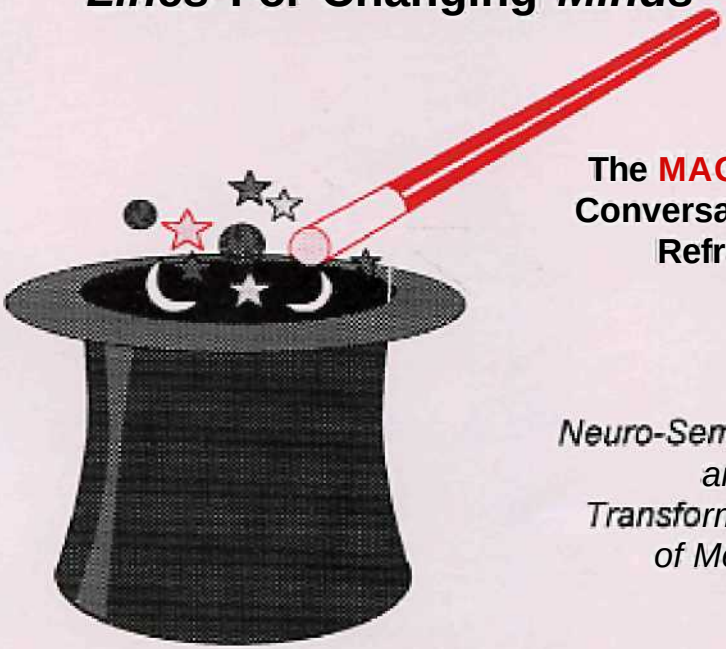
MIND-LINES

Lines For Changing *Minds*



The MAGIC of Conversational Refraining

Neuro-Semantics and the Transformstion of Meaning

By L. **Michael Hall, Ph.D.**
arid Bobby G. **Bodenhamer, D.Min.**

Foreword *by* Joseph O'Connor
Co-Author of "Introducing NLP"

Brand New Second Edition
4 New Chapters[1].

Mind-Lines
Magical Lines To Transform Minds

1997 Hall and Bodenhamer
Copyright # Txu 814-870
Library of Congress
Washington, D.C.
June 16, 1997

ISBN #890001155

Published By

E.T. Publications
P.O. Box 9231
GrandJunction, CO 81501
(970) 245-3235

All rights reserved. No part of this may be reproduced, stored in a retrieval system, or transmitted in any form or by any means (electronic, mechanical, photocopying, recording, etc.) without the prior written permission of the publisher.

Printed by—

Action Printing
Jerry Kucera, Owner
516 Fruitvale Court, Unit C
Grand Junction, CO 81504
(970) 434-7701

Contents Of Mind-Lines

Foreword **6**
Introduction **8**
Mind-Lines Tease **10**
Second Introduction **15**

Language as Magic
1. Neuro-Linguistic "Magic" *19*
2. Three Facets of Neuro-Linguistic Magic *31*
3. Conversational Reframing Patterns *53*
4. The Formula 63

Directions For Reframing
5. *Deframing* ***83***
6. Content Reframing ***95***
7. Pre-Framing and Post-Framing: *119*
8. Outframing: *137*
9. Analogous or Story Reframing: *163*
10. The Magic of Language *173*
11. Into the Fray of Mind-Lining *187*
12. Eight Things You Should Know About "Meaning" ***195***
13. How To Do What When *206*
14. Getting Into A Magical State *211*
15. Mind-Lines—Step-by-Step *216*
Epilogue *226*

Appendix A - NLP Modalities & Submodalities 228
Appendix B - The Meta-Model 231
Appendix C - Hierarchy of Language Chart 238
Appendix D - There is no "Is" 239
Appendix E - Neuro-Linguistic Magician Certificate 241
Bibliography 242
Glossary 244

Dedication

We dedicate this to—

John Grinder & Richard Bandler
The First Magicians of this Realm

Linda Bodenhamer & Cheryl Buffa
Magician Supporters Par Excellence

and to all of the up-and-coming
Neuro-Linguistic Magicians

Foreword

By

Joseph O'Connor

If you thought *linguistics* had all the relevance and fascination of declining Latin irregular verbs on a wet Monday afternoon, then prepare for a pleasant shock. Fun to read, and valuable to use, this book invites you to *play with language.*

Language makes the bond between us, how we relate to each other and even if we do relate at all. How do we connect and understand anything? Through language. We all learn it, and how well do we use it?

My English Language school studies were confined to interpreting a Shakespeare play and being able to tell an intransitive verb from a transitive one. Heaven forbid that it should tell me how to use language with purpose, to play with it, to light linguistic fireworks that would burst with multiple meanings and dazzling eloquence in my listener's mind. Language lies deep level in our minds, we cannot **not** respond to it. Sticks and stones can break our bones but words can break our hearts. And they can also heal and inspire our spirits.

As you read this book, some of the power of language will become yours to command. Language both describes and prescribes, you have to accept certain ideas to understand what you hear. And as it directs your attention towards some things, it just as surely makes others invisible. You create whole new worlds every time you read a novel, and you will create meaning as you read this book. Words mean nothing without a listener, so as you come to understand how we make meaning from these intriguing black squiggles on the paper, and the sounds in our heads that are one way we represent language, you will have more freedom and

choice about how you use it.

The man looked at the woman **and** said "cheese".'

What does that mean?

It depends *on* ***the*** *context that surrounds it.* Could this be a **kitchen scene? Is he** being insulting? Telling the punch line of a **joke? Or is she** taking his picture? Or perhaps it is an example of an **ambiguous sentence** with multiple meanings that I concocted to **make a** point? *Words have no meaning without* a *frame to put them in.* Isolated from a meaningful context, you can only shrug your shoulders and move on.

So what? So, if you want to be understood you need to set a frame that tells the other person how to understand what you are saying in the way you want it understood. And, when responding it gives you ways to change and play with the frames, or lack of them, in what you hear to influence the conversation.

Now you have space to ask yourself, not just, 'What does this Sj1 7, ^Ut, alSo" ,What COuld this mean? And fina"y maybe What would I like this to mean?'

All credit to the authors for making this clear, showing the structure behind it, and how to use it in practice.

So if you are ever asked, what does this *really* mean? You can laugh, like a good Zen apprentice and tell a joke. Jokes work because they lead you into understanding a situation in one frame then they pull it out from under leaving you suddenly in another. A story then, of a now prominent writer when he was a humble colleqe student. He wrote in one of his English compositions, The girl tumbled down the stairs and lay prostitute at **the** bottom.'

In the margin, the teacher wrote, 'My dear sir, you must learn to distinguish between a fallen woman and one who has merelv slipped!'

Joseph O'Connor
Co-Author of *Introducing NLP*
London, July 1997

Introduction

We have found **a magical formula box** wherein lies ail kinds of wonderful and horrible things. Like a magician with his or her *magical box* from which to pull, and put, all kinds of wild and crazy things—the magical formula box to which we refer lives inside *human minds.* Even *you* have one inside *your* head! The human brain produces it, and yet the magic box transcends the brain.

In this book you will discover how to identify your **magical formula box** from which, and by which, you *construct* your heavens and your hells. You will learn how that everyday you pull things out of your box to your weal or to your woe.

What semantic magic did you pull out of it today?
What magic will you learn to pull out of it tomorrow?
Would you like more weal than woe?

You will also discover how you can put new and more enhancing formulas for new kinds of "magic" into your box to make your life much more filled with love, joy, faith, hope, and resourcefulness. Alright!

And because everybody you meet also has **a magical formula box**—you will learn some very, very powerful magic in your interactions with others. You will learn magic that will enable you to change realities, to alter the direction of life, to change the past, to restructure emotions, to shift paradigms, to leap logical levels at a single bound, and to jump off tall towers of terror in a single leap, to utter mind-lines and see demons vanish and heavens spring into existence, and much more.

Does this Interest you? Then come with us to explore your own personal neuro-linguistics and neuro-semantics. Become a magician so that you can use your meaning-making powers with grace and power.

Mine those **mind-lines** that will change your mind for good—change it so that you can run your own brain, make those changes you want, and keep the change forever. Learn to become truly

elegant and professional in the mind-lines you offer to your associates, loved ones, and friends.

Now to tease your mind about the possibilities of *neuro-linguistic magic,* we have provided the following section of one example. If you don't know what some of the descriptive labels means—give it no thought at this point. You'll learn them later. For now, just allow yourself to enjoy the "Sleight of Mouth" shifts and notice which ones work most impactfully on you. The magic within language and language expressions depend on several factors: your present state, how and when someone delivers them, in what context, etc. Play around with them. See which ones work most powerfully with your friends and relatives.

We have sought to humorize and popularize this domain in neuro-linguistics that otherwise might seem academic, difficult to grasp, and conceptually deep. Now why in the world did we do that? Because we believe that we don't have to play the language game using the insights and formulations from Linguistics, General Semantics, or NLP in a boring way or over-scholarly way. So come and enjoy the *play* with us. And bring along *your magic formula box.* You know, that stuff in your brains that generates the magic.

And with that, now let the wonder of magic begin!

Michael and Bob
May, 1997

For play?

Mind-Lines Teasing

In the pages that follow you will learn about **the magic box.** In it you will find your constructions of "meaning." The text of this work will focus on assisting you in how to find this *magic box* and how to pull *magical lines* out of that box to conversationally reframe someone's thinking (even your own).

By the time you complete this work, you will have learned *twenty explicit ways to reframe* beliefs, ideas, and understandings. This means that when you tune in to your own internal dialogue of meaning-making or hear someone else's, and you hear ideas sure to poison the mind, disrupt the emotions, and sabotage the process of taking effective action—you will now have at least *twenty ways to transform that reality.*

Talk about living with more choices and options about *how to look at things!* Having at least **twenty** ways to frame your thinking will give you twenty different ways to *feel,* twenty different ways to *respond,* and twenty different frames of reference to play with.

As an encouragement to work through the theoretical chapters in order to deepen your understanding and appreciation of *Language as Magic* (Chapters. 1-3 & *2),* and to tackle the *Reframing Directions* (Chapters 4-8), we now offer one extensive example of the "Sleight of Mouth" reframing that can result when learning how to detect and create **mind-lines.** In Chapter 11, we have more examples to serve as both a model and to stimulate your own playful creativity.

20 Ways to **Reframe "Failure"**

Consider the toxic ideas in this statement:

> "Whenever I don't succeed, it really bothers me. It makes me feel like a failure. I just hate not reaching my goals for that purpose."

1) Chu^j"9 Do you think you "are" a "failure," do you? So as you think about something for which you define yourself as "a failure," rtow/ specifically do you represent this idea? What pictures, sounds, feelings, and words do you use to create this meaning? How do you represent the action of failing at one thing as "making" you a failure?

2) Reality Strategy Chunk Down

So up until now, you have accepted the idea of viewing and defining yourself as "a failure." Well, help me understand this. *How specifically* do you know that failing at one thing on a particular day makes you "a failure?" What do you see first, then what do you say about that, and so on as you think about this? To teach me *how to do this the way you do,* what would I have to think, see, hear, etc.?

3) Reframe the EB

The significance of not reaching your goal means that you have received information about numerous ways that will **not** get you there. Now you can feel free to explore new possible avenues, can you not?

4) Reframe the IS

Interesting that you say that. What I really find as a failure—and I mean Failure with a big "F"—occurs when someone doesn't reach a goal, and then just sits down in the dirt and quits, and won't learn or try again. I'd call that a "failure."

5) Reflexively Apply To Self

Does that mean if you don't reach your goal in presenting this limiting and painful belief to me, that just talking to me will turn you into a failure?

6) Reflexively Apply to Listener

Then with that way of thinking about things, if I don't succeed in coming up with a good way of responding and helping you with this distress, I will become a big failure also! In other words, my success or failure as a human being depends on succeeding in this conversation in just the right way?

7) Counter-Example Framing

When you think about some of your successes—and how good and resourceful you feel about them, you mean if you mispronounced a word, or failed in any aspect of any goal

surrounding that, that such would turn you into a failure?

8) Positive Prior Intentional Framing

Reaching the goals that you set for yourself must mean a lot to you. I can imagine that you take that view in order to protect yourself from messing things up and to push yourself to higher levels. And since you want that, perhaps some other attitudes about failure might help you to really succeed in your goals.

9) Positive Prior Causation Framing

It seems important to you to set and reach goals. So you probably have taken on this limiting belief because you have had some painful experiences and you want to protect yourself against more pain. I wonder what other beliefs you could build that you would find even more effective than this one?

10) First Outcome

What results for you when you move through life defining experiences and yourself as "failures" just because you don't reach a goal as you want to? Do these serve you well in setting and reaching goals or in feeling successful? Do you like those negative unresourceful feelings?

11) **Outcome of Outcome**

Imagine going out, say five or even ten years from now, after you have defined every unsuccessful attempt at reaching a goal as turning you into a "failure," and then living from that "failure" identity and feeling unresourceful... what will come out of that? Will you take on many risks? What other outcomes emerge when you feel like a "failure" and take that into your future?

12) Eternity Framing

When I think about this, I wonder what you will think when you look back on this belief about failure when you step over into eternity, and I wonder how you will think and feel about this limiting belief that you used as you moved through life?

13) Model of the World Framing

What an interesting way to think about events that so overloads them with meaning! Do you know where you got this map about "one un-success equally failing?" Do you know that most people don't use that map to torture themselves?

14) Criteria/Value Framing

When you think about your values of enjoying life, appreciating people, doing your best, etc., do you not think of those values as more important the making than "success / failure" judgment about every action?

15) AHness Framing

So since everybody has failed at something at some time in life, that must make everybody on this planet a "failure!"

16) Have-To Framing

What would it feel like for you if you did not evaluate events in terms of success or failure? What would happen if you didn't do that?

17) Identity Framing

What an interesting belief about your self-identity—so totally dependent on your behaviors. Do you always *identify* people with their behaviors? Do you really consider that people "are" their behaviors?

18) Ecology Framing

How enhancingly do you think this belief serves people just learning a new skill, trying a new sport, taking a risk and practicing a new social behavior? Would you recommend this belief as a way for them to succeed with greater ease and positive feelings? Does it empower or limit your endeavors?

19) Other Abstractions

So as you think about not reaching a goal and labeling it as making you a "failure," I take it that you do this a lot? You take a specific instance and over-generalize it into a whole category? And you do this so successfully, don't you? Would you like to fail at this success?

20) **Metaphoring/Storying and Restorying Framing**

So the day that you brushed your hair but did not get every single hair on your head in just the right way that you wanted them, that also made you a failure?

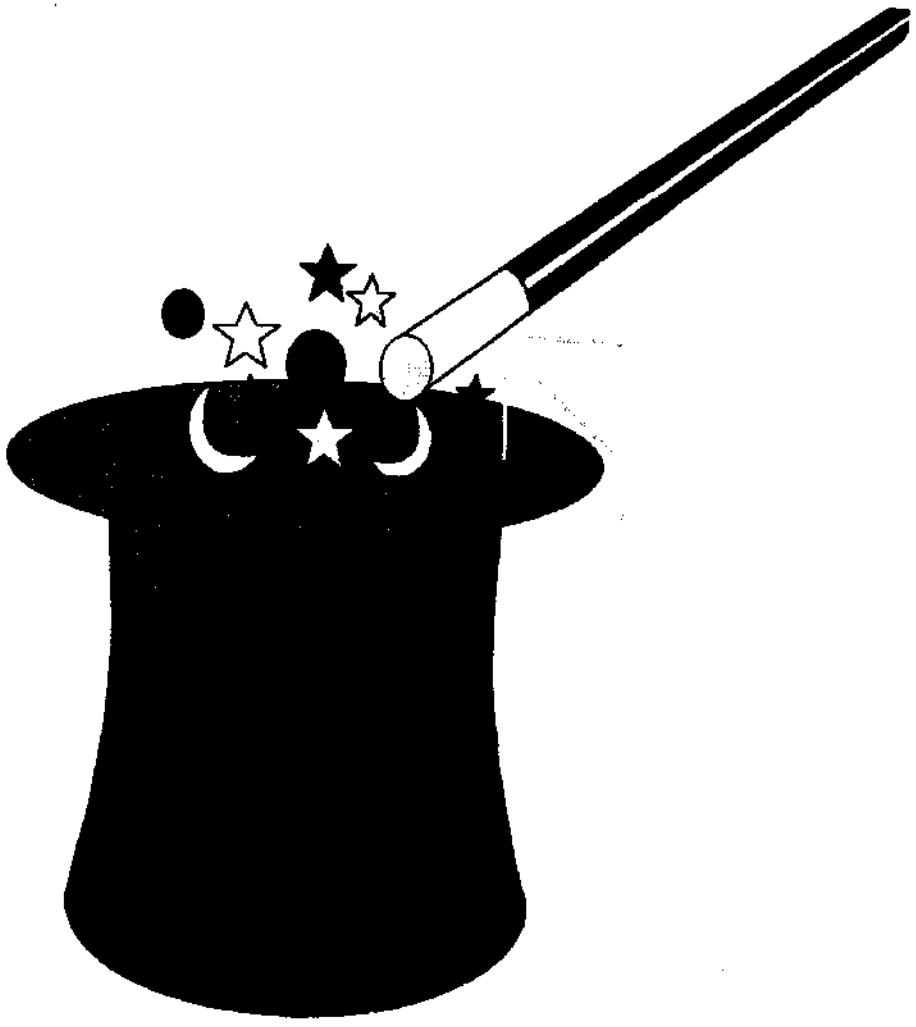
When my daughter Jessica turned nine months, she began the process of learning to walk, but she couldn't walk upon the first attempt—nor upon the first hundred attempts. She constantly fell down. And she would sometimes cry. But most of the time she would just get up and try again. As she did, she learned more and she developed more strength in

her legs, and more balance and movement, so that eventually she got the hang of it, and had a lot of fun in the process. And I wonder if this says anything that you can **take and apply to yourself now.**

There you have it—*twenty ways to alter reality and play around with meaning!*

And, in the following chapters, you will learn *how* such neuro-linguistic magic works and *how* to become...

a *master magician!*



Second Introduction

Mind-Lines: Lines *For Changing* ***Minds*** made its advent only some nine months ago. Yet since that time, all of the attention and interest it has evoked as well as all of the sales that it has produced has left Bob and I not a little bit surprised and taken back. But thoroughly enjoying it!

Within a couple months of releasing the book, in fact, we began hearing about *NLP Study Groups* all around the USA taking up the study of the "Sleight of Mouth" patterns via this book.

Both of us also had opportunities in the fall and winter of 1997-98 to provide training in the Mind-Lines Model. And from that context as well as the interest of people writing an calling, we began working on a *supplement* to *Mind-Lines* to make it more applicable, understandable, and relevant. And so it came to pass. Now, with this newly revised edition, we have now included a great part of that material.

What did we leave out? We did not include pages and pages of *mind-lines* from "real time exercises" applying *mind-lines* to education, business, therapy, personal development, marketing, etc. We have also left out a long presentation of the conversational reframing by Jesus of Nazareth—his *lines* for changing *minds.* (Of course, you can still order that mind-lines training manual.)

After the publication of *Mind-Lines,* we also had multiple reviewers, trainers, and readers comment about just how **semantically packed** they found the text of the book.

> "There's a lot of meat in that little book."
>
> "You have really packed that work. I find that I have to read and reread passages over and over—and still can keep on discovering insights."

Several suggested (wouldn't you know it!) that we rewrite it or

create a manual to assist a person in *unpacking* the book so that they could then use it more effectively for developing their skills in conversational reframing. And, in the manual that we did produce, we aimed to accomplish precisely that, i.e., more unpacking of the magic. In this edition we have also incorporated many of the changes, insights, simplifications, and suggestions of readers. In doing so we believe we have made this volume much more practical, useful, and understandable.

And yet, though we have simplified things considerably, created numerous new diagrams, a new *Mind-Lines Chart,* many more illustrations, we still recognize that this book can blow away the intellectually fragile. You have to have teeth for this one. It still will necessitate you do some pulling, biting, masticating (did I spell that right?), and digesting to get it. No pallum here!

Why So Semantically Packed?

When you begin to study *Mind-Lines* (our term for the NLP "Sleight of Mouth" patterns), it won't take long before you notice that you have entered into a realm of a good deal of complexity. What explains this complexity?

- Because *Mind-lines* lets us enter into the uniquely human realm of **meaning** and **neuro-semantic reality.**
- This domain typically resides at a level *outside* of consciousness for most of us, although we can easily bring it into consciousness.
- This realm of meaning involves numerous linguistic, neuro-linguistic, and psycho-logics (the "logic" of the psyche).
- This realm involves numerous levels or layers inasmuch as meaning also involves thoughts-about-thoughts.
- This realm involves the processes of reframing—the transformation of meaning, which occurs by setting new frames of reference.

Changes In This Revision

We have made numerous changes to this new edition. Among them you will find:

1) A new arrangement of the *mind-lines.* We have altered the

arrangement of the *Mind-Line* distinctions. This came from our experiences in actual training sessions, mine in the UK, and Bob's in his NLP Certification Training in North Carolina. We both discovered that the trainings went much better when we moved the *Deframing* formats (previously Chapter 6 and numbers #11 and #12) to make them #1 and #2 (now Chapter 5).

2) A reordering of *Abstracting* as a catch-all category. We had previously put *Abstraction (then #13)* as the first *outframing* move. But now we have moved it after the other outframing mind-lines (#18). Because we can bring so many other concepts to bear on a belief statement, this actually represents a catch-all category.

3) New new chapters. We have made a chapter of examples of *mind-lining* (Chapter 10), part of which previously we had in the "tease" section.

4) A new chapter about *Mind-Line Simplifications* (Chapters 11). If after reading the first three chapters on the theoretic basis of *Mind-Lines* you feel you could use another go at it—turn to Chapter **11.**

5) A new chapter that we have entitled, *How To Do What When* (Chapter 12). This addresses the *application* questions about how to think about choosing which Mind-Line to use.

6) A new chapter entitled, *Getting Into A Magical State* (Chapter 13). Creating and presenting Mind-Lines necessitates having accessed a pretty magical kind of resourceful state.

7) A new summary chapter, *Mind-Lines—Step-by-Step* (Chapter 14). This brings together, in summary format, the process for *how* to create and present Mind-Lines.

Michael Hall
Colorado, July, 1998

PART I:

LANGUAGE AS MAGIC

"You don't need to take drugs

to hallucinate;

improper language

can fill your world with problems

and spooks

of many kinds."

(Robert A. Wilson)

Chapter1

NEURO-LINGUISTIC "MAGIC"

"Magic is hidden in the language we speak.
The webs that you can tie and untie are at your command
if only you pay attention to what you already have
(language) and the structure of the incantations for growth."
(Bandler and Grinder. 1975)

The field of NLP (Neuro-Linguistic Programming) began, in 1975, with the appearance of the book, *The Structure of Magic.* The subtitle that Richard Bandler and John Grinder gave it simply describes its heart and emphasis, simply, *"A Book about Language and Therapy."* In this academic work, they made explicit and thereby underscored something that people have known for a long, long time, namely the *power* of language to effect mind and emotion. They described the underlying structure behind the process of how words and symbols can have such seemingly *magical effects* upon people—upon minds, bodies, relationships, skills, understandings, health, etc.

But wait a minute. *How* could mere words have *that pervasive of* an effect?

What forces, powers, principles, processes, mechanisms, etc. operate in the human mind-body system, and in our neurology, that explains such a powerful effect?

Bandler and Grinder *found* and *experienced* the *magic* of words in three diverse fields: Family Systems Therapy, Gestalt Therapy, and Ericksonian Hypnosis. But they *explained* the structure of the magic using the insights of other fields: General Semantics,

Transformational Grammar, Cybernetics, and Cognitive Behavioral Psychology. Subsequently, they gave birth to a new movement that took up the term Alfred Korzybski introduced in 1936-"neuro-**linguistics"** This term holistically summarizes *the mind-body connection* between language (words, symbols, etc.) and neurology. It specified *how* our neurology (i.e., nervous system and brain) processes language and thereby responds to our languaging.

And this begins to explain the seemingly *magical effects* that can occur within our "mind," "emotions," "body," etc. via the use of words. Words, while totally powerless to effect and change external reality, conversely has almost complete power to create, alter, change, destroy, and invent internal reality. We can say *"Abracadabra" to* sides of mountains, doors, stalled cars, bank teller machines, soda machines, etc. until we turn blue in the face... and nothing will happen (except raising our blood pressure). Rats!

But watch the explosion that can occur when you utter the tiniest little idea to a "mind!" For then, lo and behold, you can start a war, invent a new way of living, change your blood pressure, induce a deep state of depression, totally motivate yourself for higher levels of excellence, suffer psychosis, come to your "right mind," or create a million other magical effects in human existence.

If you have heard of NLP—Neuro-Linguistic **Programming,** then you have probably heard about, or perhaps even seen, some of the wonderful and marvelous *NLP Techniques.* When most people think of NLP—those who know of it, think about *the techniques of NLP* that seem to work their "magic" rapidly and with ease. Perhaps they have seen or heard about *the ten-minute phobia cure.*

As a psychotherapist, I (MH) simply could not (or would not!) believe that a person could "cure" (come on, get realistic!) a phobia in ten-minutes. No way.

Even after I read the instructions for re-structuring a person's neuro-linguistic coding (or internal program) for a phobia, I still couldn't see how it could work. "Noway."

But then, I ran that Visual-Kinesthetic Dissociation process (the technical name for curing phobias) with several people and, lo and behold, one minute prior to the process they could make their neurology go into an absolutely freaked-out state of total panic and autonomic nervous system arousal by *just thinking* about some aversive stimuli. And then, a few minutes later, they could *think about* the same object and remain calm and cool. I would even

invite them to really try as hard as they could to freak out all over the floor. But they couldn't.

Hey, what gives?

How can we explain this amazing transformation in human personality except by calling upon the gods? What processes drive these neurological responses? How do people get **programmed,** so to speak, inside their heads-bodies so that they can *freak-out* without a moment's notice, automatically, regularly, systematically, and without even *"thinking"* about it consciously? What a skill! So what *internal program* drives or runs this kind of thing? Even that seems like a "piece of magic" when you think about it, doesn't it?

But then *how* does the same person alter his or her internal program so that it subsequently operates in a completely new and different way? What languaging and symbolization would a person have to mentally entertain in order to pull off a different kind of behavior?

The field of neuro-linguistic programming addresses these very questions. It also offers insights, models, and technologies for "running your own brain" more efficiently, effectively, and "magically."

When Bob and I began our journey into the field of NLP, we first put the emphasis on learning the techniques and applying them effectively. In doing that, we became technicians first. Only later did we transmute into neuro-linguistic philosophers to the charin of our loved ones! When the latter happened, we became increasingly conscious of *the power and use of language* in creating change. Not a surprising turn of events. After all, the NLP model began with an in-depth understanding of *how language works* in the human personality in the first place, and how our languaging in a variety of *modes* creates our human "programs" for thinking, feeling, speaking, behaving, and relating.

