five senses you gather or input information and store it in like manner. Your mind then retrieves this information in the same code

Figure 4:1

Incoming Information from outside world enters our heads through our senses	Internal Information enters our nervous system (brain) and is interpreted as:	Subjective Experience Information is constructed or remembered as:
Visual eyes Auditory ears Kinesthetic skin/body	(V)—Pictures (A)—Sounds (K)—Feelings	(V)—Visuals, Pictures (A)—Sounds, Noise (K)—Sensations, Feelings

The NLP Communication Model

We give meaning to our IR's (Internal Representations) with words

Delete
Distort
Generalize

Filters
Language
Memories
Decisions
Meta-
programs
Values
Beliefs

Visual
Auditory
Kinesthetic
Olfactory
Gustatory

**Model
– IR –**
Pictures
Sounds
Feelings
Smells
Tastes
Self-talk

State

Behavior
Our walk,
Our talk

Physiology

Note: Our "**states of being**" come directly out of the interaction of our thought processes with our body via our central nervous system.

Therefore, the "**two royal roads**" of state control are thoughts and physiology.

or format that you stored the experience. If you store information visually, you will retrieve it as a picture. If you hear and store a noise, you will retrieve the information as a sound.

We call this coding or storing of information *an internal representation* (see Figure 4:1). In experimenting with a pleasant experience, you retrieved the visual part of the internal representation of a pleasant experience. Quite possibly your pleasant experience also had sounds. By changing the coding of an experience, you can change your feelings and your internal state. When the internal state changes, behavior changes.

The brain uses this *encoding method* to control the messages to our nervous system which then determines/creates our neurological experiences. This *brain "software"* enables us to make decisions and to respond quickly. Doing this consciously would overwhelm us. As we understand these coding procedures, a practitioner of NLP can then bring about change by simply *changing the coding*. Depression, trauma, grief, guilt, anxiety, phobias, beliefs, values, all emotions and human states operate according to their own individual structured codings. As a Master Practitioner and Trainer of NLP, I (BB) use the techniques of NLP on a regular basis to bring about structural change in my clients.

Representational System

We rely on our five senses to gather information about the external world (see Figure 4:1). Within our bodies we have numerous sense receptors. We have no other way to take in information from the world than through these neurological mechanisms. All of our experiences, in fact, result as a product of what we see, hear, feel, taste and smell (more than just these five senses exist, but these describe the five most central senses). In NLP we refer to these senses as *the representational system* (Rep System). When we analyze individual skills we find that they function via the development and sequencing of these basic Rep Systems.

In the NLP model, the five senses do far more than just funnel in information. Each system receives information and then activates memories to produce behavior. This activity takes place within the realm of the neural connectors of the mind. As we receive information from our senses, our brain codes them in the same manner. For instance, when we receive information visually, our brain codes this information as *a picture*.

In addition to auditory external (sounds coming in from the outside), we create sounds in our heads with words. We refer to the internal words we form from sounds as *auditory digital*. "Digital" means that something is either on or off. An on and off light switch is a digital switch. A digital distinction has nothing in between like an analog distinction. A rheostat is analog. You can turn the lights up and down at varying intensity. Most words represent an existing referent or

not, hence "auditory digital" for internal words or self-talk. Only a few words allow us to represent a continuum or range of distinctions.

External information that we take in through our feelings the brain codes as *a feeling*. When you recall information, the brain accesses and expresses the memory in the same manner it stored the information.

An illustration: We have written this text using Microsoft Word™. So to store it we use a Microsoft Word™ file. Then later, to retrieve it we must likewise begin by retrieving it from that same format. If we store a memory visually, we will recall and describe that memory using visual language. Thus, we preserve the format of visual. If we hear something and store it as a memory of sounds, we will recall and express that experience using auditory language. Speak, hear, sound and loud are examples of auditory words.

Our mind codes our learnings in the way we learned them. When we recall these memories, we recall them in the same Rep System (see Figure 4:1). Suppose you bought a car. Suppose that you had already seen a picture of a car that you particularly liked. At the car dealership you would look at his inventory. In choosing a car to purchase, you would compare the car the dealer had with the stored memory of the car you wished to buy. Thus you used the visual Rep System both to store and code the memory of the car you desired to purchase. You used the visual Rep System to see the car you wanted to consider buying. And, you used the visual Rep System to recall the memory of the car you desired to purchase and to compare it with the car you wanted.

Of course, we store and code most memories using more than one of our five senses. In NLP we emphasize primarily the three senses of visual (V), auditory (A) and kinesthetic (K) and together indicate them by "VAK." Should smell (O-Olfactory) and taste (G-Gustatory) comprise part of the memory, your mind will use them. However these two senses play a lesser role. The term *Representational System* arises from the fact that we *re-present* information primarily visually, auditorily and kinesthetically. As we grow from infancy to adulthood, most people begin to favor one Rep System over the others.

Submodalities— The Qualities of the Modalities

A key element of the Rep System and hence, that of NLP concerns the **elements or qualities** of the Rep System. These Rep System elements offer a major contribution of NLP to the domain of personal change and the technologies that make such transformation possible. Our internal processes function with a profound *literalness*. Consider the following statements:

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

"I have a bright future."

These seemingly metaphorical sayings can actually enable us to track back to the individual's internal map-making in terms of their Rep System "modes" (modalities). Until the discoveries of NLP, most people treated such language as "just metaphors." Today, we know better.

With the insights of NLP, we know that such metaphors typically cue us about the person's internal representing of the world and so we hear such as literal descriptions of the speaker's internal world. Brains often use the metaphorical language that we speak to run some literal internal program.

These *Submodality Qualities* represent one of the most basic components of the way the brain functions. Given that we use three primary modes (modalities) for "thinking," these modalities (VAK) mean that we represent the world in our minds by sights, sounds, and sensations. We also use smell and taste, but typically they play a minor role.

The modality of language exists at a higher logical level than these sense modalities inasmuch as words function as *symbols about* these sights, sounds, and sensations. For now, we want to focus on the primary level sensory-based representations— our VAK representations and describe how we can make further distinctions in these internal representations— namely, their qualities.

Of tremendous importance, our "**states of being**" come directly out of the interaction of our thought processes with our body via our central nervous system. *Therefore, the "**two royal roads**" of state control are thoughts and physiology*.

Meta-States®

In this book, we include some introductory materials about the latest discoveries that Meta-States play in what works and what doesn't work when utilizing submodalities shifts to bring about change. In my earlier years of utilizing NLP in therapy and in training, I discovered that I could not get several of the traditional NLP submodality patterns to effectively make changes. Oh, sometimes the client would experience a shift, but it would not hold. It would shift right back. I stopped teaching these patterns because I did not know what was wrong.

Then along came Michael Hall with the *Meta-States* model. Now I know what will work and what will not work and I know why. In this book you will only get those patterns that work most of the time with most of the people.

For you to understand this, you need to understand some terminology. These terms consist of "logical levels," "primary levels," "meta-levels" and "Meta-states."

In the Meta-State model, the "**primary level**" refers to our thinking about, responding to and the meaning we give to the **world outside our internal experience**. Hence, "primary states" describe those states that result from our experience of the outside world. States such as fear, anger, sadness, joy, happiness, etc, describe those everyday states that we access from our primary level experience of the outside world.


◆ **Primary levels** refer to our immediate experience of the outside world primarily through our senses.

◆ **Primary states** describe those states of consciousness from our primary level experiences of the outside world.

◆ **Meta-levels** refer to those abstract levels of consciousness we experience internally— thoughts about thoughts.

◆ **Meta-States** describe those internal states of consciousness we have "about" or "above" lower level states. As the meta-levels connect with the body (kinesthetic) we have a "state" containing emotions.

Meta-States do not refer to those states of mind directly stimulated from external experiences. **Meta-States** refer to those **internal states** that we experience *about* our internal experiences as we respond to our first responses. Our brains have the unique quality for abstracting. In NLP you read and hear a lot about "logical levels." Logical levels refer to higher-level abstractions.

In Figure 4:2 note how with each word going up, you move to a higher level of abstraction. Start with the word "transportation." We know that "transportation" functions at a higher logical level than does the word "car" for transportation includes "cars" but it includes more. The word "car" includes the term "Car Door" but it includes more than just a car door, etc. Hence, each word functions as a higher order abstraction in that it contains what lies below it and **more**. Important to the Meta-State model concerns the discovery of Gregory Bateson that **higher levels modulate lower levels** (1972). The term "meta-levels" refers to higher logical levels.

In the Meta-State model, we utilize the power of higher levels in the modulation of lower levels. The brain has the unique ability to **internally** *apply one thought to another thought*. The brain abstracts to another state level and reflects that state to another state. When we have a thought about another thought, the second thought functions at a higher logical level than the original thought in the same way that "transportation" functions at a higher logical level than car or truck. Important, the second thought will modulate and/or change the original thought.

Figure 4:2
Logical Levels of Thought
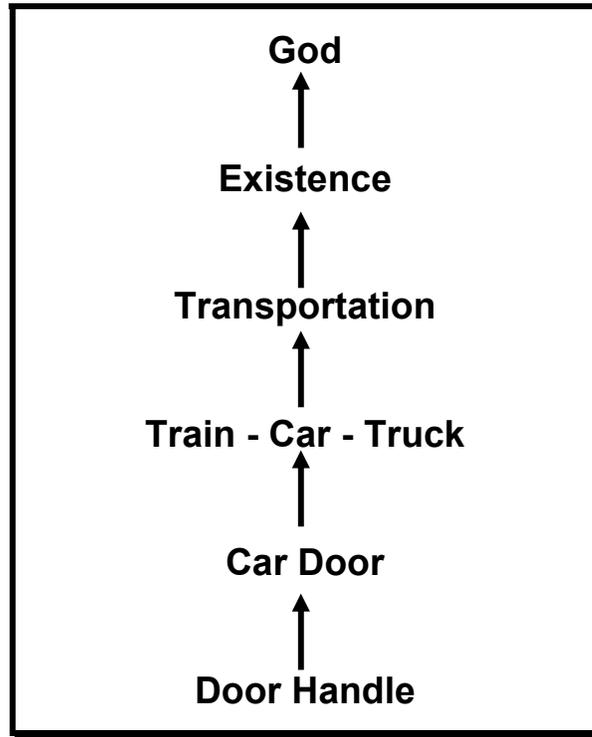
An Example — The Structure of Paranoia

Suppose you experience a primary state of fear from some external threat. Internally you may choose to apply the thought of "appreciation" to your fear and take appropriate action to any external threat. Or, you may choose to apply another state of consciousness called fear to the fear you had from the primary state of fear. Thus, you *fear your fear*. Guess what you will get? You will get "paranoia" (see Figure 4:3). You fear your fear and the higher-level fear modulates and increases your primary state of fear and suddenly you experience paranoia. But, notice the difference in outcome states when you apply the meta-level state of appreciation to fear. What do you get? You sure don't get paranoia, do you?

When we speak of states, we are speaking of the systemic affect that happens when our Internal Representations coupled with all the word-meaning structures, including the primary level structures, and all the meta-level structures coalesce within our bodies through our central nervous system (see Figure 4:3).

To summarize, when our focus goes out to some external experience, we experience a **primary state** from our initial reaction to that event. But when our thoughts-and-feelings come back to reference our thoughts-and feelings, we

have a **Meta-State**. Meta-States are an "inside job." These are states of consciousness brought about when we internally have thoughts about thoughts and the subsequent state of being brought about by the interaction and coalescing of these thoughts into states and therefore behavior.

In a **Meta-State,** conscious 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* (represented by the symbol "@") some previous thought, emotion, concept, understanding, etc. in our internal world. In Korzybskian terminology Meta-States define "abstractions about abstractions" or a "second-order" abstraction.

Figure 4:3

Meta-Level

```
I am afraid of my fear!
        |
        v
     @ about
        |
        v
  I am afraid of that!
        |
        v
     @ about
        |
        v
Re-present on the screen
of the mind.  (VAKOG)
```

P r i m a r y   L e v e l

You first experience something in your world that you give the meaning of "fear."

You then become afraid of your fear.

This thinking creates paranoia – a Meta-State.

Experience external world through five senses. (VAKOG)

Event in external world that triggered fear.

The interaction of the thought processes with the body produces a "state of being" that drives behavior.

As a **meta-class of life,** we live our lives *at meta-levels.* There 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). This is exactly what happens with paranoia. To fear we bring to bear another or more thoughts of fear. Such thinking acts as a multiplier (Bateson) of the primary level thinking increasing its potency.

By **meta-stating** we *bring a* mind-body *state to bear upon* another state. In this way we *set a frame-of-reference* that, in turn, 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.

Figure 4:4
Meta-Stating Into a Mental Filter
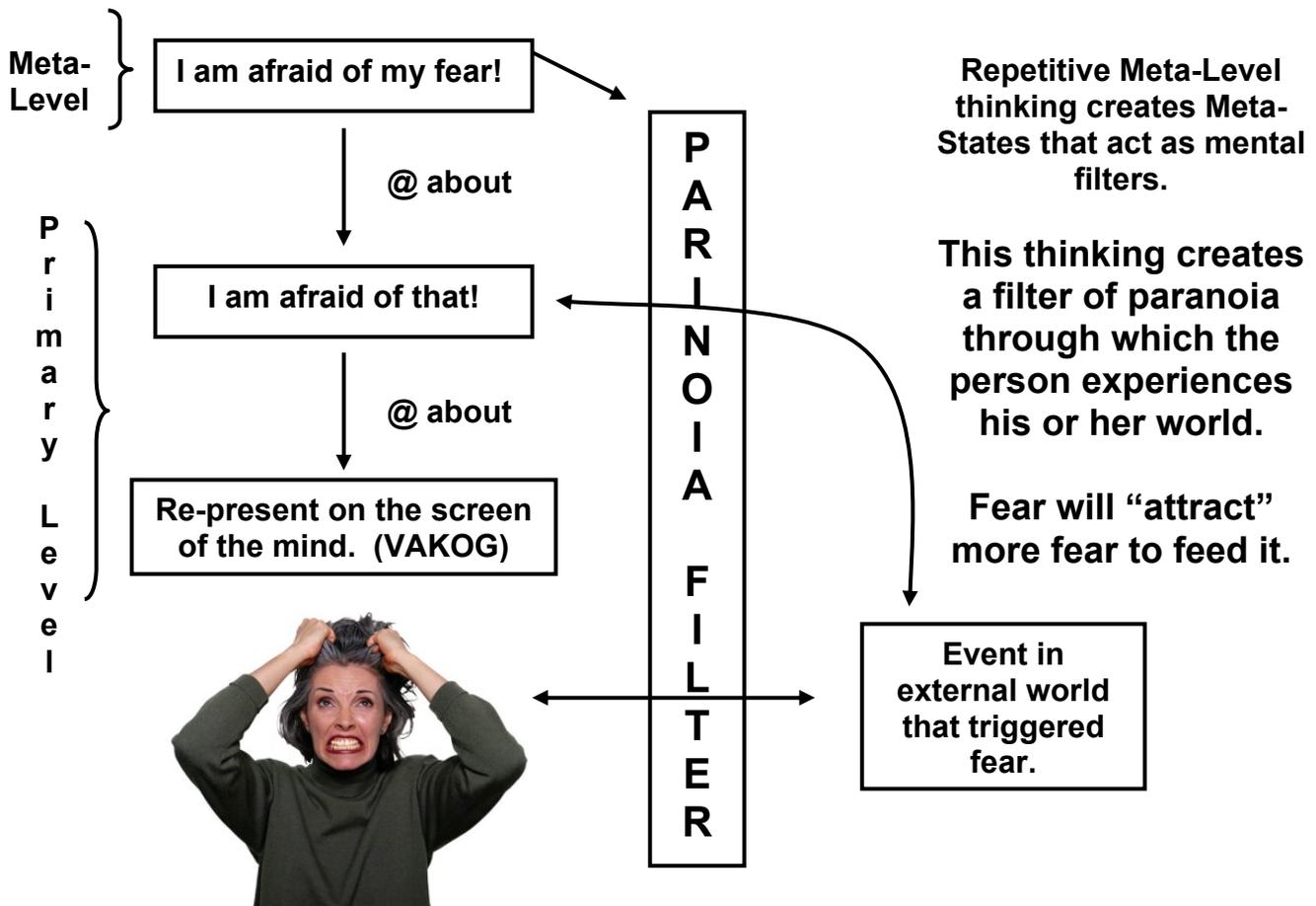
Did you get that? What am I suppose to get? Did you get the statement that Meta-States set *frames of references* that act as attractors in a *self-organizing*

system. Well, what do you mean? Think about the example in Figure 4:4. By fearing our fear we create paranoia. And, if we do that long enough we will generate a *"frame of reference"* that will act as a filter so that the brain will only see events in the outside world that substantiates the paranoia. Sure, there will be numerous counter examples in the person's world that will not feed the paranoia but the person will not see them or if they do they will put new meaning to them in order to feed the paranoia. Remember, in the case study, Justin picked out the one young man who died while taking a shower to focus on because it "fed" his fear. He discounted the millions of young men who took a shower and did not have an aneurysm and die. Why? The millions who lived did not feed his fear so he deleted them from his awareness. Indeed, he never even considered them. When this happens, the paranoia has become a solidified frame of reference that deletes or distorts any and all examples contrary to the paranoia.

This layering of Meta-States becomes our reference system for "making sense" of things. It *frames* our meanings (semantics). Since this is an "inside job" to change it we must change the inside or we will continue to view and experience the world in the same old way of fear and paranoia. 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.

Summary Definitions

So to summarize, primary levels refer to our experience of the outside world primarily through our senses. *Primary states* describe those states of consciousness from our primary level experiences of the outside world. Meta-levels refer to those abstract levels of consciousness we experience internally. *Meta-States* describe those internal states of consciousness we have "about" or "above" lower level states.

Meta-States describe the mind's ability for self-reflexive thought— thoughts about thoughts about thoughts, etc. Meta-States come directly from the human experience of self-reflective consciousness as we reflect or apply one state to another state. The point— when we have a thought about another thought, the second thought will modulate to some degree the primary thought. Meta-States transcend the primary state and as it transcends that makes it a higher logical level from the primary thought. By repetitive thinking these Meta-States become embedded mental filters through which we experience and define our world.

Understanding how our brain works in creating our perceptual reality via the Rep System, word meanings and meta-level word meanings allow us to understand that **our fears; anxieties and phobias are constructed realities.**

Now let's take what we have learned and experiment with our brain some more.

Experiment # 1 - Pleasant Experience

Recall a pleasant experience again. Do you see that experience that you found so pleasurable? Now look closer— at *the qualities* **of that picture**: color or black and white, three-dimensional or flat like a photograph, do you see yourself in the picture (dissociated) or do you look through your own eyes as if you have stepped into the picture (associated), does the picture have a frame around it or do you have it coded as panoramic? Does it move like a movie or does it look more like a still picture? Do you see the picture far off or close, bright or dark, or in between, in focus or out of focus? Where do you have this picture located— up to your left, in front of you? These *qualities* of your representations identify a number of what we call *submodalities.*

Now let's do the same with the **auditory system**: Do you have sounds in your representations of pleasantness? Would you describe those sounds as loud or soft? What about the tone— soft or harsh? Full or thin (timbre)? What direction does the sound come to you from? Fast or slow? How clearly do you hear this sound? Do you hear in stereo or mono?

What about the **kinesthetics** that go along with this internal experience? How intense do you feel the sensations? Do you feel any texture, weight, heaviness or lightness, shape or form, temperature? Where do you feel these sensations in your body? Any smells or tastes?

What kind of **meaning** do you have of that experience? How do you define it? And, what do you think about that and about that, etc? How does this make you feel?

Experiment # 2 – Fearful Experience

Now, do the same type thing but this time recall something you are fearful about? Do you see that experience that you found so fearful? Now look closer— at *the qualities* **of that picture**: color or black and white, three-dimensional or flat like a photograph, do you see yourself in the picture (dissociated) or do you look through your own eyes as if you have stepped into the picture (associated), does the picture have a frame around it or do you have it coded as panoramic? Does it move like a movie or does it look more like a still picture? Do you see the picture far off or close, bright or dark, or in between, in focus or out of focus? Where do you have this picture located— up to your left, in front of you? These *qualities* of your representations identify a number of what we call *submodalities.*

Now let's do the same with the **auditory system**: Do you have sounds in your representations of fear? Would you describe those sounds as loud or

soft? What about the tone— soft or harsh? Full or thin (timbre)? What direction does the sound come to you from? Fast or slow? How clearly do you hear this sound? Do you hear in stereo or mono?

What about the **kinesthetics** that go along with this internal experience of fear? How intense do you feel the sensations? Do you feel any texture, weight, heaviness or lightness, shape or form, temperature? Where do you feel these sensations in your body? Any smells or tastes?

Now, what kind of **meaning** did you give that experience? And, what kind of thoughts do you have about that?

In the following table, write down the submodality qualities of each experience.

Exercise: Contrastive Analysis Between Pleasant Experience and Fear:

Submodality Qualities	Pleasant	Fear
Color/black & White 3D/Flat In Picture/out of picture Frame/panoramic Movie/still Far off/close Bright/Dark In Focus/Out of focus Location		
Describe any Sounds Loud/soft High pitch/low pitch Quality		
Note any Feelings Heavy/light Intensity Shape or form Location in your body		
Write down the meanings you have for each experience.		

Now, let's experiment further. First, if you recall the image of fear associated, meaning you don't see yourself in the picture, dissociate. Just "pop out" of that memory and see yourself experiencing that fearful moment. Now, take the image of the fear that you are experiencing and put it in the same location, same distance, same color, etc. as the pleasant experience. As you do this, do not move your head but make the shift with your eyes by just moving the fear over and placing it in the exact location of the pleasant experience. Give yourself

permission to just experiment with this. As you move the fear into the same place that the pleasant experience is located just say to yourself, "I can now recall that fearful experience with pleasure for I have survived and learned from it." Now, some may experience a profound shift in how you now feel about the fear, others may not. If you didn't, we will soon discover why.

Figure 4:5
Logical Levels of Thought

4th Level
of Abstraction
Meta- Meta-Level

Etc.

@

3rd Level
of Abstraction
Meta-Level

2nd Level Word Meaning

@

2nd Level
of Abstraction
Primary Level

1st Level Word Meaning

@

1st Level
of Abstraction

VAKOG - Submodalities
Internal Representation

Submodalities
function "inside" the
VAKOG.
Submodalities are not
"sub" to the IR.

Level of Neurology
Neural Impulses
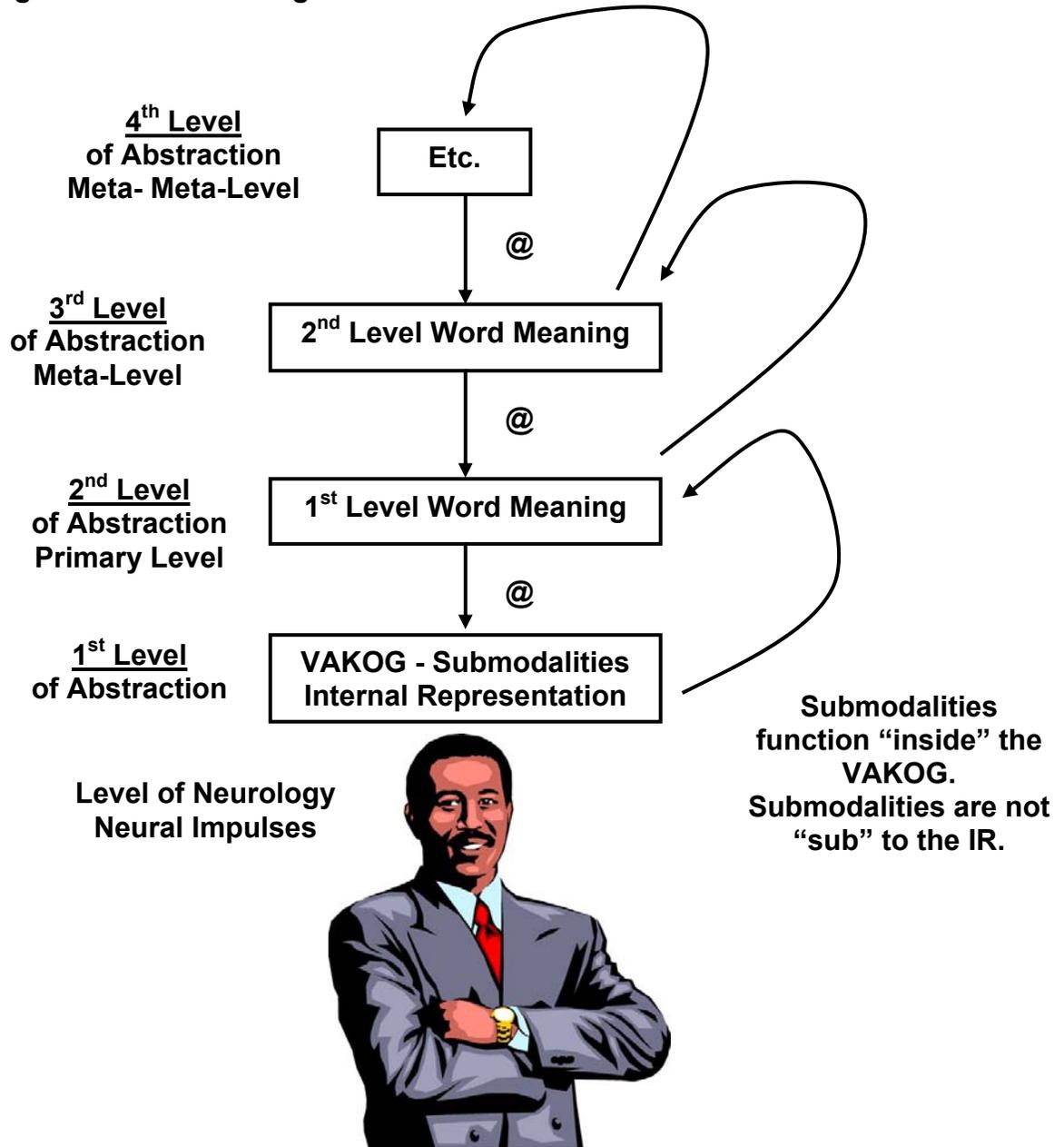
Identifying, and making these distinctions, in our internal representations provides specific details for this domain of *submodalities.* In a way, they function

as the "building blocks" of the representation system— the very qualities of our awareness that make up their properties. These distinctions provide the brain and nervous system the command messages, for *how to feel and respond.* In a way, they fulfill the category of distinctions that Gregory Bateson called "the difference that makes the difference." Yet they do not do so at what we might call "the submodality level." They do so at *a level meta* to the Rep Systems themselves (See Figure 4:5). Now you won't read about this in NLP literature itself. We have just recently come to this understanding and have detailed it in *The Structure of Excellence* (1999).

The human brain determines the parameters of our experiences by using these submodality distinctions. The brain represents all experiences, emotions and even beliefs using modalities (Rep System) and especially **the qualities or properties** of these modalities (that is, the "submodalities."). If our cognitions (thoughts) control our inner subjective reality and move us to begin to literally "real-ize" such externally in behavior, then it lies within submodalities that these cognitions control the human system. In NLP we say that, "Submodalities determine our behavior." But how?

Actually, there is a lot more going on here besides submodalities. To even note or detect these **qualities** of our representations— we have to go meta or above the internal representation. The word "meta" comes from a Greek word meaning "above" or "beyond." Try it for yourself. 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 submodalities— 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.

 But so what?

When Submodality Shifts Don't Work (Michael, I question if we should even include this section due to its complexity.)