Consequently, my (BB) NLP study eventually took me to focusing on increasingly developing more competence in *language use.* This included learning thoroughly the Meta-Model, the Milton Model, the use and structure of metaphor, playing with verb tenses, refraining, presuppositions, Satir Categories and "Sleight-of-Mouth" patterns. And I thoroughly loved these facets of language.

By the way, when we use ***"linguistics"*** in this work, we refer not only to the symbolic system of propositional language, but also to the *sensory-based languages* made

up of what we see, hear, feel, smell, and taste (the VAK of NLP). We also refer to metaphorical language (i.e., stories, narratives, metaphors, etc.), and even the "language" systems of mathematics, music, icons, etc.

Further, though we may separate "linguistics" from *neuro-linguistics* when we talk about it here, as we do so, it only represents a verbal manipulation. Further, we can only do this at the conceptual level, and not the level of reality. *In the reality of how our* mind-body processes work, we always and inevitably function as holistic *neuro-linguistic creatures.*

Neuro-linguistic creatures?

Ah, a new term! By this term we mean that when we signal in our "mind," via various symbol systems (linguistics), it always and inevitably affects in our "body." It can do none other. Thus our use of the hyphen. The *hyphen* helps us to mentally and linguistically map a set of representations that structurally corresponds to the territory. We got that from Alfred Korzybski (1933/1994), who in his classic work, *Science and Sanity,* introduced the hyphen as a way to prevent the elementalism of "mind" and "body" from misdirecting us. Then in 1936, he introduced the term ***neuro-linguistic.*** It arose from his Neuro-Linguistic Trainings that he conducted as he presented various General Semantic processes and techniques.

Our point? What we do "mentally" and "linguistically" cannot but activate neurological processes in our bodies. Hence, we inescapably exist as **mind-body creatures.**

(Have you noticed our use of **quotes** around certain words, "mind" "body," etc.? This represents another Korzybskian device for cuing us that while we use a particular word, as a linguistic map, it does not adequately represent the territory. Recognizing this enables us to then take special care and caution with it.)

In this book we present many of the language patterns that you will find in the *Neuro-Linguistic Model* and offer them as a way that we can increase our understanding in communication and competence in communicating with more elegance and skill. As you read and learn about how various ***lines* for the *mind*** *(mind-lines)* operate, we hope that you will enjoy discovering all of the magic these powerful language patterns offer.

In the process, we trust that you will develop a more intuitive understanding about how language works, how it works in neurology, how it constructs our internal "realities," and how it can serve us as either a resource or a limitation. The language patterns that you find here, however, only represent "the hem of the garment" regarding the possibilities and opportunities of creating neuro-linguistic *magic.* As you go out to perform *magic* with the language you use with yourself and others, you can therefore maintain a wonderfully curious attitude about all of the yet-to-be-discovered patterns, can you not?

Life, Communication, Language

Life involves relationships. It also involves relationships of relationships. Sometimes we use another big, fat, vague word other than *"relationship"* to describe this phenomenon. We use *"communication."* What do we mean by these words?

In NLP, we de-nominalize such big, fat words because underlying, and hidden within such terms, **verbs** lurk. And verbs point to **actions** (movements, processes, things relating to one another). Thus in the word "relationship," we have something in relation to another. But what? Who or what relates to what? When does this relating occur? In what way? How? For what purpose?

So with the term "communication." Hidden within this **noun,** a hidden **verb** lurks. Imagine that. Undoubtedly, some magician has waved a magic wand and presto—.a set of movements and actions have solidified, become static, stopped moving, and have become a statue-like *thing*—frozen in time and space. Wow! What word magic.

Now sometimes this works in powerful and wonderful ways to bless us as it encodes in a little tiny word a rich and extensive concept. Look at the first line in this section, "Life involves relationships." Here we have two nominalizations (verbs turned into nouns) with a little unspecified verb ("involves"). This symbolization, *"Life involves relationships,"* represents a very high level abstraction of thought *about* a great many things. It summarizes so much and implies so much. Hypnotic language pre-eminently works this way (but we'll get to that later in Chapter 9 about Metaphor, let us first work on understanding this one abstract thought).

What specifically *relates* back and forth, and how and when, etc. that summarizes "life?" "Relationship" only describes the unspecific

process of one or more things relating (or interacting). "Communication" informs us that we *commune* some **message** (information, meaning) back and forth ("co"mmunication). Ah, that sheds a little more light! As **information** moves from one thing to another, and/or passes back and forth between organisms or within facets (parts) of organisms—this describes "life."

Consider this abstract principle ("life involves relationships") within the "life" of the human body. Our sense receptors (eyes, ears, skin, taste buds, etc.) receive *input* of information from "the dance of electrons" out there in the process world of energy manifestations (here I have described the world using modern physics). From there, the neurology of our body *transforms* that information into nerve impulses and chemical "messages" that move along neuro-pathways. From there that **information** experiences more *transformations* as it activates cells and cells assemblages in the cortex, which then pass that **information** on to appropriate "parts," whether the central nervous system, the autonomic nervous system, the immune system, etc.

Ah, "life"—the living, moving, information processing, sentient experience of "responding to the environment"—something that non-living, non-sentient things can't do—exists, functions, and operates by the *relating* and *communing* of messages. Okay, enough neuro-physiology, back to language.

Language Coding of Information

"Language" describes how we *code,* in various symbol formats, *information.* In NLP, we talk about various *modes of awareness.* These *modalities* enable us to "communicate" to ourselves and others. Thus we communicate and relate using pictures, sounds, sensations (movements, touch), smells and tastes. We call these **"the *sensory representational systems."***

Within these modes of awareness we have a hundred more specific *qualities*—the qualities or distinctions that make up our pictures, sounds, sensations, smells, and tastes. We call these qualities, *submodalities.* (See Appendix A).

Above and beyond the *sensory level* of representation we have *sensory-based* ***words.*** (See *Figure 1:1}* These empirically based terms code or represent' (as a symbol of a symbol) the information that we want to pass on about sights, sounds, sensations, smells, and tastes. We use sensory-based language to say such things as

the following.

> "Would you turn around (K) and look (V) at the dirt on the carpet? Do you see (V) the dirt that forms the shape of *your* footprints? Now what do you have to say (A) about that?"

Any question about the movie-like scenario which those words mentally evoke or the "emotions" that come along with them? Sensory-based symbols in the basic representational systems:

Visual
Auditory
Ktnesthetic (sensations)
Olfactory (smell) and
Gustatory

These comprise our most basic *modalities.* In NLP, we refer to this representational systems as **our VAK coding.**

In this way, we can use **words** to evoke sights (V), sounds (A), sensations (K), etc. Now, of course, we don't *literally* have a movie screen in our "mind." Up there in the head we only have neurons, neural pathways, neuro-transmitters, chemicals, assemblages, etc. Yet we **experience** *the phenomenon* of sights, sounds, and sensations. This *phenomenological experience* illustrates how our VAK representations operate as a language code for consciousness, information, messages, thinking, etc. So we *language* ourselves with sights, sounds, and sensations.

> (Here I have introduced "language" as a verb. I did that because in *"language"we* have another nominalization. So this de-nominalizes it so we can engage in even more accurate mapping. Our "language behavior," or **languaging,** using various symbol systems, uniquely defines how we create or construct our internal "realities." We'll also talk more about that later.)

Let us now move up another level. Beyond the first languaging system of sense receptors transducing external stimuli (information) into our bodies (creating *before language awareness),* we have our *neurological languaging* (the VAK signaling on that "screen" in our mind of sights and sounds). Then we have *sensory-based words* (first level of *linguistic languaging).* Next we have *non-sensory based language.*

Non-sensory based language refers to all language that becomes even more **abstract** as we delete more of the specific sensory information and generalize to a higher level. Thus we create a

model of reality via these symbolic processes.

Meta-Levels

Language & Symbols
about
Lower level Modalities
(Working systemioally and self-reflexively so that
it *feeds back* new data into the mind-body system)

t

Basic Level

The Sensed Representational Screen of Consciousness
{Nnt Actual, just "Sfinswl")

Visual— Auditory— Kinesthetic — Olfactory —Gustatory

Location of images	Location of sounds	Location of sensations
Distance	Distance	What
Snapshot-movie	# of Sound sources	Still or Moving
(Still — moving)	Music, Noise, Voice	Pressure
Number of images	Whose Voice	Area — Extent
Bordered/ Panoramic	Tone	Intensity
Color / Black-and-white	Volume (low to high)	Temperature
Shape, form	Clarity —IntelUgibiiity	Moisture
Size	Pitch (low to high)	Texture
Horizontal & Vertical	Melody	Rhythm
Associated/ Dissociated		Smells
3D or Flat (2D)		Tastes
Brightness (from dull to bright)		Balance
Foreground/ background contrast		

Figure 1:1
Levels of Abstracting

Meta-Levels

Even More Abstract Language

Abstract Language

Sensory-Based Language

Primary Level

Sensory-Based Representations
The VAK Representations
The *Qualities/ Distinctions* within the VAK

Unconscious Sensory Reception
of "Information"

With more and more abstract language, we can now say or write things like this:

> "Objective consideration of contemporary phenomena compels the conclusion that success or failure in competitive activities exhibits no tendency to be commensurate with innate capacity, but that a considerable element of the unpredictable must invariably be taken into account."

Did you like that? Thank George Orwell for that one (1950, *Shooting an Elephant and Other Essays).* Pretty abstract, right? Sounds "intellectual," right? But did you go, "What in the world does he mean with all of that?" Ah, the danger of abstractions! Too much nominalization {as in that sentence) and the deletions, generalizations, and distortions (the three modeling processes, which we will describe more fully later) leaves us so high up the scale of abstraction that we can get lost in the ozone. (Of course, some people live there most of the time!)

Would you like to see the original piece from which Orwell made that "intellectual" abstraction? Notice how much more sensory-based this original text.

> "I returned and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to men

of understanding, nor yet favor to men of skill; but time and chance happens to them all." (Ecclesiastes 9:11).

While we have some nominalizations in that one (especially "time"), it basically presents a *sensory-based description of events* that a person could see, hear, and feel. It offers us the kind of symbols that we can more easily use in signaling our brain about what to represent. We can make a movie out of those words without much trouble.

The point? When we *"go meta"* to a higher logical level of symbolization and use more abstract words (nominalizations, class words, etc.), we use a different kind of *representational system,* a non-sensory based modality. We call this higher-level abstraction *auditory-digital* (A_a) in NLP. And because we can continue the process of saying more words about words, we can create ever more abstract words and language forms.

> [We will use the term *meta* frequently in this book. *Meta* (Greek) refers to anything "above," "beyond," or "about" something else. To *go meta* refers to moving up to a higher level and thinking *about* the lower level.]

Language Patterns- Using Them to Make a Difference

With this introduction about the various forms and logical levels of language (the levels of abstracting), we can easily see how language patterns play a relevant and inescapable role in all areas of life. Whether in the structure or system of families, businesses, churches, schools, political parties, or any social environment, we have to use language. And language can create or destroy, can enhance or limit the "life" of a system.

Therefore, *the NLP language patterns* truly offer a gold mine of opportunity for us to enrich our lives. These language patterns provide us more understanding about how we effect the "life" of such systems by the way we talk, the symbols we use, and how we language ourselves and others. These language patterns empower us with more flexibility of behavior necessary to more effectively manage or control a given interaction.

When we know the outcome for our communication, we can utilize various language patterns to move the conversation in the direction we desire as we relate to another person. This increases our powers of "persuasion," influence, clarity, etc.

In addition, our language both *reflects* and *describes* our model

of the world. It arises through the modeling processes of deletion, generalization, and distortion from our deep structure of neurological representations of the thing we have seen, heard, felt, etc.

What importance does this play in our everyday talk? Much. Ultimately, the secret in moving a person (ourselves or another) in the direction we desire (which we all do, do we not?) involves languaging the person so that he or she will signal his or her own mind-body to represent the kind of sights, sounds, sensations (VAK coding) and words about such.

How do we do that? How can we tell that we have succeeded in doing this? And, should we do such? To answer such questions, in the next chapter we will jump right into exploring ...

Bandler & Grinder
Describe the Magic--

"While the techniques of these wizards are different,
they share one thing:
they introduce changes in their clients' models
which allow their clients
more options in their behavior.
What we see is that each of these wizards
has a map or model
for changing their clients' model of the world,
i.e. a meta-model
which allows them to effectively expand and enrich
their clients' model in some way
that makes the clients' lives richer
and more worth living."

(The Structure of Magic, 1975, p. 18)

Chapter2

THREE FACETS OF *NEURO-UISGIHSTIC MAGIC*

To really *"get good"* with *Mind-Lines* you need to understand *the magic* that lies within them. And to understand the magic of mind-lines, you need to have a pretty clear grasp about *neuro-linguistic magic.* So to make sure you have gotten "up to speed" on this—we here offer you *three facets of neuro-linguistic magic.*

I) THE LANGUAGE OF SPECIFICITY

Use To Cast Spells For Precision and Clarity When You Want to Deframe

Remember what we did with the sensory-based illustration earlier, the rebuke that I imagined a mother might say to a child?

> "Would you turn around (K) and look (V) at the dirt on the carpet? Do you see (V) the dirt that forms the shape of your footprints? Now what do you have to say (A) about that?"

How *clearly* did those words communicate? Go with that description for a moment. Follow the words as instructions beginning with the words, "turn around" and "took," etc. You may not have carpet under your feet, so you may have to pretend that you do. You may not be standing, but you can imagine yourself standing. You may not be standing inside a room, but again, you can pretend, can you not? To "influence" you (as these words do) to signal your brain to run this particular movie which you've done (have you not?), we only needed to provide you *clear, precise, and specific symbols.*

Ah, the *magic* of communicating with precision!

Similarly, for you to invite another person to move their internal representation in a specific direction, you get them to make a movie

that corresponds to the one in your head by simply *describing* to that person (loved one, client, customer) what you see, hear, sense, and say inside your head.

Simple? Well, not really.

And, why, pray tell, not?

Because most people don't know how to talk in sensory-based terms! We rather do what humans all over the planet do all too well and too quickly, we *go meta* and head to the ozone into higher levels of abstraction. Then, from those heights of abstraction we talk. And when we do, we end up talking in non-sensory based terms.

> "You are so rude to come into my clean house and make a filthy mess. I get so angry at your irresponsibility!"

Ah, a different kind of confrontation from the former one, don't you think?

> [By the way, this illustrates an extremely powerful NLP technology. If we need to say something unpleasant or "confrontative" (another nominalization!)—we *can say almost anything to anybody if we use sensory-based descriptive language.* Further, we can say almost nothing to anybody if we use evaluative, non-sensory based language! Don't take our word for this, try it out for yourself.]

We truly enrich our language and communication when we use more and more specific visual, auditory, kinesthetic, and sensory-based language components about the movie that we have constructed in our head. Reread the Orwell passage and the biblical referent in Chapter One (p^Z^pWhich makes more sense? Which do you find easier to understand?

So to communicate with more clarity and precision, **go descriptive!** The words will flow out of your mouth as you *describe* what you actually experience and represent, and hence what you wish for the one with whom you communicate. Without the ability to distinguish between *descriptive* and *evaluative* language, you will never become truly professional or elegant in language use. So begin here. Begin at learning the power and simplicity of see-hear-feel language (sensory-based language). It provides *the magic of clarity, the magic of precision, and the magic that deframes.*

Deframes? Yes, it pulls apart old constructions. It pulls apart abstractions that confuse. (More about that in Chapter Five on Deframing.)

2) THE LANGUAGE OF EVALUATION

Use to Cast a Spell of Conceptualization To Construct New Realities & Frames In Order to Reframe & Outframe

"Should we therefore never use abstract or non-sensory based language?"

"Of course not."

Such represents our uniqueness and glory as human beings. We only need to do so with more *mindfulness* and thoughtfulness, or as Korzybski phrased it, "consciousness of abstracting."

Here, too, the NLP Model truly provides a most wonderful paradigm and tool (technology) for guiding our understanding of **what** we do **with words,** and the effect that our languaging has on ourselves and others.

Many times, instead of getting a person to accurately and specifically represent information with certain VAK signals, we need to move them to a higher level. Then, from there we can offer new and different ways of abstracting and conceptualizing. And when we do that, it enables the other person to *set a whole new frame of reference* that will transform everything. Using such language enables us to *construct* new "realities," create new meanings, establish new reference systems, call new worlds into existence.

Sometimes this moves a person from one position at a meta-level to another level.

For instance, suppose a father sees his teenage son lying on the couch watching TV. At this point, we only have a sensory-based set of representations, right? Or have you already drawn a conclusion and evaluated it? Suppose the father sees such and immediately jumps a logical level to classify that behavior as a member of the class that we call "laziness." He thereby sets *laziness* as his **frame.** He looks at the specific behaviors and does not see them as mere sensory-based pieces of information anymore. He looks and sees *Laziness* with a capital L. Right?

Now, of course, "laziness" does **not** exist in the world. (Yes, we suspect that you might have begun to smile at this, but go with us for a moment.)

What **exists in the world** simply involves the see-hear-feel information: lying on a couch, watching TV. The **meanings** that we (as meaning-makers) give to those VAK signals depend upon our *beliefs, values, understandings, abstractions, frames-of-references,*

etc. Some parents may look at the same signals, and using *other* frames may say—

> "I'm so glad John can relax and enjoy the good things of life, unlike my traumatic childhood and I'm so thrilled that I can provide for him all the things I never got."

It could happen!

Meaning ("semantics") exists only, and exclusively, in the "mind." It exists and arises as a *form of evaluation and appraisal.* This makes *meaning* a higher logical level abstraction *about* the information. It exists as information-about-information, thoughts at a higher level (meta-level) *about* lower level signals. Hence we reserve the term *neuro-semantic* for these higher levels, in contradistinction to *neuro-linguistic* for the primary level of sensory-based descriptions.

> [Yes, we recognize that this represents an arbitrary definition. And yet we have found that it provides an useful distinction between the associations and meanings that we experience at the primary level when our consciousness *goes out* to recognize and represent the world and when our consciousness *comes back onto itself* to have thoughts about its thoughts.]

In **reframing,** we essentially do a horizontal shift at the meta-level that basically says,

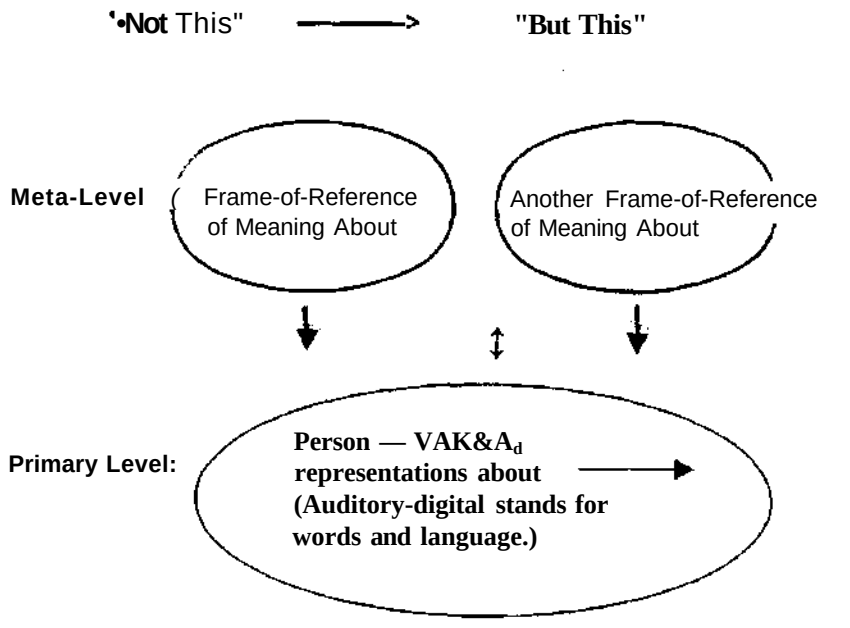
Figure 2:1

"This doesn't mean this ——-> it means this."

"NotX, ——-> but Y."[1]

> "John isn't being lazy, he simply really knows how to relax and enjoy himself."
> "Jill isn't rude, she just forgot to wipe her feet."
> "Jerry isn't ugly and hateful, he has just gotten into a very unresourceful state and feels really threatened."
> "Terri isn't trying to put you down, she just feels overwhelmed and has become emotionally preoccupied with three little ones and the recent death of her mother."

Figure 2:2
Reframing a Statement



In the *language patterns* (or **mind-lines)** that follow, the NLP Mode! offers numerous ways to reframe meanings using this horizontal shifting pattern. So what?

So what??

Well, *reframing transforms meaningl* So these linguistic mind-line patterns provide us with all sorts of resourceful ways *to put the best frame-of-reference on things so that we can operate more effectively.* And doing so empowers us to use the *magic* of our evaluative powers to set frames of references that will bring out our personal resources as well as the personal resources in others.

3) THE LANGUAGE OF EVALU/mOIS-OF-EVALUATIOiy
Cast Even Higher Level Spells
Outframe All Meanings and Frames
And Transform Everything in One Fell Swoop

The ultimate form of reframing involves making a *vertical move* (going up the abstraction scale). When we do this, we leave the frame-of-reference at the first level the same, and move to a higher level. Then, from there, we **outframe** the whole context. In doing this, we create a new context for the context. ("Outframe" here refers to setting up a frame-of-reference **over** everything that lies underneath it.)

Suppose, for illustration, we talk at the primary level about **a** boy who signals his brain with all kinds of VAK and A_d (words) cues of physical beatings with a stick as a child for simply acting and thinking like a kid. Within his mental movie, these images, sounds, and sensations play over and over along with the words of insult, "You stupid brat, you'll never succeed in life with that attitude!" Got the picture? Not very pretty, huh?

Now suppose the kid (let's call him Wayne) grows up and makes several beliefs from those experiences. Suppose he concludes the following:

> "I'll never amount to anything."
>
> "Something's wrong with me. I must be defective because I have this 'attitude' that provokes dad so much."
>
> "I don't feel very loved or loveable, therefore I must not be loveable."

With **evaluative meanings** like that, guess what kind of neuro-semantic states Wayne would continually create for himself in moving through life? We wouldn't call them the most resourceful ones. These states, in fact, would likely only reinforce and deepen his distresses. They would only provide him "proof" about the validity and accuracy of those limiting beliefs. Then, as he grows and receives more of the same, he would draw another and even higher meta-level frame of reference,

> "I'll never change. This is the way life is going to be. No need to get my hopes up that things will turn around. I'm just a loser and always will be."

That neuro-semantic state, as a state-about-a-state (hence a *meta-state),* will then *multiply* his psychological pain and create even more of a self-fulfilling prophecy. All of this operates as a form

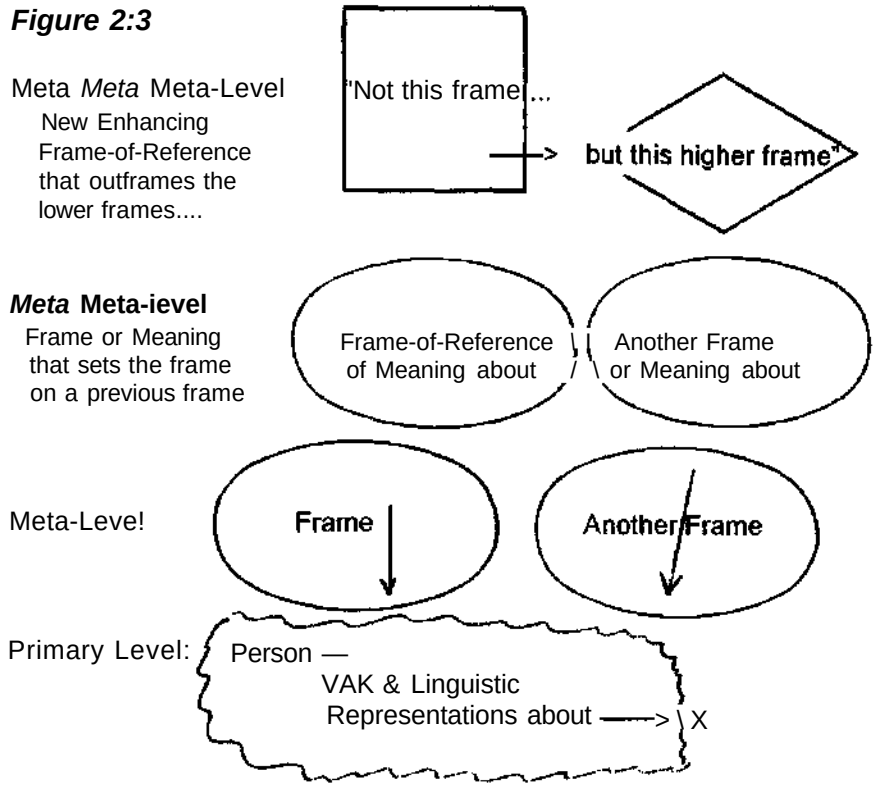
of *black magic.* It sets a high level frame-of-reference typically *outside* of consciousness that governs perception, behavior, communication, expectation, etc. so that it actually seeks out and invites more of the same.

Further, with *that belief* working at a meta meta-level, reframing Wayne at the first meta-level will not have much effect or any long term effect. After all, it doesn't get to the meta-frame. Suppose we offer a reframe,

> "Ifs not that you won't amount to anything, actually you can decide to become anything that you want to if you just put the past behind you."

That reframe probably won't work. At least, it will have little effect because at a higher logical level, another frame engulfs it and discounts it. "No kidding I started with a handicap. But as we all know, 'You can't teach old dog new tricks.' So don't give me any of your psychobabble crap!"

Figure 2:3



In this case, we need to **outframe.** So, we go up and find the meta meta-frame, and then go *above* that frame and set a whole new frame of mind.

> "So those are the ideas and beliefs you built as an eight-year old boy and then on top of that, at 17 you built that stuck-and-can't change belief." ["Yeah, so?"]
>
> "And now here you are at 30 living out these old beliefs-how well do you like those beliefs? Do they serve you very well?" ["No, not at all."]
>
> "So the conclusions you drew at 8 and 17 don't work very well. Well, that's probably the best kind of thinking that younger you could do at those times. Yet, after all, they do reflect the thinking of a child, not a grown man who can look back on all that and recognize them as misbeliefs and erroneous conclusions. Because children tend to self-blame rather than recognize that their parents didn't take "Parenting 101' and never learned how to affirm or validate..."