This shows and suggests that when we alter **the quality** or **properties** of our internal representations, we do **not** do so "at the submodality level." But we rather do so at a meta-level of awareness. If you did not experience a shift in how you felt about the fear when you placed it in the location of the pleasant experience, this explains why. For, if you have given your fear meanings that functions at a higher logical level than the pleasant experience, than the shift will not work, or at least it will not hold. An example would be that you believe that keeping your fear is more important the having the pleasant experience. In that case, your brain will immediately go back to the fear experience.

The problem with the old view about submodalities 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 (See Figure 4:5).

Prerequisites for Successfully shifting "Submodalities"

What does this mean? It means that we cannot change some experiences with only submodality shifts alone. This powerfully applies to belief changes for beliefs function at a fairly high level. And most, if not all, fears have a "belief" component. In order to experience a fear or a phobia, do you not have to believe you have a fear or a phobia? In shifting them one must go to an even higher frame of reference than the belief. Submodalities shifts will work only in the case of when the submodality shifts the unwanted belief into a higher frame of reference.

Think about something that you do **not** believe. Can you *represent* what you do not believe? Can you even turn up all of the submodality 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 submodalities. Now get an image that represents a great person like Mother Theresa. Note the submodalities of Mother Theresa. Now put the submodalities of the image of Adolf Hitler into the submodalities 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 operating *meta* to the image will modulate the meaning of the image.

In understanding this model, let's review the difference between two basic levels of thought (Figure 4:5). The first level we call the level of the Primary State. The Primary States of consciousness define those everyday states of consciousness wherein we experience thought-and-feelings "about" something in the world "beyond" or "outside" our nervous system. In these states our thoughts relate to things "out there" and our bodies experience the primary emotions like fear-anger, relaxation-tension, glad-mad, attraction-aversion, etc.

The second level of thought refers to those *abstract states* of *thought* (our neuro-semantics) *or Meta-States*. Meta-States of consciousness define those thoughts about thoughts, feelings about feelings and states about states. Here our

thoughts-and-emotions relate to and "about" the world "inside" ourselves. We can hate our hatred and minimize and/or eliminate our hatred.

Gregory Bateson noted that higher-level thoughts modulate lower level thoughts (1972), by the process of meta-stating ourselves (that is, bringing one thought to bear on another thought) we can *increase* a state as fearing our fear, *minimize* a state or even *eliminate* a state. When we really get tired of hating someone or something and then start hating our hatred, we may hate our old hatred right out of existence. What happens when you bring forgiveness to bear on your bitterness? What happens when you bring forgiveness to bear on your guilt? What happens when you bring appreciation to bear on frustration? Anger? Guilt? Sadness? **What happens when you bring faith and trust to bear on fear** (See Figure 4:6)? Try it, you might like it.

Figure 4:6
Meta-Stating Fear

Faith
And
Trust

↓

Fear

＝

When you bring "faith and trust" to bear on your fear, what happens to your fear(s)?
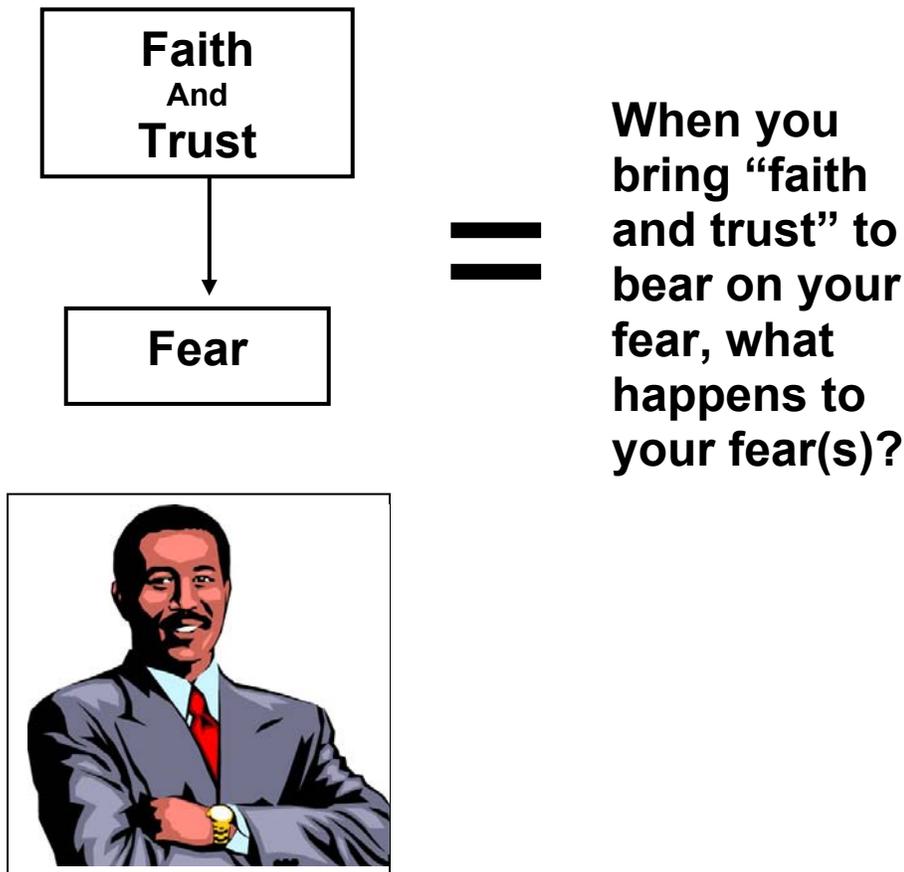
The Structure of Beliefs

Now, concerning beliefs, **beliefs** do not exist at the primary level — but at a level meta to representations. To believe in something, anything, we have to *"say 'Yes' to the representation."* In order to do "fear," we say "Yes" to our fear. We have to confirm it. To **disbelieve**, we say "No" to the representation. To **doubt,** we say, "Maybe it is, and maybe it isn't." By now you may notice that you are beginning to "doubt" that your fear is permanent. These phenomena occur at a meta-level and therefore need a meta-representational system to carry it and that primarily means *words.* With beliefs we have moved from thinking about something outside us in the world to thinking about some internal representation of what we have already experienced in the world.

So what?

This means that 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 thought. Mere submodality shifting will often times not work in shifting these beliefs. Submodality shifting that effect the saying "Yes" or "No" to a thought will alter the belief.

Making it work about every time.

Well, how can I make the shift work just about every time? You can, you must first **find a resource frame that operates at a higher logical level than does your belief in your fear.** In 1993 while teaching NLP at Gaston College I stumbled upon something that works just about all the time. In performing this shift ask yourself what higher-level frame of reference or belief do you have that when "fear" moves into its presence, the fear will disappear. In therapy, I go first of all for higher spiritual frames. Follow this procedure:

1.   Get an image of something you are fearful or anxious about. Notice where you see it. Is it far off or close? Is it in front of you or down low? Etc.

2.   As you recall that experience, do you see yourself in it (dissociated) or are you looking through your eyes— that is you do not see yourself in the picture (associated)?

3.   Now, form an image in your mind of your highest spiritual resource. Do you have an image of God? Of Jesus? Oneness? Usually this image is up very high, panoramic and very bright.

4.   Leave the spiritual image where it is. Now, go back down and see the image that represents the fear. If you do not see yourself in that

memory, pop out of that picture and see yourself in that experience as you were then (We call that dissociation.). As you pop out of it knowing that you are not now experiencing that fearful experience notice how just doing that minimizes the fear.

5.   Once you have dissociated out of the image, without moving your head, take your eyes and move that image up and into the exact location as your spiritual image of God, Jesus, etc.

6.   What happened to your fear when you did that?

I (B) cannot tell you how many panic attacks, anxiety attacks, etc. that I have seen disappear over the last seven years of doing therapy by just leading clients to do that simple procedure. It works just about every time. Why? Because you have dissociated yourself and distance yourself from that memory but more importantly, because *you moved it up into a much higher meta-level frame of reference – you activated the single most powerful Meta-State that you have and "fear" cannot continue to operate as it has inside that frame.*

A Case Study

Sue (anonymous) wouldn't drive at all at night. Her friend had to bring her over from Charlotte for therapy. Her friend had to take time away from her husband and children to drive her over for her sessions. It was beginning to be a problem. So during my session with Sue, I asked her permission to "get rid" of that old driving phobia. She said, "Sure."

In questioning Sue, I learned that when she was fourteen she got her driver's permit. Her dad was teaching her how to drive. When she drove into driveway with her father teaching her, he yelled at her, "You turned too sharp." She hit the gas instead of the brake. Her dad said, "You aren't paying any attention." She "freaked out" and said, "I am not going to drive anymore."

She was 21 before she got her license. Her father told her on his deathbed that she had to get her license so she would not be dependent on anyone else. Up until then he would take her where she wanted to go. I thought that maybe this might have been the root of the problem, i.e., by not driving "I get dad/husband/someone to drive me and out of that I get attention." But in checking out how she recalled this memory, I discovered that she recalled it dissociated. There wasn't much emotion in it because she was dissociated. This led me to believe that this incident wasn't the "big one."

She said she had no self-confidence. She said the only thing she was confident about was running the day care in her home. In our conversation she told me that a couple years ago she had driven to Clemson South Carolina to get her boy. Her son was having a hard time with his dad. She said that she was

"determined" to get her boy. Sue said, "I just realized that I drove past New Hope Rd on her way to Clemson." I live right off New Hope Rd.

I had her bring "determination" to bear on "low self-confidence" about driving over here. I also had her imagine taking Jesus in the car with her.

Then Sue started telling me that right after she got her license she had an accident. She turned to quick hit the gas instead of the brakes and lost control of the car. She spun out and hit a ditch. "The car went airborne and slammed down." This memory was recalled associated with much emotion. When she drove in heavy traffic she "associated" into that memory and panicked. I dissociated her and led her to give the image to Jesus. Once her conscious mind realized what was happening, she did a massive reframe bringing this knowledge to bear on the old memory. Her "driving phobia" disappeared. Yes, many times getting rid of an old fear is just that simple.

A Case Study

Recently a 49-year-old lady called for a session. She had heard that I could assist her in overcoming her fear of flying. Her work required that she fly a great deal. She was able to fly but she suffered a great deal of anxiety and it was getting worse. Her anxiety would appear prior to flying as she "anticipated" experiencing air turbulence while flying. And, if they actually experienced turbulence, she really felt the fear.

I had scheduled a two-hour session. In questioning her I soon learned that approximately ten years prior she had been in a plane that hit an air pocket and the plane dropped rapidly for several hundred feet. It horrified her. Her strategy for experiencing fear of flying was simple. Just the thought of experiencing turbulence or actual experiencing air turbulence re-triggered her to re-associate (unconsciously) back into that earlier experience when the plane dropped precipitously.   And, since the brain doesn't know the difference between imagination and reality, her body responded and gave her a fearful reaction.

The therapy was simple. I dissociated her from the experience. Led her to say that that experience happened many years ago and was not happening now (challenging the map-territory distinction). I then led her to give the image of her inside the plane dropping to her higher spiritual resource (See "Making it work about every time," Page 58). That only took forty minutes and follow up later verified that the change was permanent.

Chapter 5
Mapping Fear
How Fear Becomes "Neuro-Linguistic" Reality

In 1933 Alfred Korzybski published a work (*Science and Sanity, 1933, 1994*) that was so revolutionary that it is still in print. He brought the mind of an engineer to linguistics and to the study of perception. A major gift of Korzybski to NLP was his engineering statement*, "The map is not the territory."*

When you look at a road map, you are *not* actually looking at the roads of the area you are researching. You rather are looking at a pictorial "symbol" of the area.   Now, the closer the road map symbolizes the actual territory of the road that you are about to travel, the more useful the map.   When you go to a restaurant and they hand you a menu, you order from the menu, you don't eat the menu. The menu is a "symbol" of the meal. "The menu is not the meal."

Our perception is not, and can never be, reality. Think about this— notice what you are looking at right now like the page of this book. Can you "literally" put this page of this book in your head? Of course not. You only use the symbols of internal pictures with accompanying word meanings to represent the page of the book inside your head.

Korzybski argued that once we realize that we don't deal with "reality" directly, but only indirectly via our nervous system and sense receptors, and understand the fundamental difference between "map" and "territory"— then we also realize that we can never "say" everything about anything.

Just as *a "map"* does not actually consist of *the "territory"* it represents, the words we use do not comprise the event or item they represent. *Territory* exists as the reality— out there, beyond our skins made up of billions of stimuli per second— an ever-changing world of dancing electrons, ultimately energy. *Map* describes what exists in our bodies (neurological reception of those energy manifestations) and what exists in our heads ("mental," conceptual understandings *about* the territory). So we have two levels of phenomena here— external reality and internal, subjective reality (Figure 5:1).

What goes on inside our head concerning an event does not comprise the event; it only comprises our *perception of* that event. This understanding critically impacts everything about us! Why? Because when we experience an external event, we try to *make sense* of it. In our attempt to make sense of that event, we construct internal representations *of* it in our minds. These internal representations include information received through all of our senses. In other words, our internal representations have the VAKOG components as their constituent makeup plus language.

Figure 5:1

Incoming Information from outside world enters our heads through our senses	Internal Information enters our nervous system (brain) and is interpreted as:	Subjective Experience Information is constructed or remembered as:
Visual eyes Auditory ears Kinesthetic skin/body	(V)—Pictures (A)—Sounds (K)—Feelings	(V)—Visuals, Pictures (A)—Sounds, Noise (K)—Sensations, Feelings

The NLP Communication Model

Our Maps

We give meaning to our IR's (Internal Representations) with words

Delete Distort Generalize

Filters
Language
Memories
Decisions
Meta-programs
Values
Beliefs

Visual
Auditory
Kinesthetic
Olfactory
Gustatory

Model – IR –
Pictures
Sounds
Feelings
Smells
Tastes
Self-talk

State

Behavior
Our walk,
Our talk

Physiology

The Territory

Based upon this General Semantic foundation, NLP makes wonderful use of the fact that internal representations do *not* exist at the same logical level as the event itself. This distinction explains why we can only relate to the world out there— via our *neuro-linguistic processing*. We have numerous portals (senses, sense receptors) to the world— and yet we exist "apart" from it while still within it.

This leads to another conclusion. Namely, the neurological impossibility— we can never *represent* an external event *exactly* as it exists out there. Consider: I see an apple. I make an internal picture of it. The rods and cones of my eyes give me the internal sense of "color." My other senses enrich this picture. But regardless of how rich, varied, or complete, my picture of it functions only as a "map" of it. If you look at the same apple, you will *not* entertain *exactly* the *same* picture— because your nervous system, neural pathways, etc, do not work *exactly and precisely the same way* as mine.

Two individuals see an accident from a very similar position (never the "same") but when they report it, *differences* between their reports arise. Why? Primarily because of the differences in their perception arising from differences in their individual neuro-linguistic processing and internal representations.

The basis of the difference? Each individual represented the accident from the perspective of their own neurology. "The 'map' is not the 'territory'." Or, in other words, "The menu is not the meal." We do not operate directly on the world, but *on* our individual perceptions *of* the world. Regardless of the external event, as subjects, we each construct our own internal subjective reality *of* it and that internal construct determines — our thoughts, emotions, and response.

Now, a mentally healthy mind will create symbols (words and images) inside that mind that approximates as far as neurologically possible the territory represented. A mentally unhealthy mind will create symbols inside that mind that severally distorts, generalizes and/or deletes much of the territory. Consider this example: Twenty years ago you had a frightful experience and almost drowned. Today, even though you are not in water, and will not go near water, you react with a phobic response of even *thinking* about water. *"The map is not the territory."* Your internal representation is only a map of almost drowning. You are not in water much less in danger of re-experiencing the drowning.

Consider the executive who panics when he or she must stand up before the management team to give a presentation. When this person was attending public high school the course required that each student deliver a book review in front of the entire class. At that time, this person felt absolute terror about the prospects of standing up before the class. When he/she did, he/she froze and the other students laughed at him or her. From that day forward, even the thought of getting up before a group created panic in this person even though this person had graduated college and had risen to executive status in the

company.   Mentally, this executive is operating from the map of a petrified high school student being laughed at. Yet, *"The map is not the territory."*

A Personal Story

I (BB) would like to share a personal story. I grew up in the rural Appalachian Mountains of North Carolina. My earlier years were spent working in the fields and attending a rural school. When it came time to go to high school, we were bused into town (Boone, North Carolina). To a mountain boy, going into "town" to school had quite an impact on him. Actually, it horrified me. What a change.

During my junior year we were required to give a public book report. I remember dreading that thing from the first time I learned about having to do it until months later when I delivered my report. Talk about stage fright, I had that strategy down pat. Well, somehow I made it and graduated. After high school I joined the US Air Force. The military was a poor mountain boy's ticket out of the mountains.

Following the military I ended up in my present hometown of Gastonia, North Carolina. Here I married and three years later I decided to enter the Christian ministry. That decision wasn't easy. I struggled with it for three years. Many things concerned me, but one of the biggest was the idea of going back to school. I knew I would need both college and seminary training. This represented seven years of full time school. In fact it ended up being ten years as I chose to go on for the Doctorate in Ministry Degree.

I was afraid that I couldn't even get into college much less pass the grades. For years I struggled with some old "mental frames" from my earlier years growing up in the Appalachian Mountains. One was an identity frame that I developed that said, "I am just an ignorant mountain boy." And, guess what, when it comes to public speaking, having a mental identity frame that says, "I am an ignorant mountain boy" doesn't serve one well. Those old "ignorant mountain boy" childhood frames of mind followed me right into adulthood. Even though I had several degrees including an earned doctorate, I still carried the map from childhood that I was an "ignorant mountain boy." Do you know what I mean? *My body was out of the mountains but my mind was still there.* I didn't at that time know and understand that "The map is not the territory."

Now, entering the pastoral ministries required many things. For one thing, it required that I deliver two sermons per Sunday. Yes, I had to stand up before a congregation and speak twice each Sunday. Now, what about those old childhood fears of public speaking that I had in high school? I still had them. Even though I was an adult and was moving right along with my education, I still had the mental frame of extreme fear of public speaking.

In fact, the fear of public speaking was so bad, that the first four years that I served as a pastor, I woke up every Sunday morning with diarrhea. So while,

"The map isn't the territory," **it does govern our territory**, i.e., the territory of our body. We operate from our maps no matter how far they may differ from the territory. I operated off that old childhood map of the fear of public speaking to the point that it created some very unpleasant physical reactions.

"The Map Is Not The Territory" — So What?

Well, so "the map is not the territory," so what? As a practicing NLP Practitioner, I utilize this simple concept in explaining to my clients the absolute utter futility of living in the present by referencing old fears. What do you mean by this? Really, it is quite simple. Whether we like it or not, we always live in the present moment. Now, sure, we may reference our past by either consciously or unconsciously focusing our minds on past events but we always do that in the present. We can do no other.

True, some people mentally live in their past. Michael Hall and I have written an entire book entitled *Figuring Out People* (1997) in which we identify fifty-one mental frames that people typically use in filtering their outside world. Time Orientation is one of those mental frames. These mental frames (Meta-Programs) serve as determinants of how we focus our attention. We call them Meta-Programs because they operate meta or above our other thinking patterns and, in fact, govern them. For example, when I consider doing a project, I first look at the big picture and then I move back and look at the details. Thus, I think primarily deductively.   Another person may look at the details first and from the details move to the big picture. This person thinks inductively.

Some examples of these Meta-Program filters are:

- Global/Detail – When you start a new task, do you look at the big picture first or the details?
- Match/Mismatch or Sameness/Difference – When you look at new data, do you first look for how they match with other data you know or how they differ?
- Visual/Auditory/Kinesthetic/Auditory Digital – Do you primarily process visually, auditorily (sounds), kinesthetically (feeling) or auditory digitally (self talk, it must make sense)
- Sensor/Intuitor – Do you generally know if something is true from your experience of it through your senses or do you just know intuitively?
- Introvert/Extrovert – When it comes time to recharging your batteries, do you prefer being alone (Introvert) or with people (Extrovert)?
- Toward/Away from – Are you primarily motivated by what you want (Toward) or what you want to get away from?
- Associate/Dissociate – Do you tend to associate into your memories or dissociate from them? Remember, when we recall a memory and *do not* see ourselves in the picture, we are recalling the memory associated. When we recall a memory and we *do* see ourselves in the picture, we are

recalling the memory dissociated. Usually, recalling a memory associated greatly intensifies the emotions for both our good memories and our bad memories.

- Worse Case/Best Case scenario – Do you tend to notice what can go wrong or what can go right in most scenarios?

Here I have listed eight Meta-Programs or mental filters common in the population. I list them to give you example of how our brains tend to develop unconscious mental filters that serve as mental programs that determine where we send our brain. These programs by definition operate meta or above our other thoughts and, therefore, run our thinking processes.

In Figure 4:4 I explain how we, through repeating meta-level thought patterns, install mental filters that function meta to or above other thought patterns. The example uses the thought pattern of being "afraid of our fear." When we become afraid of our fear, we become paranoid. Through constant repetition one can install a mental filter of paranoia that will serve to filter out our entire experience. That is exactly how these mental filters including Meta-Programs get installed.

Not Real

Of tremendous importance to the purpose of this course in "***How to Defeat Fear in Your Life",*** it is important that one understands that these mental filters function only as thought processes. They are no more real than any other thought. They have just become "grooved" into our unconscious mind and have become so familiar that they seem real. Earlier I mentioned that by habit I normally send my brain to the big picture and then to the details. Well, the fact of the matter is, I am far more "comfortable" in staying with the big picture and living in my dream world. But that doesn't serve me to just stay in the big picture. As an example, I had a big picture in mind for this book. However, in order to finish writing this book, I had to "send my brain" to the details of each page, paragraph, sentence, word and letter to get the job done.

My point, *if you don't like where your brain is going, give it permission to go some place else.* Our brain just does what we tell it to do. I mean, after all, if you refuse to run some old thinking pattern that doesn't serve you any longer, what is the worse thing that could happen to you? As I say to my clients, "If you just stop running that old pattern and run the new one that old one will not come out and take a 357 magnum pistol and shoot you. It can't. It isn't real in that way." (See Figure 5:2). Michael makes a quite simple yet profound statement in *Dragon Slaying* (1996 – 2000):

> "... our brains don't seem to have any innate quality control functions. Our brains don't seem to care what information we feed it. You feed it a 'thought,' and idea, a concept, data — and it will just 'process' it. Brains don't seem very smart about the quality of

the content that we feed it, unlike the stomach. At least the stomach has enough sense to vomit when it gets garbage. The brain doesn't seem that intelligent."

We can feed our brains all kinds of fears and anxieties and the brain says, "OK, you told me to be afraid and/or anxious so I will oblige and do exactly what you told me to do. I will increase your heart rate and respiration. I will fill your body with adrenaline. I will give you all kinds of the physical sensations of someone under attack. I will make you live your life feeling as if you are under attack seven days a week, twenty-four hours a day if that is what you want."

Figure 5:2
The "Un-realness" of Thought

4th Level
of Abstraction
Meta- Meta-Level

| Etc. |

@

Both the Internal Representations and the Word Meanings are all abstractions. You cannot put them in a test tube. Physically they are "not real." Therefore, they are easily changeable by just meta-level "thinking."

3rd Level
of Abstraction
Meta-Level

| 2nd Level Word Meaning |

@

2nd Level
of Abstraction
Primary Level

| 1st Level Word Meaning |

@

1st Level
of Abstraction

| VAKOG - Submodalities Internal Representation |

Level of Neurology
Neural Impulses

Neurons and Neuro-transmitters Physically these are "real."
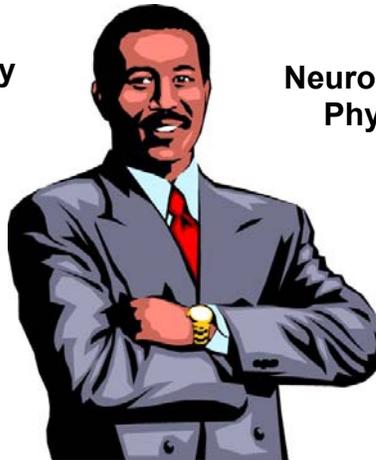
How does the concept that, *"The map is not the territory"* apply? How does it assist me in letting go of my fears and anxieties? Good question. Let me ask you another question. *What do you have to be afraid of now? Does it now serve you to be afraid?* So often our fears are products of our past and we either consciously or unconsciously continue focusing our attention to some past event that *isn't happening in the present.*

Now, back to the mental filters or Meta-Programs. If you are the type person who tends to focus on the past, look for the worse case scenario and then associate into it; then you will have down pat "how" to make yourself feel terrible all the time. And, if something fearful happened in your past and you mentally live there, by constantly recalling that event, then you are living your present life in the fears of the past. Of vast importance to your understanding, your *brain does not know the difference between imagination and reality,* between past recalled images and present experiences.

What did you say Bob? What do you mean your brain does not know the difference between imagination and reality? Well, try this experiment. Imagine yourself going to your refrigerator. You open the door and then you pull out the vegetable drawer. Take out a lemon; close both the vegetable door and the refrigerator door. Now go over to the cabinet. Get a knife and a cutting board. Take the knife and cut the lemon in half and feel the juice squirt on your hand. Now cut one of the halves into halves again.

You now have two quarters and a half. Take one of the quarter slices and imagine putting it in your mouth and squeeze. Feel and taste the lemon juice running into your mouth. Is your mouth watering? It is? But you don't have a slice of lemon in your hand or in your mouth. Your brain doesn't know the difference between imagination and reality. Now, just maybe you are one of those persons whose mouth didn't water. Well, if so, hear the teacher scraping her fingers on the blackboard and go ahead and "chill out."

My point— if you tell your brain to recall some past experience of fear, anxiety, etc. and you mentally place yourself in your body re-experiencing that experience, you will have pretty close to the same reaction and state that you had when you first experienced that experience.

Now, please understand— this experience is just a thought. It may be a very powerful one but it is just a thought. You have an image or images and you have given word meanings and meta level meanings to that thought. But they are just images and thoughts and they can be changed for they only have the reality you give them (See Figure 5:2). Both the Internal Representations and the Word Meanings are all abstractions. You cannot put them in a test tube. Physically they are not "real." Therefore, they are easily changeable by just meta-level "thinking."

What Can I Do?

OK, since our thoughts are just that, thoughts, what can we do to change them? I have already taught you how to dissociate out of them. I have taught you how to move them up through submodality shifting into higher spiritual frames. Well, what else can you do? Here is another alternative way of thinking that I use quite often with my clients. We understand that thoughts are not real for they are just abstractions. And, we understand that the map is not the territory and that we are not living in the past. Further, we know we must live in the present. With these thoughts in mind, then why not do this with your past fears and anxieties:

1.   First, if you recall those past memories associated, pop out. Dissociate from those old past memories and thus let your brain know that you *don't live there any longer*. Pop out and see that younger you. "You don't live there any longer!"

2.   Secondly, knowing that this memory is past and that it isn't happening in your present, say to yourself as you focus on that *you* experiencing that fearful experience, "This is no longer real. I am not experiencing this any longer."

3.   Third, create an image of the *you without fear*, the *courageous* you and say to that image, "This is the new me with new resources to live without the fear and to live both for the present and the future."

4.   Repeat this several times a day, for the next several days until you totally obliterate the old fearful you as you say "NO" to the old fearful you and "YES" to the new courageous you.

Below find the "Meta-Yes/No Pattern as we teach it in our trainings. I encourage you to keep running your fear(s) through this pattern over a period of several days. Each time you run it, notice how the fear diminishes. And, hopefully, by running it daily and over a period of 2 or 3 weeks, it will disappear totally or at least you will gain control over that fear(s).

If this doesn't eliminate your fear, you probably have other meta-level frames sabotaging your total elimination of the fear. Ask yourself, "What would I have to give up that is important to me in order to eliminate the fear?" If you get an answer, that specific secondary gain may be what is sabotaging your saying no to the fear. You must satisfactorily fulfill the need of the secondary gain in order to say no to the fear.

Figure 5:3
The Meta No/Yes Pattern

No! → Bring to bear on fear and anxiety. → Fear / Anxiety → Blow this one out!

Yes! → Bring to bear on faith and courage. → Faith / Courage → Pack this one in!
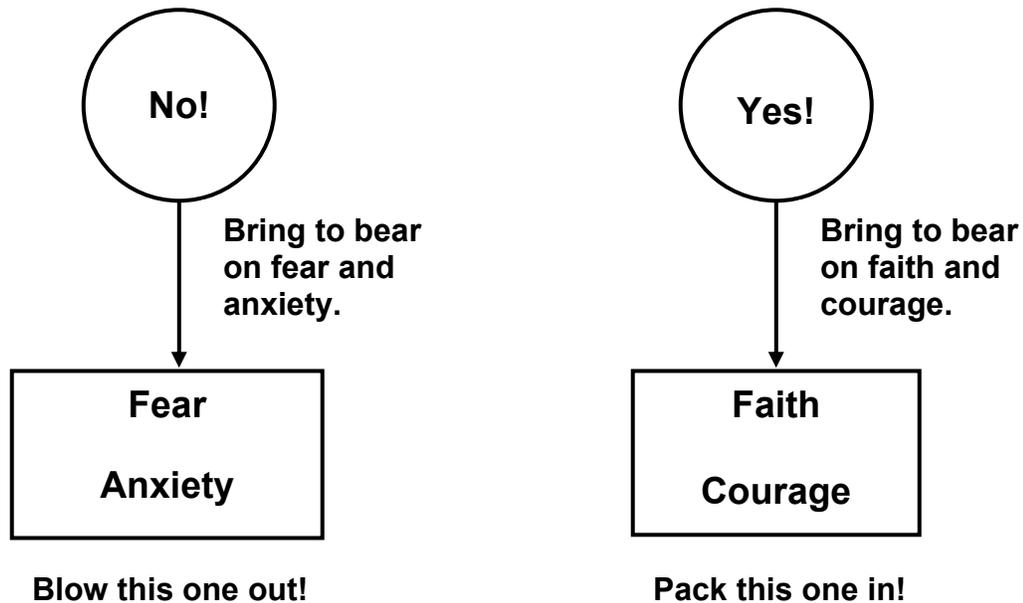
The Meta-Yes/No Pattern

1) Get a good strong representation of saying "No!" to something.
You will want to make sure that the person's "No" looks, sounds, and feels congruent and that it truly fits with their beliefs and values. Anchor the resource experience of congruently, firmly, and definitively saying "No!" to something (See Figure 5:3).

2) Get a good strong representation of saying "Yes!" to something.
Once you do, reinforce it by asking about it, and amplifying it so that the person has an intense experience of his or her Yes! Anchor either with a touch, the way you say "Yes!", where you gesture to, etc.

3) Invite the person to identify the limiting belief that they no longer want to run their programs. Meta-model (See Chapter 6) the limiting belief to assist in deframing it, loosening it up, and preparing for the belief change. Find out how it has not served them well, how it has messed things up, etc. Notice how they represent the belief, pace its positive intentions.

4) Fully elicit from the person an enhancing belief that he or she wants in their head. What specifically will the person think and say in the

new belief. Write out the language of it. Get several versions— and make sure that the person finds the expression of it compelling.

5) Meta No! the limiting belief. Ask the person to re-access the limiting belief and once they have it, have them go meta to that belief, and then about that belief have them say "No!" Have the person do it congruently, intensely, and repeatedly.

> "And you can keep on saying 'No!' to that limiting belief until you begin to feel that it no longer has any power to run your programs."

6) Meta Yes! the enhancing belief. After the deframing of the old belief, now let the person's mind swish to the content of what to believe. Have the person fully re-access the enhancing belief and then to go meta to it and validate it with a great big "Yes!" Have them repeat it with intensity and congruency.

Conclusion

We have found this "Meta Yes/No" pattern extremely effective in changing all kinds of beliefs. Think about it. How many things in your past are they that you once believed true but you no longer believe to be true? You have done this numerous times in your head by saying "No" to one thing and "Yes" to something else.

Chapter 6
The Languaging and De-languaging of Fear
(Introductory paragraphs from *The User's Manual for the Brain*)

We have already noted that to "think" we use the Rep System of the senses. This enables us to *present* to ourselves *again* ("re-present") information that we originally saw, heard, felt, smelled, or tasted. As we use our senses we also *code those understandings in words*. Thus we can represent a pleasant summer day at the beach by using the specific sights, sounds, sensations, and smells of that experience or we can use an even more short-cut system, we can say "relaxing day at the beach."

The words function within us as **a symbol** of the sensory representations, and those sensory representations function as a symbol of the actual experience. Thus if we begin with the experience (the territory), our VAK representations operate as a neurological "map" *of* the experience. Then our sensory-based words ("pleasant day at the beach") provide us a basic linguistic "map" *of* the neurological "map." And given the way our minds work, we can then use even more abstract and conceptual words ("pleasure," "comfort") as a higher level linguistic "map" *of* the other linguistic "map," etc.

Given the fact that words function in our consciousness as *a "map" of reality* (and not even the first level "map"), then words work to provide us a scheme, model, or paradigm *about* that reality. To the extent that the words correspond in an isomorphic way ("form" "similar") to the territory they represent— they give us an accurate "map." To the extent that they do not, they give us a distorted map with significant parts left out (deleted), or with parts over-generalized or messed-up.

NLP began here. For years, linguist John Grinder had studied, and contributed to the field of Transformational Grammar— a field that sought to understand how the coding, meaning, and significance at the Deep Structures of experience (at the neurological levels) become transformed into language (at the linguistic levels). Thereafter (1975), he and Bandler put together *the Meta-Model of language for therapy* (See Appendix B for summary pages of the original patterns of the Meta-Model)*.

They developed this model of language elegance by modeling Fritz Perls and Virginia Satir. Bandler and Grinder noticed their use of certain powerful questions in gathering information and another set of powerful questions that essentially enabled the person to reorganize their internal world. From a linguistic analysis of their language, Bandler and Grinder developed this Meta-Model. (*"Meta"* comes from Greek and means "beyond, over, about, on a different level.") The Meta-Model specifies how we can use language to clarify language. It does so by re-connecting a speaker's language with the experience out of which it came.

Obviously, the business of communication involves *language use*— it involves "sharing the word," and it involves living the word. The more we know about the neuro-linguistic processes at the root of language processing and languaging others and ourselves— the more effective our ability to handle this most incredible tool.

Deep Structure/Surface Structure

The Meta-Model provides us with a tool to get to the experience behind a person's words. When we speak, none of us give a complete description of the thoughts behind our words. If we attempted to completely describe our thoughts, we would never finish speaking. Why? Because none of our verbal descriptions can fully or completely (exhaustively) say everything about an experience. As a speaker, we will always have a more complete internal representation of what we wish to communicate than what we can put into words. We inevitably shorten the description.

Now we call the complete internal representation (experience) of what we seek to communicate the "Deep Structure." Most of this Deep Structure lies in unconscious parts of mind and neurology— some of it at levels *prior* to words, some *beyond* where words can describe. As we seek to present, articulate and clarify our experiences, we do so in what we call "Surface Structures"— the words and sentences that represent *transformations* of the deeper levels.

Deletions

Bandler and Grinder noted that in the process of moving from the Deep Structure in our neurology (our neurological "map") to the Surface Structures that come out of our conscious minds and mouths, we do three things, which they termed "modeling processes." For the most part, we do this naturally and apart from consciousness. First, we *delete* much if not most of the material in the Deep Structure. Every second, approximately two million pieces of information feed into the brain. Obviously, the brain must screen out much information or else we would go crazy. Read the following:

> **Paris in the**
>   **the spring**

>   **A snake in the**
>   **the grass**

>   **A kick in the**
>   **the rear**

Lewis and Pucelik (1982) presented this in their treatment of the Meta-Model. Did you notice as you read that you deleted one of the "the's" in each of those

sentences? Unless you put yourself into a detailed state of mind (a proof-reader's state of mind) you made sense of the sentence by quickly and unconsciously deleting the second "the."

Distortions

Second, we *distort* the meaning and structure of information as we simplify our description of the experience. We alter our perceptions using our brains. A story in Eastern philosophy relates how a man walked along the road and saw a snake. Immediately he yelled, "Snake!" But then, as he approached it, he saw it more clearly as a rope, and not a snake.

"Beauty" lies in the eye of the beholder. The ability to distort enables us to enjoy works of art, music and literature. Thus we can look at a cloud and turn its vague shapes into animals, people and all kinds of things— we do it by using our brain's power of distortion. Our ability to distort makes it possible for us to have dreams and visions about our desired future.

Generalizations

Third, we *generalize* information. When new learnings come into our brain, our brain *compares* the new information with similar information previously learned. Our minds compare and generalize old similar material with new data. This process allows us to learn quickly. We do not have to relearn old concepts. Our brain utilizes them in new learnings. Although many kinds of cars exist, we relate to such through the category or class that we call "cars." Mapping out experiences, events, people, learnings, ideas, etc, through categories enables us to compare, contrast, group, subgroup, etc. This helps us handle increasingly large amounts of information, process information through logical levels, and move into more and more conceptual levels of reality.

While other mapping functions exist, the Meta-Model uses these three. They describe the key processes whereby we move from the Deep Structure within our mind-neurology to our Surface Structures that show up in our language and languaging. In summary, we delete, distort and generalize information as we create our model of the world.

What does this Meta-Model consist of precisely? It consists of thirteen (in this model) language distinctions and thirteen sets of questions (See Appendix B for all the distinctions.). These challenging questions inquire about the ill-formedness that shows up in the Surface Structures and this enables the speaker to restore the material deleted, distorted, and generalized. Meta-Model questions *reverse* the process of going from Deep Structure to Surface Structure. It reverses the abstracting process— we "de-abstract" via the Meta-Model; we take a person *back to experience.* The Meta-Model thus uncovers missing information in the client's communication and model of the world— often-crucial information. Information that

if they did not have would cause them to live in the world with an impoverished "map." Some ask, "When do you stop asking Meta-Model questions?" Good question. You stop when you have your outcome.

In this course, we will only be looking at a few of the key distinctions. This will serve as an introduction to this powerful model. We would recommend that you obtain a complete description of the Meta-Model and do a more in-depth study (Bandler & Grinder, 1975, Hall, 1996b).

Distortions

1. **Nominalizations** refer to those words that we commonly use wherein we have taken some process and frozen it. Consider the statement, "My wife and I have a poor relationship."   Note the word "relationship."   How much information has this person given you?   Actually very little. The word relationship actually has behind it a process that has been frozen. If I desired more information from this individual, I would ask, "How are you and your wife 'relating' poorly. What is going on between you two that lets you know you are having a poor relationship?"   This turns the nominalization back into a process.

   Nominalizations seem like nouns, but are actually false-nouns. Not all nouns are nominalizations. How do we tell the difference? In NLP we say that if you can't put the noun in a wheelbarrow, it is probably a nominalization. Another way is to put the word in the phrase, "an ongoing_____." And, if it makes sense, it is a nominalization. For instance, "an ongoing 'relationship.'" makes sense. And, you can't put a "relationship" in a wheelbarrow. Of course you could put the couple in a wheelbarrow but you have no guarantee that they will be relating.

   Well, what about fear and anxiety? Can you put "fear" and "anxiety" in a wheelbarrow? No! You can't. Does the statement "an ongoing fear" and "an ongoing anxiety" make sense? Yes they do. The words "fear" and "anxiety" are nominalizations.

   So what? When we distort an ongoing conceptual process and make a "thing" out of it by nominalizing it, we tend to give it far too much reality. In the case study, Justin said, "I had a bad **panic attack** last night and called an ambulance." Justin was seeing a physician and was taking medication for his "Panic Attack." The DSM-IV has a category for "Panic Attacks" and describes the behavior that indicates a "Panic Attack."   Now, since the authoritative diagnostic manual (the DSM-IV) says, "I have this 'thing' called a Panic Attack" and since my physician is giving me medication for this 'thing' called a Panic Attack, this thing must be really real."

Now, as you go back and read over that case study, you will see that I tore apart this "thing" called a Panic Attack and revealed to Justin what he was doing inside his head in order to do the process of having a Panic Attack. It was a verb. He was *doing* something in his head to create the experience. Basically, he was *associating* back into a real bad LSD trip and running the language frames inside his head (Figure 1:1). As with every Panic Attack I have ever seen, it wasn't something "real" inside his head, it was a process of creating images of past memories and languaging those images in such a manner so as to tell his body to have what the DSMIV calls a Panic Attack. Guess, what, his body obeyed every time. When he chose not to do that anymore but to do what I taught him, his Panic Attacks went away.

Fear, Panic Attacks, Anxiety Disorders, etc. are not "real" in the sense that they are cemented in the brain as concrete items.

They are only real, just like all thoughts, in that they are abstracted realities within the mind that are subject to reframing (changing) when we choose to think another way.

Be careful how you "nominalize" and give "Thinghood" status to concepts.

Choose concepts that serve you well, like peace, love, joy, faith, relaxation, etc. Nominalizing concepts like these will serve you well.

Fear and anxiety nominalized can surely make life unnecessarily miserable.

I have had the wonderful privilege over the last ten years to teach hundreds of clients to "denominalize" their problems by *turning them back into a process.* Once the client moves from understanding that this "problem" isn't frozen in concrete, but is a process of the Rep System and language structures, then the client opens up to new ways of thinking and learns the beauty of running his or her own brain.

I have a personal disdain for the system that, well meaning as it is, indicates to people that they "have" some problem like they have a disease and that the only answer is to treat this problem long term. By the end of this class you will know and understand that many of these so-called problems are subject to cognitive change, and in many cases, in a small amount of time.

2. **Cause-Effect -** The statement, "You scare me to death!" illustrates a cause-effect statement. This sentence implies that you directly make or cause me to be scared to death as if I have no choice in the process. It seems to imply that you have a kind of psychic power over me. Words that indicate the presence

of cause-effect statements include: *make, if then, as you... then because*, and almost any present tense verb. To challenge such statements, ask, "How specifically does what I am doing cause you to choose to be scared to death?" "By what process do I 'make' you have these feelings, thoughts, or responses?" "Do you have no choice whatever in how you respond to this stimulus?" Such responses invite the speaker to expand and enhance his map about cause-and-effect in human relationships. It empowers the speaker to take responsibility for his own feelings, thoughts, and responses. It enables the speaker to adopt a more proactive response by exploring his choices.

One of the larger-level purposes of therapy involves empowering a client to recognize his response-able powers and to own his responses as his own. Clients generally feel that they suffer the effects of the causes of others. Effective counseling leads them to realize how they also stand "at cause." So we lead them to take control of their own lives and responses as they claim their own powers: the power to think, feel, speak, and behave. Examples of cause-effect statements: "I'm late because of you." "When you believe in me, I can do it." "You make me feel _____." "I would do it, but I'm mad." "I feel badly that I hurt him."

What about my fears and my panic? In the area of fear and panic, let's ask ourselves such questions as, "Do I really want to give this person permission to scare me to death?" "How can events that happen years ago still cause me to be afraid? I don't live there any longer so that event has no more power and control over me. I will say **NO** to my unfounded fear" (See the Meta Yes/No patterned studied earlier in Chapter 5.) When we allow events that happened many years ago to still "cause" us to have fears and panic, we fall victim to the cause-effect fallacy (See Figure 6:1). Justin said, "Two years ago I had a bad experience. One time I took LSD and I freaked out. **I was afraid I was going to die. That is when all this started."** The bad experience with LSD caused the Panic Attacks even though that it happened two years ago.

When we challenge our Cause-Effect(s) (and others) we dissociate ourselves (and others) from our box(es) and give ourselves permission to ask, "Does this type of thinking serve me (you)?" (See Figure 6:2) If the answer comes back, "no," then give yourself permission to think another way and try that on. After all, it is just a thought. It has no more reality than that which you choose to give it. And, yes, that goes for fear, panic and anxiety as well.

Figure 6:1
When we live at "Cause-Effect" we box ourselves in:
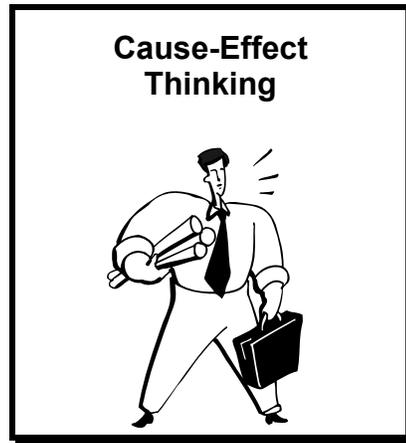
Figure 6:2
Challenging Our "Cause-Effects" Dissociates Us and Gives Us Choice:
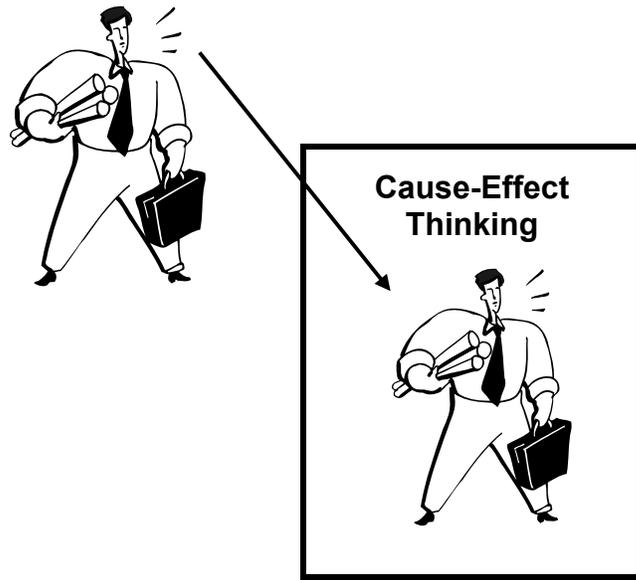
Cartesian Logic

An excellent way to challenge one's thinking, especially the irrationality of most fears and anxieties, is to run them through the four Cartesian Logic questions. The theory states that if you can run your thoughts through this model and have no parts of you disagree with the answers you receive— then the thought is ecological for you. The model is quite effective in challenging

cause-effect type thinking like, "I almost drowned 30 years ago. That experience caused this phobia I have."

a. What will happen if you keep your phobia?
b. What would happen if you do not keep your phobia?
c. What wouldn't happen if you kept your phobia?
d. What wouldn't happen if you did not keep your phobia?

The last one can really "scramble your eggs," can't it? Just keep running that question through your mind and trust your unconscious mind to give you just the right answer for you.

3. **Complex Equivalence -** We generate a complex equivalence whenever we use a part of an experience (an aspect of the external behavior) to become equivalent to the whole of its meaning (our internal state). Thus when we become aware of the external cue, we then assume the meaning of the whole experience. "I was in a car accident 30 years ago. That means I will always be afraid of driving." Here a person has equated certain **external behaviors** (being in a car accident) and an **internal state** (fear of driving).

The construction of complex equivalences utilizes words of equation: *is*, *that means*, *equals*, etc. A person makes one external phenomenon identical with another internal phenomenon. Listen to the Complex Equivalence in Justin's statement, Justin, "I am scared I have an aneurysm. I am **afraid I am going to die."** Here Justin takes the Complex Equivalence and moves it to identity. His identity equates to fear and death as he says, "I **am** scared and I **am** going to die."

We challenge a complex equivalence by asking about the equation, "How specifically does being in a car accident 30 years ago (external behavior, EB) mean that you are still afraid of driving after all these years (internal state, IS)?" "Has anyone ever been in a car accident and never developed a fear of driving?" Such questioning enables the speaker to identify the complex equivalent belief and recover additional material deleted and distorted. It also allows you to challenge your own limiting beliefs.

Does it serve you now to keep those old meanings (Complex Equivalence) to those experiences of fear and panic? If not, give yourself permission to put new meanings, new Complex Equivalences to those meanings: "True, I was in a serious car accident 30 years ago but I am much older and much more experienced now. I have resources now that I didn't have then. Plus, it was just an accident. How many miles have I ridden or driven and haven't had a accident? Etc." We call this reframing, changing meaning. After all, all meaning is an "inside job" so why not give events in our lives meanings that serve us?

Generalizations

1. **Universal Quantifiers** - A universal quantifier refers to the set of words that make a universal generalization. They imply a state of absoluteness— of "allness." In this generalization we make one category represent a whole group. Thus we move from "Dad abused me and my husband abused me," to "All men are abusive and I am afraid of all men." This statement generalizes from a particular to the whole class. Generalizations have no reference point. They are intentionally vague.

   Universal quantifiers consist of such words as: *all, never, every, always* and *none.* Such words do not leave room for any exceptions. By definition they express a limited mindset. The Meta-Model challenge to a universal quantifier involves simply repeating the word back to the person in the form of a question. To "All men are abusers" we could respond: "All?" Another challenge involves asking if the speaker has *ever* met a man who did *not* abuse. This challenge brings out the absurdity of the universal quantifier.

   Universal Quantifiers operate most efficiently in holding on to old fears. Justin said, "I have had a fear of dying. I am afraid I will have a heart attack. I am afraid I will have an aneurysm and end up bed ridden. I am afraid I am not healthy. I am afraid I will get cancer. I **always** felt that something might be wrong with me." Notice how many Complex Equivalences in the form of the word "am" he uses (the "is of identity"). Then, he moves from all these self-identifications with "I am _____." To the Universal Quantifier "I **always** felt that something was wrong with me." The Universal Quantifier in that statement is "always." Now, with all those "is of identity" statements of "I am" the brain will just naturally move to a Universal Quantifier of "always." Justin's way of languaging himself left out any possibilities for any other kind of thinking— then of course, his brain wasn't broken. It was just running a panic strategy really, really well.

2. **Modal Operators of Necessity and Possibility/ Impossibility** – Modal Operators refer to our *mode* whereby we *operate* in the world. Do we operate from a mental world of **laws** (should, must, have to); do we operate from a world of **opportunities** (possible, possible to, can); do we operate from a world of **obligations** (ought, should); or **empowerment** (dare, want to, desire to etc.)? In other words these modal operator terms define the boundaries of our model of the world and our style of operation. This suggests, as do all of the Meta-Model distinctions, that we can actually learn to *hear people's belief systems* in their talk! NLP assumes that our language reveals and prescribes the quality and limits of our belief systems.

   So words like *can* and *cannot, should* and *should not* reveal personal beliefs about what we can or cannot do in life. Now modal operators come in several categories. We have the modal operators of necessity, of possibility,

impossibility, empowerment, identity, choice, etc. These modes show up in words like *can/cannot, possible/impossible, am/am not, and will/will not*, etc.

Listening for such words informs us what a client believes stands as possible or impossible in his or her world. "I can't stop this Panic Attack. My doctor says I have a chemical imbalance." Such language not only describes limits, it creates such limitations. Modal operators of **possibility** tell us what a person believes possible.

The Meta-Model challenge to such goes: "What would happen if you did stop panicking yourself?" "Could your physician just not understand the power of thought? Could it be that he/she is coming off their limited understanding of just 'how' the brain creates panic?" Or, "What stops you from panicking yourself?"

Necessity words include: *must/must not, should/should not, ought/ought not, have to, need to* and *it is necessary*. These describe a model of the world that believes in necessity. Such words define some governing rule the person operates from. Often these rules limit behavior.

Consider the Modal Operator of Necessity statement, "I have to let this fear go." The Meta-Model challenge to a modal operator of necessity goes something like this: "What will happen if you do not let the fear go?" Followed by, "What would happen if you did **let go** the fear go? How would your life be? Tell me about not fearing yourself." The question goes to the Deep Structure and enables the person to recover effects and outcome. It moves the client into the future.

Deletions

1. **Lack of Referential Index** or **Unspecified Nouns and Verbs** - By *referential index* we refer to the person or thing that does or receives the action from the verb in the statement. When a sentence lacks a referential index, it fails to specify by name, term, or phrase that which it references— whom or what it speaks about. It fails to specify or point to a specific person or group. The pronouns (one, it, they, people, etc) are unspecified. Crucial material from the Deep Structure that completes the meaning has been deleted.

   Listen for words like *one, they, nobody* and *this.* "They did not come to see me when I was sick, they don't love me." Here the speaker failed to specify the subject of the verb. To challenge and recover the deleted material, we ask, "Who specifically did not come to see you when you were sick?"

   In the statement, "Those people hurt me" the noun phrase ("those people") like the unspecified verb ("hurt") lacks a referential index. So we inquire, "Who specifically hurt you?" Other examples of this linguistic distinction: "They don't

listen to me." "Nobody cares anymore." "This is unheard of." "One can, you know."

2. **Comparative Deletions** - In a comparative deletion someone makes a comparison, but deletes the specific persons, things, or items compared or the standard by which the speaker makes the comparison. Words like *better, best, further, nearer, richer, poorer, more, less, most, least, worse, etc,* provide cues of comparative deletions. What you compare to functions as a presupposition and the other person's unconscious mind will fill in what's missing.

    "Since he left me, things have grown worse and worse." The challenge: "Worse compared to what?" "Worse off according to what standard?" In building fears and anxiety, listen for Comparative Deletions you use. Challenge them.

3. **Unspecified Verb** - Unspecified verbs describe vague, non-specific action. Words like *hurt, upset, injure*, *show, demonstrate, care* and *concern* certainly describe action, a process, a set of events or experiences— but they have left out so much of the specific information about the action that we cannot make a clear representation in our mind about that action. She says, "He hurt me," but we don't know if he slapped her, left her waiting at the mall, molested her, insulted the pie she baked, etc.

    We recover such deleted material by asking, "How did he hurt you exactly?" "Who specifically hurt you?" If we fail to ask for the deleted information, we run the risk of inventing it in our own minds! While we may make good guesses if we know enough of the context and background, we may also make guesses that miss the other person's meaning by light years.

    When we hear a sentence with an unspecified verb ("She misunderstood me"), the potential exists for much misunderstanding, because we can interpret it in many different ways. The questions will connect the person more fully to their experience. In terms of well-formedness we do not provide a sufficient enough linguistic "map" for the other person to get a clear message. Examples: "You don't care about me." "I am upset." "He doesn't show me any concern."

    In maintaining our fears and anxieties, we often use comparative deletions in the structure. "I was hurt really bad in that relationship and I will never get married again." Note the unspecified verb "hurt" and the universal quantifier "never" in this statement. When beliefs such as these surface within your mind challenge them. "How specifically did he hurt me?" "Does his hurting me back then have relevance for today?" "Do I need to hold on to that fear now?" "Is this fear worth my living the rest of my life alone." Such self-questioning will direct your unconscious mind to give you more resourceful and ecological answers.

Part III

NLP and
Neuro-Semantic
Techniques

For

Totally
Mastering Fear

Chapter 7
Basic Techniques for Mastering Fear
The Fast Phobia Resolution, Time-Lining and Perceptual Shifting

Dissociative Frames for Phobias and Trauma

Since, to a great extent, we develop our personality as a product of our memories, reframing negative memories with the Fast-Phobia Cure will help us develop a more positive and resourceful identity. Richard Bandler describes the Fast-Phobia Cure in *Using Your Brain For A Change* (1985). Associating into our memories causes us to re-experience the emotions. On the other hand, dissociating from the memory usually removes us from the emotions of that memory. Utilizing the power of dissociation, the Fast-Phobia model permits us to erase the negative emotional impact of unwanted memories. As a result of this erasure, we recode both the visual and kinesthetic aspects of the memory. Would we not find this a useful technique?