NEURO-UTNGUISTIC MAGIC
— The Framing & Creation of Meaning

In the *Mind-Lines Model,* we use *conversational reframing* to alter "reality" (our own or someone else's). When we do, this then transforms external expressions (emotions, behaviors, speech, skill, relationships, etc.). This means it changes *"logical fate."* Korzybski used this phrase about the internal *psycho-logics* of our neuro-semantics. After all, beliefs and ideas have consequences.

If you believe that you "won't amount to anything," that you "can't do anything right," that you "don't have the right to succeed"—the *logical fate* involved in those psycho-logic statements will show up in how you present yourself, talk, walk, act, think, feel, etc.

Via *mind-lines* we utilize neuro-linguistic magic in order to set new frames and to play around with frames until we find those that result in the kind of "logical fates" that we desire and want for ourselves and others. *Frames* (as in frames-of-reference) refer to *the references* (conceptual, abstract, beliefs, etc.) that we use and connect to things, events, words, etc.

Neuro-linguistic and neuro-semantic reality begin not with the world as such, but with our **thoughts** *about* the world. Apart from our associations, *nothing means anything.* Apart from our thoughts, *events occur* Things happen. Sights, sounds, sensations, etc. stimulate our sense receptors.

Then the magic begins. We see, hear, and feel such and so *represent* it and *connect* (or associate) it with other sights, sounds, and sensations, and then later, connect to it even higher level abstractions. Thus **we give it "meaning."**

Giving or attributing meaning to something (to anything) involves an associative process. We *link* the external event, action, or behavior up with some internal representation or thought. Sounds simple enough, right?

Not!

This seemingly simple and obvious linkage begins the creation of "meaning." What does anything mean anyway?

What does "fire" *mean?* It all depends upon what any given individual (or animal) has connected, linked, or associated with it. This sends us back to **experiences.** Have we seen and experienced fire only as campfires when camping, and associated with food, marshmellows, companionship, etc.? Then the **external behavior** (EB) of "fire" *means* (relates to, causes, connects up with, etc.) the **internal state** of fun, delight, joy, togetherness, attraction, excitement, etc.

How very, very different for the person whose experience of "fire" relates to getting burned, feeling physical pain, seeing a home destroyed, etc. What does "fire" mean to that person? Again, it all depends on what that person—conceptually and mentally—has connected to, and associated, with "fire." For that person, "fire" probably *means* hurt, pain, loss, grief, aversion, etc.

So what does "fire" *really* mean? (Get ready for a surprise.) It "really" "means" **nothing.** Fire only exists as a certain event of change in the external world. Alone—unconnected by and to consciousness, *it has no meaning.* Nothing has any meaning. Meaning only and exclusively arises when a consciousness comes along and connects a thing to an internal reference. Then we have a *frame-of-reference.* We might have "fire" seen, heard, felt, and languaged from the frame of a campfire or from a home burning down. And in either case—

> **the frame completely and absolutely controls or governs the meaning.**

In fact, we cannot even understand the EB (External Behavior or event) *apart from* the frame. Apart from the frame, we don't know anything about its meaning to another person. Apart from knowing

their frame—we tend to use our frames-of-references and so impose our meanings upon them.

So what do we have? We have two major factors, one external, the other internal. The external component: *Events,* The internal component: a nervous system taking cognizance of the event. (Cognizance means awareness.) We cognize the event via our sensory-system languages: visual sights (V), auditory sounds (A), kinesthetic sensations (K), olfactory smells (O), and gustatory tastes (G) as well as by our digital language system of words (Ad).

These two phenomena occur at different levels and in different dimensions. But when we connect them, we have suddenly created **neuro-linguistic meaning/magic.**

In *formula format we* have:

Figure 2:4

External Behavior = Internal State

This creates the basic *frame-of-reference* that we use to attribute meaning to things. It explains not only how humans make meaning, but how animals can also experience and develop associative learning and understandings. *Things get connected to things.* Things of the outside world (events, behaviors) get associated with internal feelings, moods, states, ideas, understandings, values, etc. And when they do—we develop a meta-level phenomenon that we call *"beliefs."*

Once we have a frame (as in the above formula: (EB=IS), we don't stop there. Animals generally do, but not us humans. No way.

We have a special kind of consciousness that *reflects back onto itself* (which we more technically call, self-reflexive consciousness). So whenever we have a thought, "I like fire; it makes me feel warm and loved." "I hate fire. Fire is scary; it makes me shutter just to think about it," we never leave it there. We then complicate matters (wouldn't you know it?) by then *having a thought about that thought!*

(a meta-frame). "I hate it that I fear fire so much." Nor do we leave it alone at that level, we bring even more thoughts to bear on the thoughts, etc.

> *"Why* do I let fire frighten me so much? t *should* get over this thing. *What's wrong* with me anyway that I can't be more reasonable? Well, I guess *I'm stuck* for life. Once you've had a traumatic experience like that, it seals your fate."

Now we have a *real neuro-semantic muddle,* do we not? To the original relations and connections that the person made with fire, the person has layered on more and more abstract ideas. This creates not only beliefs, but belief *systems,* then belief systems about belief systems, etc. Or, to use the metaphor of a frame, the thoughts that we bring to bear on our earlier thoughts, set up a frame-of-reference around a frame, and then a frame around that frame, etc.

More Neuro-Linguistic Magic

Frames-Of-Frames

Once we have a basic frame established (EB=IS), then we can set a frame *above* that frame (a meta-frame or an out-frame). Or we could set a frame-of-reference (thoughts) about it *prior* to it.

Parents do this for kids regarding experiences (events) yet to come, "Now don't *fall into the fire*—that would be terrible!" In addition to **pre-framing,** we can frame events and behaviors afterwards **(post-framing).** "Yep, sonny, if you burned yourself in a fire once, you are likely to do it again and again!" How do you like that post-frame as a way of thinking? Pretty shoddy and muddled thinking, right? (This also will typically operate as a "post hypnotic suggestion.")

We can **de-frame** by undermining the EB=IS formula. Asking specific questions about either the EB or the IS tends to pull apart the thought-construction (belief, meaning equation). "When did you get burned?" "In what circumstances?" "What did you learn from that?" "Have you used that learning to not repeat that experience?"

We can even do some fancy kind of mental gymnastics with our thought equation. We can, for example, counter-frame. We can ask or suggest experiences that counter to the EB=IS equation. "Have you ever been around a campfire and enjoyed cooking a hotdog over the fire?" "How fearful and worried do you get when

you strike a match and light candles on a birthday cake?"

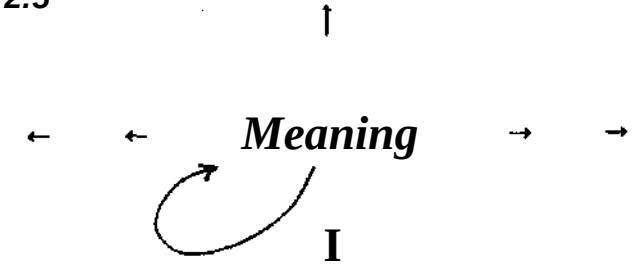
These frames-of-frames provide numerous additional ways to reframe. We not only do **not** have to stay inside our *magical belief/meaning box* (thank God!), we can step outside that box and send our consciousness (or someone else's) in one or more of several directions. We can go *way down* deep inside the box and ask specific questions of the qualities of our modality representations (and the submodality qualities of those). Doing this **deframes.**

Or, we can **reframe** by going in one of two horizontal directions. We can go over to the left to a time *prior to* the frame-of-reference (the EB=IS formula) and **preframe** the subsequent response. Or, we can go over to the right to a time later to the basic first level meaning, and **postframe** it as meaning or suggesting something new and different.

Or, we can move up and **outframe** as we set up a whole new frame-of-reference with a thought-about-that thought. This steps outside of the frame or context and generates a whole new context, a context-of-a-context.

In the chapters to come, you will leam to make these **conceptual (magical) shifts** as you learn to use various **mind-lines** to alter neuro-linguistic and neuro-semantic realities. As we do, this process will expand our sense of choice. We will get more and more of a sense that we have so many options about our *meaning attributions.* It will develop and expand our sense of flexibility (of mind, emotion, and language). This training in language patterning skills will enrich our communication skills, making us more effective and professional, more elegant in persuasion, and more influential. (This preframes you for this study, if you didn't notice.)

Figure 2:5



The Mind-Lines Model

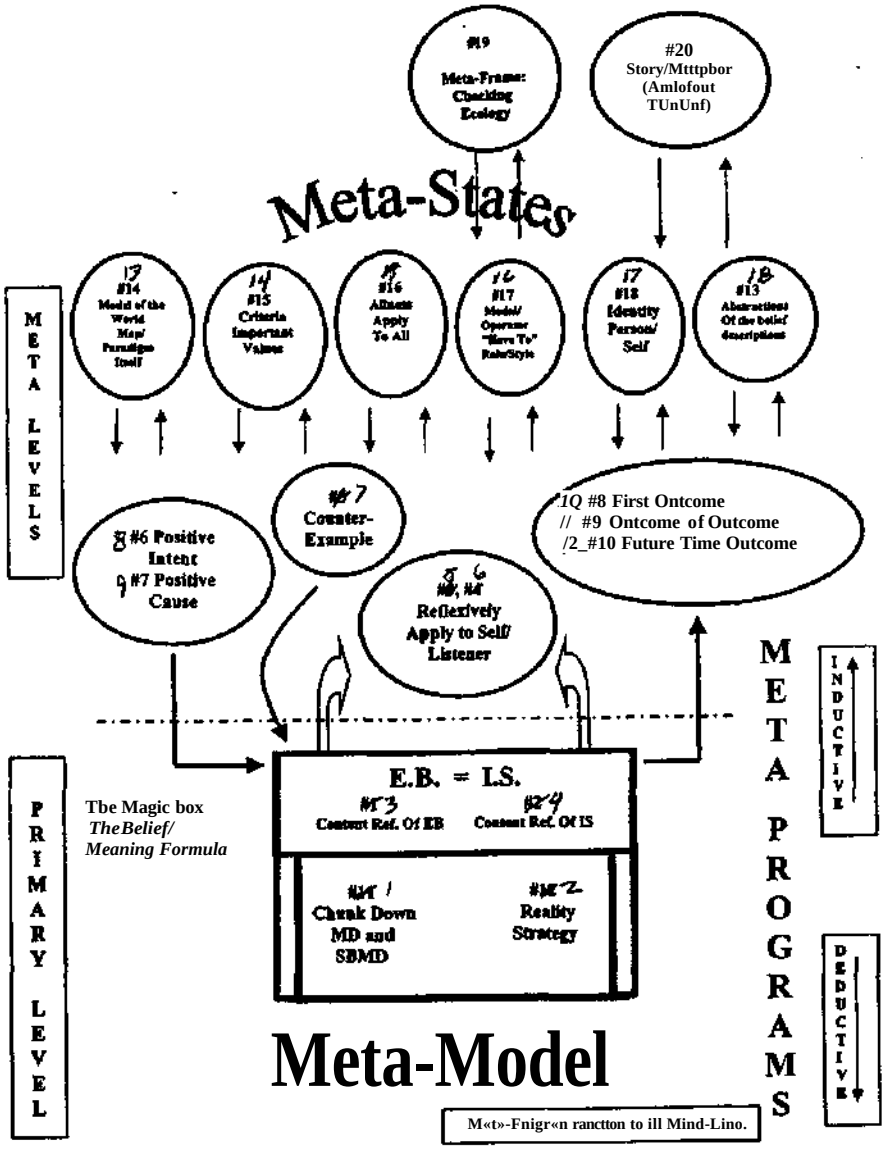
This **directionalizing** and **re-directionalizing** of consciousness, sending it out in new and different ways so that we construct new and different meanings, empowering meanings that frame our experiential lives so that it makes us more resourceful, insightful, wise, thoughtful, etc., summarizes the neuro-semantic process.

In NLP circles, this has previously been designed, "Sleight of Mouth" Patterns. In this work we will seldom use this designation. Why not? Because we have found that most people relate and experience some *negative connotations* to the phrase "Sleight of Mouth" patterns. All too frequently it raises thoughts of manipulation, control, pulling something over on someone, etc. In order to stay away from that and to still exult in the neuro-linguistic magic, we will refer to them as **Mind-Lines** or *magical lines.*

By **Mind-Lines** we refer to the fact that the *lines* (the linguistic constructions) that we connect and associate to things, create meaning formulas (EB=IS). These then operate as *mental constructs* that carry tremendous neurological effects. Thus as we change the lines that we use in our minds (and those we use on the minds of others), we change, alter, and transform "reality." We, at least, transform neuro-semantic reality. And by the changing of meaning, our emotions change, as do our behaviors, habits, moods, attitudes, skills, health, etc. and our life.

The following Chart overviews and summarizes the ***seven*** *basic mind-shifting directions and the* ***twenty*** *different mind-line patterns forreframing reality.* This chart represents our latest thinking about this magical neuro-linguistic art.

The **Mind-Lines Model**
Chart



The Magic of Refraining—
Technology That Drives Mind-Lining

The "mental," cognitive, and conceptual shifting of meaning that we've described can take **seven** basic directions. Each direction (backward, forward, down, up, counter, etc.) provides us a different way to *directionalize consciousness.* By sending (or swishing) someone's "mind-and-emotion" in one of these different directions, we open up space for them (or ourselves) to experience new *frames-of-references* that can empower and facilitate greater resourcefulness, health, joy, love, etc.

Here we will only briefly summarize the seven directions. In the chapters to come, we will more fully and completely explain each of these dimensions of magic and give lots of examples of *mind-lines that change personality.*

What frame-of-reference have you, and will you, use in reading and studying this? A 'This is overwhelming!" frame? A "Too many big words!" frame? An "Oh this is complicated!" frame? A "Oh boy, mind-lines to empower me in moving through life!" frame? An "I find this very interesting and wonder about the exciting ways to use this!" frame? An "One page and pattern at a time and I'll learn this thoroughly" frame?

Well, which one of those frames would work best for you? What frame would you like to use?

> (We just used a couple *mind-lines* on you! Later you can come back and check those out to understand their structure.)

1. Deframing. We first go down. We move to chunking-down *the meaning equation* by pulling apart the component pieces of the VAK and A_d that make up *the belief* format. The chunking-down movement involves deductive thinking and reasoning processes. In Deframing, we say, "Undermine your mind by thinking like this." This shift helps us to de-think (our belief thoughts) as we analyze the magic and see it evaporate.

#1 Chunk Down on EB or IS
#2 Reality Strategy Chunk Down

2. Content Reframing. We then reframe in the center of the chart at the heart of **meaning**—inside the box of meaning. Here we find the Complex Equivalences and Cause—Effect statements (to be

explained in the next chapter). These *meaning equations and attributions* define the heart of neuro-semantic reality and magic. Here we shift the meaning associations, "It doesn't mean this, it means this." This entails various facets of *content reframing.* In content reframing, we say, "Don't think that about this thing, event, act, etc. in that old way, think about it in this new way."

#3 Reframe EB
#4 Reframe IS

3. Counter Reframing. Next we move to offer a reframe that *counters the content.* Here we let our consciousness reflect back onto its own content (the ideas within the meaning box) and apply the meaning equation to the other side of the equation to see if it coheres or if that breaks it up and deframes it.

This easy to do reframing process involves what we call "reflexivity" or self-reflexive consciousness—"mind" that can think about its own thoughts. In *Counter Reframing,* we ask, "What do you think of the belief when you apply it to yourself?" "What do you think of the belief when you apply it to those cases, times, and events, where it does not fit?"

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

4. & **5. Pre-Framing and Post-Framing.** In these conceptual moves we reframe by moving to (in our minds, of course) the prior state, or a post state, to the meaning construction (the formula in the box) and then "run with the logic" to see if the meaning equation makes sense. Then we essentially ask, "Does the magic still work?"

This reframing move introduces *"time" reframing* as we play around with the "time" frame that surrounds the *meaning box.* Here we bring various "time" conceptualizations (thoughts) to bear upon our belief-thoughts in the meaning box.

In Pre-Framing, we say, "Put this thought in the back of your mind." Whereas in Post-Framing, we say, "Keep this thought in the front of your mind about that belief as you move into your future." Again, this challenges the magic in the box.

Before Time:
#8 Positive Prior Framing (Intention)

#9 Positive Prior Cause

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

6. Outframing to meta-levels. In outframing we move to chunk up the meaning construction to higher and higher levels of concept, bringing new and different facets to bear on our neuro-semantic construction (our construct of meaning in our neurology). All of these chunking-up moves involve inductive thinking and reasoning processes.

In Outframing, we say, "Wrap your mind around the belief in this way." Frequently, these moves not only challenge the old magic, but bring new and higher magic to bear on the belief.

#13 Model of the World Framing
#14 Criteria and Value Framing
#15 Allness Framing
#16 Have-To Framing
#17 Identity Framing
#18 All other Abstractions Framing
#19 Ecology Framing

7. Analogous Framing. Finally, we shift from inductive and deductive thinking as well as horizontal and counter thinking, and we move to analogous thinking (or "abduction," Bateson, 1972). We do this by shifting to storytelling, metaphor, and narrative. In this abducting type of framing, we essentially say, "Forget all of that, and let me tell you a story..."

#20 Metaphoring/
Storying and Restorying Framing

Overwhelmed With Magic?

"Wow! That's a lot to remember. How can a person ever learn al! of that?"

Since our first book we have indeed worked on simplifying the magic. So if you would like a quick and easy way to hurry your learnings on in this domain, then we offer the following *Mind-Line Statements and Questions.* Just memorize them. Then, think of these as *semantic environments and prompters.* After you learn

them by rote, then you can use them to elicit your own *alternative meanings* that you can use to reframe a statement or objection.

Detecting & Identifying the "Magic" of the Belief

#1 Chunk Down on EB or IS:
"What component pieces of VAK comprise this?"
#2 Reality Strategy Chunk Down:
"In what order or sequence do this parts occur?"
#3 Reframe EB:
"What really is EB is…"
"What else would qualify as this EB?"
#4 Reframe IS:
"This isn't IS^1, it is IS^2."
"What other IS could we just as well attribute to this EB?"

Immediate Concept about Concept, Reflexive Applying

#5 Reflexively Apply EB to Self/Listener:
"What a X statement!"
#6 Reflexively Apply IS to Self/Listener:
"So you're doing X to me?"

Reversal of Reflexive Applying to Self—Not-Applying Concept

#7 Counter-Example:
"Do you remember a time when the opposite occurred?"
"When does this Formula **not** apply?"
Run the Reverse of #5 and #6 —*not* apply.

Time — Past

#8 Positive Prior Framing (Intention):
"You did that because of… (this positive intention)."
"Weren't you attempting to accomplish X positive purpose?"
#9 Positive Prior Cause:
"You did that to accomplish... (this positive consequence)."

Time — Future

#10 First Outcome:
"If you follow this belief, it will lead to..."
#11 Outcomes of Outcome:
"If you experience that outcome — it will then lead to..."
#12 Eternity Framing:

"Ultimately, this belief will lead to ... how do you like that?"

Recognition of a Map as a Map

#13 Model of the World Framing:
Frame as merely one Model of the world, one worldview.
"Who taught you to think or feel this way?"
"When you think of this as a mental map, how does that changes things?"

Values, Criteria, Standards

#14 Criteria and Value Framing:
"What do you find more important than this?"
"How does X (some other value) affect this?"

Allness, Universal Quantifier

#15 Allness Framing:
Bring a Universal Quantifier to bear on the belief.
"Always? To everyone?"

Modal Operator of Necessity/ Impossibility

#16 Have-To Framing:
Bring a Modal Operator of Necessity to bear on the belief.
"What forces you to think this way?"
"What would happen if you did?"
"Do you have to?"
"What would it be like if you couldn't?"

Identity, Self-definitions

#17 Identity Framing:
Bring the Identity question to bear.
"What does this say about you as a person?"

All Other Abstractions

#18 Abstracting the EB or IS:
Create an abstraction or concept about the belief formula.
"This is a case of... X, isn't it?"

Ecology, Evaluation of Evaluation

#19 Ecology Framing:
Bring the ecology question to bear.
"Does this serve you well? Does it enhance your life?"

Meta-phoring—Transferring Over another Domain of Knowledge

#20 Metaphoring/ Storying and Restorying Framing:

Literally, "meta-phrein" —Carry over and apply to this idea some other referent so that we can understand it in terms of something else.

"I had a friend who just last month was telling me about..."

Simplifying the Simplifications

Having sorted out *the word magic* within the *Mind-Lines Model* to create seven directions in which we can "send a brain," and having illustrated this with the Mind-Lines Chart, we now have a confession to make. Actually the model only consists of *two* levels and *two* kinds of reframing.

"Oh really? So tell me about these *two* levels and directions!"

Well, actually we only have a *primary level* and then *the meta-levels.* Regarding the two kinds of reframing; we have content and context.

Inside —Content Reframing: This means that #1, 2, 3, and 4 refer to the *mind-lines* **inside the box.** These refer to the content reframing that more specifically addresses the details of the EB and the IS.

Outside —Context Reframing: This means that *all* of the other *mind-lines* actually occur as a *meta-stating* of the belief statement with some other idea or concept. In all of these, we set a higher frame on the belief frame and thereby **outframe** it with considerations to other concepts: reflexivity or apply to self (#5, 6), reverse of reflexivity or nof-apply to self (#7), time (#8, 9,10,11 and 12), the abstraction process itself (#18), the modeling process (#13), values and criteria (#14), allness (#15), modal operators (#16), identity and identification (#17), abstracting (#18), ecology (#19), and metaphor (#20).

Understanding that all of these forms of **context reframing** involves an outframing of the Belief Statement (EB=IS) with some other concept, idea, or meaning also offers another insight. Namely, the insight that these "Sleight of Mouth" patterns or *mind-lines* have not exhaustively identified every conversational reframing pattern available. For example, using the extended Meta-Model *(The Secrets of Magic,* Hall, 1998), we can **outframe** with other conceptual meanings (Either/Or Framing, Pseudo-words, and

Multiordinal terms). In this list, we have incorporated Korzybski's *identification* outframe (#17).

Beyond the Box

First-level "meanings" (or primary state meanings) occur *inside* the box. Meanings at this level arise via the formulas and equations that we create neuro-linguistically as we move through life. Thereafter we have second-level "meanings" (meta-state meanings or higher level meanings). These meanings occur *outside* and *above* the box.

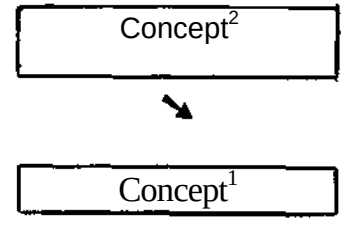
We refer to shifting the first meanings as *content reframing. We* refer to transforming the second meanings as *context reframing.* In content reframing, we alter and transform the *content.* But by way of contrast, in context reframing we keep the content the same and change the frame. As we put the same content into a different context, that new context qualifies and alters the content.

"Outside of the box" refers to all of *the contexts* in which we use the formula or equation—and to the various contexts and contexts-of-contexts that we can put around the box-^which thereby tempers and qualifies the stuff inside the box.

Did you get that? How does that work?

Remember, what we have called "the box" exists as a concept, a conceptual "understanding," meaning, or association. This cognitive (actually, neuro-cognitive process) thereby governs how we think, perceive, feel, and respond. Therefore, if it exists and operates as a piece of *conceptual work* when we put it inside of **another conceptual framework or box** we have a concept of a concept.

Figure 1:6



At this point, we now have a Magic Box inside of another Magic Box and by this maneuver we can generate *magic-of-magic* or

multiplied magic. In linguistics this shows up as language-about-language, ideas-about-ideas, reflexivity so that we can refer to other references. In neuro-linguistic experience, it shows up as states, and then states-about-states (or meta-states).

Telling a Brain Where to Go
Or, Directionalizing and Re-Directionalizing Consciousness

So from *inside* and from *outside* of **the Magical Conceptual Box** by which we construct and formulate meanings, we can now flexibly maneuver consciousness in the seven directions. As a result, this provides us the chance to magically reframe meaning in a multiple of ways.

By way of summary, the key understandings about this realm of human meaning and reframing involve the following insights:

- He *who sets the frame* (frame of reference) *governs* (or controls) *the resultant experience* (i.e. emotions, thoughts, and responses).
- *Someone (or some idea) always sets* a *frame.* We can't escape from frames, beliefs, presuppositions, paradigms, etc.. Someone will set the frame of the conversation. *Mind-Lines* assists the salesperson in setting the frame he or she desires.
- *Awareness of the meaning process* (i.e., the meaning placed on a particular belief, statement, objection, etc.) *gives us control over it.* Understanding the structure of Mind-Lines will enable the salesperson to maintain awareness of the meaning of objections, questions, perceptions, communication, etc. from the customer. By having and understanding this meaning, the salesperson will control the flow of the conversation.
- *Language has "magical" like effects in our lives.* Mind-Lines act like magic and for that reason we have subtitled our book *The Magic of Conversational Reframing.*

Chapter 3

CONVERSATIONAL REFRAMING PATTERNS

"Sleight of Mouth" Patterns *Lines* For Changing *Minds*

"The limits of my language are the limits of my world."
(Wittgenstein, 1922)

"Language is what bewitches,
but language is what we must remain within
in order to cure the bewitchment."
(Henry Staten, 1984, 91)

"Mind-lines can liberate us from our meaning boxes!"
(L. Michael Hall)

The Myth

Years ago, so the story goes, at a training in Washington, D.C. Richard Bandler conducted a workshop wherein he presented some (as he said) "really new stuff."

To begin the process, Richard marched right into the midst of the conference, sat down, and with a challenging tone of voice, said, "I have a problem. You fix it." (To imagine Richard doing that, imagine the most ferocious, outrageous, and obnoxious person you can doing something like that! It will help.)

Then for two days (yes, he could really torture NLP practitioners in those days!) Richard played the role of a client and invited all the

practitioners and trainers to try to alleviate his problem. But, they couldn't. Nothing they did seemed able to touch it, even though these people knew the magic of NLP.

Somehow, using some special language patterns *{mind-lines),* Richard deflected any and all attempts that otherwise would have enabled him to experience a positive transformation. (Perhaps he had modeled how- people generally defeat positive endeavors!) Thereafter these became known in NLP circles as *"Sleight-of-Mouth" Patterns.*

The "Sleight of Mouth" patterns utilize beliefs and frames-of-references which we can use to empower ourselves. We can empower ourselves to make life-enhancing transformations to bring out our best, or we can just as equally use them to limit ourselves by deflecting any and every transformational idea that comes along. Actually, we all use these patterns (or at least some of them) to maintain our beliefs anyway. Richard did not have to invent them. We find them operative in people throughout history and in all cultures. Bandler only made them explicit so that we can work with them with more precision and understanding.