You can perform this procedure on yourself. However, you will probably get better results having someone take you through the steps. The following procedure will work with most people. Those people who have difficulty visualizing may encounter difficulty. The Fast-Phobia Cure has contributed to making NLP famous. The procedure offers not only a useful model in erasing the effects of a phobia, but also in recoding any unwanted memory. We have used it extensively in the removal of the visual component of my client's images from sexual, physical, and emotional abuse. Removing this visual component often drastically reduces the negative emotions from the memories of the abuse. Read Appendix A for an in depth analysis of how the Fast Phobia Cure works and why it works.

1.   **Establish a resource anchor**. In dealing with painful memories, the possibility always exists of the client associating into a very painful memory. To prevent this from happening, we begin by establishing a resource anchor, which we could use to pull the person out of a bad experience. Have the client associate into a time when he felt safe and secure. Anchor that state kinesthetically. Then test your anchor. Follow the steps to setting an anchor.

       Earlier in my NLP work, I established resource anchors. Now I rarely do it. When a client associates into a bad memory, I get him to change his state by having him stand up and walk around. While walking, I encourage him to breathe from their abdomen. Also, you can shout or do anything that *breaks the pattern or breaks the state* of his emotional experience. However, go ahead and establish a resource anchor both for your practice and his comfort. Later, you may wish to stop the practice.

2.   **Acknowledge the mind's ability for one time learning**. A phobia represents an amazing achievement! Imagine it: people never forget to have the phobic reaction. Hurts from strong emotional experiences operate in similar fashion. When the correct trigger fires, the person immediately goes into hurt. Say to the client:

> "How amazing that you *always* remember to feel afraid or hurt when you think of the bad memory! I can't even remember to take out the garbage. You remember to feel phobic (or afraid, or hurt) every time you recall the memory. How amazing. If you can learn to feel phobic or hurt from a one-time experience, you can unlearn to feel phobic or hurt from another one time experience, right?"

3.   **Imagine a blank movie screen.** (See Figure 7:1) Walk the client into an imaginary movie theater and have him sit down seeing the blank movie screen in front of him. Once the person has the imaginary movie screen, have him place a black and white photograph of himself on the screen. Direct the person to make a photograph of himself just before the onset of the bad memory, when he still experienced safety.

4.   **Next, dissociate the client once more from his body and move him into an imaginary projection booth.** Invite the person to look out of the projection booth at him sitting in the theater seat observing a black and white picture of him on the movie screen. He will see the back of his current self-observing the even younger self up there on the screen. Take a few moments to solidify this experience of double dissociation.

5.   **Now, the client runs a black and white movie of the bad memory or phobia all the way through to the end of the event to a scene of comfort/security.** The client experiences a double dissociation from the memory. He will now watch himself watching the movie. This will begin to remove the emotion from the event and to recode it from a different perceptual position. Should the client still experience deep emotion from the movie, have him send the screen farther away.

On one occasion I had a client cut off the bottom half of her body before running the movie. The client's father raped her when she was ten years old. So, I led the client in removing the abused part of her body from the image. After running the phobia model on just the upper part of the body, she put the bottom half on and ran the movie. This worked beautifully. Tad James tells of having to take one lady out into the ticket booth before she could run the movie. Do whatever it takes.

6. **Once the client runs the movie to the scene of comfort/security, ask him to freeze frame and either white out or black out the picture**. The client will probably see just a blank screen.

7. **Lead the client to associate into the movie at the end where he blanked out the movie.** The client will leave the projection booth and enter his body in the theater seat. Then lead him to associate into the image of himself that appeared on the screen at the end of the movie, the place of comfort/security. Guide him carefully and graciously. Use your language carefully so that he follows your directions exactly. Check with him regularly to make sure he does what you want him to do. "Have you now re-associated fully into the you at the end of the movie? You are looking through your own eyes and you are seeing what you saw then, aren't you? You are hearing the same sounds you heard then?" Give your directions clearly and precisely.

8. **Run the movie backwards, in color, and associated**. "You have seen movies run backwards, haven't you?" Once you get a yes, make sure he associates into the movie, and he sees everything in color. "Now run that same movie backwards, and do so really fast. Do it in one or two seconds." You can anchor them to a sound as you say, "Whiiissssshhh." By watching his eyes, you will know when he runs the movie backwards and how fast he did it.

9. **Repeat the Process. Ask the person to repeat steps 7 through 8 three to five times making sure that they break state, clear the screen and start at the end. Do so until the kinesthetic disappears. If you desire, they can repeat the process until the image disappears as well.** Removing the image completely will remove *all* of the kinesthetics. The person may still recall the event, however, he will barely get any image or words. In running the movie backwards, lead the client to re-associate at the end of the movie. Make sure the client does not go to the end of the movie associated as that will re-install the phobia or trauma. When he runs it backwards say, "Now, clear your screen. Put yourself back at the end of the movie. Go straight to the end of the movie. Just imagine yourself at the end when you experienced comfort/security. See what you saw and hear what you heard. Now, run the same movie backwards in color. Repeat until it disappears."

10. **Test & Future Pace to see if the client can access the phobic state.** See if his non-verbal response matches his earlier state of the phobia or trauma. You may say, "Imagine living in that situation right now." Or, if you know the content, elicit the stimulus more explicitly. For a phobia of water say, "Imagine walking out into a swimming pool into deeper and deeper water." If you get any of the phobic response, check out how accurately

they followed the procedure and re-run the phobia cure making sure they follow the exact procedures.

[Note: When the phobia cure does not produce the effect I would like, I use the Swish Pattern to reinforce the change. See Chapter 9.]

The Fast-Phobia Cure
(Simplified)

1.   **Establish a resource anchor**. You may set a resource anchor in order to bring the client out of trauma should he associate into the traumatic event. I do not use this any more for I have learned that when a client associates into a traumatic event, just have him stand up really fast, and breathe deeply from the abdomen. This will dissociate the client from his traumatic state.

2.   **Acknowledge to the client the mind's ability of one trial learning**. "How amazing how you always remember to feel afraid or hurt when you think of the bad memory. I can't even remember to take out the garbage. You remember to feel phobic (or afraid or hurt) every time you recall the memory. How amazing!"

3.   **Imagine a blank movie screen.** Walk the client into an imaginary movie theater and have him sit down seeing the blank movie screen up there in front of him. Once the client has the imaginary movie screen, have him place a black and white photograph of himself on the screen. This photograph represents the younger self just before the onset of the bad memory when he felt safe and secure.

4.   **Next, the client dissociates once more from their body and moves into an imaginary projection booth.** The client should now look out of the projection booth at himself sitting in the theater seat observing a black and white picture of himself on the movie screen.

5.   **Now, the client runs a black and white movie of the bad memory or phobia all the way through to the end of the event.** The client watches himself watching the movie, experiencing a double dissociation from the memory. He watches himself watch the movie.

6.   **Once the client runs the movie to the end to a scene of comfort/security, ask him to freeze frame and white or black out the picture**. He will just see a blank screen.

7.   **Now, lead the client to associate into the screen where he blanked out the movie.** He leaves the projection booth and enter his body in the theater seat. Then have him enter the movie and associate into the image

that appears on the screen. Have him associate into the image of himself at the end of the movie after he survived the trauma and came out OK. Guide them carefully and graciously. Use your language carefully.

8.   **Direct him in running the same movie backwards, in color and associated**. "You have seen movies run backwards, haven't you?" Once you get a yes, make sure he associates into the movie, and invite him to see everything in color. "Now run that same movie backwards and real fast. Do it in one or two seconds." You can anchor them to a sound as you say, "Whiiisssshhh." By watching his eyes, you will know when he runs the movie backwards and how fast he did it.

9.   **Repeat the Process. The client now repeats steps seven through eight until the kinesthetic disappears. If you desire, they can repeat the process until the image disappears as well.** Make sure he does *not* go to the end of the movie associated— that will re-install the phobia or trauma. After he has run it backwards say, "Now, clear your screen. Put yourself back at the end of the movie. Go straight to the end of the movie. Just imagine yourself at the end when you were OK. See what you saw and hear what you heard. Now, run the same movie backwards in color. Repeat until it disappears.

Figure 7:1
Visual-Kinesthetic Dissociation Pattern
(Fast Phobia Cure)

Movie Screen

Watch Yourself

Watch the movie

Projection Booth

Theater
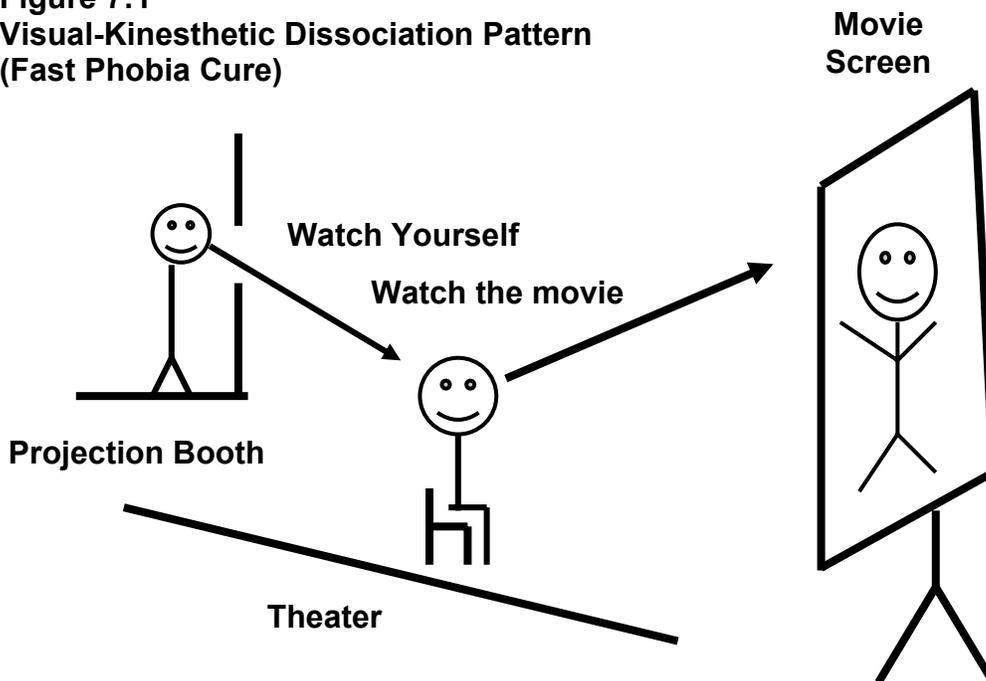
10.   Test & Future Pace by seeing if the client can access the phobic state. See if their non-verbal response matches his earlier state of the phobia or trauma. You may say, "Imagine walking into that situation right now." Or, if you know the content, express it more explicitly. For a phobia of water, say, "Imagine walking out into a swimming pool into deeper and deeper water." If any phobic response reveals itself, check out how accurately he followed the procedures and re-run the phobia cure making sure he follows the exact procedures.

<center>**Other Editing Tools**</center>

From the double dissociation position of the projection booth you can do more than rewind, you can do numerous other things to change your submodalities. You can make other choices as well. From there you can program your brain to process the film in ways to give you a greater range of perspectives and reframes on the memory.

1.   Associate into a resourceful memory. Recall the memory of a time in the past when you felt creative, confident, courageous, powerful, etc, from the past. See what you saw at that time. Now turn up the brightness on that memory. When you are fully associated into this resourceful state— bring into that scene the negative stimulus (dog, spider) that you fear, or the traumatic memory, and merge the two memories until they integrate and you see yourself handling the situation with your resources.

2.   Alter your sound track. Re-process the way you hear yourself and others talk. How would you want to make your voice different? Or the voice of someone else? What qualities would make the memory less intense? What voice would you like to have heard? Install an internal voice to help you through this situation.

3.   Add tonal qualities to the soundtrack that make it better. Take an unpleasant memory and put some nice loud circus music behind it. Watch the movie of it again; how do you feel? Put circus music to other memories of anger and annoyance.

3.   Apply your spiritual faith. If in your spiritual belief system you can bring in your heavenly Father, a loving heavenly Father, etc, then split your screen and see through the eye of your faith your Guardian Angel hovering over the earthly scene of your memory. See and hear your Angel caring and loving you. Perhaps you hear, "I am with you." "I will help you." See Jesus touch you with his healing hand.

4.   Symbolically code the memory. For instance, you might want to make the people in your memory transparent. Color them according to how you think/feel about them. Draw a line around the three-dimensional people in

your memory, make them two-dimensional and color them according to your evaluation of them.

5.   **Humorize your memory**. Since laughter gives us a great distancing skill, use your humor so that you can laugh this emotional pain off. How far in the future do you need to transport yourself before you can look back on a memory and laugh at it? What difference lies between a memory you can laugh at and one that you can't? Do you see yourself in one, but not in the other? Do you have one coded as a snap-shot and the other as a movie? What difference lies in color, size, brightness? Imagine the hurtful person talking like Donald Duck? Turn your opponent into a caricature cartoon character with exaggerated lips, eyes, head, hands, etc.

Time-Lining Your Fear/Phobia

Originally developed by Tad James and presented in his book along with Wyatt Woodsmall, (*Time Line Therapy™ and the Basis of Personality*), the Time Line Therapy™ model provides an effective tool for reframing fear. Michael and I later expanded this model in *Adventures with Time Lines* (1997). The Time Lining model describes both structurally and graphically how one can easily dissociate from his or her fears and discover meta-level resources adequate to bring to bear on the problem and totally reframe the problem. Below you will find the basic steps. Though it is more effective to have someone walk you through this procedure, you can do it on yourself.

Time Lining Summarized

1.   **Discover the Root Cause:** Ask the client, "If you knew the root cause of the fear which, when you disconnect from it, will cause the fear to disappear. When would that have been, before, during or after your birth?"

2.   **Once you get the approximate location of the root cause, have the client float up above her Time-Line. Once above her Time-Line, lead her back into the past towards the root cause of the fear.** Say to the client, "Allow your unconscious mind to take you back to the root cause of the fear. I want you to stop when you get close to it but not quite to it." Lead her to float back remaining above her Time-Line to Position one. From this position she can see the event, which represents the root cause of the fear.

3.   **Have the client float back until she positions herself directly over the event at Position 2.** Once she has positioned herself directly over the event, lead her to float down into the event and associate into her body by associating into the event (*Not for trauma* – you do not have to associate the client in order for Time Lining to work.). Say to the client, "Look through your own eyes, hear what you heard during that experience. And

feel what you felt during that time." Ask her what emotions she feels and calibrate. Make a list of all emotions experienced by the client. In testing, use this list to make sure all the emotions go flat.

4.   **Float the client out of Position 4 and above their Time-Line. Ask the client to preserve what she has learned from the experience.** Say to the client, "You have learned something from this experience, haven't you?" When the client responds that they have learned something, say, "In that special place in your mind where you preserve such learnings, preserve what you have learned from this experience."

5.   **Direct her to float back fifteen minutes before the event to Position 3 and look forward to the present.** Say to the client, "Remaining above your Time-Line, I want you to float back to about fifteen minutes before the event." Give them time to make the mental shift.

   When you think they have arrived in Position 3, ask them, "Do you see the event below and in front of you?" When they say yes, you reply, "Now where are all those emotions? Have all of those emotions that were there disappeared too?" On occasion give the client time to let the emotions go. With particularly heavy emotions, say to client once they assume Position 3, "Now let those emotions flow right out of you." Pace her by repeating the phrase, "Let the emotions go." Repeat these words each time the client breathes out. As the client releases the emotions, you will literally watch a life change in front of you.

6.   **Test by floating the client back to Position 2. Lead her to associate into Position 4 (Not for trauma – You do not have to associate in order for Time Lining to work).** Ask the client, "Are you experiencing any of the fear?"

7.   **Float the client out of Position 4 and above her Time-Line. Direct the client to come forward above her Time-Line.** Give the client the following directions: "I want you to come forward above your Time-Line but only as fast as you can allow all the other events between then and *now* with similar emotions to **LET GO**. Pay particular attention to these events. And, just before you get to them, should you experience any negative emotions from that experience, let me know and I will assist you in letting them go just as we have on the previous memories."

8.   **Future pace the client by associating the client into an imaginary time in the future. Ask her to choose a time that would have previously triggered the fear.** Float the client above the time and out into the future. Ask her to choose an event that would have previously triggered the fear. Float them down into that event fully associated. Say, "Now, try in vain to experience those fears." If they cannot experience the

negative emotions, you have completed the therapy. Should she respond negatively, continue to work with the emotion(s) she is now experiencing.

Figure 7:2
Time-Lining Diagram

Position 1: Position above the time-line, in the present
Position 2: Position directly above the root cause
Position 3: Fifteen minutes before the root cause
Position 4: Association into the event

Birth   **The triggering**   **The Present**   **Future**
                   Event of the   **Events**
                   "Root Cause"
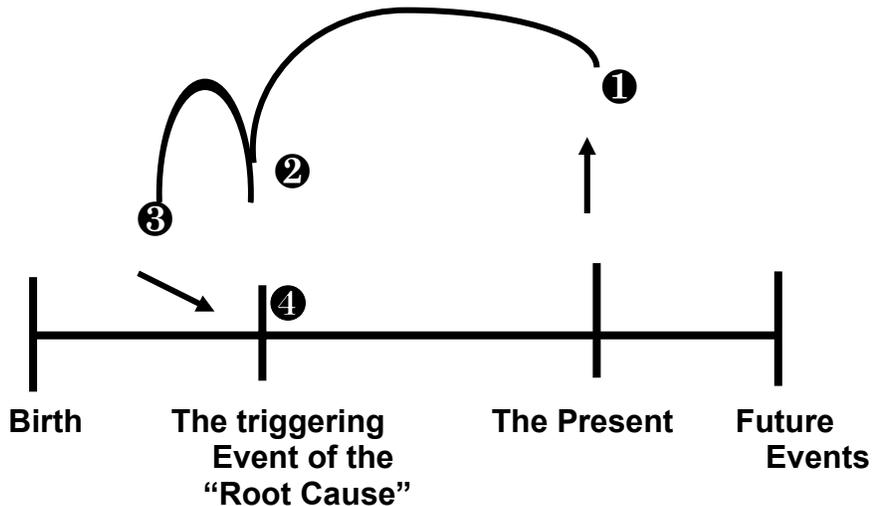
Note: Time Lining offers an effective model to "safely" dissociate someone from his or her fears. From the "safe" position above the Time Line, you can lead the person to run the Fast Phobia Cure on the painful memories as well as the Swish Pattern. Also, I have found it useful to lead clients to bring a resource with her while above the Time Line in order to keep her from re-associating into the experience. Sometimes clients will choose a spiritual resource and sometimes she will choose to imagine a person with her. In addition to bringing a resource with her, the client may imagine that she is walking on a piece of Plexiglas thus keeping her safe. These "persons" or "things" serve as meta-level resources.

Perceptual Positions and The Place of Pure Potentiality
(Edited from *The User's Manual for the Brain*)

Using the Time Line model, we have developed a simple technique that has proven quite effective in eliminating fears and other unwanted beliefs. We base this on the NLP model of Perceptual Positions. We highly recommend that you take each one of your fears through these five positions. With the exception of the **First Position**, each position is a dissociative conceptual position and therefore most effective in reframing fears.

The realization that we humans operate from three basics ways of looking at experience offers tremendous potential in state control and in the enhancing of our communication. In NLP we refer to these ways as being the first, second and third perceptual positions. When you associate into your own body, you live in **first position**. This permits you to look at the world from your own viewpoint. In the first position, you do not take into account anyone else's position. You simply think, "How does this conversation or communication affect me?" Most of our fears and anxieties come out of first position. We create fear, anxieties and phobias by "associating" into experiences of fear, anxiety and phobias. If you wish to "get out" of your fears, the following will teach you how to do just that.

Second position means you walk in the other person's shoes. You take into consideration how a communication or event would look, feel and sound from another person's point of view. In the second position, you imagine yourself entering the other person's body. In this position you imagine looking at yourself through his eyes. What do you look like, sound like and what feelings do you get from the other person's viewpoint of you? In the second position you develop the ability to experience empathy. This position provides a lot of flexibility when one is involved in conflict with someone. From the second position you can appreciate how he feels about your conversation and behavior. Build rapport before going second position. And, by going second position, notice how the rapport deepens. Second position offers an extremely valuable model in deepening rapport. Imagine taking your fears and anxieties into someone else's body that has no fears or anxieties.

Third position offers a way of dissociating from the entire event or conversation. In the third position you become an independent observer. Third position allows us to operate from the position of objectivity. Ask yourself, "How would this conversation or event look to someone totally uninvolved?" Imagine yourself being out of your body and off to the side of the conversation between you and the other person. You can see both yourself and the other person. Jump out of your fear state, float away from it. See yourself and everyone and everything else associated with your fear. Become an "observer" of your fears. Note how this lessens the kinesthetics of you fear.

There are two additional Perceptual Positions from these first three from the original NLP model:

The Fourth Perceptual Position

Robert Dilts (1997) specified the Fourth Perceptual Position in his *Visionary Leadership Skills* manual. He defined the Fourth Position as "We" — from the perspective of the system. In this position, we have "associated in the perspective of the whole system." To take fourth position, step aside and adopt the perspective of the whole system so that from that perspective, you can consider what would contribute to the best interest of the system. A linguistic

format for this position goes: "If we consider our common goals…" How do your fears and anxieties affect you, your family, your work etc? See yourself in the various social contexts of your life with your fear.

The Fifth Perceptual Position

Atkinson (1997) in an unpublished manuscript entitled "Five Central Ideas" suggests another perceptual position— "an universal perceptual position." This results from applying the universal quantifiers (all, always) to our perspective. Doing so "springboards us to the valuable idea of a universal perceptual position." (p. 24). This provides the widest and largest level perspective of all.

By taking this meta-position to everything, we can then learn to take on multiple perceptual positions and even change rapidly between them. Doing so increases our flexibility of consciousness so that we don't get stuck in any one position.

This may involve "over-viewing through time"— seeing things as they progress through and over time. *None of these positions offer a superior position to the other.* Each position has equal importance. The wise communicator knows how to move at will from one position to the other.

Both in therapy and in trainings, I have found the 5th Position extremely useful for totally eliminating fears, anxieties and phobias. This is especially true for those clients who have spiritual resources in the 5th position. What do I mean? Do you have beliefs about your existence before you were conceived? Many people who hold to a belief in God believe they were in the "mind" of God before conception. With those who hold Judeo/Christian beliefs you can use such Biblical passages as Jeremiah 1:5 and Ephesians 1:1-20.

In Jeremiah 1:5 God is addressing the Prophet Jeremiah, **"**Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations." This verse indicates that Jeremiah existed in some form in the mind of God before his conception. Most in the Judea/Christian traditions will hold this belief. And, I have discovered, many outside this tradition hold similar beliefs. From the Bible in Ephesians 1:4a we read, "For he chose us in him before the creation of the world…" Again, we have the same concept of a spiritual existence prior to conception.

Utilizing this concept along with the 5th Perceptual Position, if we take ourselves "before" our conception which is "before" any fears, anxieties, phobias, etc ever came into conceptual existence in our minds, what will happen to those fears, etc when we mentally take ourselves back to before conception? They have a tendency to disappear. From that position, we are going meta (dissociated) from our fears and accessing our highest spiritual frames (meta-stating) and bringing them to bear on our fears.

Below I have utilized the time line model to sketch this out. The heart symbolizes that conceptual place before conception. "Just mentally float yourself up above your time line, go back, all the way back to your teen years, your late childhood, your early childhood, preschool, birth, float over your mother while she was carrying you in the womb and the go all the way back to where you were now before conception and in that position, let all your fears, anxieties, phobias, hurts, etc just go. Allow them to float right out of your body. And from that conceptual place, develop and install new frames of meaning to live your life without fear and anxiety and come forward bringing them with you, re-experiencing your life, and take them with you on out into your future."

I like to refer to that position as "The Place of Pure Potentiality" for in that conceptual place you can let go your fears and anything else you wish to and to develop and install new frames of meanings that will server you well. Drawing from the Time Line Therapy™ model, the Place of Pure Potentiality is the "ultimate" Position Three on the time line (See Figure 7:2).

Figure 7:3
The Place of Pure Potentiality

94
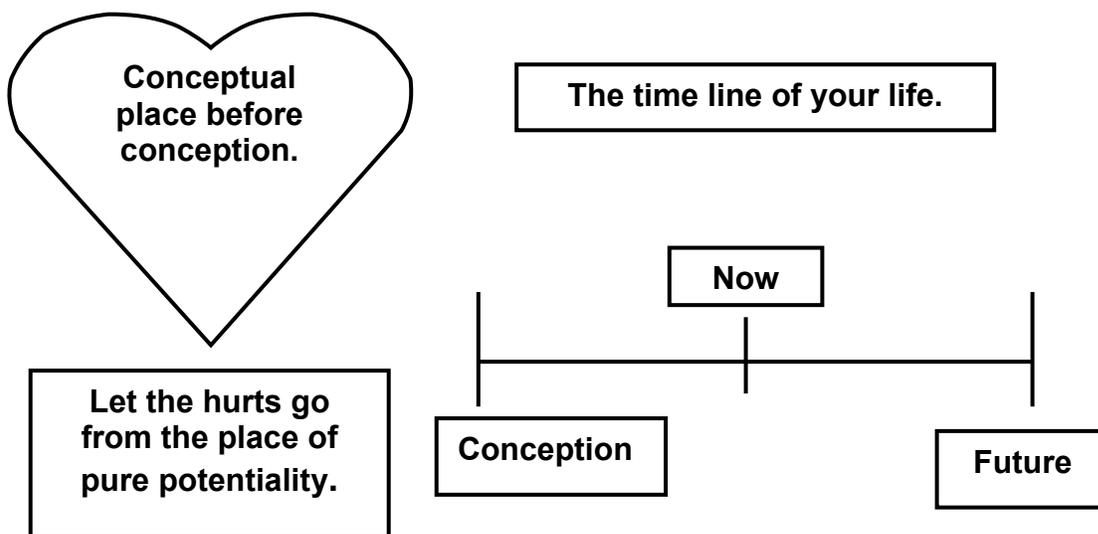
Chapter 8
Developing Resources for Mastering Fear
The >Insert> Resources Pattern

In reading the article, you can transfer the information to reframing away your fears and anxieties if you consciously know the "events" that have led up to your present problem state. If you do not consciously know these events, run this pattern through your present life seeing yourself living in the present with the added Meta-State resources indicated in the pattern.

Funny thing about the way we "*think*"— we do so by making movies inside our heads, movies full of sounds, smells, sensations, and things. As a species, we are inveterate *movie-makers.* We think by recalling and re-presenting inside of our "minds" various scenarios so that it seems like we are seeing, hearing, feeling, smelling, and tasting things again.

Obviously, we don't do this *literally*. I (MH) say *obviously,* but I suppose it's not so *obvious* to some people. Apparently some people, not yet fully informed by modern brain research and the neuro-sciences, don't know that we do **not** actually have little movies or pictures, or sounds or sensations or tastes or smells occurring *in our brains.*   It only *seems* like we have these internal movies running in our minds.   And it only seems like we have these sensory experiences. Our bodies certainly respond as if this was so. Yet, ultimately all we have *up there* are the exchange of neuro-transmitters, the exchange of ions and positive and negative charges in neurological activity, the activation of cell assemblages, and other bio-electro-chemical processes. No movie house.

So what *actually exists* up there and what we *sense* represent two different levels.   Our *sense level* provides us our *conscious* way of *representing* things. This refers to our *mapping* about things.   We *map* it so that it seems like and feels like a reproduction of our sense modalities.   And, of course, if you have studied philosophy, you will probably recognize this as what we call *phenomenology.* What we actually have to do with, consciously, involves the *phenomena* that we *experience*— that seemingness of our representations.

Yet regardless of what we call it, we experience "*thoughts*" as the internal *re-presenting* to ourselves of what we have seen, heard, smelled, felt, and tasted *on the outside.* We describe such thinking as our *sensory representational systems* (or VAK— Visual, Auditory, Kinesthetic). This reduces "thoughts" to more specifics.