In that conference, Richard artfully used these language patterns, to show their power in deflecting and breaking up valued and helpful ideas. He also used them to show how we can use them to put ourselves into conceptual boxes to prevent growth, change, transformation. We can also use them to detect such and to open up new space for generative change. Learning these patterns puts us more in control in handling our conceptual world (and the neuro-semantics of others).

Using "Sleight of Mouth" patterns enabled the co-founder of NLP to resist highly trained professionals as he defeated their best efforts. This illustrates one way these *powerful language skills* operate as they mold our beliefs, and hence our realities.

In this work we have made these patterns even more explicit as a facet of training and skill development in neuro-linguistics. Such training results in developing greater competency in our use of language. With **Mind-Lines,** you can break up unwanted belief patterns that hinder you. And you can shift the paradigms of your conceptual reality in one fell swoop.

The original formatting of the "Sleight of Mouth" patterns came a bit later. As the story goes, Robert Dilts and Todd Epstein set about to codify Bandler's language patterns and came up with the 17 *NLP "Sleight of Mouth" patterns.* These 17 formats gave one the ability

to *eloquently reframe anything.*

In this current work, the only book on the "Sleight of Mouth" Patterns, we have totally reworked the patterns. We have made the model more rigorous, methodical, and streamlined. We have examined the theoretical undergirdings of the model. We have specified seven reframing directions along with 20 conversational reframing patterns, and we have reorganized it into a logical level system derived from the Meta-States Model.

The *Sleight of Hand/Sleight of Mouth* Metaphor

In a sleight of *hand* move, a magician *distracts* those watching. He or she will do one thing that captures the attention of the audience while simultaneously doing something else. A similar thing happens with the "Sleight of *Mouth"* patterns. We distract an auditor by leading his or her consciousness one way while making a *conceptual move* of some sort which in turn creates a whole new perception. Then, all of a sudden, a new belief (or frame-of-reference) comes into view, and the auditor doesn't really know where it came from, or how.

When a card illusionist does sleight of hand movements, he or she performs one set of actions that so captivates the interest of his viewers, that they really don't see what else he does that actually changes things. Consider what happens to the *attention* of those watching. It gets shifted, and captivated, so that it preoccupies itself at a place where they think and anticipate the action will occur. Then, on another place, the more significant action occurs.

When this happens, sleight of hand creates for the viewer *an illusion,* and this illusion frequently results in **a shock** to consciousness. "How did he do that?" "Hey, I saw her move it over there, so this can't be!" This process itself then becomes codified in a distorted statement which encourages the illusion even more because the operator will say, "Well, the hand is quicker than the eye." But not really.

The solution, however, does not lie in "seeing faster," it actually lies in *not getting distracted.* No matter how fast or skilled a person's seeing, if they send their "mind" off to pay attention to irrelevant factors, the illusionist will *get them* every time!

A similar process occurs with **verbal behavior** when we deliver a really good *mind-line.* This happens all the time in human interactions anyway. Sometimes it occurs in interactions that we

engage in just for fun and enjoyment. Sometimes it occurs when we interact and negotiate with someone to create win/win situations. Then again, sometimes it occurs when someone intentionally seeks to pull the wool over someone else's eyes in order to take advantage of them.

So what corresponds linguistically or conceptually in *mind-lines* that distracts a person's mind? *Content.*

Yes. Just invite another human being into a discussion about **content** and you can do all kinds of things (and I'm not kidding about this!) in altering, changing, and transforming the **context.** And when you do, most people will never notice.

Conscious minds seem to have this thing for *content.* Feed them a little gossip, some details, the specifics of this or that person, in this or that situation, tell them a story, or even better—a secret, and presto... and you can shift the person's frames and contexts without them ever suspecting. (Do you yet feel anxiously impatient for hearing more about content and context... well, just wait and we'll let you in on it!)

Hey, That Doesn't Seem Ethical!

There you go! We knew you would bring that up! And, yes any talk about *doing things to people's brains* (especially shifting their consciousness) inevitably brings up the question of ethics.

And it should.

We actually applaud this. Yet the problem doesn't actually pose that much of a problem. Not really. After all, given the nature of communication and relationship, we cannot *not* communicate, we cannot *not* influence, we cannot *not* manipulate. After all, to "manipulate" only refers to *"handling"* ourselves, our messages, our intentions, etc.

Of course, in *negative* manipulation we *"handle"* ourselves in relation to others in a Win/Lose way wherein we seek to benefit at another's cost. And conversely, in *positive* manipulation we relate to others from a Win/Win attitude so that everybody benefits. Further, while manipulating someone to that person's disadvantage may "work" momentarily, it will not work over the long-term.

The NLP model actually assumes this ethical position. By operating from a systemic and long-term perspective, it begins with the presupposition that when people feel resourceful, empowered, and at their best, they will bring out their best, not their worst. This

underscores the importance of *the Win/Win perspective* in personal relationships and communicating, does it not? It also eliminates any need to engage in negative manipulations with people. Since NLP grew out of a systemic paradigm that encourages systemic thinking, it therefore disavows any behavior that creates long-term pain for others.

The language patterns of persuasion (the "Sleight of Mouth" patterns) originally arose from the Meta-Model (Bandler and Grinder, 1975). This very powerful model explains how language works *neuro-linguistically* (rather than linguistically), and how we can work with language effectively. So when we translate the Meta-Model into a conversational model for reframing (for transforming meaning), as we have here, we have obviously incorporated a lot of powerful verbalizations—which an unethical person *could* misuse. Yet the best defense against such lies in knowing the same model! Then you can catch mind-lines that would otherwise "play with your mind" at unawares.

Mind-Lining "Beliefs"

What do we use *mind-tines* for? We use *mind-lines* primarily in order to *work with, transform, and enhance beliefs.*

Beliefs, as such, can involve a wide range of conceptual ideas. Frequently they relate to our semantic *"shoulds"* that we put upon ourselves as moral imperatives. They relate to our assumptions about causation—what causes or leads to what, and to our assumptions of meaning—what equals ("is") what, what associates with what. These semantic constructions describe our mental filters which we rarely question. Via these linguistic patterns, we can loosen a belief or semantic structure. We can question whether we really want a particular belief as a part of our mental map.

Why do we have *beliefs* in the first place? We develop them in order to "make sense" of the world. They help us to reduce its size and complexity. Beliefs enable us to delete a great deal of the chaotic over-load of the world by *shifting our attention* to an organizing frame-of-reference. Given the complexity of the world, Aldous Huxley (1954) said that our brains function as "reducing valves." So with all of the information that constantly bombards our brain/nervous system, to make sense of things, our brain deletes to only let in so much. Then it generalizes into belief formats. This obviously distorts things (and does so in both useful and unuseful ways).

Suppose every time we saw an automobile, we had to learn afresh its meaning and purpose? We would always learn and never develop stable learnings so that we could get things done or get anywhere. Happily for us, our brains *generalize* an idea of "an automobile" by deleting unimportant distinctions (color, model, year, make, etc.). Using the classification of "car" gives us such a program. Now we don't have to think! When we get into a car, our internal mental map (belief) activates... and off we go, unthinkingly driving down the road (and boy do some people drive unthinkingly!).

Beliefs not only *set frames* by establishing classifications, beliefs also tell us how to feel and respond. To hold a belief like, "All politicians are evil!" not only classifies politicians, it also programs us about how to feel about any specific member of that class. A generalization like this induces several negative neuro-semantic states (aversion, distrust, dislike, etc.) and controls our perceiving, thinking, and feeling.

Beliefs exist as concepts or mental constructions. They arise as learned and invented ideas—conceptual understandings about ourselves, others, the world, etc. So while they may lead to various external realities (actions, talk, behaviors, etc.), they do not have *that kind of reality* in and of themselves. Structurally, they only exist as ideas in the mind. They emerge in consciousness as learned, created, and installed frames-of-references.

Because these constructions exist as *ideas,* then other *ideas* can powerfully affect them. This describes *the interface point* between beliefs (a kind of idea) and mind-lines (another form of ideas). Beliefs, as lines that construct meaning in the mind respond to mind-lines. So using one or more of the mind-line patterns enables us to shift our limiting paradigms. Mind-tines can liberate us from our meaning boxes! Mind-lines can alter internal realities.

Because these patterns of reframing work directly on beliefs, we can use them in a wide range of contexts: personal and interpersonal, business, negotiating, arguments, persuasion, sales, advertising, effective public speaking, writing, etc.

Here we have 20 *Mind-Lines* that you can use to handle objections, persuade someone of your point of view, motivate yourself, do therapeutic change, invite others to consider your viewpoint or proposal, etc.

The reframing patterns that make up the mind-ljnes especially play a significant and powerful role in therapy. Accordingly, Connirae Andreas developed her skills in using the "Sleight of Mouth" patterns by spending an entire year just using these shifts with all of her clients. This consequently enabled her to became highly skilled in this domain.

The "Sleight of Mouth" patterns do not, in themselves, comprise "therapy," and yet they do *open up space* where personal transformations can occur. As psychotherapists, we have used these mind-lines to loosen up (or deframe) a client's beliefs, so the person can make the changes he or she desires.

Overt *or Covert Mind-Lines?*

Typically, therapeutic reframing makes one's frame-of-reference conscious and explicitly overt in order for the person to alter it with choice and awareness. Yet this takes time. It also takes effort.

> "Okay, let's think about what this means to you.... And what does that mean to you? ... And what significance do you give to that?... And what learning or presupposition do you attribute to that behavior?"

By contrast, *conversational reframing* avoids the time and effort involved in such conscious work. We just get "down and dirty" and do it! None of the overt stuff. No stopping in the middle of a business conversation or negotiation to therapeutically explore a person's beliefs systems or where he or she learned it.

No! With Mind-Lines, we work covertly. We just deliver them in our everyday talk. We speak the conversational reframe, redirect consciousness, speak the line, and then watch someone suddenly develop a more resourceful frame of reference.

Typically these conversational reframes occur during those times when we find ourselves communicating with a client, customer, or friend (or ourselves) and need an easy and quick way to *redirect a brain* to a new point of view. In such a moment, we don't have the time (or even permission) to go through all the trouble of conscious meta-modeling. So we *just reframe* the person with one of these Mind-Lines. If the person buys it, then presto—they suddenly have a new perspective! By doing this, we provide new enhancing meaning to something that otherwise produced an unproductive state.

When we offer a different viewpoint, we essentially **frame** a piece of behavior (or understanding) which then transforms its meaning. The following *lines for the mind* redirects a brain to expand perspective. This, in turn, expands one's model of the world which makes experiences bigger, broader, more expansive, and more

empowered. Communicationally, it truly offers a positive gift.

Conversationally Refraining To Avoid Resistance

The following patterns presuppose a basic communication principle. Namely, people will fight tooth and nail if they feel attacked. Induce someone into a state where they feel attacked, inadequate, or vulnerable—and you can count on their defense mechanisms going up. Does that sound familiar? And when people "go defensive," count on that further complicating communicational clarity.

In light of this, these Mind-Lines enable us to track a person back to the experience or experiences out of which the learnings (beliefs) arose. When the person gets there, he or she then has an opportunity to remap—to create a new and better mental map. As conversational reframing, the mind-lines activate *the Meta-Model strategy* (see Chapter 10). After we do that, then we can redirect the recipient to new and better understandings and perspectives that offer a more useful way to think.

In life most of us all too easily become entrenched and enmeshed in our maps. Then we forget that our perspectives, beliefs, understandings, "drives," etc. exist only as **mental-neurological maps *of* reality,** and not reality. Korzybski described this process as *identifying.* We *identify* our maps (thoughts, beliefs, decisions, etc.) with reality. Yet reality consists of much more than our maps *about* it. Our words and perceptions function as inherently fallible and limited constructions. Sometimes we need them shifted, sometimes we need them deframed.

With these Mind-Lines, we can engage in some mighty *elegant map-shifting* with ourselves or others. As you practice them, notice if and when they shift you. Notice when and if they create a shift in another. Some will elicit pleasant shifts, some will evoke unpleasant shifts. As a neuro-semantic class of life, whenever our internal representations shift, so does our experience, our neurology, our identity, etc. This describes where "the magic" occurs. So get out your wand; and let the magic begin!

Discovering Your Current Linguistic Patterns

Since we have all used various linguistic patterns throughout our lives to maintain our beliefs, this suggests one route we can use to learn these patterns. Aim first to discover which patterns you already use (or over-use).

Following that, we can learn these patterns by noticing the ones that we do **not** typically use. As you get an overview of the reframing patterns in the next chapter, and then study them, when you notice a category that seems unfamiliar or new to you, especially attend to that pattern.

Conclusion

Staten (1984) nped the *bewitching* nature of language in the quote at th^geglnnin^of this chapter. And certainly, language can bewitch. Withotrtrquestion, we can get bamboozled by words and caught up in various word prisons. "I am a failure." "He's nothing more than a sexist pig." "You're always sabotaging yourself."

Korzybski (1933/1994) noted the *unsanity* that results from the neuro-linguistic forms of the old Aristotelian languaging. As an engineer, he sought to remedy the situation by creating a new more systemic and Non-Aristotelian way of thinking. His efforts resulted in General Semantics and Neuro-Linguistic Training.

Both men recognized that we need a new use of language—a relanguaging to cure the bewitchment. Bandler and Grinder (1975, 1976) created such a re-languaging model (the Meta-Model) by utilizing many of the Korzybskian map/territory distinctions. They relied upon the foundational work of Bateson et al. regarding *reframing.* From this came the "Sleight of Mouth" model and in the next chapter, we will rigorously rework this to create ...

the Mind-Lines Model
for doing Neuro-Semantic Magic
for fun and profit, for transformation and health.

"Language

is what bewitches,

but language

is what we must remain within

in order to cure

the bewitchment."

(Henry Staten, 1984)

Chapter 4

THE FORMULA

The Magical Meaning Formula in the Box

The Formula
That Summarizes & Controls Neuro-Semantic Reality

"Every belief is a limit to be examined & transcended."
(John C. Lily)

"Words and magic were in the beginning one and the same thing,
and even today words retain much of their magical power.
By words one of us can give another the greatest happiness
or bring about utter despair;
by words the teacher imparts his knowledge to his students;
by words the orator sweeps his audience with him
and determines its judgments and decisions.
Words call forth emotions
and are universally the means by which we influence our fellow creature.
Therefore let us not despise the use of words in psychotherapy."
(Sigmund Freud, 1939, pages 21-22)

"You can't dance until you know the steps."
"You can't restructure until you know the structure."
(Suzanne Kennedy, Tommy Belk)

Welcome to the wild, wonderful, and mysterious world of *neuro-linguistic magic* (i.e. beliefs, understandings, ideas, internal communications, representational reality, etc.)! When it comes to *"beliefs"*—these magical creatures do not live or exist anywhere in the world. You can't find them *out there.* They exist only in a human "mind." Only made up of *mental constructs*—they come into

existence via a mind constructing, and they change when a mind re-constructs or de-constructs.

These belief formulations identify what things and ideas we have *associated* together and how. Through our thinking and representing, we construct beliefs as understandings of things, as how we mentally relate one thing to another.

Our beliefs absolutely shape our everyday realities. Beliefs also shape our internal experiences, our self-definitions, our resources, and our ability to access internal resources, our skills, abilities, emotions, etc. And then beliefs, as our *meaning structures,* play a most formative influence in our lives.

Further, once installed, our beliefs take on a *life of their own.* When they do, they operate as self-fulfilling prophecies so that "as we believe—so we get." We believe that people will hurt us—suddenly we have eyes for seeing hurt everywhere. We believe that we can't do something—it seems that our very body and neurology takes this as "an order" to *not* have the ability to do it!

With a belief, we not only have **a set of representations** about something, we also have **a confirmation and validation** *of* those representations. Think about something you believe.

> "The president of the United States resides at the White House in Washington DC." "Congress should reduce spending." "People ought to exercise regularly if they want to stay fit"? "Hitler was a good man." "Santa Claus travels around the world every Christmas eve and brings toys to good boys and girls."

Notice *how* you *represent* these thoughts.

> What sensory-based representations do you use in thinking about such?
>
> What language and words do you say to yourself in thinking?
>
> What differs between the first three statements and the last two?
>
> How can you tell a belief from a thought?

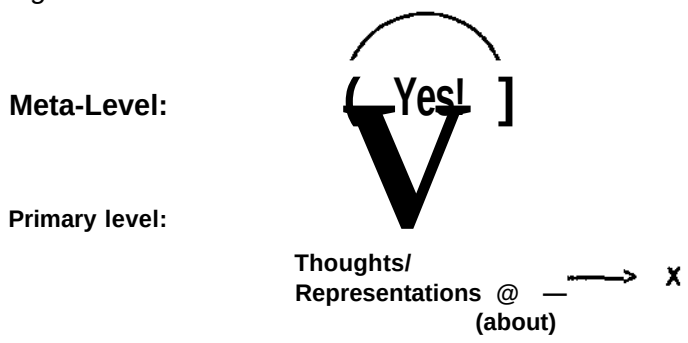
I can *think* all of the above statements. I can *represent* them and entertain them as *ideas.* But does that mean I believe all of them? No. Can you *think* all of those ideas *without* believing in them? Of course you can!

So *what separates* an idea that I believe from one that I do not? Even if you make all of your representations, all of your modalities

and submodalities of those ideas so that they have the very same coding as those that you strongly believe—that shift, in and of itself, wilt not turn the idea into a belief. It may make it a bit more believable, or more intense as a thought, but it will not **transform** the thought into a belief. (Now this differs from the traditional NLP Model, see our forthcoming book, *Distinctions of Genius* on submodalities.)

Beliefs exist on a *higher logical level than thoughts.* A belief functions as a **"Yes!"** that we say to an idea.

Figure 4:1



The **"Yes!"** that we speak to *the thoughts* that we represent *confirms* the ideas, *validates* the thoughts, and *establishes* the primary level representations. It also turns a thought into "a belief." Now we not only "think" that this or that *External Behavior (EB)* means, leads to, causes, creates, or equals some *Internal State* or meaning, significance, value *(IS),* but we affirm and assert that it does. Thus a belief involves a **thought** that already has a *frame around it.*

Figure 4:2

A "belief involves a thought
that we frame as "valid, true, and real"

No wonder then that we find and experience *beliefs* as so "solid" and "real!" No wonder then that beliefs seem difficult to change or alter. Our higher level *seal of approval* on the thought solidifies it so

that we do not even think of it as just a thought, as an idea, as an opinion, as a set of representations—we think of it as "real."

"What's wrong with you son, it's a fact that boys shouldn't cry!"

"You need your head examined! Anybody with any sense can see that Bill Clinton is a cheat and a liar!"

"She's crazy. She thinks that if I raise my voice I'm being abusive."

"Leave him alone. You can't reason with him. He's got it stuck in his head that all X are stupid."

Richard Bandler describes beliefs as "commands to the nervous system." When we merely "think" something, we send *signals* to our brain and body. If we think about something obnoxious and disgusting in a vivid and graphic way, our nervous system will respond with a state of aversion. Yet how much more when we believe something? Then we send a *command signal* to our neurology! This should alert us to the power and danger of limiting beliefs:

"I just can't learn very well."
"I can't say no and mean it."
"I can't think well of myself."
"I can't say I'm sorry."
"I'm just not the kind of person to smile and think positively."
"Whenever you use that word, I feel put-down."
"To make a mistake is just terrible."
"I'll never forgive because that would let him off the hook."
"I can't change—that's just the way I am!"
"People can't control their beliefs."
"If you feel a certain way, then you have to express it."
"It's terrible to not achieve your goals in just the way you dream about them coming true."

Reframing Meanings/ Beliefs

"There is nothing either good or bad,
but thinking makes it so."
(William Shakespeare)

If a *belief* exists as a set of representations or thoughts—to which we then say "Yes!", then as soon as we begin to say **"Well,**

maybe..." (questioning doubt) to it, or "No, no way!" (disbelief), or bring other sets of representations or frames to bear upon it—*the reframing process has begun.* Reframing simply refers to putting a different *frame-of-reference* around a thought.

Yet when we do something as simple as put another frame around a thought—**reality** changes. At this point, magic transpires! And so everything changes. Reframing therefore offers us a way to change our mind, send new signals and commands to our nervous system, increase our options, expand our choices, enhance our emotions, enrich our life, liberate us from imprisoning mental boxes, and turn limitations into resources.

The Structure of Meaning: *An Inside Job*

Since *meaning* does not occur "out there" in the world, but "in here" (imagine me pointing to my head-and-body), *nothing means anything in and of itself.*

Figure 4:3

Nothing in and of itself
means anything.

It takes a Meaning-Maker
to construct an association,
set a frame, link events, and marry concepts.

Things (events, actions, etc.) only "mean" something (have connection with a mental understanding) when *we* make the linkage. Meaning exists as an inside job. It takes **a meaning-maker** to create meaning. You've never walked along the sidewalk and stubbed your toe *on a meaning* that someone dropped or discarded. You've never picked up a meaning and smelted it.

Meaning doesn't exist "out there." It always takes a *performer to* act upon the events of the world to construct meaning. Hence, the Meta-Model distinction of "Lost Performative." Meaning only exists in the *magic meaning box* that we create when we attach and link a thought (set of representations) to an external event. Hence our formula:

Figure 4:4

EB = IS

External Behavior = Internal State

This structure of meaning (hence, neuro-semantic reality) exists because we do not operate on the world directly, but only indirectly. We can only operate upon "reality" via our **models** *of* the world. This describes our neurological constitution. We don't see all of the electromagnetic wavelengths. We only see via the *transforms* that our sense receptors (rods, cones, neuro-pathways, visual cortex, etc.) allows us to see. Creatures with different internal constructions to their eyes create different models for seeing and so see differently—ultraviolet light, zooming-in on great distances (hawks), seeing through the surface of the ocean (sea gulls), etc. So ultimately, we all construct models of the world—understandings which we call beliefs, learnings, ideas, values, etc. We operate from these models or paradigms; they become our internal organization.

Meaning arises from, and operates according to, *the frame* that *we put around any event or situation.* Here *the contexts* (frames) that we bring to bear on the information *controls* our derived and attributed meanings. Here too, our meanings change with every shift of our frames (hence, re-frame). Whenever we change a frame-of-reference, we change the meaning. This establishes the theoretical basis of reframing. It also explains *human plasticity regarding meaning.* Ultimately, whatever we think/believe about something (our applied paradigm)—so it "is" to us.

Think of the earth as flat, as the center of the universe, as the sun circling the planet, etc. and that Ptolemaic paradigm can take into account many facts and seem to "make sense," and so one experiences and lives on a flat earth.

Think of a voodoo priest stabbing a voodoo pin into a representative doll of yourself as a true and inescapable curse that hexes you and guarantees your death—and so it becomes. "Voodoo" deaths in Haiti occur and autopsies consistently reveal no "natural" cause of death. Somehow, in some way, the person's autonomic nervous system just shuts down. Their belief in voodoo sends commands to their autonomic nervous system that they die

... and so they do.

If, therefore, **the frame controls or governs the meaning** (which then controls the emotions, states, experiences, behaviors, etc.), then framing things in ways that make solutions possible providae? a very powerful intervention at the paradigmatic level whicbffis) outside the consciousness of most people.

What does **a** Thing/Event Mean?

Bandler and Grinder introduced their book on *Reframing* (1985) with this story.

> A very old Chinese Taoist story describes a farmer in a poor country village. His neighbors considered him very well-to-do. He owned a horse which he used for plowing and for transportation. One day his horse ran away. All his neighbors exclaimed how terrible this was, but the farmer simply said *"Maybe."*
>
> A few days later the horse returned and brought two wild horses with it. The neighbors all rejoiced at his good fortune, but the farmer just said *"Maybe."*
>
> The next day the farmer's son tried to ride one of the wild horses. The horse threw him and the son broke his leg. The neighbors all offered their sympathy for his misfortune, but the farmer again said *"Maybe."*
>
> The next week conscription officers came to the village to take young men for the army. They rejected the farmer's son because of his broken leg. When the neighbors told him how lucky he was, the farmer replied *"Maybe."* (p. 1).

Let's explore this. When the farmer's horse ran away, the neighbors *grieved* for the farmer's loss. However, when the horse returned with two wild horses, their *grief changed into joy.* But, then, when a wild horse threw his son so that he broke his leg, their *joy turned into sorrow.* What they felt as good news had turned into bad news. When, the next week, the conscription officers came to draft young men, they rejected the boy because of his broken leg, again, *sadness turned into joy.*

The arrival of the conscription officers changed the context of the broken leg so that what they had viewed as a handicap, they now viewed as a blessing. *The change of context changed the meaning.* And all the while, the old farmer held back from making such quick

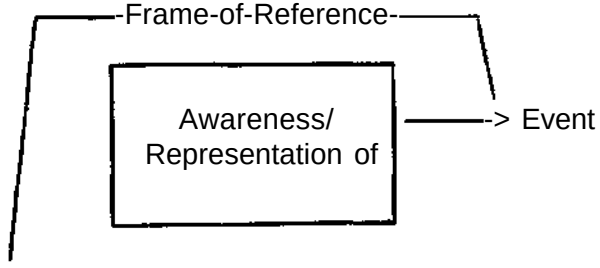
(and inadequate) judgments—so his emotions didn't bounce all over the place as did those of his neighbors!

Different Meanings Lead To Different Responses
Which Lead To Different Emotions

This story enables us to appreciate the importance of *context,* or *frames.* By it we understand *that* meaning truly does not lie in words, actions, stimuli, etc., but in the evaluative understanding of a meaning-maker.

Meaning operates as a function of context. The villagers seemed too ready to *jump into a frame* and let it determine their meanings and emotions. The wise old man didn't behave in such a semantically reactive way.

Figure 4:5



In the story, we experienced a continual rapid shifting between frames—so that "the meaning" of the events also quickly kept changing. When the frame of the son's broken leg changed, the meaning changed. *When we change a frame, we transform meaning.* Since "meaning" does not exist as a thing—it does not exist externally in the see-hear-feel world, only in the mind-body of a meaning-maker. All meaning depends upon context—*the internal context* of the thoughts, ideas, beliefs, values, etc. that we bring to things, and *the social contexts* within which we live.

Context determines, to a large extent, the meaning of everything we say, think, or hear. In this example, the content didn't change—the events remained the same. Yet, the meaning changed as different contexts came into play. In fact, because the contexts changed so quickly it helps most people realize that "nothing

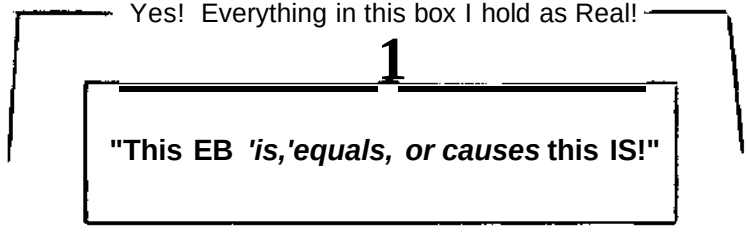
inherently means anything." Meaning arises from the conceptual and belief constructions that we bring to the events.

Identifying Beliefs
And the Structure of Meanings

If beliefs offer us such *a port of entry* into our reality (and the reality of others), *how do we go about identifying an operating belief?* How do we develop an awareness that can enable us to spot them? Would we know one when we see or hear one?

Again, consider *the magic box.* Here we have taken representations and connected them in a frame of "is," "causes," "equals," etc. These words map out a conceptual reality about how the world works, what things "are," and what leads to what. And when we not merely represent it, but *believe* it, and say "Yes!" to it, we transform it into "reality," our reality which commands our neurology. We thereby, magically, create an organizing and internally commanding force inside our nervous system. We create a piece of neuro-semantic reality that may enhance our life or severely disturb it!

Figure 4:6
TheStructureofaBelief



The Meta-Model identifies numerous *linguistic markers,* namely, key words that mark out beliefs. We have just identified a few central ones: "is, makes, causes, equals, equates to," etc. So to identify *beliefs,* simply listen for:

- *Causation statements* — how we model the way the world works, functions, relates to itself, etc.
- *Equation statements*— how we decide and model regarding meaning, what abstractions equate with behaviors, our paradigms of significance.

- *Value words and ideas*— the model of ideas that we think important and significant.
- *Identifications—what* things equal other things, what we identify as the same.
- *Presuppositions*— unquestioned assumptions that we simply assume as true.

To develop skill in hearing such, *move to* a *meta-conceptual position.* "Go above and beyond" the statements and words that you hear, and think *about* them from a higher level. Then inquire about the kind of words and patterns that you detect:

"What representational signals do these words imply?"
"What affirmations of 'Yes' does this presuppose about some idea?"
"What frames-of-references do they imply?"
"What operational beliefs drive these statements?"
"What does the person assume as real for this to make sense?"

The Meta-Model — A Technology of Magic

The Meta-Model provides an explanatory model regarding *how* we create our reality models from our experiences. We *model* the world or territory by abstracting from the world to create our internal conceptual *model of the world.* Doing this eventually shows up at the level of language. When it does, we find cause-effect constructions, complex equivalences, identifications, etc. (See Appendix B).

The *Meta-Model \n* NLP highlights *12 neuro-linguistic distinctions* that show up in language indicating ill-formedness in meaning or structure. These ill-formed expressions do not, necessarily, comprise a bad thing. They simply indicate significant places in our *mental mapping* where we have left things out (deletions), generalized to create summations and categories (generalizations), and changed things (distortion). Sometimes these deletions, generalizations, and distortions work to truly enhance our lives. Sometimes they create major problems.

Along with the 12 linguistic distinctions that highlight potential semantic problems, the Meta-Model offers *questions* for each distinction which enable us to think about mental maps and gives us the chance to re-map (hence its name, a mete-model). These questions then empower us to build more well-formed paradigms in

areas where we have left things out, over-generalized, distorted, or nominalized in non-enhancing ways.

Overall the Meta-Model provides a way to think and talk about how we engage our mental mapping processes in the first place. By identifying the innate modeling processes (deletion, generalization, distortion) it gives us some categories for thinking about our mental maps and how to *think about our thinking.* As a model-of-models (a meta-model), it enables us to tune our ears to hear paradigms—our own and others. (See Appendix B for a list of the Meta-Model distinctions).

Transforming Reality Through Reframing

Everything anyone ever says lies within some frame-of-reference. And usually, it lies within multiple layers of frames. These represent the presuppositions and paradigms of our lives. At a larger logical level than internal representations of specific visual, auditory, and kinesthetic components we have over-arching frames which *drive* those representations.

The **reframing** process entails several things. First we identify the frames we use to process information that create our reality and the experience that follows. Then we flexibly shift frames in order to generate more enhancing meanings. Here, in *reframing* we cognitively restructure our perspective (i.e., points of view, perceptual positions) to generate new meanings that transform life.

Whenever we put a piece of behavior or perspective in a different frame, we *transform* the *meanings* it holds for us. Because reframing changes the frame-of-reference from which we perceive, it changes meanings. And when meaning changes—so do responses and behaviors. We use reframing primarily to bring about changed responses by changing the response-driving frame. This becomes especially useful in transforming behaviors, habits, emotions, and even physical symptoms that we don't like.

Another factor underscores the importance of frame. Namely, *whoever sets the frame, runs the show (or* governs the subsequent experience). Because frames and paradigms run our perceptions, understandings, values, emotions, behaviors, etc. whoever sets a frame assumes psychological control of a situation or set of relations. (The Meta-States Model more fully describes this.)

Since "meaning" does not exist in the world, but only in human minds, it inevitably arises from a person's thinking, evaluating, explaining, attributing, believing, interpreting, etc. What exists in the

world at large? Stimuli, actions, events. What frame-of-reference we put around a stimulus determines the meaning it has for us. Reframing attaches new meaning to the same sensory stimuli. In reframing then, we do not change the world, we change the meanings we attribute to the world.

When should we reframe our perspective? *When we want to change our response to the world.* Sure we could (and sometimes should) change the world. Yet frequently we cannot. However, we can always change one thing—our attitude or our frame-of-reference. Human history has long demonstrated that we can attribute a great number of meanings (some enhancing, some disempowering) to any given stimuli of actions or events. And whatever meaning we attach to the event will become "real" to us—on our insides, in our nervous system.

Identifying Frames-of-Reference

Given that we process information through various *frames,* the problem in finding these frames rests in that most of them lie *outside* conscious awareness. Once we put our thoughts in "reality" boxes, and say "Yes" to them, we live out of these frames, and get used to them as our models of reality. They then filter our very perspective. They function as our sense of "reality." Comprising our beliefs, learnings, and decisions, these frames also establish our identity.

To identify a *frame-of-reference* we need to step back and go meta to our processing. From there we can then ask some questions to reflect on our thinking itself.

"What perspective governs this processing?"
"What assumptions and presuppositions drive this?"
"From whose eyes do I see this?"
"What has to exist as true for this to make sense?"
"What thoughts and ideas do I assume as real?"

While the frames we adopt and utilize extend as far as human understanding, valuing, and believing, common frames-of-reference include the following.

Comparison frame: "She does this so much better and quicker than I do!"
Self-esteem frame: "I would feel like a nobody if I got fired from this job."
Self-identity frame: "I'm not that kind of person."
Historical frame: "That's the way I have always been."

Relational frame: "I'm a mother first and foremost."
Success/failure frame: "Could I even succeed if I tried to write a book?"
Masculinity/ femininity frame: "I won't say that, it wouldn't seem manly."
Right/Wrong frame: 'You shouldn't talk that way; it's wrong."
Emotional/mtellectual frame: "He's a guy who lives out of his head."
Pleasure/pain frame: "Will this be fun?"
Relevance frame: "How is this relevant to what I'm doing?"
Etc.

Kinds of Reframing

Since "changed meanings lead to new responses," when we change the meaning of something, we alter the way that we respond to it.

In **content reframing,** we operate inside *the formula box* and simply shift the frame from one frame-of-reference to another. "It doesn't mean this, it means this other thing." We can discover more useful meanings if we ask such questions as:

"How can I view this event as valuable?"
"What positive intent did that person have?"

Nelson Zink has suggested a most useful process for developing reframing flexibility when he said, "Try giving every event at least three different meanings and see how this changes your world."

In **context reframing,** we move outside of *the formula box.* From here we can explore the context that surrounds *the box,* the contexts of contexts, and what shifts of contexts would make a great difference.

"In what context would this behavior or response function usefully?"
"Where would I want to produce this response?"

From Meta-Model to "Sleight of Mouth" Patterns

While the Meta-Model provides overt and explicit understanding of how we create our mental maps using language, *Mind-Lines* provide a model for *conversational reframing.* Here we do things covertly!

To do this we start with two Meta-Model distinctions: complex equivalences (CEq) and cause-effect (C-E). These linguistic

distinctions deal with meanings that relate to cause, association, identity, intention, etc. In them we will find the heart and center of most neuro-semantic magic.

In reframing also we always make a distinction between *behavior (or result) and intention.* We distinguish what a person **does** (the behavior, EB) and what a person ***seeks to achieve*** by those actions (the person's internal representations, I.R., intentions, and meanings). Again, this encodes the *inside* and **the** *outside* worlds. So, this step-by-step process goes:

Step 1. Notice these Meta-Model distinctions in the conversation as you interact with people. Listen for *causation beliefs* (C-E) by paying attention to causative words ("because, if, when, in order to, so that" and all present tense verbs). Listen for *meaning beliefs* (CEq) by paying attention to equation words ("equals, is, equates to, is," etc.) and universal quantifiers (all, always, never). As you listen, constantly inquire about specifics (i.e., see, hear, feel behaviors) and what the person thinks, believes, or means about such.

Step 2. Create an EB = IS equation. Either do this on paper or in your head (which you will find easy enough after you get some practice writing it on paper). Formulate how the statement links up two sets of representations—some **external behavior** and some **internal state** (thought, understanding, state, emotion, etc.). The formal structure of this equation will show up as:

EB = IS

"She's angry or upset with me because she didn't smile at me as she usually does."

Now *representationally test* the statement by noticing the see, hear, feel referents. In other words, **video-think** about the statement. If you had a video-camera in hand, what would flash across the screen of that camera in terms of sights, sounds, and sensations?

Use this as an empirical test for the EB in the statements. By *representationally testing* we track directly over from only the words offered to some sensory-based representation on

the inner theater of our mind.

After you do that, identify the *meaning* (or IS) that the external behavior stands for (or equates to, or causes, etc.) in the mental map. This gives us enough to create **the formula.**

"Didn't Smile = Angry or Upset with me"

Suppose someone says, "You made me forget the answer when you asked in that tone of voice." What do you have in terms of the formula? What equation do you hear in that statement? How about: "Your tone of voice = my inability to remember."

Suppose someone says to you, "I can't believe that you're late again." Here we have a see, hear, feel EB of "late," but we have no meaning. So we meta-model to get more specifics. "Really? What does that mean to you?" "It means you don't care about me." Now we have a meaning and can generate an EB=IS formula: "Being late = not caring."

Step 3. Playfully frame anew and then reframe again the statement. Once we get the belief to this stage and form, the time has come for us to use the "Sleight of Mouth"/ Mind-Line patterns. And with that, the fun (and magic) begins! From here, we can play around with 20 shifts for conversationally reframing.

Do I Have To Think In This Formulaic Way?

No you don't. But then again, if you do it really does help. Avoiding the clinician/technician stage of developing competence makes it really hard on yourself when you want to move to the ultimate expert stage of *unconscious competence.*

Actually, this step-by-step process only enables us more efficiently and effectively to train our intuitions to hear higher level mental constructions involving causation, meaning, intentionality, identity, etc. Further, since the center of reframing begins with some human meaning-maker attributing, and associating some *meaning* (IS) to some external stimuli (EB), the more quickly and automatically we train our consciousness to sort and separate between the sensory-based level (EB) and the higher evaluative level (IS), the more quickly and automatically, we will know where to begin.

To develop the greatest effectiveness with these "Sleight of Mouth" patterns, aim to train and tune your ears to hear two kinds

of linguistic structures. These involve complex equivalences (CEq) and cause-effect statements (C-E).

1) Cause-Effect Statements (C-E). When a person speaks in such a way as to imply that one thing *causes* another, they present a *causation* model of the world.

"When you say mean things to me, it causes me to wonder about the stability of our relationship."

Here, "saying mean things" (EB, a tangible, empirical see-hear-feel reafity) *causes* "me to wonder about the stability of our relationship" (IS, an internal subjective meaning, state, feeling, etc.).

2) Complex Equivalent Statements (CEq). When we link two such statements together so that we use them interchangeably, we have created a complex equivalence. Why "complex?" Because one item belongs to one level of reality, and the other to another level. So what looks simple: X=Y actually involves a very complex set of relationships.

"When you say mean things to me, it means that our relationship is on the line."

"When you show up late for these meetings, it means you don't care about me."

"His tone of voice (EB) means that he does not like me (IS) and that he will reject me (EB) since it is a form of verbal abuse (IS)."

Creating a mental equivalent which thereby equates two items existing in different worlds (or levels), creates in our mind-neurology a mental belief. And this will show up in the human nervous system as a *"semantic reaction."* Korzybski (1933/1994) described such CEq as "identifications." He described it as *identifying* things that exist on different levels (see Appendix B).

EB=IS Thinking

Obviously we don't always go around presenting our beliefs and surface statements in direct and overt C-E or CEq formats. Nor do other people. More often than not, we talk using only half of the formula. It shows up in everyday language tike this:

"I'm depressed."

Here, however, we don't have enough information to even start refraining. We only have an internal state (IS). We don't have any information from the person's model regarding what *caused* this

intemal state (C-E) or what the internal state *means* (CEq). This illustrates the value of the Meta-Model for information gathering.

"What specifically do you feel depressed about?"

"What lets you know that what you experience is depression?"

"When did you first begin to feel this way?"

"When do you not feel this way?"

Habitually meta-model statements of problems, feelings, beliefs, and other abstract concepts to gather high quality information about the person's model of the world. What does he or she think brought this about (C-E)? Or what meaning it has (CEq)? What other significance does he or she give to it?

Use the following five simple questions to elicit *causational maps* (C-E) and *meaning attributions* fCEq).

C-E "How does this create a problem for you?"
C-E "What makes it so?"
C-E "How much of a problem does this create?"
CEq "What does this mean to you?"
CEq "What other meanings do you give to this?"

Since we want to make sure that we actually have a problem on our hands (a limiting, non-enhancing map) before we try to fix it(!), these questions effectively assist us in converting the sentences and statements that we hear into a C-E or CEq.

Suppose someone says, "You are staring at me." We begin with *"staring"* as an obvious EB. (Can you video-think about that? See a person *staring.)* We now have half of the formula. So we ask for the person's meaning. "Does that feel like a problem? How does that create a problem for you?" "What does it mean when you see him staring?" This invites the person to specify the meanings that govern that statement.

"Your staring at me causes me to feel uncomfortable."

The IS ("uncomfortable") results from the EB ("staring"). We could now run some of the "Sleight of Mouth" patterns on this. Or we could continue to meta-model the IS. "How specifically does my staring at you cause you to feel uncomfortable?" "What do you mean by 'uncomfortable?'"

Another question helpful in translating statements into a complex equivalence for "Sleight of Mouth" patterning simply involves *asking the meaning question over and over:*

"What does that mean to you?"

This question directly inquires about the neuro-semantics, and rarely do people feel it as threatening. Typically, people will give their belief that drives the problem: "Joe is so uncaring."

Now we have a fully blown *identification.* When someone offers the belief itself, simply inquire about **the evidence** for such.

"How do you know that Joe is uncaring?"

"What does Joe do that makes you think that?"

After you find the evidence and put it into EB form, you can construct the complex equivalence.

Thinking Like A Magician

When we use *Mind-Lines to work semantic magic,* we only need to keep a couple of things in mind.

First, and foremost, *we need to keep our outcomes positive and respectful.* A person couid use these reframing patterns destructively. These patterns have much potential to make a smart ass out of us if we don't keep focused and oriented in a positive and caring way about the person. Used wrongly, "Sleight of Mouth" patterns can alienate people. Conversely, when we establish a strong, positive, and caring (or loving) outcome in mind for our communications, that outcome will direct our reframing so that we interact with others respectfully. And people will pick up on this. Operating out of a positive and respectful outcome also builds rapport.

Second, we also need to maintain awareness of our own internal representations. Much of the power of these paradigm shifting patterns lie in how they effect submodalities. Actually, much of the magic will occur at this level. (Submodalities refer to the *qualities* of our visual, auditory, and kinesthetic representations, see Appendix A).

Now as a semantic magician, don't expect every pattern of word magic to work equally well with every belief. They will not. **Neuro-semantic magic** depends upon many facets and frames that any given person brings to the table. Some patterns will work more effectively with some beliefs than others. Frequently, we need to "keep firing off' different magical lines until we find one that makes the desired change.

So as a magician, it serves us well to keep our eyes open while we perform our magic! In NLP, we call this process of keeping our eyes, ears, and senses open *"sensory acuity."* Doing so provides

us feedback about the effect of our reframing. Sometimes a *mind-line* pattern will "scramble a person's eggs" (to use Bob's phrase) to create major shifts and alterations in our experiences at the submodality level.

So as you meta-model beliefs that seem to cause problems and formulate them into **the formula,** continually check out how they effect your own submodalities. Doing this (as you formulate and deliver the mind-lines) will enable you to develop more intuitive awareness of how the mind-lines create modality and submodality shifts in internal representations. Once you reach that level, you can become truly elegant in delivering mind-lines.

Aim also to fayerthe reframing patterns. We make our mind-lines much more effective when we deliver several one after another. So feel free to pack them as tightly as you can if you want to pack in magic upon magic.

[If you want more depth of understanding of the theoretical background for Mind-Lines, check out Chapter 9 and the summary of the Meta-Model in Appendix B.]

Conclusion

Okay, time to wake up. The theoretical section has ended. Yes we know that we have traveled into the ozone in this chapter and given you *Everything You Always Wanted to Know About the Neuro-Semantic Structure of Belief Systems* ... but we did that for the theoretically minded, and for those who may want to explore further into the neuro-linguistics of meaning. **You do *not* have to understand this chapter to become fully skilled and elegant in conversational reframing patterns.** The only thing you really need to get from this chapter boils down to **the formula.**

The formula?

Yes, *the formula of the Magic Box, namely,*

EB=IS

The first reframing move that we have in store for you (Chapter 4) involves a kind of naughty thing. So before returning to this text, get yourself into a state where you feel like you'd really like to mess up some "realities," meet us back here for....

PftRT D:

DIRECTIONS FOR REFRAMING

"Magic

is hidden

in the language we speak.

The webs that you can tie and untie

are at your command

if only you pay attention

to what you already have (language)

and the structure

of the incantations for growth."

(Bandler and Grinder
The Structure of Magic, 1975)

Chapter 5

DEFRAMING

How to Get Your Grubby Little Linguistic Hands
On Belief Formulas
And Tear Them to Smithereens!

A De-Constructionist's Manifesto
For Overthrowing Mis-Belief Regimes

#11 Chunking Down on Chunk Size
#12 Reality Strategy Chunk Down

Ready for some real fun? How about waving your magic wand and making something *vanish into thin air?* How about using a magical mind-line and seeing an old limiting belief blown to smithereens?

Sometimes when I go to the beach and watch people having fun, I see them build castles in the sand. I have enjoyed that activity

many times. I still do. And sometimes a big part of that fun comes when we watch the ocean waves rush in and wipe out that pitiful little sand castle! And sometimes, when we feel kind of naughty, we might even have fun running through someone's sand castle with our big giant feet.

Say, come to think of it, how about letting us start by using the reframing models which specialize in *that* kind of fun.

Well, ready or not—here comes the **deframing reframing patterns.** With these we can really *tear things up!* With these, neuro-semantic constructions of meaning don't stand a chance. With these, we can ruin a perfectly good *Meaning Box* any time we so desire! With these, **the formula** crumbles, dis-integrates, collapses, pulverizes, decomposes just as the sand does before the returning ocean waves.

Or to change the metaphor, running these mind-lines feels like flushing the toilet on a belief system that really smells. Say, would you like to run amuck for awhile and learn how to trash belief systems? Sabotage precious superstitious magic boxes? Wipe out a belief system with "just a word?"

De-Constructionism At Its Best

These deframing patterns hark back to *the Meta-Model* which we have used as we theorized about all this stuff in the first place. Actually, the Meta-Model operates as a reductionist tool *par excellence.* It does so because, as a neuro-linguistic tool, it enables us to tear apart linguistic and semantic constructions.

By asking for specificity, precision, and clarity, the Meta-Model questions coach a speaker to go back to the experience out of which he or she created the mental map in the first place. This frequently has the effect of *tearing apart* the map—or imploding the old construction (to quote a metaphor that popped into Bob's mind one day while he taught this!).

A *caveat.* For these reasons, if we don't handle the Meta-Model questions with care and respect, we can drill a person like a district attorney and thereby become a meta-monster! In fact, this apparently happened when John Grinder first began teaching the Meta-Model at the University of Southern California in Santa Cruz. His students returned after the first weekend complaining that they didn't have any friends left. So be gentle—it can feel abrasive to people not used to too much clarity or reality.

As a technology of de-construction, the Meta-Model empowers us to de-abstract our abstractions. With it we can de-nominalize nominalizations. So in *deframing* we will primarily use the twelve sets of questions in the Meta-Model to pull apart meaning constructions.

Conceptually, think about **the meaning formula** and the *meaning box* and imagine yourself going deep, deep inside that box. Imagine yourself floating down deep within it, all the way down until you reach the very conceptual foundations of the belief. Once you have done that, then access a state of feeling "picky." You know, a high level state of analyzing something to death. As you do, feel yourself putting on your white laboratory coat and, like a good analytic scientist, coming with me to discover the component pieces that make up **the formula** so that you can sabotage it for good!

The *Playground Equipment for This Exploration*

We begin with **the meaning formula** well planted in our minds. You do have it well planted in your mind, do you not? If so, then we can easily stay focused on translating any and every conversation and "problem" expressed or heard into the EB=IS formula. (We can even create meaning using the structure of IS=IS.)

As mentioned previously, this formula plays a crucial role in the conversational reframing patterns. So, first, we formulate "talk" (statements, beliefs, values, problems, etc.) into **the X = Y structure.** With that done, "let the reframing begin!"

Now to give some content to these patterns, we want to play around with the following belief statements. Think about these as just some playground equipment to work with in training your intuitions.

(A) "Saying mean things makes you a bad person."
(B) "Cancer causes death."
(C) "Showing up late means that you don't care about me!"
(D) "Stress causes me to eat chocolate."
(E) "I can't really make a difference because management doesn't walk their talk."
(F) "I can't buy your product because it costs too much."

#1 Chunking Down on the Chunk Size

In this move, which we call *Chunking Down,* we reframe by becoming more specific about the details that make up either the EB or the IS of **the formula.** In doing this we here *test the reality* of the belief and simultaneously employ the basic meta-modeling process itself (i.e. we keep asking, "specifically how"). *Meta-model* the language of the belief itself. Make it your aim to index its referents (i.e. find the referential index) to person, place, time, event, etc.

As we chunk down to the component pieces of a belief system that links together EB and IS, we find ourselves in the role of a modeler. *Modeling* refers to discovering and specifying the sequential pieces that make up the structure of a piece of subjectivity.

What will this lead to? We will first pull it apart in terms of modalities (VAK and A_d), then submodalities (the representational *qualities, properties,* or *distinctions* of its pictures, sounds, sensations, etc.). Then we will note *its syntax* (structure and order), other influencing criteria or meta-level awarenesses, and so we will specify the very strategy that makes **the magic formula** of belief work. And whether you know it or not, this brings us to the heart of NLP—which exists as the art and science of modeling excellence.

We "chunk down" on the chunk size of the information coded in the belief inside the magic box because *beliefs,* as generalizations, tend to *involve a lot of fluff* (i.e. over-generalizations and vague expressions). This means that most beliefs, by their very nature, lack specificity. And no wonder—we created them by *generalizing!* Further, a lot of black magical beliefs depend on *vagueness* to carry the magic. "Boys shouldn't cry." Pretty vague, wouldn't you say? No specifics about who, when, where, in what circumstances, says who, for what purpose, etc. "You can't change beliefs."

So chunking down on the "chunk" size of that information typically causes the belief to dissolve and vanish. Think about the Wicked Witch of the West melting into the castie floor when Dorothy threw clear, sparkling, clean water on her in the presence of her monkey-guards. Hear her shrieks, "I'm melting... melting..." What did I ever do to deserve a fate like this?!"

When we chunk down by asking questions of specificity it often makes us feel as if we had thrown magic fairy-dust into the air and uttered something like, "Begone you vague fluffy bugger!"

(A) "Saying mean things makes you a bad person."
"Saying what 'mean' things specifically? What makes a thing said 'mean?' What specifically do you mean by this term "mean[1]? How does the mere saying of words to convey ideas and symbols correlate with the negative emotional state that we refer to as 'meanness'?"

(B) "Cancer causes death."
"Which cancer or cancers specifically cause death? How specifically do those cancers cause death? Over what period of time? Depending on what other contributing factors? So how does remission play into this understanding?"

If you have already received training in the Meta-Model, you will find these de-framing patterns a cinch. If not, then just keep in mind **the specificity question,** *"How specifically?"*

Also, if you find the term "chunk size" as new or odd, then it might help to know that it came from the information processing field. It refers to *the size of information* that we process. A "chunk" may refer to a big chunk or a small chunk. And we use the term also to refer to the direction we move mentally when we grab a hold of ideas, we may go up or down the scale from specificity to abstraction.

Chunking down refers to moving down the abstraction scale, moving to more and more specifics and details (Appendix C). In Chapter Seven, we will ascend the heights as we do **outframing**. There we will *chunk up* the scale from specificity to greater and greater abstraction. In NLP, the Meta-Model of language comprises the chunking down process and the Milton Model (after Milton Erickson) subsumes the chunking up process. So the questions of the Meta-Model chunk down. And the language of the Milton Model chunk up.

Consider the linguistic category of "an airplane." The word "transportation" chunks up from "airplane." It represents a more global and abstract word. "Transportation" describes a class wherein "airplane" functions as a member of that class. "Airplane" describes a form of "transportation," but because we have many ways to experience "transportation," other than flying in an airplane, it exists at a higher level. To chunk down from "airplane," we could talk about a Cessna plane. Now "airplane" becomes the class word and "Cessna" functions as a member of that class.

In communication, our ability to chunk up and to chunk down plays a crucial role in the process of understanding a person or a concept. It invites us to ask the question, *at what level of abstraction or specificity* does this person speak and think? *At what level of abstraction and specificity* do I think and speak? When we fail to take this into consideration, we invite misunderstanding. Then people can speak at different levels using similar words and yet hear and make sense of the words differently. They can't level with each other because they do not operate *on the same level.* Korzybski described words that have different meanings on different levels as *multi-ordinal terms* (a distinction I (MH) have added to the Meta-Model, see Appendix B and *The Secrets of Magic).*

The NLP model also describes the difference of chunk size as a *Meta-program.* This means that some people think more globally (at a higher chunk level) than others. Others think more specifically in details (at a much lower chunk level). As such these styles of processing information and levels operate as a neurological filter that creates different styles of perception. (For an entire work on Meta-Programs, see Hall and Bodenhamer (1997) *Figuring Out People: Design Engineering With Meta-Programs.)*

This distinction provides us some rather profound opportunities in moving up and down the scale of abstraction/specificity so that we can get on the same channel as the person with whom we talk. If we detect that the person speaks globally, generally, and with a gestalt picture of the whole, then we will want to chunk them down.