So what?

Much. Because knowing about these component distinctions of "thoughts" gives us many leverage points for renewing our mind, changing our mind, running our own brain, taking charge of our mental-and-emotional states. This amplifies and

puts some real meat on the old Proverb that asserts, "as a man thinks in his heart, *so he is."* (Proverbs 23:7).

Recently, when thinking about our *internal movies* as the way we *encode* our understanding and ways of representing things, I played with the metaphor and extended it to include the following ideas and offered them to Bob as suggestive of some interesting ways to *take charge* of our brains and create new some patterns for transforming everyday experience.

> I find it interesting that when I **stop** my internal films of whatever ... and turn them into mere *snapshots* of the thoughts, this very process of *stopping the movies* tends to have the effect of solidifying the pictures. As a result of this freeze-framing, they then seem to become more static... more solid, more real.   And when that happens, then I also tend to respond to them as if more static and unchangeable.

> But.... then, when I back up and realize that these constructions are just *mental constructions*, internal mappings, I can then visualize **the space between** one image on the screen of my mind and the next image as individual snapshots— whether 32 images a second or 64 images, or however many...   if I then **stop the moving picture**, suddenly I can also allow myself to become aware of *the space **between*** the images. Next, if I then send my brain to *those spaces,* I end up in ... *The Void* that you have spoken about so often.

> Try it and see. In that *pause* ... inside that pregnant pause, when you **stop***,* in your mind, with the knowledge of the previous picture ... and of the upcoming picture, then *in that void* it seems we have a place in which we could stick in a whole new Image to thereby *totally transform everything* if we so choose. And I wonder just what would *you* like to stick in there? And what would someone else like to stick in there?

> So in that *Void of the Pause* ... we could actually embed all kinds of things... then later, when we rewind the picture a bit, and then let it go forward as our pictures normally do, then all of a sudden **a whole New Image,** and even an entirely new World, could **magically pop into existence.** How about that, Bob, for a different kind of *a Swish Pattern?*

Well, sure enough, Bob began to play with this idea. He put it to various people in his trainings and his consulting work. In the following paragraphs, Bob shows his application and installation skills in the context of his pastoral heart.   In the following, I have offered some theoretical understandings for this pattern from

Alfred Korzybski, then Bob has provided several case studies from his clinical practice.

Meta-Stating Your Movies With an   >*Insert>*

Actually, this process involves a *meta-function* as it necessitates that a person *step back and out of* some internal movie, stop it, and then from a higher level, *bring some resource* (coded as a part of the movie) to bear upon the original movie.

To illustrate visually how this language pattern works in **stopping** a movie (i.e., a strategy interrupt), I (BB) had some of my students experiment with it. They ran an internal mental movie, and then they **stopped** it abruptly. They did this just to see what would happen.   For some this *minimized* the negative feelings connected to the internal memory.

When I asked one client to stop the movie, all of the frames that occurred before the place of the stop simply collapsed. However, the client could still re-run the unpleasant movie. So I ran some additional meta-stating processes with her in order to completely blow out that movie.

After making sure the class knew how to **abruptly stop** a movie, I asked them to insert a spiritual resource like their representations of God, Jesus, Being Loving, etc. into the point of the stop, and to then finish the movie. First they would have to identify and fully get their representations of *this spiritual resource.*   When they did, I then asked them to re-run the total movie with the new insert in it. This **> Resource Insert > Pattern** seemed to really make a lot of difference for every one of them. You could say, it provided a specific way for them to put off their old mind, and to put on the new mind, thereby "renewing their mind."

Recovering the Wisdom of NLP's Grandfather, Korzybski

True to his engineering background, Korzybski compared the *structure* of Primary States, full of emotions and energy (first-order abstractions), and Meta-States (second-order abstractions). He used the analogy of *watching a movie.* Accordingly, in watching a film, we can focus on *experiencing* its drama and movement or we can focus on stopping the movie and gaining understanding of its *structure, form,* and *nature.* Content and Structure. Lower experience and higher experience.

When our internal pictures operate as a dynamic and ever-shifting *movie*,

> "our 'emotions' are aroused, we 'live through' the drama; but the details... are blurred. ... The picture was 'moving,' all was changing, shifting, dynamic, similar to the world *and* our feelings on the unspeakable levels. The impressions were vague, shifting, non-

lasting, and what was left of it was mostly coloured by the individual mood…

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

"The *moving* picture represents the usually brief processes going on in the lower nerve centres, 'close to life', but unreliable and evading scrutiny. The *arrested* static film which lasts indefinitely, giving *measurable* differences ... allows analysis and gives a good analogy of the working of higher nerve centres, disclosing that all life occurrences have many aspects... The moving picture gives us the process; each static film of the reel gives us stages of the process in chosen intervals." (*Science and Sanity*, p. 292)

Here Korzybski, commenting on the nature of our *internal abstractions,* separated and sorted out two kinds. He then noted how that they correspond to two levels of brain processing. The ever shifting nature of the lower levels (thalamic processing) and the more static nature of the higher levels (cortical processing) corresponds to our Primary level States and our Meta-States.

"The thalamic regions ...are a vestibule through which all impulses from the receptors have to pass in order to reach the cortex" (p. 290).

Here the *dynamic* and shifting nature of data creates in our experience as the highly affective nature of "thoughts," namely *emotions and somatic responses.*

"The cortex receives its materials as elaborated by the thalamus. The abstractions of the cortex are abstractions from abstractions and so ought to be called abstractions of higher order. ... The receptors are in direct contact with the outside world and convey their excitation and nerve currents to the lower nerve centers…" (p. 290)

The *thalamic* thinking at the lower level needs to be "re-educated" by the "development of poise, balance, and a proportional increase of critical judgment and so 'intelligence'" from the higher levels. These higher-level abstractions "have *lost* their *shifting* character" and "are further removed from the outside world." (p. 291)

Korzybski noted that the lower level of brain processing, the thalamic processes, tends to correspond to the quickness, fluxations and movement of data. This leads to more emotionality, reactivity, and inability to control "thoughts." He

further noted that when we send this thalamic material up to the higher levels of brain processing, so that we abstract one or more levels from it, we can slow down our images and control them more. This makes our pictures more solid and real.

Korzybski's engineering attitude lead him to write about translating static data to dynamic data and vice versa. In this way a person then develops choice and control over running his or her own brain. In the **Inserting Resources Pattern,** we have tapped into the power and usefulness of both dynamic and static images. We begin with the dynamic flow of "thoughts" — stop the internal movie, insert a new awareness, and then put it back into a dynamic form which will then reactivate new and different and more resourceful emotions.

Alethia

Several years ago Alethia's father shot himself and thereby ended his life. At the time of the shooting, Alethia was in the house and saw her father's body immediately after the shooting. This "memory" of the traumatic event had given her problems for years.

In the class, she began to run the movie and then stopped it midway through the horror. She then ran the movie again, stopped it midway, and became aware that her spiritual resource (an image of *Jesus*) was in it all the time. She then finished the movie. Next, she ran the entire movie with a conscious seeing of *this new image pop into* it just at the point where that image really assisted her. Alethia reported by becoming consciously aware of this presence, it allowed her to see her deceased father being ushered into heaven. She later reported that this procedure removed "much of the negative emotions that had been associated with the memory."

David

As a teen, David engaged himself in an incident that has bothered him on into adulthood. He ran a very clear movie of a confrontation between himself and his parents in his mind. In class, he ran the movie of himself and his parents discussing this bad deed. He then stopped the movie midway, **inserted his new resource** into the movie, and completed the process of letting the move run to the end.

This procedure immediately effected a lowering of his negative emotions about it. He then went back and ran the movie from the beginning to the end in order to put it all together as one piece. As he did, he saw himself, his father, and his awareness of a divine presence in the context of this confrontation over his misdeed.

"Wow." David said. "The content has stayed the same, but I see God as 'meta' to us. The anxiety I have always felt is gone. This works great. It's like I have a sense of my spiritual values right in the there when I really need to have that awareness. Wow!"

Calion

Calion chose a really bad scene to test out this procedure. Though now divorced, Calion endured a horrific marriage with a terribly abusive man. Her husband wanted her to go with him somewhere, and she refused. She went into the house and he followed her. Inside the house he physically assaulted her and severely beat her in the face.

When Clarion described the movie before **Inserting the resource** into it, her language indicated that she was associated in the memory. In questioning her, she described the scene as "click," "click," and "click" indicating that she focused in on each frame as she slowed the movie down. As she described this, I thought about Michael's words about how slowing down representations tends to make things more solid.

Note: As you run your thoughts about fear, phobias, anxiety, etc., note how much you "focus" on the "causations" of those fears. Your focus may be on a still frame visual or a movie but you are focusing. If it is a movie, note how much you slow down each frame for an intense focus so you can really run your fear well. If you focus is on a feeling(s), likewise, notice how intensely you must focus on it to run the fear.

When we slow down painful movies and run them frame-by-frame, we thereby intensify the feelings as we focus on the hurtful content encapsulated in each frame. In accessing this movie, Calion saw each frame distinctly and clearly. She expressed a lot of hurt and emotion prior to placing Jesus in the scene.

I loved the way she described the movie after placing *her resource* into it. Like the others, she stopped the original movie midway, inserted the new pictures and sounds, and then completed the movie. Then, Clarion re-ran the entire new movie.

She reported, "I saw a new presence, maybe an angel, come in the room with me and He stood with outstretched arms protecting me from my husband. He can't get to me anymore!"

In actuality, the abusive former husband has gone to prison and so she had known for a long time that he could not a get to her anymore, and yet she had lived with the fear and anxiety of thinking that he could.   Now, having used the **Insert Pattern,** she has set a new frame of reference over her mind and emotions, the meta-protection of a guardian angel. This procedure allowed her to

recall that scene with laughter. What a change from when she first recalled it as the tears flowed and her face indicated much pain.

Linda

In all the previous examples, I have used anonymous names from my students. However, for the final test for this procedure, I went for the best test of all (to me)— my wife. Linda.

Recently when we went out to eat, I asked my wife if she would like to try out a new procedure that we have been playing with. With her permission (I suggest one should get the permission of a spouse before "doing" NLP on him or her.), I invited her to run an internal movie of some bad event at work. As she came up with one, she nodded *yes*. I asked her to begin the movie and to play it out, in her mind, to about half way through and to *stop it* there.

I then led her to **Insert a Resource**, like her images of *Jesus,* at the point where she stopped the movie, and to then finish the movie with an awareness of that spiritual resource being in it. She couldn't even run it anymore.

   "Bob," she said, "it won't even run with Jesus in it."

Next I asked her to insert her resourceful images at the beginning, and to run it all the way through with it in it.

   "I can't run it! It just will not run!"

A day later, I checked with her, and then again two days later to see what had happened to her thinking and feeling of that event.   She said, "It was an old thing when Barbara (anonymous) was teaching me Human Resource stuff. And that event doesn't mean anything to me anymore."

So When Will You STOP IT From Being A Limitation?

Not long ago, I worked with Sharon for a few weeks. Our time consisted of two meetings plus a more recent one with both her and her daughter, Carla. As a single parent, Sharon raised her daughter since her daughter was six years old following the separation with her daughter's dad. In briefly meeting Carla, I discovered that this young lady carried intense anger and that her mother had lost all control with her. My worse fears came true all too soon.

When I next saw Sharon, her daughter Carla had run away from home. Eventually, Sharon located Carla at the home of a girlfriend who also came from a broken home. Sharon didn't want Carla to spend even one more night with that girl as Carla's friend is in the custody of the Department of Social Services and lives in a group home for rebellious teens.

When Sharon notified the police of Carla's disappearance, they could do little. In North Carolina, children sixteen and over are considered adults. But ever-determined to take her daughter home, Sharon tricked Carla out of the friend's house. A fight then developed between mother and daughter. Just when Sharon lost her temper and hit Carla, the police arrived. Sharon found herself under arrest. She then had Carla move to her grandmother's home in another state.

In describing the trauma of these events, I asked Sharon to run a movie of the confrontation and subsequent arrest. As I checked it out, I discovered that Sharon had dissociated from the event. I asked her to run the movie and **stop it** abruptly right before the fight. She did. I then invited her to re-run the movie and *insert a spiritual* resource like God into the movie just before the fight, and to then complete the movie. She did that as well. Next I asked her to run the movie from beginning to end with this resource in it.

Afterwards, Sharon described how she would have behaved much differently had she *realized and felt the presence of this resource* during the event. Then Sharon described a most interesting awareness. She said that on her way over to get her daughter, she prayed and then thought about 'suiting up' for a spiritual battle.

"I put on the breastplate of righteousness and grabbed hold of the Sword of the spirit." Sharon said this raising her arm up, symbolizing the sword in her right hand.

  "You went as a soldier and so you ended up fighting, didn't you?"
  "Yes, I sure did." she said.

Later Sharon called and said that she had called her daughter and had apologized to her.

This reflects the power of the *metaphors* that we bring to bear upon our thoughts and emotions. Lakoff and Johnson (1980) mentioned this in *Metaphors We Live By*. As Sharon framed herself using the War Metaphor, that contained ideas of being a soldier, she went forth in a fight mode, and nearly got herself locked up. How much better of an outcome would Sharon have received had she gone to her daughter with a resource image conveying gentleness, love, and compassion?

Concluding Thoughts

Since we construct all of our "thoughts" and internal movies, *we have the power to change them at will.* We can also refine them, tune them up; add all kinds of resources to them— and we can do so in multiple ways. This describes the genius of the NLP Model. This **>Insert Resources> Pattern** takes the metaphor

of our internal *movies* and *maps* it out so that we can alternate from dynamic to static representations in order to activate and utilize both our *affective and somatic nature* as well as our higher level Meta-States of understanding, belief, values, etc. In doing this, we maintain and balance all facets of our mind-and-neurology nature.

Chapter 9
Mastering Fear by Re-Inventing Yourself
Re-imprinting Fear Based Identities — Swishing

The Swish Pattern

The Swish Pattern provides a tool to exchange memories or to replace the visual of deleted memories. In his book *Using Your Brain For A Change* (1985), Bandler describes a procedure for the purpose of working on specific behaviors that the client may not want anymore. The pattern has proven effective in eliminating unwanted habits. It also provides an extremely effective means for the removal of negative images and the replacement with positive images. **The Swish Pattern** equips the NLP Practitioner with an effective tool in generating new responses. Such work results in positive behavioral changes.

This procedure generates a new direction for the person to take their brain in. The Swish Pattern has two basic elements:

1) A chain that leads from the cue for the Problem State toward the desired state.
2) A motivation piece, utilizing a dissociated self-image with compelling submodalities.

We will cover the outline of the general model for The Swish Pattern in this book.

1.   **Identify a fear that you wish to change.** The procedure has proven effective with nail biting, overeating and, on occasion, smoking. It works best with changing minor habits. You will find it also quite effective with fears and anxiety. Would you like to respond differently to someone than how you presently respond?

2.   **Determine the definite cue that triggers the fear.** How do you know when to run the fear? Do you experience a feeling, sound or a picture? If you had to teach someone how to do this, what would you tell him or her to do? If the cue comes from outside you, get an image of exactly what you see. Associate into the experience. If working on phobia, it may involve seeing the water where you almost drowned or the inside of the airplane when the fear was installed. As with most NLP techniques, The Swish Pattern works better with visual images. However, auditory and kinesthetic cues will work. Discover the submodalities of the cue.

Follow this line of questioning:

a)   "When do you do the fear?" (This puts the person into the appropriate context, so that it will create a context for answering the next question.)

"What do you see/hear/feel that makes you want to do the fear?" If he/she doesn't know, and you can't find out, you can pick a cue that you know has to exist for the behavior to run, such as seeing the water come up to his or her face as in the case of a water phobia.

c)   "Make a large, bright, associated image of what you see just before the fear begins." Calibrate to the client's nonverbal external behavior.

d)   "Now set this picture aside briefly."

3.   **Form an image of having your outcome.**

Ask the following questions:

a)   "How would you see yourself with the desired change?"
b)   "What would you look like if you did not do the fear?"
c)   "How would you look if you did the desired behavior?"
d)   "Make a dissociated picture." Remember, in NLP you associate into present state and dissociate in the desired state. In an associated picture you already have the feeling of accomplishing your desired outcome. Thus, an associated picture will not motivate you. The picture must offer a compelling and desirable image. The more desirable the desired state appears, the more likely The Swish Pattern will work.

4.   **Have you created an ecological desired state?** Run your desired state through the well-formed outcome model.

a)   Have you stated it positively?
b)   Have you described it in sensory-based language.
c)   Have you designed a self-initiated and controlled desired state?
d)   Will your desired state fit in all contexts of your life?
e)   Have you maintained appropriate secondary gains?
f)   What resources will you need?
g)   Have you designed an ecological desired state appropriate for your total system? Does any part of you disagree with you having this state?

Ask the following questions:

a)   "Have you stated your outcome positively?"
b)   "What will you see, hear and feel when you have your outcome?"
b)   "Does your desired state depend on you and on you alone?"

c) "Where, when, how and with whom do you want this outcome? Do you want this outcome all the time, in all places and without any limitations?"

d) "What would you lose if you accomplished your outcome?"

e) "What do you have now, and what do you need to get your outcome?"

f) How will having this outcome affect the lives of those around you?"

5. **Swish the images using size and brightness.** Take the cue picture and make it bright and large. Make sure you associate into the cue picture. **Say to the client**, "Close your eyes and see in front of you a big bright, associated image of your present state (where you are now). In the lower left corner of the cue picture, place a small, dark and dissociated picture of the desired image (see figure 9:1). Now, take the large bright picture and quickly make it small and dark. At the same time, make the small dark desired image large and bright. Do this very quickly. Remember, the brain learns fast." As the client does this procedure, make a swiiissshhhing sound to assist the change. Clear the screen. Repeat this procedure at least five times.

6. **Future pace by testing for results.** Ask the client to think of the cue that triggered the fear. If it produces the new image, you have completed the process. If it doesn't, go to the next step.

Figure 9:1
The Swish Pattern I
Using Size/Brightness

The Swish Pattern

Size/Brightness

Left   Right

**Present
State
Associated**

D.S

Desired State (D.S.)
Dissociated
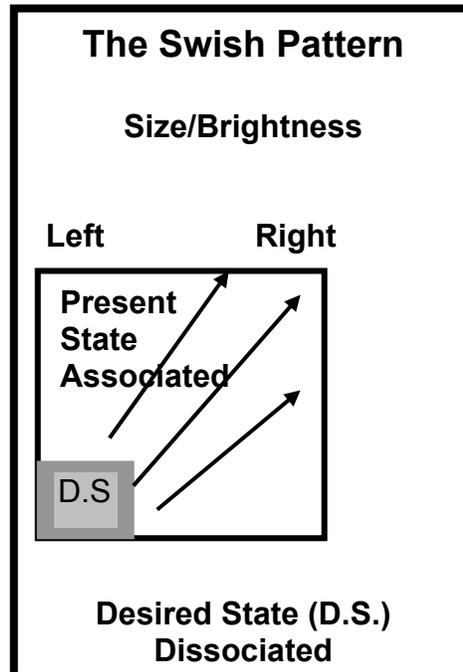
8.   **Swishing the images using distance.** If size and brightness do not work, distance could provide the driver. You may wish to test this for certainty. Follow the same procedure as above. Only, instead of using the small dark picture in the corner, you swish from distance. Lead the client in taking the cue picture of the fear and zoom it out on the horizon until it becomes a black dot. Place a small, dark and dissociated picture of the desired outcome on the horizon. Then lead the client to zoom in with the desired behavior from the horizon. Lead the client in doing this real fast. Repeat five or six times and test. (See figure 9:2)

Figure 9:2
The Swish Pattern II
Using Location/Size/Distance
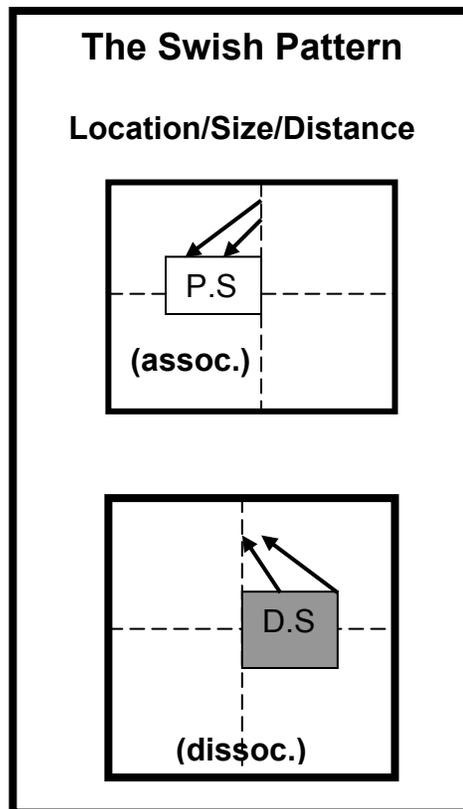
Chapter 10
Meta-Stating Your Way to Mastering Fear
The "Miracle Pattern"

Suppose, for just a few moments, that you allowed yourself to pretend that after you went to bed and sometime during the night, somehow, in some unknown way, a miracle happened. Then when you wake up in the morning, you begin to live life as *the day after the miracle...*

This means that as you wake up and move into the day, you discover that the fears you had experienced and worried about no longer exist.... Go ahead and dream this dream and imagine it fully and completely... how you live life the day after the miracle...

As you do, let the following very creative questions engage you. How would you know that a miracle has occurred? What do you see, hear, and feel as you live life without the fear? Suppose you didn't tell anybody else that a miracle had occurred during the night. How would they sense the difference? What would they see, hear, or feel that would cue them about the miracle? ...

The Miracle Question

Almost a decade ago, Steve de Shazer (1988) popularized **"The Miracle Question"** in his writings in the field of *Brief Therapy*. He did so having based much of his theorizing and applications upon the work of Milton Erickson. Having based this *frame-of-reference* upon Ericksonian processes, it should come as no surprise to find this creative perspective. Nor would I think you'd find it surprising that entire books and interventions have sprung from this question.

Steve de Shazer used Erickson's presuppositions that people have the resources they need, that we should start with the person's current reality (pace their model of the world), that prescribing the symptom empowers a person to take charge of their own responses, etc. So in using *the miracle question,* he sought to empower a person to experience some radically and useful shifts in thinking-and-feeling -- to shift into a solution-oriented focus.

> "Suppose that one night there is a miracle and while you are sleeping the problem that brought you into therapy is solved: How would you know? What would be different? How would your husband know without your saying a word to him about it?" (1988: page 5)

Not only does this question redirect our consciousness to *solutions*, it also directs us to specific sensory-based descriptions of what the solution will look like, sound like, and feel like. If you played with the question, did you not experience this?

This enables us to start thinking and talking about see-hear-feel evidences of a

solution's construction. In doing this, it simultaneously encourages us to stay out of the fluff of the nominalizations, which, as you probably already know, typically contributes too much of what we experience as a "problem."

I've (MH) always liked the miracle question and have used it as a common exploration question both in "therapy" as well as in business or management consultation (*The User's Manual for the Brain* has it as the "as if" frame.) I even do magic with it with my friends. Here I have installed it into the NLP model, along with the Meta-States Model.

The Miracle-Adjustment Shift Pattern

If I ever get to speak to a Convention of Philosophical Constructivists and Post-Modernists, I think I'll call this, "The Miraculous Over-night Well-Adjustment to Kantian and Other Conceptual Categories Pattern to Become Well-adjusted to Troubling 'Ideas.'" Until then, however, I will simply refer to this process as a "Let's Pretend a Miracle Happens and You Get Everything You Want -- What Then...?" Pattern.   Using this pattern simply involves looking at the client and asking, "So you really just want a miracle in your life that will make everything better?" When the person says, "Right!" Then say, "Okay, let's go with that for a little bit... imagine that a miracle happens tonight and..."

The specific steps of this pattern goes as follows:

(1) Identify some Problem. Ask yourself (or another) the following question.

> "What prevents me from getting on the highway of life and living in a vital, happy, and ferocious way? What holds me back from letting go of this fear?"

As you elicit the "problem/s," that arise from these questions, make a list of the words, beliefs, ideas, feelings and emotions that occur to you. (The @ symbol stands for "about" in the following charts).

Chart 1

Conceptual Category
Abstraction/ Belief/Fear

@ $\downarrow$

@ $\rightarrow$ Event "Out" There

Or, think about some conceptual category that you don't like. With regard

to these ideas, experiences, etc. use the sentence stem, **"I don't like...."** and then fill in the abstract concept (This is usually coded as a nominalization. Words like "fear", "phobia", and "anxiety" are nominalizations.). These will include such Kantian categories as cause, time, relationships, justice, power, dependency, independence, manipulation, etc. you can also include any other conceptual category (innate or created) that you feel at odds with. "The category (or idea) that really rattles me is..."

Now look at what you say *stops you* or gives you problems. Does it identify some sensory-based constraint "out there" in empirical reality (e.g. not enough finances, angry boss, inadequate degrees, etc.)? Or, does it identify some **evaluation** you have about that difficulty (your *feeling* that you can't stand authority figures, your *dislike* of "time" pressures, you *feel* inadequate because of a divorce, *feel* stuck in some past trauma, etc.)?

(2) Identify your Beliefs-about-Beliefs. At this point, begin to explore your meta-thinking about the problem.

> "What do you believe *about* this problem?"
> "What meanings do you give to it?"

Here invite yourself (or another) to "go meta" and to activate higher-level thoughts-and-feelings *about* the primary level "problem."

(3) Sketch out the Meta-Level Structure. Identify the Meta-States of thoughts-and-feelings that arise *about* the lower level thoughts-and-feelings. Diagram this in terms of the levels and the states that reference other states.

Chart 2

     T-F
    @↓

    Beliefs
    @ ↓

(4) Ecology Check those Meta-Beliefs. Access the thoughts-and-feelings of an Ecology-Check state and then apply it to the meta-level structure that you created.

This means asking the following,

> "Does this kind of thinking-feeling about that referent help you?"
> "Does it make life better for you?"
> "Does it empower you to experience more resourcefulness?"

(5) Imagine the Opposite. Now suppose a miracle happened tonight (...take our your time and do this thoroughly and vividly) and tomorrow you wake up thinking-and-feeling completely different without the fear.

> How do you, at that point, think-and-feel?
> What state do you find yourself in?
> What beliefs support this state?

Another question to help elicit these representations, "What thoughts-feelings (beliefs, states) do you need to explode into tomorrow with grace, power, love, passion, confidence?"

> "What state does this experience presuppose?" "What supporting meanings/beliefs would empower this?"
> "How do you represent this?"

Allow yourself to create a full set of representations in the sense modalities with the submodality kickers that truly move you. Also add in the language statements that make it feel very, very real to you and compelling.

(6) Future pace yourself. Having stepped into the miracle state fully and completely, and having accessed all of the supporting beliefs, values, decisions and states-about-states that also empower this experience... now just allow yourself to fully enjoy vividly imagining yourself moving into tomorrow and the days and weeks to come with this resource.

Debriefing

This pattern, very much like the one in Core Transformation process (1991, Andreas & Andreas) and like the **Meta-Transformation Pattern** (1997 #5) invites a person to simply *step into the miracle,* experience the grace, assume the reality, and then use it to re-orient oneself to one's new, and soon to be realized, future. No more earning enough brownie points to deserve the miracle. No more legalistic self-righteousness. *Just step into the miracle state* -- by representing it fully and completely. Doing this means you begin sending those "miracle" representations to your brain -- and then using them for self-definition as you move into tomorrow. Could we not also use this for health? For relationships? What about for business? Why, yes! Of course we could. So —

Chapter 11
Effectively Handling Fears
The Fight/Flight Responses
Self-Help Chapter

Effectively Handling Fears

As you have read and hopefully also experienced, fear can be wondrously **transformed** fairly quickly. The overall strategy is to note and resist your threat feelings, paying special attention to your physiology. Then, you will explore the meaning of those alarm signals. What do they mean to you? Next, dissociate to stay objective wherein you can then choose an appropriate response that truly manages your fear(s).