(C)"Your being late means you don't care about me."

"How specifically does my being late carry all of that meaning—that I don't care about you? How late do I have to arrive for it to mean this—30 seconds, 1 minute, 5 minutes, 1 hour? How many minutes late suddenly translates into the meaning that I don't care about you? How do you know that at twelve minutes I care, but that at thirteen I don't?"

"So, if I arrived late by nine and a half minutes, then you will know that t still care about you?"

(D) "Stress causes me to eat chocolate."

"How much stress do you need to experience in order to begin to eat chocolate? If you feel pressured to get up and get to work does that do it? If someone says, 'Let's go out on the town!' does that do it?" "Does eustress as we as d/stress cause you to eat chocolate?"

"How specifically does feeling stressed cause you to eat chocolate?"

"If you ate just one small piece of chocolate, does that mean you feel stressed?"

(E) "I can't really make a difference because management doesn't walk their talk."

"Do you think management never does anything it says? Incredible. ... Oh, well how much of its talk does it carry out? How do you know how much of its non-walking to use to feel down and depressed?"

"What specifically does management need to do in order for you to believe that you can make a difference?"

(F) "I can't buy your product because it costs too much."

"How much makes up this evaluation of 'too much?[1]" (It costs five dollars too much.) "So if it only cost four dollars, would that be too much? What about four dollars and one penny? Would that be too much?"

"By lowering the price, I then can count on your purchasing the product?"

To elicit this conversational reframing pattern, use the elicitation questions that move a person down the scale of abstraction/ specificity:

"How specifically?"

"What specifically?"

"When specifically?"

"With whom specifically?"

"At what place specifically?"

#2 Reality Strategy Chunk Down

As we chunk down from the belief systems and paradigms that people offer as **the magic that runs their meaning box,** we will not only discover the parts and pieces of their subjective experience, we will find their *strategy* for it.

Strategy refers to how we sequence our internal representations (VAK and A_d) in such a way that when you add all of the ingredients together it creates a formula for cooking up a particular soup of human subjectivity—the *process* for generating that experience.

Consider the "strategy" *below* **the formula,** "When she looks at me and narrows her eyes, I feel judged and put down."

Suppose a guy uses this as his way to feel depressed. It could happen. The EB=IS might go: "Eyes narrowing = feeling judged and put down."

His strategy that creates this experience might go: external visual awareness (V^e) of her facial expression with special focus on her eyes, represented image in color, dose, three-dimensional, then a rehearsing of the words (A_d), "She's judging me and criticizing me," then more words (A_d^m), now words of self-evaluation, "I don't measure up to her expectations," then feeling tension in stomach (K), an ache in back of the neck and head, remembering other times of criticism, etc.

Of course, strategies occur at lightning fast speed so that most of it does not occur in consciousness—just the final kinesthetic feeling and emotion: depression. And as strategies streamline (which they all do), this process becomes so quick, so automatic, so immediate, that she only has to do one thing to evoke it: narrow her eyes (EB) and his *meaning equation* fires.

Almost immediately he feels depressed, so he then *really* "knows" that it "causes" him to feel depressed (his limited belief). Here we have a neuro-semantic "program" in fine working order. Oh sure, the content stinks. Sure the magic here leads to some really rotten states of discouragement. The magic here turns princes into frogs. But the structure, the neurology, and the process work perfectly.

Finding this strategy for a person's "reality" (hence, a person's "Reality Strategy") offers us a conversational reframing pattern whereby we can pull off some neat "Sleight of Mouth" patterns. It enables us to both identify the pattern within *the meaning formula* and the strategy that runs the thinking. Essentially, we will use

some mind-lines that question or challenge the data of "the program."

"How did you arrive at that understanding and conclusion?"

"How do you know that you feel depressed?"

"What lets you know that it is depression, and not fear?"

These *process questions* ask the person to access his or her strategy, to run it from a more objective point-of-view and to thereby get into watching and noticing it as they do. This thereby interrupts it, introduces a distinction between stimulus (EB) and response (IS), plants a question of doubt about its "reality," etc.

(A) "Saying mean things makes you a bad person."

"When you think about that belief, how do you represent that in your mind? Do you see, hear, or feel it?" "How would you know if it was not true? What, for you, would falsify this understanding?" "What would you specifically see, hear or feel that would indicate when that has occurred?" "Does this start with a feeling and then you draw this conclusion? Or do you first hear the tonality, and then experience a body sensation?"

(B) "Cancer causes death."

"What do you see (hear/feel) that convinces you some cancer cells have to bring an end to a person's life? Does this always happen? So you believe that the human immune system never has, and never will, respond effectively to cancer cells? Since carcinogenic substances occur in almost everything and in all of us, how do some immune systems protect some people against such?"

In the *Reality Strategy Chunk Down,* we ask for the evidence and the process that comprises the strategy. In doing so, we discover *how* a person constructs the limiting belief program. As a planter of doubt and skepticism, *Reality Strategy Chunk Down* deframes by the very process of asking a person to pull the program apart so that, together, we can examine it.

Then, as any good constructionist knows(!), when you start playing around with the "reality" by asking other questions, making suggestions, offering advice, linking it up conceptually with other understandings, *it messes the reality program up!*

[By the way, all of these processes fall under the philosophical category of Constructivism, and so that makes

us constructionists!]

[Another by the way. This explains how we humans can get so messed up! We're not born deficient—we just learn so quickly and associate things in our consciousness with so many other things, that when people talk to us, especially when they don't feel good, when they come out of a grumpy and grouchy state—we can get all kinds of toxic and stupid ideas linked up. So people "walk with their dirty shoes in our minds"—bringing with them poisonous and irrational crazinesses and lo, and behold—we link it up to some EB and presto, a *meaning formula* that will do us great harm! Okay, back to the story]

(C) "Your being late means you don't care about me."

"How do you know that my being late means I don't care? What do you have to do in your head to get these thoughts and feelings going that I don't care about you when you look at the clock and notice my lateness? Do you make a picture of it, do you say words, what words, with what tonality, in what order, etc.? If you said, 'I wonder if this means he doesn't care?' and asked it in a questioning way, what would that do? How would you know when my lateness really means I care?"

(D) "Stress causes me to eat chocolate."

"How fascinating that stress 'causes' you to eat chocolate. How specifically does this process work? How do you represent stress? Do you do that in your mind with pictures, or do you say something to yourself, or do you have some kinesthetic sensation somewhere in your body? Where? To what degree? Then how does your motor program activate your feet to go looking for chocolate and your hands to start ripping off wrappings and cramming chocolate down your throat? etc."

(E) "\ can't really make a difference because management doesn't walk their talk."

"Management must really have a powerful hold over your neurology! How does management *not* walking their talk 'cause' you to choose to believe that you can't make a difference? How do you represent 'management' in a way that causes this program to

work in this way? Does it always work this way? So you have a colored picture, and you're sure you don't have a black-and-white and a small photograph type of picture of management...?" (Here we have walked in their mind and begun to mess up the old strategy! How fun to tear things apart! Oops, there goes your sand castle! Sorry!)

(F) "I can't buy your product because it costs too much."

"I'm interested in how you think about 'the price.' Do you make a picture of it? Or do you just say words that summarize 'the price?' What tone of voice do you hear that in? Now you feel sure you don't hear that in a scoffing voice do you? Or a lustful voice? ..."[PI]

To elicit this reframing pattern, use the strategy elicitation questions:

"How do you represent that belief?"

"How will you know if and when it does not hold true?"

"What comes first? What comes next? How do you have each piece coded representationally?"

"And you're absolutely sure you don't have that in this other format?"

Conclusion

Growing up I (MH) loved pulling things apart to see how they worked. I usually couldn't get them back together—you know, clocks, toys, lawnmowers, car transmissions, but I had such skill (marvelousty skilled) at tearing them apart. My younger brother Steve could put them back together. He had that aptitude. But not me. Perhaps that explains why I grew up to practice neuro-linguistic and neuro-semantic de-programming!

Did you have fun de-framing in this chapter? Well, take some time and practice long and hard (or playfully if you just have to) deframing every piece of neuro-semantic non-sense that you can get your grubby little linguistic hands on! And no worry, listen to any talk show on radio or television, any sit-com, most movies, conversations among friends... you can find neuro-semantic non-sense everywhere. Ever listen to a politician? A preacher?

Oh yes, do take care with this one. It might alienate friends and loved ones if you do it without their permission, or if you get on a roll and do it for hours on end. Do it here. Do it there. Set up a private

practice so that you can privately practice on people! (As Richard Bandler used to say, "Why do you think they call it 'private practice?'")

Neuro-semantic constructions just can't stand up to the deframing power of the Meta-Model. It can unglue dragon states of consciousness. It provides, in fact, one of the primary tools in the NLP Meta-States Model. Check out this same process as a process for slaying dragons (Hall, 1996, *Dragon Slaying: Dragons to Princes).*

Chapter6

CONTENT REFRAMING

REFRAMING MEANING IN THE BOX

The Magic of Changing "Reality"

"Those who control language control people's minds.
Sloppy language invites sloppy thought."
(George Orwell)

"I could have had a moment of
restructuring my neuro-semantics!"
(Michael Hall)

#3 Reframe the EB by Redefining
#4 Reframe the IS by Redefining
#5 Reflexively Apply EB to Self/Listener
#6 Reflexively Apply IS to Self/Listener
#7 Counter-Example Framing

Do you feel ready to do some basic refraining? Do you feel up for it? While we gave you lots of *theoretical stuff* in the first three chapters (and if you need more for your addiction for understanding, check out Chapter 10), you actually don't need to

know all of that stuff to do *refraining.*

Oh, really? We don't?

Actually, all you really need to know with crystal clarity concerns **the formula.** You do remember **the formula,** do you not? This **formula** lies *inside the box* of the Mind-Lines Chart and highlights the most central facet of this whole neuro-linguistic/ neuro-semantic approach.

Look back to *Chart 1:1 (page 44)* for **a** moment. As you do, notice that at the very heart of *meaning* we have **a semantic equation.** This equation codes *meanings of causation* (C-E), *meanings of equation* (CEq), and *meanings of identity* (Id.). The equation, a simply X=Y, or EB=IS summarizes very succinctly that as we move through life, we experience events (EB, External Behaviors, events, empirical see-hear-feel stimuli) and then *to those events we attach* ***meaning*** *(or IS, Internal States).* And we do so in a variety of ways that we have summarized as *causation, linkage or association, and identity:*

> Cause that creates and leads to Effects (C-E)
>
> Linkage that associates a meaning (thought-emotion) to an event (CEq)
>
> Identifying that generates *"identities"* (personal and impersonal, Id.)

Here we truly enter into the wild and wonderful human world of *meaning.*

> [By the way, people often use the term "semantics" to refer to language or words, rather than "meanings." They say, "Oh that's just semantics." And with that they complain about the term or phrase used rather than the "meaning" connected.]

Here we experience, and produce, the product of a human mind-body, a neuro-linguistic **construct** (or belief) wherein we connect, associate, relate, and equate something of the world of forces, physics, and energy (the world of *Plethora,* Bateson, 1972)—the EB—with something of the world of ideas, information, communication, organization (the world of *Creatura).* Bateson used the terms *Plethora* and *Creatura* to distinguish two very different realities. We commonly label these as "objective" and "subjective" realities.

These neuro-semantic constructions, as our maps of the world, our personal and professional paradigms, or our frames-of-

reference specify our beliefs. They create the context and frame within which we work, live, move, breathe, and feel. Yet sometimes they do not serve us well. Sometimes they make life a living hell. Sometimes they box us in and create all kinds of personal limitations.

At such times, we need to reframe. We need **a** paradigm shift to transform our limiting beliefs into enhancing beliefs. Whenever I (MH) say that, I think about the V-8 Juice commercials where someone slaps the top of his or her forehead with the palm of the hand and says, "I could have had a V-8!" Except, when I do it in this context, I see-and-hear, *"I could have had a Paradigm-Shift!"* We often need to experience a cognitive restructuring. ("I could have had a Cognitive Restructuring of my Neuro-Semantics!") "I could have experienced the world through an enhancing belief!"

In this chapter, you will find *five ways to reframe your "realities."* Do you remember the Paul Simon song, *"40 Ways To Leave Your Lover"?* Well, in this book, you will learn **20 Ways To Change Your Reality.** Or, perhaps a little less revolutionary, *Lines for Changing Minds.*

Back To The Playground

With the meaning **formula** in mind, we can translate any and every conversation into the EB=IS format so that we can then run the conversational reframing patterns. And again, we will use the following as playground equipment on which to train our intuitions.

> (A) "Saying mean things makes you a bad person."
> (B) "Cancer causes death."
> (C) "Showing up late means that you don't care about me!"
> (D) "Stress causes me to eat chocolate."
> (E) "I cant really make a difference because management doesn't walk their talk."
> (F) "I can't buy your product because it costs too much."

#3 *Reframe the EB by Redefining It (Content Reframing)*

Here we create new meanings and frames about the behavior by **redefining the** EB of the equation. We simply give it a new and different meaning. We redefine the external behavior by linking it up with a new frame of reference.

(A) "Saying mean things makes you a bad person."

"Actually I'm not uttering *mean* things, rather I'm attempting to express some of the truths and understandings that I have. This isn't mean talk, but expressive and assertive talk."

(B) "Cancer causes death."

"Actually, cancer does not cause death, it only causes a weakened immune system."

In reframing by *redefining* an external behavior, we essentially assert, *"X doesn't mean Y, it means Z* (a different attribution or label)." And, as earlier noted, when we change the meaning of a behavior or event, we thereby reformulate the response that we or another will give to the behavior.

(C) "Your being late means you don't care about me."

"My being late doesn't mean I don't care about you. It means I had a lot of things to do at the office, that's all." "It doesn't mean that I don't care; it actually means I care about the quality time we have together and I wanted to get that done and over with so that I could focus on being with you."

Structurally, we have left the EB the same ("coming late..."). We have only reframed the IS side of the formula from "You don't care about me" to "I got busy with other things." In this case, it alters *the meaning* of the actions and reduces all of the significance that the other person had given to such. It also implies a change of meaning about caring. "Don't measure my caring about you in terms of when I arrive for an appointment. Measure my caring for you by how frequently we get together and the quality of that experience."

Now try your hand at reframing the EB. (To do that, put a sheet of paper or three-by-five card on the book so that you see only one line at a time—after all, we don't want yourself to cheat your from your own discoveries and creativity!)

(D) "Stress causes me to eat chocolate."

Get the EB. Now reframe.

"Stress doesn't cause you to eat chocolate, it only causes you to want to distract yourself from feeling stressed and you simply have this habit of using chocolate to do so."

(E) "I can't really make a difference because management doesn't walk their talk."

"Just because management doesn't walk their talk doesn't mean you can't make a difference. It just means that you have to invest more effort into it, and as you do so, you will undoubtedly make an even bigger difference."

(F) "I can't buy your product because it costs too much."

"Price isn't the real issue, but the quality of service that your money purchases. Let me show you how our price will save you money."

To elicit this pattern from conversations (with yourself or others), to bring out this conversational reframing pattern so that you can communicate that EB does not equal IS, but that EB has other meanings, ask yourself the following questions. You can think of these as *flexibility expansion questions.*

"What other meanings could I give to this behavior?"

"What other meanings have others given to this kind of behavior?"

"What other significance does this behavior hold in other cultures?"

"If you did see it this way—what would you see (or have) instead?"

#4. Reframe the I.S. by Redefining It (Content Refranting)

We can not only give different meanings to external behavior, we can also suggest for any given *internal state* (IS) or meaning other behaviors that would more appropriately fit as a description of that internal state. In doing this, we thereby **redefine or reframe the IS** of the equation.

(A) "Saying mean things makes you a bad person."

"Bad, huh? If you want to know what really makes a person a bad person, think about the kind of things Hitler did! Executing people makes you a bad person!"

(B) "Cancer causes death."

"If you want to know what really causes death—consider a firing squad! No question about *that* not causing death!"

(C) "Your being late means you don't care about me."

"My being late only means I had a lot to do at the office. If I really didn't care for you I would not call or come home at all or give you the finger when I pass by! But I took the time to finish the stuff at the office today so that I could spend the day with you tomorrow."

Here we have doubled up to reframe both sides, the EB and the IS. If you have exceptionally good rapport with someone, you may even bluntly express a direct disagreement. (Of course, when we do this, we don't use a "sleight" of mouth!)

"No! For me, arriving late doesn't mean not caring, it means I want to get other business done and over with so that I can focus on you."

(D) "Stress causes me to eat chocolate."

"What really causes stress is eating chocolate since it adds to your weight and fills your body with sugar."

"Eating chocolate won't reduce stress. What really reduces stress effectively is learning good relaxation techniques."

(E) "I can't really make a difference because management doesn't walk their talk."

"If you really want a picture of management not walking their talk, think about something like the Watergate Cover-up; now that's really 'not walking your talk.' Yet thank God for the people who worked under, with, and against that!"

"Management not walking the talk doesn't dis-empower you, it sounds to me that it actually fuels up your grievances against them!"

"What really happens when management doesn't walk its talk? It undermines its ability to lead effectively, does it not?"

(F) "I can't buy your product because it costs too much."

"What really costs too much would be to try to operate without this product because then you would not have..."

In redefining the IS we have repeatedly used the linguistic environment, "What IS really means..." and "What IS really causes is..." This facilitates thinking about the IS and relabeling it with some other behavior.

#5 Reflexively Apply EB to Self or Listener

#6 Reflexively Apply I.S. to Self or Listener

In the Meta-Model, we call the person or thing doing or receiving the action of the verb *"the referential index."* (Don't you love the terminology that Linguistics has bequeathed us?) So when we **switch the referential index,** we apply the statement (the action of the verb) from one object to another one.

Consider the statement, "The dog bit Tim." Here Tim received the action of the verb (bit). That makes Tim "the referential index." In saying, "the dog bit..." we refer to Tim. We switch the referential index dramatically when we say, "Tim bit the dog." Now the action of the verb (bit) has a new reference—the dog! This switch lets the dog get a taste of his own medicine. I wonder how well he will like it?

To prepare ourselves to make this conceptual /conversational move and deliver an entirely new *mind-line,* we need only to ask ourselves,

"What if as a listener I applied this back to the speaker?"

"What if as the speaker I apply it back to myself?"

"Who else could this statement or belief refer to?"

"To whom or what could I apply this?"

When we apply the action of the verb to another person or object,

we invite the listener to *check out his or her map,* or belief, to see if it has more universal applications or not. This can interrupt double-standards In beliefs and ideas that we apply too generally and globally. And, typically, poor or limited beliefs involve just that—someone has made a specific incident or group of incidents too general.

(A) "Saying mean things makes you a bad person."

"Mercy! That's really a mean thing to say to me!"

(B) "Cancer causes death."

"That belief of yours has surely spread like cancer. I would find it interesting to see what would happen if the belief died out."

(C) "Your being late means you don't care about me."

"So I can also take it that any and every time you run late for an appointment with me it really means that you don't care about me?"

Pretty powerful *mind-lines,* huh? By applying a belief statement to the person saying it, or to the person listening to it, we essentially **test** *the applicability of the belief to other contexts and references.*

Frequently, in doing this we find that the person's statement won't hold up. Consequently, *the formula of meaning* that informed and drove the other person's reality breaks apart, de-frames, and fragments. Also notice, if you will, what submodality shifts occur as you shift the referential index. Contrast how you represent the first in comparison to how you represent the second.

In Switching the Referential Index, we *apply the statement* to someone else. I love this next one. It addresses the limiting belief that someone might think or say who wants to go on a diet (kind of), but who has a belief that makes doing so very unpleasant: "Losing weight means suffering." To that statement notice the effect of these replies:

"So you think losing weight as signifying suffering, but it didn't mean that to Dolly Parton."

"To you losing weight might mean suffering, but to Oprah it meant making a living and doing a new show."

Here we not only switch the referent, but we also provide a Counter-Example (#7). In these two examples, Dolly Parton and Oprah provide Counter-Examples to the belief paradigm presented. By the way, this again illustrates how we can multiply our influence when we nest or embed these "Sleight of Mouth" mind-line patterns one upon another. It gives us a lot more leverage in changing

beliefs.

(D) "Stress causes me to eat chocolate."

"So stress causes you to eat chocolate? Does *eating chocolate* ever overload and stress you out? Have you ever eaten chocolate due to anything other than stress?"

(E) "I can't really make a difference because management doesn't walk their talk."

"So I too should feel helpless and impotent whenever I go about trying to make any difference with you if I notice an area wherein you don't walk your talk?"

"Have you ever not walked your talk and someone compassionately pointed it out to you *and* you listened, made some changes, and began living more congruently?"

(F) "I can't buy your product because it costs too much."

"Then I guess you also should feel that neither I nor others should or can buy your product or services if we evaluate it as costing too much?"

To elicit this pattern within conversations, explore the possibility of applying it to yourself, or to the other, or to yet even others, in some way:

"How would this belief system fit if I applied it back to this speaker or to myself as the listener?"

In applying an EB or an IS to oneself or to a listener, take **the formula** of the belief (or some criteria in the belief) and simply *apply it back* to whoever created that model (if the speaker said it or if someone said it to him or her). Switch the referential index and go meta to the statement to see if the other person wants or will receive their formula applied to them.

This conversational refraining pattern works, in part, because *we humans desire congruency* in our lives. As Leon Festinger (1957) discovered from his studies of cognitive dissonance, when beliefs and behaviors conflict, something has to give.

"Essentially, this theory says that the need for consistency will arouse a tension-like state of dissonance in an individual when there is a *discrepancy* between two or more cognitions that are in a *relevant* relation to each other and of *importance* to him... When consistency does not exist

naturally, it must be created by restructuring of the ill-fitting elements. Dissonant cognitions must be changed or consonant ones added." (Ruch and Zimbardo, 1971, p. 412).

So when we reftexively *Apply to Self/Listener,* this goes directly to the possible incongruencies of limiting beliefs that can then completely deframe a belief system.

Tad James once had a person complain, "You are not communicating." To this he said, "You know (pause)... that kind of statement seems to really cut off communication, doesn't it?" That response went meta to the communication exchange and communicated a meta-comment about their communication. As a communication itself, it first offered a counter-example *and then it* pointed out how the previous statement functions as a communication stopper.

(A) "Saying mean things makes you a bad person."

"Only a bad person could say a mean thing like that!"

(B) "Cancer causes death."

"That's a pretty deadly belief to hold onto. It can only lead to a dead end street."

(C) "Your being late means you don't care."

"It seems a little late to tell me, don't you think?"

Here we apply the criteria of *lateness* to the communication of lateness itself. This switches the referential index from us back to the speaker. To give more leverage we could include something about the IS side of the statement,

"Lately, I have been wondering if you cared?"

Now combine the two:

"!t is a little late to tell me, isn't it? Lately, I have been wondering if you cared?"

Here we apply late to late and caring to caring. In both cases we have gone meta from being late and caring to the overall concept of lateness and caring. We have thereby switched the referential index from self back to the speaker. When we use Apply to Self/Listener, we take the criteria within the statement and *loop it back onto itself (hence, reflexive).* If we do this with a little spike in our attitude, we could respond to "Your being late means you don't care about our relationship," thus:

"What relationship? Better late than never, right? I mean, a really caring person would be able to overlook a little tardiness now and then. Don't you think?"

(D) "Stress causes me to eat chocolate."

"Holding on to that belief must create even more stress for you, doesn't it?"

"Hand me some chocolate, these stressful ideas of yours make my mouth water for chocolate. I wish you'd stop doing this to me!"

(E) "I can't really make a difference because management doesn't walk their talk."

"So what? I can't make any difference in listening or responding to you because I can find places in your life where you don't precisely walk your talk!"

(F) "I can't buy your product because it costs too much."

"That sounds like a pretty expensive idea to buy. After all, since you can't purchase products that you desire that must feel impoverishing."

To elicit this pattern, keep asking the application question:

"What would happen if I applied the criteria or meaning to the source from which it came?"

"How can I change the reference to reality test the validity of this idea or belief?"

"Would the speaker like to have this same idea applied to him or her?"

Reverse Presuppositions

Connirae Andreas developed this twist on the *Apply to Self/Listener pattern* which she labeled *Reversing Presuppositions.* In doing this, she added some nice qualities to it. She noticed that as she used this pattern, it seemed to differ from the other "sleight of mouth" patterns. So though this *mind-line* has some similarity to Counter-Exampling (#7), it yet differs. In Counter-Exampling, we look for one example where the limiting belief does not hold up. In Reversing Presuppositions we ask ourselves,

"How is the whole thing actually the opposite of what you thought it was?"

Connirae gave the following example.

"I knew this woman who had some illnesses and who really needed to rest, yet she wasn't resting . . . she had a very serious illness, potentially life threatening. And, she wasn't resting, but living as a work-a-holic. So she said, 'I need to rest, but if I rest I will be lazy.' You know, I should work hard, I shouldn't be lazy."

In this model of the world, "rest equals laziness" (EB=IS). So to

it Connirae responded,

> 'In what way is your resting actually harder work than if you were just to do what you have always done?'

The lady went, "What? That doesn't make any sense? What are you saying?"

Connirae continued,

> "Well, you know how to work and to work really hard. That comes natural to you. You don't have to work at working, do you? But if you rested, how could that actually be harder work than working? Because at least you are familiar with working all the time. It describes your pattern. And therefore, in some ways, you find it a much easier thing to do. So conversely, to learn to rest would actually be more of a stretch for you, and harder work than if you were to do what you have always done."

Here she so completely reversed presuppositions that it turned the previous belief inside-out. Our normal paradigm goes, "EB causes IS." But when someone conversationally asks a question (a Mind-Line) which reverses the basic presuppositions in our model of the world, it thereby causes us to entirely shift our perspective as we seek to process their statement or question.

> "In what way does (can, might, could, would, will) EB actually mean or cause the opposite of EB?"

What happens when we do this? What happens to our belief that we have built and all the conclusions that go along with that belief? it reverses everything.

Suppose that early in life nobody paid much attention to me. I didn't get much love or affection. So I drew some unenhancing and erroneous conclusions from that experience. "I am just not worthwhile." So, now I have this belief paradigm about myself, and one that I can find much support for in my history of experiences. It then becomes my *frame of reference* as 1 move through life. And as a mental frame, it searches for and finds more and more support for its assumptions. Everything seems to fit right into it.

In everyday life, this *self-fulfilling prophecy nature* of beliefs and paradigms means that we will find it much easier to maintain and keep our beliefs as our "reality" than to challenge or question them. The *belief state* protects itself (so to speak) by altering the way we perceive, think, feel, and relate. And because we can (and do) constantly find evidence for our beliefs, they stay strong and vigorous. Toxic, but vigorously toxic!