Ignoring the emotion, stuffing it or immediately acting it out does not effectively deal with it. Such improper handling of fear only makes it grow into phobias, which then dominates personality, immobilizes the body, throttles one's rationality, stifles initiative and overrules values. We here present a "self-help" step-by-step strategy for dissolving fear:

1st. Distinguish Your Feelings & Emotions

Feelings and emotions are different. Feelings come first. Fear begins as a physiological event in the body. So note how your body uniquely responds to fear. Note how the blood rushes from the brain and stomach to your larger muscle groups. Where do you flush? How does your breathing shift? How much does your heart rate increase? Note the effect it has on your sweat glands. Do you tremor? Does your vision change?

These neurological effects of your mental state occur lightning quick and indicate the powerful mind/body link. Yet these physical sensations are just that— sensations of the body. They are "feelings." They are not "emotions" yet (See this distinction in *Emotions: Sometimes You Have Them* pp. 41, 66-67). As you begin discerning the difference between a somatic kinesthetic sensation and the cognitive meanings, you will gain a very useful tool for managing your emotions.

Take a moment to recall your fear thought that we began with. As you "think" what happens? If it begins triggering a kinesthetic (feeling/ sensation) response: take note of how your body is responding. Faster breathing? Where are you breathing: high or mid chest or from the stomach? What else is happening?

If the physical response becomes strong and intense, then internally represent the fear as if it were up on a screen (like in a movie theatre). Step back to the twentieth row and take a spectator's view. (We'll come back to this dissociation technique in a bit.)

2nd. Discover The Threat

Next, discover the fear's cognitive dimension. How and in what way do you feel threatened? How is this threat represented? What images, pictures and scenes come to mind? What sounds, words, tones and tempos? There's always a sense of threat underlying fear; fear relates to threats. We fear not measuring up, pain, rejection, etc. Some threats are to our physical well being, others are to our psychic self.

Fear operates this way. Underneath every fear is a threat. So move to that meta-level of belief. What are you afraid will happen? If that happens, what will that mean to you? What scenario of "bad things" are you entertaining in your brain?

3rd. Discover Your Fear's Structure

Fear, like every other internal subjective experience, has a structure. Much of this book has been about "how" the brain structurally creates fear. Kinesthetically fear involves a physiological arousal fueled by an adrenalin rush. But there's more. The psychological components of fear also involve specific sounds, sights, sensations, smells and tastes that represent your object of fear (whether real or imagined).

Recall again your fear thought. Now pay close attention to what comes to mind in terms of images, pictures, words, sounds, smells, tastes. Let these sensory-based modalities come into consciousness. Welcome them. Put them up on a screen and note what they look like from that distance. What does it sound like? Feel like? This dissociated representation will help you face your fear. Is the picture in color? Close? Note the qualities of how you represent your fear. What tonalities are part of the representation?

Pay attention also to the sequence of your fear representations. Do you see something first or hear something? Do you see and then feel? Or do you see and then talk to yourself? What do you say to yourself? What does that trigger? These questions will give you the sequential structure of your fear.

Typically, fear is represented as a three-dimensional movie in full color, up close and seen and heard from one's own eyes and ears. Big and intense fears are usually internally experienced in terms of being there and re-experiencing the fear situation. No wonder this representation of a memory (past or future) traumatizes one afresh!

4th. Interrupt The Representation Of Threat

Since fear relates to threat, people in biblical times customarily greeted one

another with *"Fear not!*

> "Be not afraid; for behold, I bring you good-news of a great joy..."
> (Luke 2:10).

> "When I saw him, I fell at his feet as though dead. But he laid his
> right hand upon me, saying, "Fear not, I am the first and the last,
> and the living one; I died, and behold I am alive forevermore" (Rev.
> 1:17-18, e.g. Judges 6:23).

The greeting was second only to *"Shalom!"* ("Health and wholeness to you!")
This was designed to help people feel comfortable in each other's presence. On
an inter-personal level this interrupts and stops the communication of threat.

Hence Paul writes, "When Timothy comes, see that you put him at ease among
you" (I Cor. 16:10). The Greek for "at ease" or "without fear" (KJV) is literally no-
fear (*a-phobos*). As you can see, our word "phobia" comes from the Greek word
phobos. When you put that "a" before a word it negates it. So, *a-phobos*
becomes "no phobia." Paul did not want them to threaten Timothy. He wanted
Timothy to feel at ease and be relaxed— and not be phobic about them! (Do you
know what it's like to be phobic of a person?) Timothy had enough stresses and
nervousness without feeling like he was in danger from his congregation.
Interrupting the representation of threat is a useful way for effectively handling
fear.

Interpersonally we create a fear environment for others when we issue threats.
This is especially true in relationships where "Or elses..." ultimatum, mockery,
criticisms, insults, disrespects, dislike, disapproval, rejection, betrayal, etc. are
communicated frequently (Hall, Safety Skills, 1990).

We do the same thing intra-personally when we create representations of threat
to ourselves. Identify the fear environment that you make for yourself in your
head. Note the internal dialogue and pictures, which communicate a constant
sense of threat. Do you ever scare yourself silly by entertaining horror movies in
your mind? What is the structure of your fear?

5th. Reframe Fear's Values

Paul Tournier underscores the importance of fear in human experiencing, "Fear
underlies everything." What we do not fear holds little meaning to us. Fear
arises from what we believe is important and serious. Fear thus reveals beliefs—
the things we take seriously. Haven't you noticed that belief makes people more
"serious"?

If you fear flying, for instance, you believe airplanes are dangerous. And don't
you get serious when someone suggests that you fly? If you fear disapproval,

you strongly believe in the power of the opinions of others. If you fear snakes, you believe in your powerlessness to deal with them. Fear is always shaped by beliefs; fear presupposes faith. Your fear expresses your belief about what you take seriously. Appropriate versus inappropriate fear arises from appropriate versus inappropriate faith and goes back to our thinking patterns.

For some people, fear's intellectual component as the "apprehension of evil" identifies where the mind has swished in fear. We believe that opposite to our desire is the possibility of evil. Emotionally we experience fear as a strong unpleasant emotion of aversion to the anticipated danger. Fear helps us survive by signaling that something is threatening. Fear, as a psychic Red Light, alerts us to dangers.

> "Fear is learned then through its conditioned association with pain. It is regarded as a drive because it will motivate the learning of any response) which removes the conditioned stimulus (changes the organism's relation to this `hostile' environment). Fear is the most important of the acquirable drives) because: (a) it can be so readily associated with and elicited by any conditioned stimulus which the organism can perceive and (b) it is extremely resistant to experimental extinction" (*Psychology And Life*, p. 371).

Since fear expresses faith in a point of view, it is amendable to change by simply altering our frame of reference. What reframe can you design to alter your point of view? Reframe fear from being a bad thing to being a powerful factor that increases your adaptability. Can't fear be used as a motivation for learning new responses? For providing effective warnings about potential dangers? It's only when fear is overdone that it becomes counter-productive for then it leads to panic and paralysis.

6th. Reframe Your Fear Identity

Fear shapes identity. You are who you are because of who or what you fear. Do you fear poverty? How much? To what extent does that shape your identity? Do you fear being stupid? Does that not form your self-understandings and motivations? What do you hold in reverence? Fears identify what you consider "holy" (i.e. special, unique, set apart,) what you take seriously, and what creates your loyalties.

Fear and respect are intertwined; what you fear you consider holy (special, set apart, to be revered). If you fear fire, you will treat it with care. Fear God and you are led to spiritual responsiveness.

You have a choice about what you fear. You can choose what to take most seriously. What do you fear? How has your fear molded your identity? Are you a God-fearer? A criticism-fearer? A rejection-fearer? Do you fear being a wimp,

sentimental, gentle, and spiritual?   What internal representation do you have about what fear makes you?

7th. Keep Your Fears Appropriate

When appropriate, fear enhances life. Neurotic fears become phobias when they become disconnected from what's appropriate. Because phobias inappropriately provide too much negative kinesthetic intensity they overwhelm one's resources for coping.

Psychoanalysis asserts that phobias typically are displaced fears.   The real object of phobic reactions is something else. Phobias are but "safe" targets for deeper un-faced fears. The real fear is unconsciously displaced in inexplicable and illogical ways onto things that we can "safely" avoid. Our strong aversion feelings in the phobia are only safe displacements.

Other phobias are obviously more directly related to the fear object. These phobias arise from traumas. A child locked in a closet becomes terrified. Hormones pour into the blood stream and create nervous energy. As the child cannot get out, he feels desperate and helpless. He then "learns" in a thorough and impactful way to always avoid close places. Often this one-time learning (or association) becomes unforgettable unlike other learnings. Co-developer of NLP, Richard Bandler, says that phobics never say, "Shoot! I forgot to go into fear and feel panic." The learning becomes programmed at the unconscious level so that it is automatic, systematic and regular.

Phobias work through generalization. We generalize our experience and apply it to all small closed-up places. Unconsciously we develop early detection antennas.   Claustrophobia results. Guilt and its fears (fear of punishment, rejection, exposure) contribute to some phobias (fear of germs), while un-confessed sin creates bad memories that underlie other kinds of fears (fear of exposure). No wonder these fears de-motivate and paralyze.

Fear is healthy to the extent it functions as your personality's Alarm System alerting you to dangers. Then it leads to awareness that something is wrong. Something needs to be dealt with. Accordingly, fear is dealt with by being faced, accepted, experienced, utilized for its message and energy, and then released. In thus accepting fear we tap its energy. If we refuse to face it in this way it can become phobic.

> "Mismanaged fear becomes irrational and obsessive--a phobia. Then it grows morbid, exaggerated, and inexplicable. It assumes monstrous dimensions and eventually possesses us. Then it 'has torments.'" (*EMOTIONS: Sometimes You Have Them.* p. 202).

That's why we always mishandle fear whenever we live in it.   Lived-in fear

becomes a habitual mood of fearfulness. This devastates personal effectiveness since it creates a sense of impotence, weakness, helplessness and powerlessness. Fearfulness makes us cringe in the face of life's challenges. This creates and reinforces feelings of inadequacy and stimulates a dread of work, new situations, and challenges. It gets people to play everything safe. Lived-in fear creates feelings of aversion to new things so that the unknown triggers feelings of panic and compulsiveness.

8th. Fear Your Fear Becoming Compulsive

As long as you're in a fear mentality, you might as well learn to more thoroughly fear your fear state. Because when strong negative emotions like fear and anger arise, and you don't deal with your underlying thoughts, they will inevitably become more and more obsessive and then generate more and more compulsive behaviors (a process of meta-stating). And that's something to be scared of!

A Biblical story illustrates how we can Meta-State ourselves into a mess. Do you know what it did to King Saul? His greatest fear, to be seen inadequate (I Sam. 10:22) and to be negatively evaluated by others, drove him to violate his God. "I feared the people and obeyed their voice" (I Samuel 15:22-24). This made him serve "what people thought of him" more than God.

Then something really terrible happened. His fear began dominating his conscious awareness. As "his heart trembled greatly" he became compulsively obsessive about the future (I Sam. 28:6-7). He became compulsive about having to be in control! Fears about failure and insecurity made him panic. Saul's madness demonstrates how any strong negative emotion can possess a person. Saul just kept layering on negative thought on top of another negative thought.

Job expressed this self-fulfilling prophecy factor.

> "The thing that I fear comes upon me, and what I dread befalls me"
> (Job 3:25-26).

Once distresses begin, our fears can escalate to the point of becoming a perceptual grid. Fearfulness then permeates the spirit and sends us into panic or even despair. Job's bitterness led him to curse the day of his birth. All he could see were Worst Possible Scenarios dangers.

One of fear's worst dynamics is that as it causes our minds to zoom in on the very things we're trying to avoid, it magnetizes that object to us. Dr. Carl Lloyd writes:

> "There is a real paradox in the way fear works. When we fear
> something that has no power to actually hurt us, *we give it power*

over us to hurt us! By fearing rejection, we give power to the experience of rejection it would not otherwise have."

Do you realize your own power to give power to your fears? You have that power within your style of processing (thinking, believing, behaving). When your mind goes to the worst possible scenario and you don't challenge it with truth and reality testing; when you begin talking about your fear ("I'm going to crash, fall, etc.") you give your fears more and more power. It's a self-reinforcing prison.

People can get into a place where they find their fear itself as scary!   As an emotional awareness of danger it inevitably generates a conservative spirit. It makes people hesitant. Scared to risk. It stimulates timidity. That carefulness is valuable until we over do it and become over-cautious and paralyzed. Fear cripples when it motivates you to move away from all challenges, freedoms, and responsibilities. Fear then begins to paralyze the will, benumb the emotions, and blind the mind. Then fear begins magnetizing perceived ghosts

9th. Evaluate Your Fear's Meaning And Price

How valuable is your fear to you? What do you get from thinking and emoting fear? The following Advantage/ Disadvantaged sheet provides a tool for raising your awareness level of how much you're paying for your fears. This Pro/Con tally sheet will also help you expose your fears to the light of truth by identifying the underlying meanings you're giving to the feared object.

First, write your fear at the top of a page divided into two columns. On the left, write all of the advantages of the fear; on the right, list the disadvantages. "I fear speaking in public." Example:

Advantages	Disadvantages
1. People will not ask me to speak in public. 2. I can sit back and not get involved. 3. This helps me to play it safe.	1. I'm unable to influence people by speaking up. 2. I won't progress far in my work. 3. It limits me in social settings. 4. It inhibits my persuasional skills. 5. I get nervous and panicky just thinking about being called upon.

Look at those disadvantages. That's the price you're paying for your fear. Is it worth it?   Find yourself now utilizing the Vertical Line to ferret out the meaning of those fears. Under the fear, draw a vertical line allowing it to signify, "What does this mean to me?" This will enable you to explore the fear's deep meanings.

"I am afraid of speaking in public."

What does it mean to attempt to make a speech?"

"It means I'd get very nervous, forget what I was going to say and then get all choked up."

What would it mean to you if that happened?

"It means I'd get upset. I don't want to look like an idiot in front of my friends! It would be very embarrassing."

What would it mean if you looked like a fool in front of your friends?

"It would mean absolute failure! They'd all think that I was a real klutz! And that would be terrible."

And what if you showed yourself to be a klutz, what would that mean to you?

"It means that no one would want to be around me. I'd end up friendless, lonely, and rejected. It would mean that people would think that I'm worthless."

This demonstrates the Hebraic understanding that "The inward part of man and the mind is deep" (Psalm 64:6). There are always meanings, in the form of beliefs and understandings and sub-fears, within our fears. And when you get to the bottom you'll usually find that there is the fear of losing face or having your worth questioned or invalidated. We fear becoming Nobodies. With that this now out in the open, come against the misbeliefs with truths to set yourself free.

This method is especially useful for free-floating beliefs/fears, which are hard to pin down. Use the Horizontal Line to reframe your understandings.

> "I would look like a fool."

First of all, that's mind-reading. Actually, I'll more likely be showing that I'm the kind of person who's willing to take a risk and try new things. I'm not put off by a mere emotion like embarrassment. Besides, how do I know that my friends will disown me for being authentic?

> "Being embarrassed is failure, looking like a klutz so that no one
> would want to be seen with me."

That's my old frame. My new frame of reference is, "Failure does not bring about the end of the world nor does it make me a second-class human being. It only makes me a more real human being." Not getting the response I want is feedback. It's a learning experience. Besides, my worth isn't based on performance: it's a given.

10th. Use Resource States To Counter Fear

Because fear is a state of consciousness, any strong opposing state will function as an antidote. Thus by inducing Meta-States such as those of faith, love, joy, etc. you will provide immediate relief for the fear state. In these states (moods or attitudes) it's nearly impossible to maintain a fear-disposition.

FAITH

> "By faith Moses ... refused to be called the son of Pharaoh's daughter.... He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward. By faith he left Egypt, not being afraid of the anger of the king; for he endured as seeing him who is invisible" (Heb. 11:24-26).

Positive faith (a powerful Meta-State) tempers the negative faith of fear. This resourceful antidote swallowed Moses' fear of Pharaoh. Faith, as a positive Meta-State, counteracts the effects of slavish fear since it swishes our brain to understandings more powerful and positive. Fear believes, but in the wrong direction. You can often think of fear as misplaced faith since in fear we believe more in our problems, limitations, inadequacies and dangers than in our resources. And if your resources include God-- what do you have to fear (Heb. 13:5-6, Psalm 23:1)? What enhancing beliefs do you have that can counter-balance your fears?

Where does your brain go when you're challenged by a problem? To the worst possible scenario? Isn't that a terrible habit that almost always plays you false? Isn't it time to learn the art of sending your brain to positive beliefs and frames that make you more productive and resourceful? Don't let your *What if* tapes play unedited. Run your faith in your brain. Challenge your misbeliefs to induce a resourceful state so that you can respond at your best.

LOVE

Love, another powerful state, excludes fearfulness.

> "There is no fear in love, but perfect love casts out fear. He who fears is not perfected in love" (I John 4:17-18).

Love is powerful enough in fact to exorcise fear. The more we grow in love the more inappropriate fears are expelled. Dr. Gerald Jampolsky says, "There are two basic emotions, love and fear.   Fear is another word for the lack of love."

How do we explain this? Fear stands opposite to love since you move away from what you fear while you move toward what you love. Love is basically an "aggressive" (or "go at") response. These dynamics explain how love effectively counteracts fear. In love we overcome hesitancy and guardedness and move out with good will toward others.

Aristotle said, "No one loves the man he fears." Genuinely caring about another, "willing" and desiring their good chases away fear of them. It sends your mind to how to do them good, not to how you can be harmed. A mind controlled by the Worst Possible Scenario of how others will do you wrong won't help you to be focused on how to "overcome evil with good" (Rom. 12:16-21). Focusing on yourself (your fears and hurts) takes mental and emotional energy that you could rather use to reach out to others.

FORTITUDE

Courage, another antidote, isn't devoid of fear, but operates with a greater awareness--an awareness of positive goals. Courageous people are usually quite aware of possible dangers. They tackle life courageously anyway. They act in spite of those fears. Courageous people do this by using their larger vision and greater passion to generate a motivating, daring quality called-- fortitude.

The courageous take the risks anyway. Their greater awareness gives them a state of courage to operate from. The courageous don't take their ultimate counsel from their emotions, but from their consciously chosen goals. The James-Lange theory of Emotional Control provides an explanation.

> "Check or change the expression of an emotion and you thereby check or change the emotion itself."
> "Do the thing you fear to do and do it repeatedly until the fear eventually diminishes. Feelings follow action."

You will only reinforce your fears by retreating from them. Whenever you act on a fear you endow that fear with more power. If acting on fears gives them strength; conversely, vigorously facing fears diminishes them. I conquered fears of public speaking by simply facing it until it became comfortable. I refused to give the fear-stimulating circumstance any power over me. Thus the fear vanished and I turned the emotional energy into excitement.

> Fears must be confronted! "At the bottom of most fears" says Dr. Jess Lair, "will be found an over-active mind and an underactive body. We generate our fears while we sit. We overcome them by action" (I AIN'T MUCH BABY, BUT I'M ALL I'VE GOT).

 Facing fears prevents them from showing up as psychosomatic symptoms (headaches, stiffness, rigidity, nervousness, and anxiety).

RELAXATION

Traditional fear reduction procedures teach people the courage of facing fears by helping them stay cool and calm in the face of fearful triggers. First they elicit a list of fears and then prioritize them according to intensity. Then you learn such relaxation techniques as deep breathing, tightening and releasing muscle groups, vivid imagining of peace scenes, etc. This provides the state from which to courageously face aversive stimuli.

The psychological dynamic underlying this desensitization process is amazingly simple: you cannot be in a relaxed state and in a fear state at the same time. Two sets of diametrically opposite muscles and neurological responses (states) are involved in arousal and relaxation.

By learning to breathe deeply while focusing your mind on serene and peaceful images, you can slowly expose yourself (and your neuro-circuits) to the fear-provoking stimuli. Keep your muscles relaxed as you expose yourself to your fears. Learning to face fears while relaxed reinforces a new positive habit that enables one to eliminate any need for panic. Then you can deal more resourcefully with the challenges.

A much quicker way utilizes the NLP Visual/Kinesthetic Dissociation Method mentioned earlier. This technique also helps a person to courageously face their fear— but in his or her imagination. The neat thing about this is that since it's the same neurological system and neuro-pathways that access images, sounds and feelings externally and internally, what's vividly experienced in imagination is neurologically as "real" as an act of courage that is acted out.

HUMOR

Humor provides another resourceful state that tempers fear.   So just as it's impossible to maintain a fear-reaction while in a state of relaxation, love or positive faith--humor and laughter likewise provides another antidote. What you can laugh at can't terrify you. To what extent have you already discovered laughter's power to reduce the sense of threat, give a sense of psychological distance, and fend off anxiety?

Laughter enables us to gain psychic distance from fears. One possible key for generating humor involves exaggerating the fear. Ask, "What is the worst possible thing that could possibly happen to me?" Now exaggerate your answer. Get ridiculous and exaggerate it until it becomes funny. Blow it out.

This helps us gain a humorous perspective of our fear. And laughter diminishes

the power of the fear. Exaggeration, as one form of humor, puts fear into new and different frames. It makes things look ridiculous. Exaggeration expands one's consciousness to end the painful tunnel vision of fear.

It also helps with relaxation. As your life perspective enlarges you will find it easier to breathe. You can more easily assert that, in spite of all your catastrophizing, life goes on. You made a mistake. So what? The nation didn't come to a standstill. Intelligent, and not-so-intelligent, life continues on planet Earth. Laughter can indeed be a skill of grace and kindness whereby you can be gentle with yourself and others and avoid the deadly seriousness of fear.

Summation: The Art Of Transforming Fears

How aware are you now that you don't have to be stuck in fear? You don't have to live in an apprehensive state of negativity. Fear doesn't have to be appraised as an unmitigated evil but can and should be used for creativity, excitement and motivation. The secret for tolerating and tapping its power lies in both how you think about it (the process and structure of your thought) and what you think about it (the content and meaning that you give it). Whether the emotional state of fear works to stifle and paralyze you or to promote your creativity and development rests in how you handle it.

Chapter 12
Advanced Meta-Stating Pattern for Mastering Fear

Part 1
Gestalting States
Meta-Stating With Resources to Laminate
a Primary State Until a New Gestalt Emerges

A *"Gestalt"* refers to some *configuration* of mind-and-emotion that comes together and that emerges from many interactive parts in a system so that "the whole is greater than the sum of the parts." In a *gestalt state* we have one or more levels of Meta-States outframing a primary state so that as a result something New and Higher arises.

The General Pattern:
>*1) Identify the Elements & Components that you need to make up a rich and vibrant state of X (the Gestalt), i.e., Optimism, Seeing Opportunities, Courage, etc.*
>>Customize the state of mind/body so that it seems compelling enough to create an optimistic motivation for yourself.
>>What do you need to think, feel, know, value, and believe so that X emerges for you?

>*2) Access and Amplify each Resource.*
>>Use small and simple examples until you access the state, then keep layering it with more of the resources.

>*3) Apply to your Primary Level Situation*
>>Future pace this enriching resource to how you think, perceive, feel, talk, and act at work, home, in relationships, or wherever.

>*4) Install by making an empowering Decision for it, then Meta-Yes it.*
>>Are you willing to make this your program?
>>How will it affect your self-definition?

Meta-Stating Courage

The design here is to engineer the higher-level state of mind of *courage.* The components of "courage" may vary depending upon how a person has ordered a particular strategy or format of "courage."

Pattern:

1. Access some *primary state* of thinking-and-feeling (T-F) in which you *fear* some object that you "know" doesn't make up a "reasonable" fear and regarding which you want to respond with courage.

Examples: an audience, the elevator, getting a no, making a fool of oneself, your boss, etc.

Or, use some referent experience. Think about *a former unrealistic fear* that you once had and which, at some time in your history, you then took the courage to face. You developed enough boldness to "face that fear," enough passion to "walk into the fear" without it paralyzing you, enough of a compelling desired outcome that you "put the fear in its place."

[Examples: facing the fear of public speaking, riding an elevator, asking someone out for a date, volunteering for something new that you really want to do, asking for a raise, etc.]

2. *Flush out your current frames and meta-states.*

How do you think and/or feel about that fear of that object?
How well does this serve you?
Have you had enough of this old fear dominating your life?

3. *Design Engineer some higher-level state, resource, belief, etc. that would allow the gestalt of Courage to emerge.*

Experiment with such resources as boldness, passion, compelling outcome, etc.
Bring these higher-level states of mind-emotion *to bear on* the lower abstractions to see what new configuration arises.
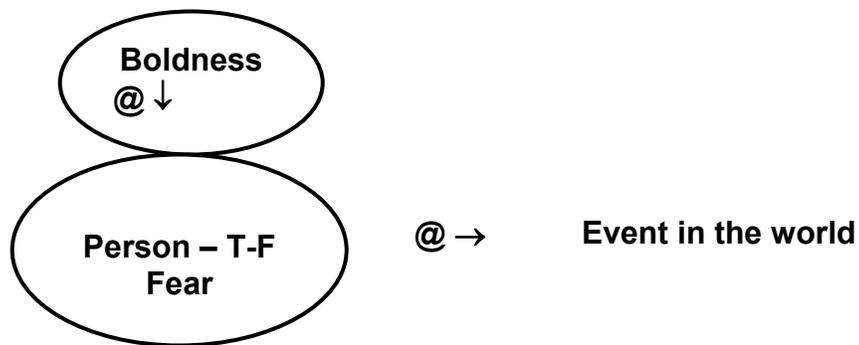
Or, *Boldness @* **Fearful T-F** *@* X
Or, *Passionate T-F of some big dream @* **fearful T-F** *@* X

4. *Check out the overall gestalt configuration that results.* Did you get courage from bold @ fear?

5. *Keep recycling through this Meta-Stating and Design Engineering Process until the Gestalt Emerges.*

Gestalting Courage

Construct *the gestalt state of "courage."* You have many ways by which you can build this meta-level experience. It all depends on the specific state-on-state arrangement that you put together:

Risky Danger
Joyous excitement of fear (or in spite of fear)
Boldness to take risks in reaching objective
Overwhelming sense of one's desired outcome or value
Not-caring a fig for what others say or think while moving forward
Rejecting concern about embarrassment as irrelevant

Now play around with this meta-level construct of courage to *bring other states to bear on it* (meta-stating). Use the following for your exploration. Try them on. (The first parenthesis () identifies a higher level state to bring to interface with the lower state.) Discover for yourself how the meta-frame organizes, modulates, and drives the lower primary state:

Courage

(Noble) courage	(Fearful) courage
(Outrageous) courage	(Miserable) courage
(Ferocious) courage	(Hesitant) courage
(Clever) courage	(Humorous) courage
(Lustful) courage or (Courageous) lust	(Ambitious) courage
(Sinful) courage	(Soft-hearted) courage
(Silly) courage	(Dignified) courage
(Worrisome) courage (blows out, doesn't compute)	(Stale, dull) courage
(Gentle) courage	(Wise) courage
(Sweet) courage	(Embracing) courage
(Delightful) courage	(Loving) courage
(Dishonest) courage	(Reverent) courage
(Authentic) courage	(Bumbling) courage
(Easy) Courage	(Rigid) courage
(Revengeful) courage	(Angry) courage
(Impatient) courage	(Innocent) courage

Part 2
The Mind Backtracking Technique
And The Drop Down Through Technique
(Edited from *Time Lining: Patterns for Adventuring in "Time"* by Hall and Bodenhamer, pp. 247-257)

Will the Thought in the Back of Your Mind
Please Stand Up?

In the case study with Justin, I utilized a technique first developed by Tad James (1989) called *The Drop Down Through Technique*. I have consistently found this procedure quite effective. In the case study we read:

> I then led Justin through an NLP technique called the Drop Down Through Technique (See *Adventures With Time Lines*, 1997). In this procedure a NLP Practitioner directs the client in doing a kinesthetic (feeling) free fall down through his or her hurtful states all the way down until the client finds a resource state.
>
> In dropping down through, Justin accessed the following states:

> 1.   Worry
> 2.   Nothing
> 3.   Wish himself stable
> 4.   Feeling good
> 5.   God – "I see a light. It is God."

B: "That is right. Drop right into the light of God. How do you feel?"

J: "Good, relaxed. I see trees."

B: "Who created those trees?"

J: "God."

B: "Do you see him **down** there?"

J: "Yes."

B: "Good. Drop Down right into God and be there totally and completely now."

J: "OK."

B: "What about panic? Can you do panic with God?"

J: "No."

Indeed, I consistently get these kinds of results and most often, permanent results. However, because this pattern associates the person into the hurt, I do not recommend doing it at first with phobias or heavy fears. Utilize other procedures in this book to "soften up" the problem before utilizing the Drop Down Through Technique.

We explain this procedure fully in our book *Time Lining: Patterns for Adventuring in "Time"* (Hall and Bodenhamer, pp. 247-257). The following materials come from that work. In addition, we explain *The Mind Back Tracking Pattern*, which also proves quite effective in *Mastering Your Fears*.

Back to the experience out of which our map came! In NLP, this describes the heart and passion of using the Meta-Model. We start with Surface Structures and Meta-Model them in order to get *back* to the Deep Structures.

The Cognitive-Behavioral Psychology model, in which NLP falls, postulates that behind every emotion lies a "thought." This "thought" may involve an understanding, awareness, sensory representation, belief, value, decision, etc. From this awareness that *"beneath"* (or *behind*) every emotion lies a thought comes the idea of "back-tracking" to the thought out of which it came. Ellis (1976) in Rational-Emotive Therapy (RET) and Beck (1976) each searches with a client to discover the person's evaluative judgment that drives the emotion.

This understanding also fits the diagrams on *the levels of abstraction* that Korzybski (1941/1994) developed in describing the nervous system's modeling process. We start at the bottom in the unspeakable territory which we can never reach by words and which exists "out there" beyond the nervous system. But then we "abstract," (e.g. summarize, bring in, and transform) from the territory to make our neurological "maps" *of* that territory. Then, moving up two or three levels, we finally reach the speakable level of words, a linguistic map of various neurological transforms. In *Science and Sanity*, in a section on semantic reactions, Korzybski suggested a semantic experiment to discover the "meaning" of any given term. The effective of the experiment leads a person down further and further into the deep structure, into deeper levels of neurology...

> "Here we have reached the bottom and the foundation of all *non-elementalistic meanings*— meanings of *undefined terms*, which we "know" somehow, but cannot tell. In fact, we have reached the un-speakable level." (p. 21).

Sometimes we need to go back down to the territory and re-map in more appropriate and accurate ways. This Bandler and Grinder (1975) built into the Meta-Model (as a model of human modeling processes) using the deep and surface structures of Chomsky. So *dropping down* back to the experience out of

which we do our mental mapping describes an insight of the Meta-Model as well as a technique.

As a Technique

This technique involves a backtracking to the neuro-linguistic constructions. In doing so, we imagine "going back" or "dropping down" to a lower or prior level of abstraction. To accomplish what? Typically we use this *"Drop-Down Through" or Mind Backtracking Technique* to assist ourselves, or others, in releasing negative emotions, especially those in which we may feel stuck. Via this process the negative emotions will release as we move back or down to previous levels of abstraction.

What lies at the bottom? The Void, the Nothing, the Unspeakable realm, the quantum, God, ultimate reality, etc.

Arising then, first from Korzybski, through the Cognitive Psychology models, then through Bandler and Grinder, Tad James first developed this specific technique as a Time-Line Therapy™ technique. We here first present Tad's process, then one developed by John Overdurf to streamline the process, then our own development, *Mind Backtracking.*

The Pattern

1. Find the first event. "What is the root cause of this problem, the first event which, when disconnected, will cause the problem to disappear? Tell me about the first time you felt this emotion..."

2. Go back to the first event on your time-line (See Figure 7:2)*. "I'd like to ask your unconscious mind to float up... above your time-line, and then to go back into the past... and as you do you can go back to the event itself and drop down into it." [**Do not associate** yourself or another into the event if it has the qualities or character of a trauma; always run the V/K dissociation pattern or some other "loosening technique" first to release the negative emotions before utilizing the Drop Down Through Technique.]

3. Preserve the learnings. "As you re-visit that event, notice and describe the emotion(s) you now feel? What learnings have you made here that you would want to preserve? What do you need to learn from this event, the learning of which will allow you to let this all go, easily and effortlessly?"

4. Drop-down through. "As quickly as you can, allow yourself to drop down through the emotion as you *do a kind of kinesthetic 'free-fall' through it* and do this as quickly as you can... and say aloud the name of the emotion that you find underneath this first experience..."

5. Repeat this process again and again. "And as quickly as you can, just drop through that emotion, the emotion you found underneath the original one. And what do you find underneath that one?" Continue this process until you float down all the way through and come to the "void," or "nothing," to that unspeakable stage of experience and notice, as you do, how you come out the other side to an experience that has a positive kinesthetic to it. Then continue dropping down through to the first and then to a second positive kinesthetic.

[Only go to two positive emotions. If looping occurs more than once, use an inductive language pattern to exit the loop to a deeper level of meaning. End the process when you reach the second positive emotion. You should see and experience an obvious physiological shift. This suggests the chain of emotions below or behind emotions have collapsed together.]

6. Float above your experience and time-line. "As you return to the experience that began this experience, float above your time line (position #3), and go back in history to well before the beginning of the event, or any of the chain of events that led to that event, and turn and look towards *now*."

7. Solidify and test for the disappearance of the negative emotions. "Now where has the old emotion/s gone? ... Yes, it disappeared." "Now, just float right down into the event and notice just how fully the emotion has completely disappeared from the way you used to experience it... Do you find the emotion *totally* gone? Good, return back up above to your time line (position #3)." [Continue to re-run this process until you access the positive kinesthetic.]

8. Come back to now. "Now, come back to now, above your time line only as quickly as you can let go of all the _____(name the emotion)_____ on the events all the way back to *now*, assume position #3 with each subsequent event, preserve the learnings, and let go of the _____(name the emotion)_____ all the way back to now." [Break state.]

9. Test. "As you recall some event, any event, in the past where you used to feel that old emotion, go back there and try to see if you can feel it, or you may find that you cannot."

10. Future pace. "I want you to go out into the future to an unspecified time in the future which if it had happened in the past, you would have felt _____(name the emotion)_____, and notice if you can find that old emotion, or you may find that you cannot. OK? Good come back to *now*."

The Pattern Simplified

John Overdurf and Julie Silverthorn (1995) have simplified this Drop-Down Through Process into the following five steps.

1. Elicit a word, which corresponds to emotional state. Identify a value or unwanted emotional state in the form of some nominalization: anger, fearfulness, timidity, etc.

2. Invite a person to "just drop down through that emotion . . . until you come to what you find underneath it..."

3. Continue the Dropping Down Through. Continue to repeat this process until you have generated a chain of states that run all the way through to a "void," "nothing," an unspeakable stage, etc. and comes out the other side to a positive kinesthetic state.

4. End the process when you reach the mirror image or the opposite of the undesired state of the first word (e.g. the undesired emotional term). Unless you come out immediately to the obvious non-mirror image reverse, go to the second positive kinesthetic. You will find an obvious physiological shift, which indicates that the chain has begun to collapse at that point.

5. Repeat this whole process with another emotional state. Do this until you have only accessed a positive kinesthetic. You may find that various chains interconnect. In these cases continue running the "branches" of each chain until you reach only a positive kinesthetic.

Demonstrating Dropping-Down Through

For me (BB), the stages of *dropping down through* that one recent client had with this process involved the following "chain" of states:

        1) Abandonment,
        2) Scared,
        3) Lonely,
        4) Helpless,
        5) Nothing (a void, here a person will feel or experience "nothing"
        and so will have a "blank" so to speak),
        6) Jesus. This client dropped straight into "Jesus." I wrote in my
        notes, "A big one. She really had a phenomenal experience."

The following one represents another case, and a classic example of what we usually get with this process. Often I look at this as a kinesthetic free fall down through the outcome chain that one might get from using the Core Transformation™ process. Here you can take a person back on their time-line and come forward with each painful internal representation. In the process you thereby provide a re-imprint. From another recent client, I got this classic list: 1) Confusion, 2) Shock, 3) Fear, 4) Worry, 5) Fear for dad (different from above), 6) Fear of losing house (different fear, dad arrested for gambling by the police), 7) Nothing. 8) Safety, 9) Christ. At this point the client started laughing out loud.

Some *caveats.*   Like all NLP techniques, this process will not *always* work. When a person *drops down through,* he or she may not *always* get the classic negative emotions, the void, and then two positive. Sometimes you get different mixtures— scrambled eggs. Tad recommends that a person follow these directions precisely and to do so only with individuals, not groups.

On my (MH) first experience with this process, I picked a recent incident to which I responded with anger and upset feelings. Then, as I did the kinesthetic free-fall, I first fell into 2) hurt, then I moved into 3) fear, then into a strange emotional state, one wherein I felt a strong sense of life itself feeling 4) unfulfilled, after that, I felt, as Alice in Wonderland, falling, falling, falling... I hit the Void of Nothingness. Falling after that took me to the chaos of God's World where I had a sense of his spirit moving upon the waters bringing order out of chaos.

Mind BackTracking

I utilized this pattern with Justin (See Chapter 1). As you can imagine, some people will not like the metaphor of *falling* or going "down." So for them, playfully using the metaphor of going *"behind"* enables them to use the same process.

This process may remind you of the *Kinesthetic Stepping Back* technique [I (MH) wrote this in *"Spirit of NLP"* (1996)]. In that process we take a state of some distress, and step back from it on our time-line so that we can then look at it. There in front of us we see (dissociated, from a spectator's point of view) our Future Self in that distress state! Yet as we have stepped back, we have accessed another state, one with more resources and one in which we can begin to stack and store other resources. "What resource/s would change that future experience and make it less painful or distressful?"

Once we have accessed those resources, we step back again. Now we see our future self-playing and accessing resources for a future distressful state. Here again we can imagine additional resources that would help that future self. And so continuing moving back on one's time-line, associating into more and more resources as moving back, and gaining increasing perspective on the future self.

When a person has backed up numerous times and anchored resources at each spot on a kinesthetic time-line, then the neuro-linguistic programmer could assist with languaging and anchoring *moving the person forward in "time"* re-anchoring and re-experiencing the resources until coming up to the present (where the process began) now completely re-organized.

Similarly, in backing up or "backtracking" to the cognitive-behavioral state out of which the anger/upset came, I landed first at hurt, then fear, etc. Visually I had the experience of running my movie backward-and had a strong kinesthetic

sense of quickly zooming back and did so until it came out of a void and then out of God's chaos.

The Mind BackTracking Pattern

With this pattern, we begin with the statement and continue to use this as the driving force:

> "And, behind that thought whirling in your mind lies another thought.... So as you allow yourself to notice what thought do you find back there?"

Using this directional question that swish the mind backwards offers a profound and simple way to take a client back to the Void of nothingness and then on to various resources.

A demonstration

I (BB) met with a lady that I will call Susan who was a female in her mid fifties. I have seen her in therapy several times and because she has come to love NLP, works hard at learning NLP concepts and procedures. Susan also has a deep religious faith. Now, following 38 years of marriage, she has chosen to leave her husband. Her husband has a life history of several affairs and addictive behaviors. Note: The following case studies consist of other problems other than fear. I present them here to illustrate the structure of the procedure.

When Susan called, said she had been reading Hall's book *Dragon Slaying.* And because a dragon had surfaced, she wished to get rid of it. Though she had decided to go ahead and get a divorce, she struggled with the realization of the finality of the separation as well as a divorce after 38 years of marriage. So to backtrack her thinking, I said,

> "And, Susan, behind the thought that you are having a hard time dealing with the finality of the separation and divorce after 38 years of marriage swirls another thought in the back of your mind ...(pause)... now as you notice that thought, describe it to me."

> "That is the basis of what I came here for today—addiction. I have been totally addicted, sexually, to my husband."

> "And, behind, the thought of being totally addicted, sexually, to your husband lies another thought, what is that thought?"

> "I am not sure I can trust you with that because you are a man."

"And, behind the thought that you cannot trust me because I am a man swirls another thought. What is that thought?"

"My mother taught me well that I am not to ever trust any man."

"And, Susan, behind the thought that you are not ever to trust a man, what thought lies behind that thought?"

"That I trust my husband and she was right. What am I going to do now? I know all of this?"

"Good question. And behind that question you have another thought, don't you? And what is that thought?"

"I am a very sexual person and I don't know how I am going to deal with this now. And right now I am going to confess something that I have thought about being with another woman. And, I have made a big step by confessing that thought. I can now understand how people can think themselves into homosexuality."

"And, Susan, behind the thought that you have thought of being with another woman whirls another thought, what is that thought?"

"That it is unacceptable to me. I need to know how to accept my sexuality without feeling it is addictive and not feeling like it is bad. I couldn't have sex with my next husband until I get this straight in my mind. Because when I have sex with my first husband it wasn't love. He didn't love me. And, it wasn't love for me either. I was addicted to sex."

"And, Susan, behind that thought lies another thought. What is that thought?"

"I want to have a relationship with a husband that is full of love and full of sexuality."

"And, behind that thought, what thought do you have?"

"That I want us both to be used of the Lord and I know it is out there. The Lord has already told me that there is a husband out there. The Lord has great things for us. I already know that. The devil has been putting these negative thoughts in my mind to stop the Lord from using me. I am not going to let the devil have the victory."

"And, Susan, behind not letting the devil have the victory, what thought is there?"

Susan paused... in her speechless I knew she now arrived at the Void.

"I am going to the place of pure potentiality!" (She had experienced this before through the Drop Down Through technique from Time-Line Therapy™.)

"This is wonderful!" she exclaimed.

"That is right, Susan, go ahead into the place of pure potentiality. And, being in the place of pure potentiality, what does the Lord tell you?"

"I am going to have another husband and he is going to know NLP. It is going to be unreal how many lives we are going to touch."

"Susan got so excited she had to get up and walk around she was so full...

"Susan, are we through?"

"No, there is one more thing. I have difficulty when I try to accept the pleasurable things life offers me."

"Susan, what thought do you have behind the thought of enjoying life?"

"I feel guilt like I don't deserve to enjoy life."

"Susan, behind the guilt of giving yourself pleasure, what thought do you have behind that?"

"Maybe I don't deserve pleasure. Maybe because I made such a mess of my marriage. Maybe I don't deserve pleasure because I was just as wrong as my husband was sexually. He probably sensed that in me. No wonder he found other women."

"And, behind that thought that you don't deserve pleasure, what thought is there?"

"I am going to have to accept responsibility for this marriage failing to. Until now I have blamed him, saying he is the guilty one. Now I have to accept part of the guilt."

"And, Susan, what thought do you have behind the thought of accepting your part in the responsibility for the failure of the marriage?"

"I am forgiven for what I did wrong in the marriage. I can't make any more choices for him. And Behind that I sense Pure Potentiality!"

As Susan experienced the place of pure potentiality again, she lit up like a morning glory.

"And I have forgiven myself."

"You have slain that dragon, right?"

"My castle is all white."

Conclusion

How does this process work? It operates by associating into a problem, getting the "thought" that drives it, and then asking a series of backtracking questions about the "thought" (ideas, representations, etc.) behind it that propels it forward into becoming one's frames or generalizations. In doing this, we go (or we take other) back to the experience out of which it came and ultimately to the Void. When we get there we have arrived at the place of pure potentiality.

As such, it provides a valuable tool for those whose primary representation systems involve something other than the visual modality (e.g. auditory, kinesthetic, and/or auditory digital).

And the value of getting one back (or down) to the Void— the unspeakable dimension before abstracting? It opens us up to new potentialities as it gives us new ways to re-map. It also gives us a deep neurological or unconscious understanding of the difference between map and territory— "maps are but maps," they never exist as territory.

Though I did not future pace or re-imprint in this case with Susan, I could very well have brought her forward and have her re-imprint her entire time-line with the resources that she found in that place of pure potentiality. This usually offers an additional reinforcement of the process.

Chapter 13
**Foregrounding & Backgrounding
Resources**

***A Meta-Modality Model
For Formatting Mind***

"I've never met an image
that didn't stand out from some background."

*"Energy flows where attention goes
—as governed by the intentional frame"*
L. Michael Hall
(The Secrets of Meta-States)

In order to run fear/anxiety, one must focus one's attention on the object(s) of the fear/anxiety. So, fear must be in the foreground of one's mind. Never mind what is in the background for one cannot run fear focusing on what is in the background. To do "fear" one must really focus on the object of the fear. And, for certainty, in order to have a phobic reaction, the object of the fear must "really" be in the foreground.

Could a person's very skill at *foregrounding* some things and *backgrounding* other things drive the resulting fears and anxiety? You bet. The individual has either consciously or unconsciously (usually unconsciously) chosen to place in the forefront of his or her mind the object(s) of fear. Prior to "fearing" the individual had other thoughts in the focus of his or her attention. Due to some traumatic event(s), the individual moved to foreground that which the individual has given a higher level of meaning called fear.

Well, what do we mean by *foregounding* and *backgrounding?*

A Meta-Level Model for Foregrounding/ Backgrounding
 (Edited from *The Structure of Excellence: Unmasking the Meta-Levels of "Submodalities"* by Hall and Bodenhamer)

As NLP grew directly out of the roots of *Gestalt psychology and therapy,* it really should come as no surprise that within the very structure of NLP we have numerous *foreground and background shifts.* Perceptual psychology, cognitive psychology, and gestalt psychology call these **"gestalt shifts."**   This refers to moving to the foreground the images and internal representations that have been in the background, and to the background what's been in the foreground. And this *Gestalt Shift* can powerfully and significantly affect responses and emotions. How much of *the gestalt background / foreground distinction* do we find in NLP? This "submodality" distinction occurs in all representational systems. You'll find it in *Using Your Brain— For a Change* as "Figure/Ground" (Appendix I, p. 162).

And yet it seems that this concept and distinction from Perl's Gestalt Therapy has not *overtly* made much of an impact in many NLP presentations. Strange. And yet, in every sensory system, **foreground and background** play a major role. In fact, it cannot *not* play a role. And, usually it plays a very significant role in the way we have framed things.

The Gestalt Shift
The classic gestalt example of *the Old Hag / Young Woman Picture* powerfully illustrates the foreground/background shift that occurs in perception. Research experiments have even indicated that we can, apart from someone's consciousness, create a cognitive "set" which can predispose a person to see one image rather than the other. Then, either by looking long enough or having someone suggests how they can see the other picture—one experiences *the gestalt shift*. Once that occurs, a person can generally shift back and forth at will. And yet even then, even though we fully know and believe that we can see each picture, we cannot see *both* images *simultaneously*. We can only see one or the other. It shifts digitally. Off. On.

Figure 13:1
Young Woman/ Old Hag

How does this work?

 Robert Dilts (1995) uses self-organization theory to explain it.

> "The picture itself is simply a complex combination or 'landscape' of lines and light and dark areas. The women, young or old, are not really on the paper, but rather in our minds. We 'see' a 'young' or 'old' woman because of the basic assumptions and deep structures within our own nervous systems—what Aristotle referred to as 'formal causes.' To move between the 'images' in the 'landscape' we need to first destablize our focus on one attractor and subsequently restablize or 'fixate' our attention around the new attractor." (p. 257).

Something *attracts* us to "see" the lines and shades in a certain way. Something *pulls us* toward *foregrounding* the "young woman" or the "old woman." To look at one tiny line as a delicate eye lash, and a thicker line as a necklace, and another line to function as a beautiful jaw allows "the young woman" to emerge from the picture. To see the same lines as the form of a large nose and the thicker line as a tightly pursed lips invites "the old hag" image to emerge.

What we *foreground* thereby *sets the frame* so that the other pieces *organize* around, under, and in terms of that foreground. By so *foregrounding* certain elements and using them to construct certain meanings (semantic structures), a *configuration* arises that fits a form, image, and meaning that we *bring to the lines and shades*.

When a person cannot "see" one emergent image, we sometimes point with our finger and say, 'Just look at it this way." "Imagine that this line *is* an eye lash..." "Now do you see it?" Having articulated the details that enable us to *configure* the gestalt (the overall systemic configuration), we can then begin to intentionally run *the Gestalt Switch*. We can foreground and background. With practice, we can do this in a split second until it seems that we can almost hold both images simultaneously.

To *highlight* one representation by necessity means that we *downplay* other representations. Frequently, such highlighting will even *hide* other ways of viewing things. Lakoff and Johnson (1980) describe this cognitive mechanism as inherent in "categorization."

> "A categorization is a natural way of identifying a *kind* of object or experience by highlighting certain properties, downplaying others, and hiding still others. Each of the dimensions gives the properties that are highlighted." (p. 163)

They illustrate this at the linguistic level when they assert that "every description will highlight, downplay, and hide."

> "I've invited a sexy blonde to our dinner party.
> I've invited a renowned cellist to our dinner party.
> I've invited a Marxist to our dinner party.
> I've invited a lesbian to our dinner party." (p. 163)

Now *if* each of these descriptions fits for the same person— then each of these descriptions highlights different aspects of that same individual. In other words, each allows us to *categorize* (or frame) the woman in a different way. Each may therefore exist as a "true statement" in what it does assert, and yet leave out and hide other things. This depends, in part, upon the author's intention and agenda—which the author wants to make *salient* (standing out prominently and strikingly), and what the author wants to downplay and hide.

This illustrates how we can **foreground** and **background** information (data) at the linguistic level as well as at the sensory based representational level of perception. In this, every single statement that we make *foregrounds* certain things as it makes those things salient and it *backgrounds* other things.

Foregrounding Pleasure Exercise

Think about something that you experience as very pleasant and delightful. See, hear, and feel that pleasure fully and completely, and as you do, step into that experience so your very neurology begins to glow with it.   Be there fully in that delightfully pleasurable experience and then anchor it with a sight, sound, touch, or word so that you can re-trigger this experience.

Now as you step back from that delightful pleasure, you can begin to notice what you coded in the foreground of your internal movie visually. What do you have in the background? What specifically? If you have "nothing"—what kind of a "nothing" do you have your foreground up against? A white screen or a black one?   How big do you have your foreground stretched out upon this background?

Specify in the auditory system what sounds, words, music, tones, volumes you have foregrounded and which ones lie in the background. Do the same thing kinesthetically. What sensations do you feel in the foreground? Which ones lie in the background? How about smells and tastes?

As you go through this process, you will undoubtedly begin to notice that to identify the **backgrounds** in any system, you have to do a *foreground/background shift.* You have to fade out the visual images before you in order that you can zoom in more on those in the background, do you not? Or, you have to reduce the volume or tone of the voices or music in the foreground in order to somehow focus in on the sounds and volumes in the background, do you not?

Foregrounding the Background Exercise

If you found it difficult to *notice the background* in your representations— you simply discovered the *power of a context to set a frame.* As long as you see, hear, and feel an experience in whatever configuration of the foreground that you constructed, you will *not* even notice the background. This does not make it go away. It only makes it *un-conscious* as in *outside*-of-awareness to you.

Now let's play with this "submodality" quality (foreground/background) that *transcends* all of the modalities (what Aristotle called the "common sensibilities") in regard to an experience of pain. Think about something that you fear, want to avoid, and find uncomfortable— just a little thing that you would prefer to not have in your world. Recall it fully and completely so that you can feel yourself

stepping into it and "being there." You will know that you have succeeded in this thought experiment when your neurology and body begins giving you signals of discomfort. ...

Stop. Enough of that.

Now as you step back from that unpleasant experience (you have to *go meta* to observe your experience), go through the process again of identifying what you have foregrounded in the experience visually, auditorially, kinesthetically, in language, etc. As you check on your foreground — it might try to pull you back into it. If it does, keep stepping back out of it into that meta-position of noticing — just observing, observing calmly and comfortably.

Now *notice* what you had *not noticed*— something in the background. What images lie in the background of your unpleasant picture? Focus in on the background so that it does a gestalt shift ... allowing the background to become the foreground. Do it with the sounds and words that you have in the experience. Then kinesthetically.

As you continue to **foreground the background** of the representations of this unpleasant experience, how does this affect you? How does it affect the "unpleasant experience?" How does it feel? What kind of a state of mind-and-body have you entered into in doing this?

Exercise Using the Gestalt Shift on Resources

To continue this play with subjectivity, now think about two strong, solid resources, which, if you brought them to bear upon yourself in the fearful experience, would alter the experience, completely. You might choose "faith, courage, relaxation, presence of mind, sense of feeling centered and whole, a loving attitude, permission to feel more empowered than I have ever before in my life" —those kinds of things.

Now look for that resource in your "fearful experience" sensory-rich movie. Notice the *you* in that fearful time— and notice **the *you*** *who has those resources.* They probably exist so far back in the background that you can just barely imagine them.   And yet, if you allow this process to continue, you can begin even now to recognize those resources in the background... and *call them forth.* You can call them forth to the foreground, can you not? Now. And you can do it with such grace and efficiency.

As you notice *the you-with-those-resources*, you can let the foreground of fear fade in its sights and sounds and sensations only to the extent that you begin to zoom in— closer and closer on *the resourceful you* in the background. And you have your choices— you can do it slowly, gradually, in an ever-increasing

141

fashion, or you can do it suddenly, radically, and with a jolt that all of a sudden, completely and fully lands you there.

Pattern For Detecting & Resourcing Your Foreground

With this understanding about shifting in and out of images, sounds, sensations, smells, tastes, and even *concepts* (words, self-talk, voices from others in your life) from what lies in the foreground and in the background, imagine all of the playful gestalt shifts you can run on yourself and others? We have the pattern below for backgrounding fear. However, it will work with many unwanted thoughts. The processes of running a Gestalt Shifting of Background/Foregrounds in order to bring more resources to bear on your experiences runs as follows.

1) Detect the Foreground/Background Structure
> Whatever "thought of fear or anxiety" comes to mind, *step back from it* for a moment (the meta-move of observation), and just notice what you find in the foreground. What's up front? What stands out? Next shift your awareness to the background against which it stands.

2) Become aware of your own Foregrounding/ Backgrounding Patterns
> What do you typically foreground in order to do fear? What do you regularly and systematically background or avoid in order to experience fear? In other words, what do you "not see" that allows you to experience fear? It is back there. Look! How much *flexibility of consciousness* do you have with regard to these choices?   Do they serve you well? Do they enhance your life?

3) Decide to Take Charge of Your Gestalt Shifting
> That we foreground some things and background other things simply describes one of the factors about how the brain works. *Taking control* over the way we run our brain so that we learn how to foreground resources, solutions, getting things done, etc., however, describes, how we can use this distinction for running our brains more effectively. So run the ecology check constantly on your backgrounding and foregrounding to make sure that your learned patterns work for you rather than against you.

4) Commit yourself to Foregrounding Resources
> If you know that you *can* put resourceful thoughts, beliefs, pictures, sounds, music, feelings, etc., then make a meta-level commitment to yourself to do so. In your mind, move up and utter a profoundly powerful *"Yes!"* to that resource. "I will make that idea, feeling, sound, music, etc. *stand out* in my mind!"