Now suppose we start from an opposite presupposition. Suppose we take the opposite belief, and, as a *mind-line,* offer it as

a suggestion to someone. We ask that person to *just step into it* for a moment, and look at the world in terms of that paradigm. Here we use an *"as if frame.* Just suppose... "What fits for that model of the world?"

Suddenly we find that we can find lots of things (experiences) that fit that frame of reference. So let's go through life and check for things that might fit and give evidence of how "I am worthwhile." And true enough, when I use that paradigm as my frame-of-reference, I can find things in my personal history that "makes sense." Approaching the raw data of events *using that frame* (or almost any frame) enables us to see things *in those terms.* It functions in an almost magical way. We suddenly begin to find lots of things that fit into that pattern.

This *Mind-Line* pattern ingeniously demonstrates the NLP presupposition that we have within the resources we need to solve our problems. So if we create a resourceful and enhancing map of the territory and then "try it on" (the Pretend Frame) so that we begin to imagine what tomorrow will look like, sound like, and feel like with that perspective (the "Future Pacing" process), *we actually begin to construct and experience a whole new world.*

Imagine that! What does this mean? This means that the ability to succeed primarily depends on **a good map.** It means that we have enough *plasticity* in our neuro-linguistic nature that if we *begin with a good resourceful map* for navigating the world, then that map will not only orient us to our resources, but indeed begin to create those resources.

(C) "Your being late means you don't care about me."

> "In what way does (can, might, could, would, will) my being late actually mean I care for you?"

(D) "Stress causes me to eat chocolate."

> "How could stress actually cause you *not* to eat chocolate?"

(E) "I can't really make a difference because management doesn't walk their talk."

> "How can their incongruence actually lead you to increase your effectiveness in making a tremendous difference there?"

(F) "I can't buy your product because it costs too much."

> "How might the cost of not having this product actually cause you to choose to believe that you

cannot afford not to buy it?"

"How could the expensiveness of this item actually get you to buy it?"

One more example for our mental play. Try on this toxic belief and then come up with a mind-line of reversing presuppositions.

"The fact that I have personal flaws will always cause any relationship with a man to fail."

How about this?

"In what way, now that you think about it, will the fact that you have personal flaws, and you know it, actually support you in developing a better relationship than if you had no personal flaws at all?"

Reversing Presuppositions As a Meta-State Move

To provide another way to think about this *reversing presuppositions,* let's correlate it to the Meta-States Model. This will provide yet another way to understand and perceive how the *reverse presuppositions* work.

If we start with a statement of a belief and then make a move to a meta-level so that we *bring to bear on that belief a* higher level idea, belief, thought-emotion, state, etc., of **the very reverse,** then we frame (or outframe) the whole belief with its opposite. In terms of the relationship that results from this *Menacing of state upon state* (the meta-stating process), we typically generate a reduction of the state, a nullification of the state, or a paradox.

Thus if you start with anger and outframe it with calmness and presence of mind (a couple of typical opposites to anger), the *presuppositions* within calmness and mindfulness, in setting a higher frame, completely transform the lower level presuppositions within anger. Now we have *calm anger*—an anger that has a very different quality from *freaked-out anger* or *out-of-control anger.*

[For an entire presentation of meta-levels, the range and nature of their interfacing relationships, meta-stating processes, etc. see Hall, 1995, 1996, 1997.]

To elicit this pattern from conversations, use the reversing presuppositions question:

"In what way does EB actually mean or cause the opposite of IS?"

"When I think about this EB—suppose I imagine that it actually means and leads to the complete reverse of what I

have always thought?"

***Reversing Presuppositions* as "Therapy"**

I (BB) recently had a client who "just couldn't relax." This person felt that he just had to "be in uptime in business meetings, because, after all, I'm a serious person, but I've been too serious lately."

• I said, "What would happen if you became too serious about relaxing and being in uptime...?"

That did it. By the time the session ended, the gentlemen walked out singing a different tune. He took the phrase as his theme, "Totally and completely serious about relaxing..."

Imagine moving to the place where you feel serious about your relaxing, because, after all, you can, now, can you not? And when you do, into what kind of a place do you put yourself?

Consider how this mind-line works. I first thought about the presenting problem in the form of a cause-effect statement (A>B), then I reversed that syntax (B>A). In terms of the person's maps about reality, about "being serious," about "not able to relax," it reversed everything. Doing this brings a higher level state (seriousness) to bear on a lower state (relaxing). This pattern of reversing the OE statement provides the simplest way I have found to construct an Apply to Self frame.

Meta-Stating Nancy

Another client that I (BB) saw recently came in with a list of things to "fix." On the top of her list—the fear of water.

"How does water pose a problem to you, Nancy?" I asked.

For awhile, she talked about some past experiences with water that she didn't like. Finally she commented, "I will drown and die."

"So, Nancy, you feel afraid of water because you fear you will drown and die...?" I repeated to make more overt the cause-effect structure of her subjective strategy.

"Yes, that's right."

"What would happen if you died to the belief that you are afraid you are going to drown and die?"

Upon saying this, her face reddened, smoke oozed out of her ears... then a smile spread across her face,

"Why, I could enjoy water! ... Well, that blew that one out of the water!" she said with a laugh.

Sometimes it seems that these mind-lines should not "make sense." And certainly, according to Aristotelian logic, they do not.

Yet in the inner psycho-logics of a given human brain, they do.

#7 *Counter Example Framing*

When we *counter-example,* we not only run a *reality testing function,* we also bring undeniable evidence to the contrary up against a belief. The strategy here sometimes involves tracking a person backwards to the experience out of which the learning arose. Behind counter-examples also lies the presupposition that people almost always demonstrate the very thing they claim they cannot do.

(A) "Saying mean things makes you a bad person."

"So you've never said a mean thing to anybody in your life without having that statement turn you into a bad person?"

"So when you said X to me last week, that made you a really bad person?"

(B) "Cancer causes death."

"Have you ever heard of anyone who had cancer and lived?"

"So no one ever experiences remission?"

Once an extremely over-weight woman came to see Milton Erickson. She had a difficult time even making an appointment because she saw herself as so objectionable. She made her complaint to Dr. Erickson, "I am so ugly that no man will ever have me." And yet she also desired to get married and have children. What belief in her map of the world limited and restricted her? "I am ugly and this means no man will ever have me."

So Erickson had her go to the library and pick up a stack of the *National Geographic* magazines. He then asked her to look through them to find all the weird looking women that men found attractive and married. Doing this reframed her belief inasmuch as it gave her multiple counter examples to her limiting belief.

When we *counter-example,* we identify when, where, and with whom a belief does not hold up. To do this we need only to find an example that counters the assertion. In doing this we frequently will switch perceptual positions. When we find an example counter to a belief, the person will often associate into the first position of the example. Sometimes the person may even go to second position and look out on the world from the perspective of the other

person. Minimally, they will have to go to a meta position to process the significance of the counter example.

[By the way, *Perceptual Positions* refer to three (or 5) basic positions that we can take as we perceive things. *First Perceptual Position* or first person refers to viewing things from out of our own eyes, ears, and skin. *Second Perceptual Position* or second person refers to empathetically imagining the events of a situation from the person to whom we speak. We step into that person's body (conceptually) and see the world through his or her eyes, ears, and skin. *Third Perceptual Position* or third person or the meta position refers to taking a spectator's point of view and seeing both oneself and the other. Robert Dilts has described *Fourth Position* as the "we" position of a system, Robert McDonald has described *Fifth Position* as the next highest level.]

(C) "Your being late means you don't care."

"Have you ever been late and still cared?"

"Isn't it possible for a person to arrive late and still care? Isn't it possible to be uncaring and punctual?"

"My son showed up thirty-minutes late for dinner last night and I know that he loves us deeply."

In making these counter-example conceptual moves, the four questions from Cartesian Logic can provide an additional excellent means for assisting us in producing counter examples.

Figure 6:1

Questions from Cartesian Logic:

What will happen if you do? (Theorem)
What won't happen if you do? (Inverse)
What wilt happen if you don't? (Converse)
What won't happen if you don't? (Non-Mirror Image Reverse)

Examples:

"Was there ever a time when someone was late and they cared?"

"Was there ever a time when someone was not late and they cared?"

"Was there ever a time when someone was late and they didn't care?"

"Was there ever a time when someone was not late and they didn't care?"

(D) "Stress causes me to eat chocolate."

"Have you ever experienced a time when you felt stressed and yet you did not eat chocolate?"

The Non-Mirror Image Reverse from Cartesian Logic:

"Stress is not reduced by not not eating chocolate."

(E) "I can't really make a difference because management doesn't walk their talk."

"Who do you know at your company who does make a difference in spite of management's hypocrisy?"

"Could you make a difference if they walked their talk? How would you do that?"

"Have you ever made a difference when they didn't walk their talk?"

(F) "I can't buy your product because it costs too much."

"Joe bought my product just yesterday. He said he felt convinced that in spite of its price, it was a great buy."

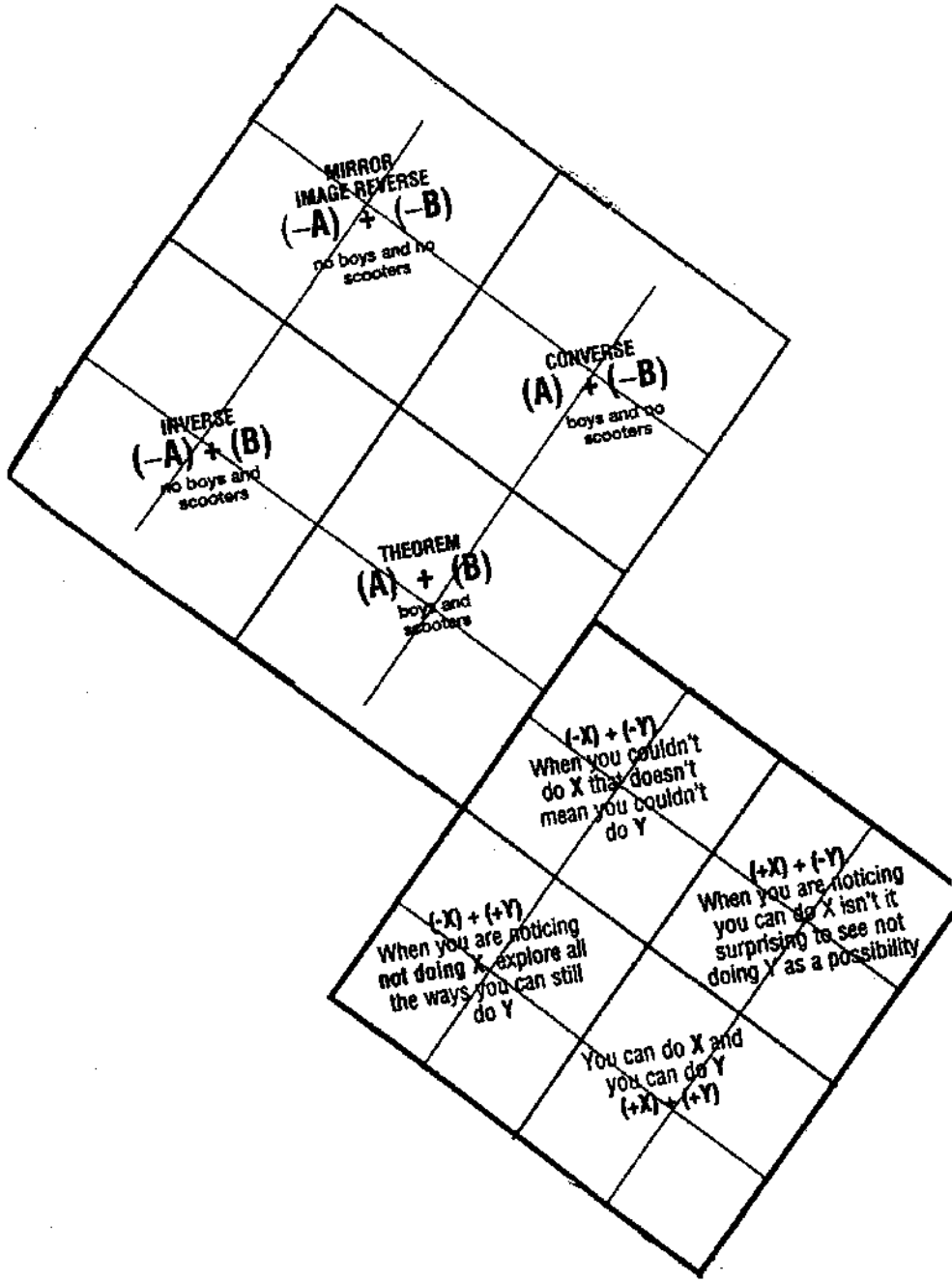
"Have you ever not bought something even when the price was very low?"

To elicit this pattern from your conversations, use one of the following four choices:

(1) Invert the belief.
(2) Make it into a universal statement or question.
(3) "Was there ever a time when EB was not equal to IS?"
(4) "Not IS means not not EB."

Figure 6:2

Cartesian Quadrants
For Thinking, Questioning, Reasoning



Using Counter-Example Mind-Lines

The mind-lines that arise from counter-exampling offer some truly great and powerful ways to run the "Sleight of Mouth" patterns which then *redirect* a brain (even your own) and *swish* it in an entirely new direction and to entirely new referents. Using the counter-exampling process we will deframe the old generalizations and beliefs and simultaneously offer a new piece of "reality" (conceptual reality) for the mind that does *not* fit.

"Oh this stuff is just too hard to learn, I don't think I'll ever learn this!"

"My, oh my, what a learning! How did you learn that!?"

Using these counter-exampling *mind-lines* inevitably plays on a paradox and contradiction. Namely, that *the very thing that we affirm and absolutely believe* we can or can't do—in so asserting we will typically demonstrate the very trait or behavior in our affirmations and denials!

The NLP founders, Richard Bandler and John Grinder, tell a story about one of the early NLP workshops where they met a lady who said that she could not say *no.* So they asked her to come up to the front of the workshop. There they told her to say "No!" to each and every request that all of the other workshop participants would ask of her. But she refused to allow herself to go up to each one and receive a request.

Now in refusing to learn to say no in that way, she also had to say no to the seminar leaders. In this set up, Bandler and Grinder put her in a *double-bind* (a benevolent one) wherein she demonstrated the very skill she asserted that she didn't have.

As you listen carefully to find examples of the principle that people generally tend to demonstrate what they say they can't do, you will begin to see it everywhere.

"I have no particular expectations..."

"Wow! How did you develop that expectation about yourself?"

"I want to have more confidence because I don't have any confidence."

"My, you sound pretty confident about that!"

These counter-exampling examples also demonstrate how this pattern tends to make it easy to set up *benevolent double-binds.* Why? Because in counter-exampling we bring up undeniable evidence to the contrary. At other times, we ask a person to do the very behavior which will then deny their generalization. In a sense,

in counter-exampling, we track the person backwards to experiences which prevent them from (or make it hard to) maintaining the old generalizations. Counter-exampling questions also provide a standard of comparison.

"I can't learn things like this!"

"Do you mean that you learn language patterns more slowly than others? Could it be that you simply take a more methodical approach to things?"

This *reframe* dissociates the person from his or her behavior as it simultaneously validates him or herself as a person.

"Do you believe all learning has to occur in a fast way? Can a person learn slowly and yet still *learnT*

"I believe that there is no change."

"Have you had that belief since birth? No? Then you mean you began life without this understanding and then somewhere along the line something changed so that now you have this understanding?"

When we use these kinds of *mind-lines* with people, we should always remember that *if we* attack someone's belief (or if they *think* that we have attacked their belief!), they will typically fight us tooth and nail. Does that ring a bell about interactions you've experienced?

So we aim here to avoid that push-shove scenario altogether. Rather, we want to first track with the person back to either the experience out of which the old learning came, or to new experiences that will allow one to expand his or her maps.

"How do you know that?"

"What does believing that do for you?"

We can also use *temporal presuppositions* to take a problem away (conceptually) from a person. We do that by coding the "time" element as in the past.

"Now what was it that you **thought** at that time that **created** what, at that time, you **felt** as a problem?"

In that response, we have offered four temporal presuppositions as *mind-line phrases* and have created (conceptually), layer upon layer of distance from the problem. Simultaneously, we have subtly presupposed that some change has already occurred. If you imagine yourself the listener, you can feel the effect of this kind of response as very powerful, can you not?

"Picking your nose in public means you're inconsiderate."

"I can think of a situation when, if a person didn't pick his

nose, there might occur some consequences that would score as worse than merely being inconsiderate; can't you?"

Or, putting it into metaphor or story form (#20):

"We were out on this camping trip and this mosquito got up my nose..."

"Sniffling your way through life, and never giving it a good robust blowing represents an even greater act of inconsideration."

Hiding the Equation in Identity Statements

Consider the statement, "I am depressed!" What do we have in a statement like this? We obviously have an internal state (IS) of depression. But what serves as the EB?

Here lurking within the passive "is" verb, we have *"am"* as a state-of-being or identity. This "is of identity" (Korzybski) summarizes *everything* about the person: my whole being, my essence, my existential being, "I." The belief now takes the form of an *identity complex equivalence.* Structurally, in terms of *the magical formula,* this statement has the form:

Person/Self/1 = Depressed

Now this kind of a statement of *identification* becomes especially dangerous and insidious as a complex equivalence since *identity* (as a belief and conceptual way of constructing the world) exists at a higher logical level than other beliefs. It exists as a belief about a concept—the concept of "self."

So first, we need to do a little meta-modeling.

"How do you know this?"

"Do you have these feelings all the time?"

"What specific experiences, actions, circumstances has lead you to conclude that 'you' as a person can be summarized in the emotional term 'depressed?'"

The way the person presents the statement, *"I am..."* codes and represents themselves as a *nominalization.* This led Gregory Bateson (1972) to comment about the problem with small words like "I" and "ego." They represent the biggest nominalization of them all. And as a nominalization, it creates a frame-of-reference about self as having no movement, but as a static and unmoving thing. Actually, all of the *"to be" verbs Q.e.,* "is, am, are, be, being, been,

was, were," etc.), when used as an "is of identity" share in this especially insidious form of linguistic mapping (See Appendix C). Obviously, we need to de-nominalize this nonsense.

"How do you currently, at this moment in time, experience this emotion of depressing?"

"How and in what ways 'are' you more than this emotion? What else 'are' you? How else can you define yourself?"

When we start with a global generalization that someone has condensed into *"I am..." form,* I typically like to first explore for the person's *evidence* for the belief.

"How do you know that?"

What lets you know that it represents depression and not patience?"

If the person gives another vague generalization (which we can generally expect and count on), "It feels that way," I just explore that one as well.

"How do you know that *that* feeling means you *'are'* depressed? It might mean that you feel calm."

And again, we can expect more vague fluff,

"Because I lack energy."

"Energy to do what? At what times? According to what standards?"

Questioning in this way (which we call *meta-modeling)* looks for evidence, helps the person index his or her thinking and generalizing, and in this way gets them back to the experience out of which it came.

Once we have deframed sufficiently, they can re-map from that experience and create a more enhancing map. This process facilitates a new kind of mental mapping to occur—one where we put *the process back into a form* that represents "process" and movement, and so frees us from the static and permanent nature of the nominalizations. The word "I" helps us to re-associate to the kinesthetics. And, getting ourselves back to the experience and the evidence lies at the very heart of the NLP method.

"Being in control always gets results."

Meta-modeling that we might ask:

"What behaviors would I see if I saw you 'in control?"[1]

"What kind of results do you here speak about?"

"Results in business, in personal life, etc.?"

"Does not being-in-control not always get results?"

"How do you control being-in-control?"

"Do you have awareness that being in control, in the way you have described, won't always get you the results you want?"

"Being knowledgeable means you won't be loved."

"Say, since you use very knowledgeable words to tell me this, does that mean people can't love you? Have you ever spent time with someone you thought as knowledgeable and yet also lovable at the same time?"

Conclusion

The essence of reframing informs us that our "sense of 'reality'" arises as *our constructions* as we set various *frames-of-references* to and around the happenings and events of everyday life. This means that in the world out there—*things happen...* external behaviors, actions, events, interactions, conversations, etc. Then to those things (the EB—the first part of *the formula),* **we attach meaning.** And when we do, then human neuro-semantic reality begins.

While we attach meaning in numerous ways, we primarily *attribute causation, association, and identification.* Just listen to yourself and others talk! We humans forever, inescapably, talk about...

what causes what (causation, C-E, consequences, past—present— future)

what associates with what (linkages, equations, CEq, X=Y, EB=IS)

what identifies with what (sameness, identity, classifications)

This by no means takes in all of the facets of meaning. But for our purposes here, it identifies the central and most crucial meanings that govern our lives. These meanings determine our neuro-linguistic and neuro-semantic *states,* the state out of which we live our everyday lives.

Thus as *homo fideo* ("man the believer") we all move out into the world with **beliefs** (or frames, models, paradigms, etc.). Yet because our received or constructed paradigms do not always serve us well—we frequently need to **re-frame.** In this chapter, we have explored *five more ways to reframe a belief.* And yet the fun of *this semantic magic* has only begun ...

Chapter7

PRE-FRAMING

AND

POST- FRAMING

Reframingin"Time"ToMakeaPositiveDifference

"Every behavior seeks to accomplish something useful in some context."
(The NLP Basic Reframing Presupposition)

"Words *are the most powerful drug used by mankind."*
(Rudyard Kipling)

The "Time" Frames

Before

#8 Positive Prior Intention Framing
#9 Positive Prior Causation Framing

After

#10 First Outcome
#11 Outcomes of Outcome
#12 Eternity Framing

introduction

We have deframed and we have reframed. Now we will begin some *outframing,* although we will distinguish this particular kind of outframing and call it

preframing and *post-framing.*

Within this chapter, we want to offer *five more conceptual and linguistic moves* with **mind-lines** that you can make in shifting beliefs and paradigms in yourself or with others.

In the previous chapter, we began by working *within the box.* We worked *inside* of *the conceptual framework* of our central formula EB=IS. There we explored two ways to reframe the inside *content* of a belief.

Then we engaged in three kinds of reflexive reframing. Here we will begin to broaden our horizons in reframing skills so that we can do it gracefully and elegantly in our everyday conversations. This will build up our skills and artistry in conversational reframing.

Throughout the moves in this chapter we will essentially *"run with the logic" of* the central **meaning formula** (the EB=IS). In doing so we will see if it continues to make sense when we shift **the context** and/or bring other contexts to bear upon it (i.e., context reframing). We will move (conceptually) backwards in "time" to explore why a person constructed his or her formula in the first place. "What *positive intention* did you have in doing that? What did you seek to accomplish?" We will also move the context back in "time" to check out and transform a person's attributions of causation. We have designated these as the *Positive Prior Intention and the Positive Prior Causation Frames.*

For the next three reframes, we will "run with the logic" again to the immediate and distant future in order to take a look at what **consequences** arise as a result of the semantic formula. '"How well will this idea serve you in the long run?" In doing this, we apply good ole "consequential thinking" to our mental constructs. Or, as we say in NLP, we will "run an ecology check" on our model of the world. In that way we can check out if it truly offers us a well-balanced experience.

#8 Positive Prior Intention Framing

This conceptual move utilizes the basic assumption within all of the reframing models, namely, that behind every behavior (EB), we can find (or create) a **positive intention** if we search long and hard enough. Utilizing this presupposition, we therefore assume that people produce behaviors to accomplish things, such as things of importance to them.

Yes, we also recognize that sometimes people get into some pretty nasty states. Sometimes we feel hurt, wounded, violated, and unresourceful and then, *out of those states,* we produce some pretty obnoxious and ugly behaviors.

And yet... when we do so, inevitably, we do so in order to accomplish something of value and importance, do we not? Does that not hold true for you? It does for me. Our obnoxious and ugly behaviors might accomplish nothing other than to express an uninformed and ignorant expression that we hurt and want "justice." Or it might express some form of protection, or communication that we don't want to live as we do, or take what we have taken.

Here then we make a very important distinction between **intent** and **behavior.** Even behind *bad* and *hurtful* behavior there lies a positive intention. Usually when we produce hurtful behavior, we do so by accident, ignorance, confusion, or unresourcefulness. And when at the conscious level we get into a really nasty state and actually seek to hurt someone, get back at someone, rage about life's injustices, etc., we do so for some positive value—we want to live in a more equitable and fair world!

Obviously, people do not always produce good, useful, productive, or resourceful behavior. Obviously! But people inevitably attempt, via their behavior, to accomplish something of value and importance. It has some *meaning* and *significance* of *value* in some way to them.

So if we set about to discover and/or set a *Positive Prior Intention,* we tap into the innate and inescapable human drive for meaning. This drive causes us to **not** endure a life without meaning. Meaninglessness in human neuro-linguistics totally disrupts our whole mind-body system and leads to suicide or suicidal life-styles. And in the long run, it does not work. We need meaning as the daily bread for our psychological lives.

This meaning drive powerfully contributes to this reframing pattern of looking for, exploring into, or even constructing *positive*

intention and value in whatever behavior we find. In this approach, we go way beyond the kind of "positive thinking" that Dale Carnegie invented.

Let's now see how finding and setting a Positive Prior Intention with our first two playground pieces shows up in mind-lines.

(A) "Saying mean things makes you a bad person."

"I appreciate you saying that because I know that you're trying to help me avoid relating to you in mean ways. I'm wondering what other ways could you use to insure this goal?"

(B) "Cancer causes death."

"Aren't you trying to prevent a false hope with that idea? So lets think about some other ways that you can help people avoid falling into false hopes."

This pattern of finding positive intent describes what we try to accomplish with a particular belief, model of the world, or behavior. By shifting our focus from the negative statement and/or behavior to the positive intention behind it, we *open up the frame* so that we can explore with the person other more effective statements and behaviors. In this way, this form of *mind-lining* truly paces another's model of the world.

To do this, start with the question, "What positive intention lies behind this behavior?" Finding or inventing that, we then attribute it to the person's response as the frame that establishes the purpose and drive of the other person's belief. We then invite that person to search for more effective ways to accomplish their positive intention.

With this maneuver, we assume that people do things *on purpose,* but not always out of a conscious meaning. We simply assume that every behavior and belief, no matter how obnoxious its presentation, has some positive intent driving it. If we find an external behavior wherein we can't find a *positive* intent, we simply move back one more level (actually, up one more level) and ask the same question again. If we go behind that intent to *the intent of that intent (a* meta-state), we will almost always find a positive intent lurking there.

Using this "Sleight of Mouth" pattern empowers us to discover or establish a positive intent for a presenting behavior. In this way, our mind-line pre-frames our thinking-feeling about the external behavior as "seeking to accomplish something positive and of value." Then we set about to explore what specific positive intent

we can find.

"What positive intention does this person have in saying or doing this?"