If what *stands out as salient* in your mind is crap, non-sense, hurtful old pains, old fears, resentments, regrets, etc. — guess what states and meta-states that will evoke in you? Will that do you any good?

5) Swish the Gestalt Shift in
Once you feel strongly compelled to *get away from that(!),* then turn around and intentionally *bring mental and emotional resources to the foreground of your mind.* Do it so that your attention shifts to the new referents. *Swish* it there five times really, really fast. Every time you thing of the background junk— see, hear, and feel it fading out to the background as *the new resourceful You, Ideas, Beliefs, etc.* come dancing into the Foreground and really stand-out with triumphant music playing and trumpets blowing!

I have intentionally used the term **salient** in this chapter even though it is not a common term. The word refers to something *standing out conspicuously, prominently, and strikingly.* From *salire* (Latin), it has within it the idea of *sallying forth* or jumping out. Has something ever really jumped out, in your mind, in such a way that it becomes totally compelling? That speaks about the power of foregrounding.

Given that we can make both representations and ideas *salient* so that they project outward and upward from its surroundings— what would you like to foreground in your mind? What would you like to fade out and vanish into the background?

Similarly for backgrounds. Sometimes background noise, chatter, self-talk, hypnotic lines, etc. occur just below the threshold of *conscious awareness*, but still within the scope of influence. Here you might take notice of things in the immediate background that may have an unhealthy influence on your states.

Old hag, beautiful young lady— what do you see? What do you want to see? What kind of a gestalt shift would you like to experience? The gestalt shift actually explains some of the shifting that occurs in many of the NLP Patterns (e.g., the Swish Pattern, the Phobia Cure, etc.).

Summary

- Stepping aside and going meta to our thoughts can enable us to notice what we have foregrounded in contrast to what we have backgrounded. This gives us the *structural format* of our representations.

- *Foregrounding* and *backgrounding* pictures, sounds, sensations, and words operates at a *meta-level*. To run a gestalt switch in your brain, step back from the content of your computations, notice your current foreground and background structure, then decide how to switch it.

- **The figure/ground distinction** operates as a *meta-modality*, not a "submodality." It sets a higher-level frame for our neuro-semantic experiences.

- As *map-makers* who construct internal movies with foregrounds and backgrounds, we use these patterns as we run our brains.

- Awareness of this structure enables us to choose to put a stop to foregrounding or backgrounding that doesn't increase effectiveness. Knowing *how* the process works, we can now flip the switch and run a *Gestalt Switch* whenever we like.

- This skill puts into our hands the ability to run mental programs of beliefs, values, understandings, etc. that will function as *attractors* for more empowering configurations.

- *Set the frames* that will organize your internal world to generate the resources that foreground your values and visions.

- Design engineer your own expertise and resourcefulness. You now have a very powerful neuro-linguistic mechanism that can facilitate the *emergence* of all kinds of exciting configurations, which will generate a self-organizing system.

- This distinction describes one meta-level structure of excellence that we can use in modeling genius.

- Since *energy flows where attention goes— as governed by the intentional frame,* develop your own meta-structure for excellence. Set up a background frame from your highest intentions to allow those frames to operate as attractors in your neuro-semantic system.

- Align your attentions with those intentions. Refuse to disorder yourself with *Intention Deficiency*. Do that and your *attentions* will be all over the place. Instead, align your *foregrounding* attentions to your *background* intentions.

Chapter 14
Fears As "Semantic Reactions"

We began this study looking at *fear* as we normally think of it — as a strong emotional reaction to events that we interpret as threatening, dangerous, or overwhelming. Yet through the process, we have unmasked the fact that *fear* can become layered and textured with other thoughts and feelings so that it can grow up to become much more than just *primary fear.*

In fact, we have discovered that *primary level fear* really is no problem and certainly is no enemy. It simply offers us messages and information about the relationship between our Map of the World and our Experience of the World. The problem with *fear* begins when we refuse to welcome it, understand it, appreciate it, reality test it, quality control it and evaluate it in higher level terms such as our goals, objectives, character, social context, etc. The problems we develop in relationship with *fear* usually involve our beliefs, understandings, and feelings about *fear* at a higher level. Our problems with fear involve:

> fear of fear
> anger at our fear
> rejection of our fear
> dread of our fear
> shame about our fear
> it's unmanly to be afraid
> if you accept fear, you'll become fear-dominated
> if you feel fear, you have to obey it
> it's futile to not act on the fear
> etc.

What makes *fear* a Dragon State that consumes us are our unhealthy, toxic, and morbid *ideas* about fear. Such meta-level frames of mind (or Meta-States) establish the governing rules or cognitive frames that govern our perception.

Generally speaking, any idea, thought, feeling, or action that does not accept fear, explore it, and seek to understand it misuses the "fear" and turns it against us. This describes the paradox of the higher levels. We can only say *"No!"* to a fear or its message from the higher level of acceptance and appreciation. To feel an emotion, especially fear, is just to experience an emotion. It doesn't mean anything more than that unless you endow it with such meanings. And to the extent that you do, you essentially establish "Semantic Reactions" in your mind-body.

Semantic Reactions

Alfred Korzybski, General Semantics, described a phenomenon that he termed *"Semantic Reactions."* By that, he referred to how *meanings* (semantics) at

higher levels as our frames-of-mind can become installed as our attitude, our higher level Meta-States of beliefs, understandings and paradigms. We then will automatically and unthinkingly *react* to these higher level meanings— to ideas, concepts, words, etc. just as we *react* to immediate physical threats.

And to do so, he said, is to use our nervous system as animals use theirs and to fail to use the more advanced human possibilities. Because we are a symbolic class of life, to the extent that we set higher level symbolic meanings about fear, we can turn our fear into a Frame about experiences, ideas, concepts, people, emotions, thoughts, etc. that we do *not* need to fear. Yet the experience of fear, of these frames, *feels just as real as our feelings to true dangers.*

In contrast to semantic reactions, Korzybski talked about semantic *responses*— fully conditioned and conscious responses arising from awareness and choice. In this instance, we blindly and unconsciously react as if conditioned so by some Pavlovian anchor; we mindfully and consciously respond with choice. We use the higher cortical functions of the brain, instead of the lower and more primitive Fight/Flight responses of the lower brain.

Our fear *frames* can indeed get into our very muscles and become programmed there as a "response readiness." They can set us up ready to self-evoke panic attacks, panic disorders, paranoid states, states of hesitation, apprehension, etc. totally without our awareness that *we* have a part in it. That's the thing about semantic reactions. We react *as if* external stimuli are "making" us feel, think, act, etc. This blinds us to the role that our symbols and symbolic systems play in cognition.

Flushing Out Semantic Reactions

It's really pretty easy to detect and flush out semantic reactions. Just consider the following questions:

> Are there any ideas or concepts that "get" you?
> What words or terms upset you, rattle your cage, or push your buttons?
> Can people "push your buttons" so that you get into a reactive mode?
> What do they have to say, do, gesture, etc.?
> What can you expect of yourself when you feel threatened?
>> Frustrated?
>> Stressed?
>> Angered?
>> Disappointed?
>> Guilty?
>> Intimidated?
>> Etc.

Word Phobia

During the years when I conducted extensive Assertive Communication Trainings, I (MH) found myself surprised at how the majority of people suffer from *Word Phobia.* Like the character Marty in the movie series, *Back to the Future,* who became blindly reactive when anyone called him "chicken," they just "had to react" to certain words, terms, phrases, gestures, etc. In Marty's case, the very question, "What are you, chicken?" was such a come on because it "pushed his buttons." He didn't have permission to be thought of as a chicken. He had to prove himself every time. That's a case of semantic reactiveness. I began exploring this as we worked to unplug the buttons and become un-insultable.

Later I began noticing that this idea had even broader applications and ramifications. Other people were not so criticism sensitive, but had other forms of semantic reactiveness. Some had semantic reactions to *new words,* others to *big words,* others to *emotionally laden terms.* At first, I simply would comment, "Hey, they're just words." But what I learned was that *to that person, they were not just words.* They had so confused map (words) and territory (experience), that in their nervous system they did not know how to distinguish or separate map and territory. They *identified* one (the word or words) with the experience. To say the word seemed to them, in their nervous system (neurology) as to actually do or "cause" the deed in the world of experience.

Korzybski described this as *animalistic,* that is, using one's nervous system the way animals use their nervous systems. This *identification* not only reveals a primitive way of thinking, but also a form of unsanity. *Un-sanity* was the term he used, not insanity. To do so does not mean one has become crazy and separated from reality. It only means that one doesn't make some very critical and important distinctions and so cannot make the best adjustments to reality (sanity). Consequently, this leads the nervous system to become full of *nervous nervous,* hence "neurotic."

My hope in providing this description is to underscore the absolute importance of the map and territory distinction. We use systems that *stand for* and *represent* something *other than themselves.* The word "three" is arbitrary. So is "cat." So is "computer." The linguistics of this separates us from the primitive so-called "language" of animals. They use "signs," but not symbols. The sound of the growl is part of the message of threat. The showing of the teeth is *part of* the message of "I'm ready to attack" or "this is my territory." Dogs do not, have not, and cannot use the showing of teeth or the growl as an arbitrary symbol for something else, "I was thinking when I was a puppy."

As a symbolic class of life, who build and experience and evoke *neuro-semantic states* every day of our lives, we use symbols (words, language, math, diagrams, formulas, etc.) to stand for other things. The word or the symbol *is never the*

object it represents. Whatever you say about something does not create that something. Words are not "real" in any external way.

To describe a horror movie, a frightening scene, a terrible prospective future is to *just say words.*

> Can you hear such descriptions as just words, as just descriptions? Or do you have semantic reactions?
> Have you been using your nervous system (neurology) animalistically?
> Has it served you well?
> Are your ready to come into the full heritage of a human being with higher cortical functions, who can rise up to meta-levels in his or her use of symbols?

Beyond Semantic Reactions

If you want to move beyond a life of having your buttons pushed, your cage rattled, or suffering from unreasonable and irrational fears, etc., do the following:

> *1) Decide to fully and completely learn the distinction between Map & Territory.*
> > Decide to take a great and incredible step toward sanity and resourcefulness the day you fully realize that you never deal with "reality" directly, but always and only *indirectly — through your mental maps and understandings.* Whatever you say or think about anything is "just a map." To know this is to lighten up and quit being so serious about the symbols that you entertain in your head.

> *2) Decide to fully and completely use your neurology as a human being rather than an animal.*
> > "No more blind, unconscious *reactions* for me. I shall take full responsibility for my thinking, feeling, speaking and behaving. These are my responses. No one 'made' me think, feel, speak, or act as I did. They might have invited me, but I accepted the invitation. And if I can do that, I can also turn down invitations to feel fear, operate from fear and take counsel of my fears."

> *3) Decide to fully run your own brain and to manage all of the higher levels of your mind.*
> > "I shall learn the NLP model in order to run my own brain. I shall treat the practitioner level of NLP as a *User's Manual for the Brain.* I shall also learn the Meta-States model of Neuro-Semantics in order to take charge of all of the higher levels of my mind as it layers level upon level of thoughts and ideas. I shall access my Executive States and take charge of both my attentions and my intentions."

4) I shall stubbornly refuse to take counsel of my fears. Instead I shall take counsel of my values, empowering beliefs, and desired outcomes.

> "Taking counsel of my fears is just a bad habit. Some fears I'll respect and hold myself back from acting foolishly; other fears I'll respect as signals of all ideas that no longer serve me and boldly face down from my resourcefulness, confidence, and greater understandings."

5) I shall access my highest resources of confidence, faith, hope, joy, love, etc.

> "As I treat fears as messages and check them out for accuracy, I shall live primarily from an empowered state of knowing my self, my values, and by having a bold and courageous vision of what I want to do with my life."

Appendix A

Using Meta-States To Resolve Phobias
The Layering of Meta-Levels
In the Phobia Resolution Pattern

L. Michael Hall, Ph.D.

When we refer to *meta-stating* as a verb, we mean that we will take some thoughts or feelings and *apply* them to other thoughts and feelings. It's the way we create meta-level phenomena like meta-communicating, meta-feelings, meta-cognition, etc. We start with a mental or emotional state and then we *reflect* it back onto other states. We can do this with thoughts, feelings, ideas, and even kinesthetic sensations.

A *Meta-State* then refers to the layering of mind upon mind, mind upon feeling, feeling upon thought, sensation upon ideas, etc. The higher state of thinking-and-feeling sustains a *meta* relationship to the lower as it qualifies, classifies, and categorizes the lower.

So when I feel ashamed of my fear, the shame sets a frame about the experience of fear. If I feared my shame, that would create a very different set of dynamics. When I get off on my sense of power by being angry, that's one kind and quality of anger. When I fear my anger and dread it and feel guilty when I sense it, that's another kind. And when I respect my anger, and calmly welcome it for its information value, and then honor others as I share it appropriately, that's another very different kind.

Our meta-stating does all of this. Our meta-stating layers and textures our regular, everyday states with the kind of qualities and features that sets frames that transform our experiences. And that's the power of our Meta-States to turn our lives into living hells or to experience the rapture of ecstasy.

It lies in our very power to *rise up* in our mind and to entertain a second thought or feeling *about* a previous thought. This cognitive ability that we all have describes the most wondrous power of self-reflexive consciousness. It involves what we call "going meta" and yet it involves more than that.

"Going meta" refers to moving up the scale of specificity. It means generalizing to a higher classification. We go meta in our minds when we move from a specific thing (strawberries) to a higher classification (fruit). This gives us the ability to categorize things. We categorize strawberries as fruit. We can categorize fruit as food. "Conceptualizing" in this way by using higher levels of abstraction defines the class of life we are– a semantic, symbol-using class of life.

Meta-stating involves more. It involves not only *going up and above* our thoughts

and experience, but also *reflecting back* on them.   When we do this, we can then create several new things.   We *set a frame* – a new frame of reference and this allows us to re-classify the experience.   We can legitimately rename an experience by a different term.

> "Raising his voice like that doesn't mean he's being insulting, he feels stress and that's a sign of his insecurity."

This shows the neuro-semantics within meta-stating as we frame an experience in a new and different way (reframing). As we set the new frame, we generate a new contextual meaning *about* the experience. We lay a layer of meaning that gives it a new texture and feel. It generates meta-feelings or attitudes.

By meta-stating we can also texture and temper experiences.   In the meta-states of Frame Games, we describe this as the *layering of higher levels of mind or frames*. And doing so enables us to texture and qualify our states in ways that can totally transform and revolutionize our lives.

**Frame Analysis on the Layering of Frames
in the Traditional NLP V-K Dissociation Pattern**

A great example of this occurs in the *Visual-Kinesthetic Dissociation Pattern or "NLP Phobia Cure."*   After twenty-five years of using "The Phobia Resolution Pattern" for Post Traumatic Stress Disorder (PTSD), traumatized states and experiences, and phobias of all kinds, this pattern has proven a help for de-stabilizing old trauma reactions and giving thousands of people a new lease on life.

- How does this pattern work?
- What mechanisms actually govern its power to so pervasively effect memory, identity, and emotion?

Using the *Meta-States* model, we can now explain the processes that allow the magic of this pattern to do its work in terms of frames and the layering of frames of mind onto other frames of mind. And what we find is that it contains frame upon frame that sets a person up to restructure thinking-emoting in such a way that it becomes impossible to experience the memory in a traumatic way.

Meta-Stating "Trauma"

The Phobia Pattern uses guided imagery to take us into an imaginary theater where we sit back and watch a showing of the old memory. After picking a beginning snapshot we float back, up to the projection booth and from there view the movie behind the safety of a Plexiglas shield [wall]. At the end we forward the movie onto another experience, sometime later, wherein we were okay and

feeling a sense of comfort. We freeze frame the comfort scene, *step into* it and then let the whole movie fast rewind in a second or two.

Simple. It is very easy to guide a person through.

So, *where's the magic?*   People frequently comment, "It can't be that simple!" How can we explain the wonder and power of NLP in this pattern? What are the governing mechanisms of mind-and-emotion and meaning that explain the felt transformation, which the pattern elicits?   How does "the magic" work to restructure the way we experience an old memory?

The answer lies in how we *take a very different view* of the traumatic memory. The pattern helps us to frame the memory in a very different way. It moves us to *meta-state ourselves as we set layer upon layer of resourceful frames.* The meta-stating processes, occurring in this pattern, essentially gets us to layer, qualify and texture the "thought/memory" with multiple layers of resources that change the very feel of the memory as the other thoughts transform it.

The Levels of Resourcing

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" about it in a calm and rational manner. This represents 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.

By doing the above (Calm Distance) 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 we call this 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 who is watching the old memory representation as a black-and-white snap-shot on the screen. Touch the Plexiglas that separates you from the auditorium knowing that you're safe here in the projection booth.

This so-called "double dissociation" actually brings all kinds of resources to bear upon the original thought that we have not actually "thought" about yet. All this is preparation (pre-framing) for thinking. Here we have continued *meta-stating* our old memory with *more distance* and *protection behind a Plexiglas wall.* 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.

Figure A: 1

Meta-Levels
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 4: Controlled viewing & Fast Rewinding. Now you can turn on the movie (*intentional control)* and let it play out. *Just* watch 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 running 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.

When a Negative Memory Doesn't Stand a Chance

Figure A: 2

Coherent Movie Theater Metaphor
Directionalilzing 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
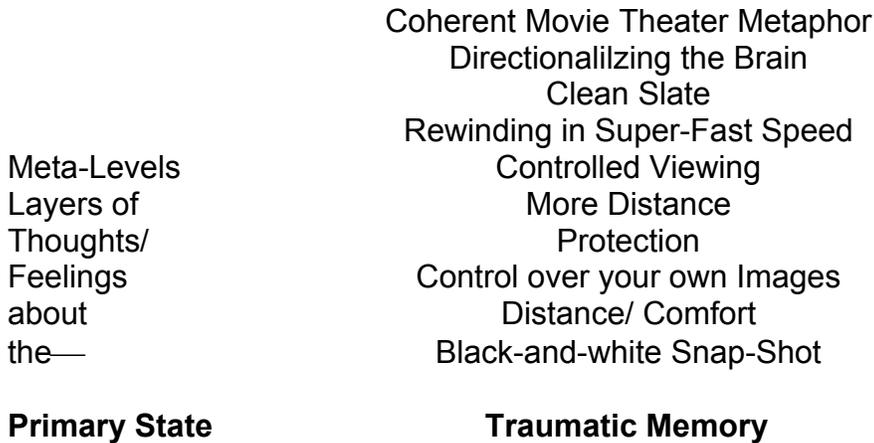
When my co-author, Dr. Bodenhamer and I talked about this recently, he noted, "The poor memory representation doesn't stand a chance. There are just too many layers of resources." With layer upon layer, the higher levels begin to govern and self-organize the lower levels. And yet we still have not finished with our analysis of the meta-stating involved in this pattern, there is yet another.

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.

Appreciating Your Meta-Stating

When you reflect back onto your thoughts and feelings, your states, you meta-state. And given the very nature of your consciousness (your self-reflexive consciousness), you do it all the time. If you have used the NLP Phobia Cure,

then you can now appreciate your meta-stating powers even if you didn't know that's what you were doing. In running that pattern, you have performed an elegant and powerful set of meta-stating maneuvers to transform an old semantic reaction. And now that you know what you were doing, you can appreciate this higher level skill.

Appendix B
The Meta-Model of Language

Pattern	*Response*	*Prediction*
DISTORTIONS		
1. Nominalizations Process words frozen in time "We lack communication."	Turn noun back into verb "Who's not communicating?" "How would you like to communicate?"	Recovers the process, actions, movements, etc.
2. Mind-Reading Claiming to know someone's internal state "You have a problem with authority."	Question source of data. "How do you know . . .?" "What lets you know . . ?"	Recovers source, Discovers process
3. Cause-Effect "Causation" assumed without adequate description "You make me angry."	Ask about process. "How does this process work?" "How does what I'm doing cause you to choose to feel angry?"	Recovers the mechanism that explains the cause Recovers the choice
4. Complex Equivalence Two experiences interpreted as synonymous "Her frown means she's rejecting me."	Ask about the equation E.B. = I.S. (External Behavior = Internal State) "How do you equate her frown with feeling rejected?" "Has anyone ever frowned at you that didn't reject you?"	Recovers the External Behavior and Internal State Recovers Complex Equivalence Counter Example
5. Presuppositions "If you knew the importance of school, you would study harder."	Ask about assumptions "What leads you to think that I don't know the importance of school?" "How do you assume this statement holds true for me?" "I don't study efficiently?"	Recover assumed ideas

Pattern	Response	Prediction
GENERALIZATIONS		
6. Universal Quantifiers Universal generalizations such as all, every, never, no one, etc.	Find Counter Example "All?" "Never?"	Recovers exceptions, causes, details, Counter Examples
7. Modal Operators: **a. Modal Operators of Necessity/Desire** as in should, shouldn't, must, must not, have to, need to, it is necessary "I have to take care of her." **b. Modal Operators of Possibility/Impossibility** as in can/can't, will/won't, may/may not, possible/impossible "I can't tell him the truth."	a. "What would happen if you did?" "What would happen if you didn't?" "Or?" b "What prevents you?" "What would happen if you did?"	Recovers mode of operation Recovers causes
8. Lost Performative Value judgments apart from originator "It's bad to judge."	Seek source of statement "Who says it's bad to judge?" "Says who?' "How do you know?"	Gathers evidence Recovers source

Pattern	Response	Prediction
DELETIONS		
9. Simple Deletions "I am uncomfortable."	"About what/whom?"	Recovers deletion
10. Comparative Deletion As in good, better, best, worst, more, less, most, least "She's a better person."	"Better than whom?' "Better at what?" "Compared to whom or what?"	Recovers Comparative Deletions
11. Lack of Referential Index Unspecified nouns and verbs - fails to specify a person or thing "They don't listen to me."	"Who doesn't listen to you?"	Recovers the noun or Referential Index
12. Unspecified Verbs Those verbs where the statement leaves out the person doing the acting or the desired action. "You don't care about me."	"How specifically do I not care about you?'	Specifies the verb

Appendix C
Pre-Testing and Post-Testing of Fears

In this class, we will be chasing down your fears and anxieties with a vengeance and allowing them to become totally transformed by the end of the process. Once we identify the fears, we will discover what they are *made out of,* and then change the mental software that governs them.

We will use the following as both a Pre-Test and a Post-Test in order to track and chart the changes from beginning to end. Use the following chart to identify your present fears. Then, using a 1 to 10 scale (with "1" as low in intensity and "10" as high), rate each fear. If the fear has reached a state of being a phobic reaction, then just write the word "phobia" in the second column.

My Present Fears	Present Intensity 1 – Low to 10 - Extreme	Intensity at the End of the Course

Bibliography

Andreas, Connirae with Andreas, Tamara. (1994). *Core transformations: Reaching the wellspring within*. Moab, UT: Real People Press.

Atkinson, Marilyn. (1997). "Five central ideas." Unpublished materials.

Bandler, Richard and Grinder, John. (1976). *The structure of magic, Volume II.* Palo Alto, CA: Science & Behavior Books.

Bateson, Gregory. (1972). *Steps to an ecology of mind.* New York: Ballantine Books.

Bandler, Richard and Grinder, John. (1982). *Reframing: neuro-linguistic programming and the transformation of meaning.* UT: Real People Press.

Bandler, Richard. (1985). *Using your brain for a change.* (Ed. Connirae and Steve Andreas). Moab, UT: Real People Press.

Beck, A.T. (1976). *Cognitive therapy and the emotional disorders*. New York: International University Press.

Bateson, Gregory. (1972). *Steps to an ecology of mind.* NY: Ballantine Books.

Bodenhamer, Bobby G.; Hall, L. Michael. (1997). *Time-lining: Patterns for adventuring in time.* Wales, United Kingdom: Anglo-American Books.

Bodenhamer, Bobby G.; Hall. L. Michael. (1999). *The user's manual for the brain: A comprehensive manual for neuro-linguistic programming practitioner certification.* United Kingdom: Crown House Publishers.

Chomsky, Noam (1957). *Syntactic structures*. The Hague: Mouton & Co.

De Shazer, Steve. (1988). *Clues: Investigating solutions in brief* therapy. NY: W.W. Norton & Company.

Dilts, Robert B. (1995). *Strategies of Genius, Volume III. Freud, Mozart,* Capitola, CA: Meta Publications.

Ellis, Albert & Harper, Robert A (1976). *A new guide to rational living*. Englewood Cliffs, NJ: Prentice-Hall, Inc.

Hall, Michael. (1995). *Meta-states: Reflexivity in human states of consciousness.* Grand Jct., CO: E.T. Publications.

Hall, Michael. (1996, 2000). *The spirit of NLP: The process, meaning, and criteria for mastering NLP*. Wales, United Kingdom: Crown House Publishers, Ltd.

Hall, L. Michael; Bodenhamer, Bobby G. (1997/ 200) *Mind-lines: Lines for changing minds.* Grand Jct., CO: E.T. Publications.

Hall, Michael. (1998). *The secrets of magic: Communicational excellence for the 21*[st] *century.* Carmarthen, Wales: Anglo-American Book Company Ltd.

Hall, Michael; Bodenhamer, Bob. (1997). *Figuring out people: Design engineering using meta-programs.* Wales, UK: Anglo-American Books.

Hall, Michael; Belnap; Barbara. (1999). *The sourcebook of magic: A comprehensive guide to the technology of NLP.* UK: Crown House Publishers.

Hall, L. Michael (1996/ 2000). *Dragon Slaying: Dragons to princes.* Grand Jct. CO: E.T. Publications.

Hall, L. Michael (1987). *Emotions: Sometimes I have them/sometimes they have me.*

Hall, L. Michael (1997-1999). *Meta-states journal:* Patterns. Grand Jct. CO. E.T. Publications.

Hall, L. Michael (1987). *Metamorphosis,* Supplement #25 *"Fight/flight patterns and Human Responding."*

Hall, L. Michael (1989). *Metamorphosis,* "Misbeliefs: Telling yourself the truth" (2/89), and *Belief Change* (Supplement #34). "Getting over the Nice Syndrome;" Series on

Hall, L. Michael (1987). *Speak up, speak clear, speak kind. Assertive Communication Training.*

James, Tad & Woodsmall, Wyatt (1988). *Time line therapy™ and the basis of personality.* Cupertino, CA: Meta Publications.

James, Tad (1989). *Master time line therapy™ Training Manual.*

James, William. (1892/ 1961). *Psychology: the briefer course.* NY: Harper & Row, Publishers.

Korzybski, Alfred. (1933/ 1994). *Science and sanity: An introduction to non-aristotelian systems and general semantics,* (5th. ed.). Concord, CA: International Society For General Semantics.

Lakoff, George and Johnson, Mark. (1980). *Metaphors we live by.* Chicago, IL: The University of Chicago Press.

Lewis, Byron A. and Pucelik, Frank. (1982). *Magic demystified: a pragmatic guide to communication and change.* Portland,OR: Metamorphosis Press, Inc.

Lloyd, Carl. (1988). *Metamorphosis Journal.* Grand Jct.: E.T. Publications

Meaning (1989 and 1990). Managing Your Emotions Series. "Techniques for managing fears." November 1990, Number 11. "Safety skills: Speaking kinder/gentler (May 1990). Grand Junction, CO: E.T. Publications.

Overdurf, John & Silverthorn, Julie. (1995). *Beyond words: Languaging change through the quantum field.* Audio-Cassettes. Lancaster, PA: Neuro-Energetics.

Ruch, Floyd, L.: Zimbardo, Philip G. (1971). *Psychology and life, 8th edition.* Glenview, IL: Scott, Foresman and Company.

Tournier, Paul (1963) The *strong and the weak.* Tr. By Edwin Hudson. Phil, PA: Westminister Press.