"What could a person seek to accomplish of value here?"

"What secondary gain may one seek to obtain or not lose?"

As we orient ourselves to *guessing in the direction of positive intentions,* we begin to habitually formulate positive intentions and attribute such to people. Now consider for a moment the positive effect this will also have on your own attitude. By shifting attention from the negative behaviors to the positive intent behind it, we thereby open up a *new space* for ourselves as well as for them. Into this new and more solution oriented space we can then invite the other person. Doing this sets a more positive direction for conversing. Doing this facilitates communication and accessing the person's respect and appreciation. All of this, in turn, builds hope. Ultimately, this appreciation attitude creates the basis for even new and more positive behaviors. Such reframing can actually turn around a negative cycle and create a positive one.

(C) "When you arrive late that means you don't care.

"I can understand how you say that my being late means I don't care. Apparently you really do want to know that I truly care for you, don't you?"

In this statement we assume that their EB of "criticism" intends to find out if we really care and to get us to show our care. So, instead of taking offense, and arguing with the person about the EB that he or she dislikes (showing up late), we empathically affirm that we do care. How much nicer, don't you think? Setting this positive frame about criticism then enables us to talk about solutions rather than blame about the problem.

(D) "Stress causes me to eat chocolate."

"So what you really want to do is to reduce your stress, a most admirable choice, and you have gotten into the habit of doing so by eating chocolate. And I wonder if eating chocolate really does reduce your stress? If not, perhaps we could explore other ways you could fulfill your objective of de-stressing."

(E) "I can't really make a difference because management doesn't walk their talk."

"It certainly strikes me that you really do want to make a difference and perhaps even help management walk their talk. I bet this strong desire

to make a positive difference will cause you to persevere until you can find a way to make a difference. What do you think?"

"If your true desire in saying that involves trying to motivate yourself to hold back so that you don't get your hopes up and then feel crushed if things don't change, t wonder what other ways you coutd reach that goal without pouring so much cold water on your motivation?"

(F) "I can't buy your product because it costs too much."

"I'm glad you brought that up because it seems that you really do care about getting the proper value out of your purchases, and I'm wondering if this attitude really accomplishes that for you?"

As mentioned, *the eliciting questions* for this pattern involve exploring intentions, the "why" question which drives a person's motivation, secondary gains, etc.

#9 Positive Prior Cause Framing

Just as we can move backwards in "time" (conceptually and linguistically) to identify positive intentions that drive a behavior and a person's *meaning formula* that creates his or her semantic reality, we can also go back in "time" to identify a positive *Prior Cause.* Now why in all the world would we want to do that? For the same reason that we would want to attribute *positive* intentions to any and all behaviors. Namely, we want to frame behaviors, experience, emotions, etc. so that it allows a person to move on in life in a resourceful way, rather than get stuck in a corner with nowhere to go.

Now the *negative* prior cause attributions tend to occur more often than the *positive* prior cause attributions. The *negative* use of *Prior Cause* occurs when we say something like,

"Hey, that's just an excuse! Cut it out! Face up to reality. Quit justifying yourself. It doesn't get you off the hook!"

Have you ever tried that one? Personally I never have found that it worked very well for me! In fact, as I think about it, I don't like people using that *mind-line* on me. Do you? It typically evokes defensiveness more than anything else. If you don't believe me, go out tomorrow and tell people that the reason they do what they do

involves making excuses and self-justification for things!

Positive Prior Cause involves attributing to someone a reason, explanation, cause, etc. for some behavior (EB) that we don't like—and doing so in such a way that it allows them to see, perceive, frame, and then operate out of a much better place—a place that gives them room for change, better aims, more resourcefulness. Can people misuse this approach? You bet. Should we? Ah, the ethics question again. And an ecology question. Well, why don't we just decide to *not* do that?!

Begin with a negative behavior (i.e., showing up late for a meeting, missing an appointment, or forgetting to take out the garbage). Now run this behavior through the frame of a positive prior *cause,* and apply it to yourself. You show up late or do something else that someone does not like. So they feel angry.

"Sorry that I'm late, with all the traffic on the road, an accident occurred and wouldn't you know it—right in my lane." (When you deliver a mind-line like this, make sure you have rapport enough that the other will listen to your explanations.)

But we have a problem with that. It sounds like an excuse, doesn't it? So we don't have much of a reframe in it so far. Just the mere relating of facts. So lets spice it up—with some *magic* (you know, *words that set a positive frame.)*

"Sorry that I'm late. I had looked forward to this meeting with you all week and really wanted to meet with you. Repeatedly throughout the day I have thought about the possibilities of working together with you. So I do apologize for getting here late. I should have considered the traffic at this hour and the possibility of an accident—which of course happened. I guess I was thinking more of you then those details."

Here we attribute, as a *Positive Prior Cause,* a cause to our behavior, namely, our wanting to see and be with this person, and our thoughts of experiencing a positive relationship. We have also tossed in (and, therefore, downplayed another factor), our recognition that "Traffic Happens!" Yet we have emphasized the most positive prior cause—a positive causational force, of our desires, emotions, and hopes, which we want to carry the day. In this conversational reframe, we have put heavier emphasis on that *cause,* rather than to the *accidental causational factors.* This allows the person to swish his or her mind to two contributing factors—one

accidental and one intentional.

Typically, most people do *not* do this. We don't do it either for ourselves or for others. It seems that most of us not only attribute *negative* intentions, but also *negative* causation to things. In other words, we blame! Yet when we *negatively* **frame** our world, we only elicit the corresponding thoughts, emotions, conversation, and behavior of negativity, accusation, attack, and blame.

Now we can change all of that. Now we can redirectionalize our brains, and the brains of others, with this "Sleight of Mouth" Pattern. If we hear a limiting belief about the "reasons" people, mates, children, bosses, companies, the government, God, etc. do things—we can *set a positive frame of causation.*

Now we can choose to establish a *Prior Cause* with our languaging that offers constructive justifications and explanations that enhance life and responses rather than increase a sense of victimhood and excuse making. When we bring *a Positive Prior Cause* into the limiting belief and/or behavior, we broaden a person's understanding of contributing causes and influencing factors. And we simultaneously invite the person to catch a vision of living up to a more positive image. This redirectionalizing of thought also can give one permission to stop blaming and to move into a more solution oriented approach.

(A) "Saying mean things makes you a bad person."

"If hatefulness or ugliness caused me to say those things you consider mean, then I would agree with you and immediately change. But I cut you short because I had a terrible day at work, feel unresourceful, and just didn't think about your feelings as I usually do, and as I want to."

When we use a *Positive Prior Cause,* we appeal to socially acceptable reasons for a behavior while we simultaneously disconnect the behavior from mere excuse making and negative causes. In making this reframe, we assert that the behavior does **not** arise from a negative cause, but that *other* reasons, causes, and factors play a role. When offered on behalf of someone else, we use this to set a positive prior cause that invites the other *to step into a more responsible position* and live out of that causational frame.

(B) "Cancer causes death."

"You say that, undoubtedly, because that describes your experience with a few people who you knew who got cancer. Since you use your experiences to make such learnings, let's visit Hospice to expand our experiential base of knowledge."

(D) "Stress causes me to eat chocolate."

"I didn't know that stress caused people to eat chocolate. I thought I ate chocolate because I felt hungry and wanted to eat something delightful in the afternoon. What would it be like if you found out that you ate it because you actually liked the taste?"

"With your inquisitive mind you have identified a possible cause of your 'eating chocolate[1] habit. Just how willing would you look at other reasons that prompt this eating of chocolate?"

(E) "I can't really make a difference because management doesn't walk their talk."

"Maybe you can't make a difference because you are burned out and need an extended vacation."

"You only say that because you find it much easier than applying your creative powers to making a change there as you have at other times and can any time you choose... but haven't yet because you operate best when you have their congruency."

"You must really want to make a difference! And yet how strange. *That very* ability will enable you to find a way to make a difference, won't it?"

(F) "I can't buy your product because it costs too much."

"Since you take that position in order to make good solid purchases, let me give you some other facts about this product that you will appreciate for that very reason."

To elicit this pattern, simply explore about other possible *Positive Prior Causes* that cause or contribute to the response or belief statement.

"What could be a possible cause for this limiting belief or hurtful behavior?"

"What else could explain this that also opens up space for changing?"

#10 First Outcome Framing

In the previous move, *outside of the magic belief box we* shifted back in "time" to the intention that gave birth to the formula of belief. Then with *Positive Prior Cause* we moved back in "time" to attribute a causation to pre-frame a person into a place that allows them to become more resourceful.

Now let's move in the other direction, again, *outside* of the box. This time let's move into the future, to a time when the formula itself gives birth to outcomes and consequences. Directionalizing our brain in this direction will take us to *the outcome of the behavior, belief, interaction, etc.* And there we can begin to explore its effects and the value of these effects.

Conversationally, we essentially convey the following ideas with these mind-lines.

"Would you find this or that consequence desirable, useful, productive, enhancing, etc.?"

"When you think about that belief leading to this outcome, and then that outcome of that outcome, etc., do you like and want the belief to operate on you in these ways?"

With these mind-lines we will inquire about the consequences which a belief or behavior will (might, or could) elicit if we follow it out to its logical conclusion or let it run its course. Here we state the C-E prediction as to where the belief or behavior will take us or another. So, if you feel ready for this, get out your magic wand, and… on to the playground!

(A) "Saying mean things makes you a bad person."

"In the long run that belief will prevent people from speaking the truth to one another. How acceptable do you find that consequence for yourself and your relationships?"

(B) "Cancer causes death."

"A belief like that, as with all beliefs, will tend to operate as a self-fulfilling prophecy in your life. Such a belief typically also leads people to stop exploring their options. Do these things settle well with you?"

This *First Outcome Framing* shifts a person's frame-of-reference toward future results enabling them to do "consequential thinking" as they consider the continuation of present behavior. Projecting a person (a client or customer, friend, child, etc.) to the future consequences of a particular behavior can make something now

perceived as positive look negative, or vice versa. These mind-lines engage in some guessing about the future or prophesying about the future.

(C) "When you show up late, it means you don't care about me."

"When you keep telling me that my being late means I don't care about you, but don't listen to how I do care about you, I feel frustrated and put off and wonder if we should even stay together. Is that the response you want from me—to back off from you or break off our relationship?"

First Outcome Framing can also intensify an already perceived positive or negative perception.

(C) "When you show up late, it means you don't care about me."

You say, "My being late means I don't care. I think that such thinking will cause us to spend our evening unpleasantly arguing over who's right about this."

Or, "Half the people in the world process "time" using the *In-Time* style so that they get "lost in time." The In-Time style also means that they can arrive even 30 minutes or an hour late and not consider themselves late at all. So, your continuing to think this way will exclude you from relating positively to at least 50% of the population. Do you want that?"

[See *Time-Lining,* Bodenhamer & Hall (1997)]

(D) "Stress causes me to eat chocolate."

"Are you prepared to gain weight and possibly get diabetes if you continue to believe that, or would you prefer to lose weight and experience great health?"

(E) "I can't really make a difference because management doesn't walk their talk."

"It doesn't sound like management has any chance in changing when people like you talk and believe like you do. Of course, since you don't make a difference, whatever you try can't hurt."

(F) "I can't buy your product because it costs too much."

"If you continue to think this way, you may not buy anything, especially anything of high quality. I wonder what that attitude will lead to if you apply it across the board to making purchases, and how that

will orient you in life."

To elicit this Conversational Reframing Pattern from your conversations, ask the consequential question:

"What will happen if you continue to think this way?"

"Do you like this outcome as it plays out into the future?"

#11 Outcome of Outcome Framing

Since shifting a person into the "future" (conceptually, of course) works so well (and it did, did it not?), then let's *do it again!* This conversational reframing pattern simply, but magically, sends one even *further* into the future, to not only consider the immediate outcomes and consequences of the EB, but to consider *the outcome-of-the-outcome.*

Here we linguistically directionalize consciousness to do more consequential thinking and more long-term thinking so that the person gets an even greater perspective over "time" about effects and effects-of-effects. In doing this we can explore and set a frame around additional outcomes that will (or could) result from the person's reality construct.

(A) "Saying mean things makes you a bad person."

"Since, in the long run that belief will prevent people from speaking the truth to one another, this idea of moralizing on how people express themselves verbally will lead to argument? And if we keep moralizing in this way, won't that make us more and more judgmental and harmful to each other?"

(B) "Cancer causes death."

"Isn't this thinking of cancer only and exclusively in terms of death a pretty negative perspective, and where will that kind of death thinking get you-but more depression and resignation, which then signals your brain to go into even more gloomy and sick states?"

What does something mean? What does a piece of EB mean? We hope by now you fully appreciate just how much it depends upon *context.* Staying within the conceptual box (as we did in Chapter 5) provides some meanings. Now going out beyond the box in "time" to look at consequences extends the frame-of-reference. In this, we here re-define the meaning of the formula. Here we essentially say, "EB doesn't mean IS, it means something

else when you look at its long-term effects and the effects of those effects."

From another perspective, we here *outframe* the belief and meaning formula with thoughts-and-feelings about consequences. That is, we *meta-state* the belief by bringing consequences, "the future," outcomes, etc. to bear on the belief.

In this *Outcome-of-an-Outcome* move, we aim not only to expand the meaning in terms of consequences, but also to find other results. Obviously, a new outcome will change the meaning even though our focus here doesn't particularly lie on what the EB equals, means, or causes, but what it *will* or *could* cause over time. When we so send our consciousness to future consequences and bring that awareness back to the belief, we *feed forward* information into the ongoing development of the belief (like feedback except the results haven't actually occurred yet). This enables us to use the wisdom that we can develop by taking the future perspective and then bringing our insights back. This will thereby prevent a lot of exclamations on the order of, 'If I had only known that it would have lead to *that!"*

(C) "Your being late means you don't care about me."

"When I think about the effect of that statement, it seems to undermine your feelings of being loved by me and to call into question the validity of my love. And I wonder what will happen eventually if you feel less and less loved and I feel my love more and more invalidated? It doesn't seem to really build anything solid between us, does it?"

(D) "Stress causes me to eat chocolate."

"So you say that stress causes you to eat chocolate, so over time as you eat more and more chocolate, that will create even more stress since you will gain unwanted weight, and then you'll eat even more until ... what?"

(E) "I can't really make a difference because management doesn't walk their talk."

"Consider whether the real issue truly focuses around whether or not management walks their talk, or whether you want to live with the outcome of thinking that way, and using that as an excuse for not acting with responsibility, or walking your talk, and will then lead you to act and behave as

irresponsibly as the management you complain about. Do you want to live with that outcome of the first outcome?"

(F) "I can't buy your product because it costs too much."

"The price certainly seems to costs too much now, but I wonder if by putting off the purchase now, and the price goes up next year, and the year after, and then it may get so high that you'll never have the opportunity that you now have. I wonder how you feel about the missed opportunities your fear of price caused?"

To elicit this Conversational Reframing Pattern use the elicitation question:

"What outcome may arise after this first outcome that, when you shift your thinking to it, creates a whole new frame-of-reference?"

"The issue may seem to be this internal state at this point in time, but what will the issue become later, and what will that turn into after that?"

#12 Eternity Framing

The mind-lines that arise in this move continue to conceptually shift a person's mind until it expands one's sense of "time," outcomes and effects, and outcomes of outcomes. In this final move outward into the future, we even go to the largest time-frame possible so as to bring to bear upon our thinking of **the formula** our perceptions of *eternity.*

This linguistic reframing utilizes what Covey (1987) described as "starting with the end in mind." If we start from the perspective of designing the epitaph on our grave stone, what do we want it to say? If we start from the perspective of what our closest friend, our mate, our parents, our children, our associates will say at our funeral, what do we want them to have said about us? (Remember that ft/neral begins with the word "fun"—so aim to live a fun life for yourself and others!)

Milton Erickson played with people's consciousness about "time," in the context of therapy, in order to help them develop better and more enhancing *meanings.* He would move a person (conceptually) by his linguistics to places of the past and places of the future to

create different frames-of-reference. He referred to such as **pseudo-orientation in time.** We have done just that with the two previous patterns of *First Outcome Framing* and *Outcome-of-Outcome Framing.* Here we do it again, except we just do it in even more exaggerated terms, using an end of life frame.

The mind-lines within these three future shifting reframes enable us to **post-frame a behavior.** Starting with the end in mind enables us to look upon a behavior (belief, conversation, idea, etc.) *with hindsight.* And since, throughout history, people of every time and culture have praised the wisdom of hindsight—pseudo-orienting ourselves (and others) in "time," conversationally, to get hindsight upfront offers us a truly marvelous neuro-semantic tool, don't you think? Well, maybe one of these days, you'll look back on this skill and fully realize how much you now appreciate this Mind-Line. How will you view things in that light when you look back upon your experience in life from the perspective of eternity?

(A) "Saying mean things makes you a bad person."

"It may seem mean to you now, but when you come to the end of your life and look back on how our relationship developed to the point where we could truly handle the storms that life threw at us and we didn't have to walk on egg-shells with each other, don't you think you'll appreciate the feedback, especially if, in the long run, it helped you to become effective over such verbal static?"

(B) "Cancer causes death."

"Is that what you want people to remember about you-that you became a victim of cancer? Surely as a mortal who will die, as do all mortals, wouldn't you like to be remembered for something other than cancer? When you think about the legacy you'll leave—how would you like others to remember you?

(C) "Your being late means you don't care about me."

"This seems really important and big now, doesn't it? I wonder when you get to the end of your life and look back on this experience~and take in the overall meaning of your life and our relationship—what will this experience mean in the light of that?"

(D) "Stress causes me to eat chocolate."

"Travel with me in your mind, for just a moment, to the end of your journey in this world... experience a

kind of trip that Ebenezer Scrooge took one night when he took the hand of 'the Angel of Christmas to come' and went into his future. There he saw his own funeral and his own grave stone, and from there he looked back on his life... as you can now on your experiences of stress that caused you to eat chocolate, and tell me just how significant you see those experiences from that perspective."

(E) "I can't really make a difference because management doesn't walk their talk."

"And because their incongruent behavior has such a power influence on you today... zoom forward to the day when you will retire from work altogether, and turn around and look back from that point of view to this day and these complaints you have... and tell me what they look like when you take that adventuresome step."

(F) "I can't buy your product because it costs too much."

"It really seems like a big deal today... and maybe that's the problem. Just for the fun of it, imagine yourself having come to the end of your sojourn, and ready to leave this world, and look back to this day when you had this opportunity to make this purchase... and how expensive does it seem when you view it from that larger point of view?"

To elicit this pattern, use the elicitation question of eternity:

"When I get to the end of my life, how will this EB look?"

"From the perspective of eternity, how will I perceive this?"

Other Examples

I (MH) first learned the "Sleight of Mouth" patterns from Chris Hall. During her presentation, she described a point in her life when she had come to "a point of indecision." I wrote about this in *The Spirit* of A/IP (1996).

"In my mind I went out to my future, and then to the end of my time-line. From there I then looked back on *the decision point* of this day when I was attempting to make a decision. When I did this, the process brought about a dissociation for me. The effect of that was that *some new criteria* came into play thus providing me the needed information and frame from which to make a good decision. Now I could play each

scenario out and more fully notice the values of risk, fear, hesitation, etc." (Hall, 1996, p. 134).

When we *change the time frame of an event* we often allow (or create) **larger level values** to come into play that will impact the decision. To the question, "What do I fear?" and the state of fear itself, it often helps to gain a sense of the size of our fear's context by changing the time frame in our mind. We can use this reframing pattern on ourselves to replace our repeating and looping worries when we get caught up in the state of indecision and keep repeating the same pictures, words, and feelings.. We can think of this technique as tracking people forward in "time" or future-pacing their belief.

The "Sleight of Mouth" patterns that utilize *the consequence frame* involve reframing the context by exaggerating. "What if you do get this or that, then what will happen?"

One man said, "I want to be calm so I can set her right." Now suppose we respond by asking the four questions from Cartesian logic.

"What would happen if you do?"
"What would happen if you don't?"
"What would *not* happen if you do?"
"What would *not* happen if you don't?"

What effect do these four questions have on you? Do they not create a set of internal representations that generate both *the push and pull dynamic?* "Would you want that future **now** so that it could become your present reality?"

Conclusion

Okay, we have moved backwards and forwards in "time" in our *five reframing patterns* in this chapter. As conversational *time-travelers,* we have cued our brains and the brains of those with whom we converse to access, neuro-semantically, their ability to use "time" to their well-being.

This highlights the fact that **the formula** in the box does *not* occur in a vacuum. When we consider *the "time" frame-of-reference* (which we have portrayed here as a moving backward and forward direction), the *meanings* in the box change.

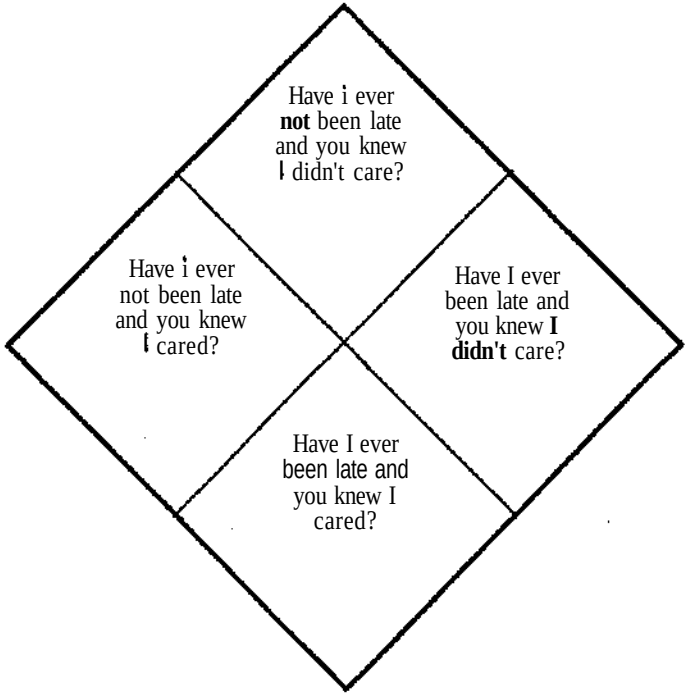
The reframing in this chapter empowers us to stop using the past to torment ourselves and others. We can now return to the past to set a positive frame for living life more fully today in the now. It also

empowers us to stop using our futures to worry and fret ourselves about. It enables us also to tap into the power of good solid consequential thinking that enables us to access the wisdom of the future today by starting with the end in mind.

[If this playing with the conceptual framework of "time" interests you, I believe you will become absolutely fascinated by our entire work on *"Time-Lining: Patterns For Adventuring in "Time."* There you will find advanced patterns for working with, using, and even altering "time" so that it serves you much better.]

You might have noticed that many of the "future" consequences Mind-Lines involved accessing strong aversion states. Not only can we think of the "future" in terms of the *attractions of desired outcomes* that pull us into a bright future, but we can also think of the things that we definitely do **not** want to have in our futures. Awareness of the not-goals creates aversion values in a human propulsion system. And such aversion power gives us the energy to *move away from* such unacceptable consequences.

BEING LATE ...



1

Chapter8

OUTFRAMING

Beaming Up To Get a Heavenly Perspective

"What about the deeper magic?
Yes, what about the deeper magic?"
(C.S. Lewis
The Lion, The Witch & the Wardrobe)

#13 Model of the World Framing
#14 Criteria and Value Framing
#15 Allness Framing
#16 Have-To Framing
#17 Identity Framing
#18 All Other Abstractions Framing
#19 Ecology Framing

Did you enjoy all of that de-framing and de-constructing of reality in Chapter Five? We did. Did you like the switcheroos that we pulled in Chapter Six? How about the time-traveling shifts of Chapter Seven?

What we did in Chapter Seven with *the time frame of reference shifts* actually involved a meta-level shift. Did you notice that? We put it as if moving laterally, such as, *before* and *after* the box. Yet in actuality, since "time" exists as a concepf-^we really jumped up a logical level and *brought concepts of "the past" and "the future" to bear* upon the belief box.

We **upframed.**

A

We challenged the Belief Box by running with the logic (the neuro-semantic logic) within the meaning construction in the box and applying some *conceptual frames-of-references* (Mind-Lines #8—#12).

If you liked that, then get ready to do a whole bunch more of it. In this chapter we will overtly **outframe.** So how about spending some time moving up the specificity/abstraction scale and *inducing* and *generalizing* to new principles and constructions? Making such meta-moves sets up new frames-of-references **outframes.** It establishes ever-higher *contexts* within which we do our thinking, emoting, responding, and behaving.

You could also think about these outframing Mind-Line moves in another way. Since in them you take a meta-position to the belief, you move to a meta-state, and so, *meta-state* the belief or meaning using various other constructions and ideas.

Here then we engage in *more context reframing.* Traditionally "context reframing" has referred to asking **context questions,**

> "When and where would this behavior function as a resource?"
>
> "Where would I want to keep this response?"

We want to continue this process of finding or creating new contexts, but with a twist. Now instead of just finding other places where we can use the magic, we intentionally *bring some higher magic to bear on the lower magic and then stand back to see the fireworks!*

So here we will go beyond just finding a new or different context, we will beam up to numerous higher levels and create contexts of the belief context (the magic box), and even contexts for those contexts-of-contexts.

In C.S. Lewis' children stories about Narnia, the black magic of the Queen had brought perpetual winter to the land of Narnia. But when the children met the Lion, they discovered that he had a **higher (or deeper) magic,** much more powerful than the magic of the cruel queen. Here we want to do a similar thing.

In the Meta-States Model (Hall, 1995,1996,1997), this outframing process of *"going meta"* enables us, *in one fell swoop,* to change a whole system. By moving up and above **the formula** of belief and meaning in the box, we put all of that magic within a larger frame-work of magic and thereby embed it in new and higher magical contexts. And doing this inevitably changes everything! Why?

Because *higher logical levels always drive, modulate, and organize lower levels.*

By moving up and beyond the belief and outframing it with other frames-of-references, we **wrap these thoughts around the belief.** Why? In order to increase options. In doing this, we will see if the belief will cohere and maintain itself. What thoughts can we move up to and access to set these larger frames? As the following summarizes the sleight of mouth patterns, they indicate belief *tests* and mind-lines for working with and reframing beliefs.

The Upframing Moves

The meta-stating *mind-line* moves (Mind-Lines #13—#19) include the following:

- We could move up to the person's **Model of the World** itself and examine the belief *as a map* and as a mental construct. "Who made this map anyway?" "Do we want someone else's map in our head?" (After all, you never know where that map has been!) "Does it serve us well?"
- We could move up to examine the belief in terms of the person's other **Criteria and Values** of Importance. To do this brings the person's own values to bear on the belief. This gives the person a chance to see if the belief coheres and remains consistent with the belief or begins to rattle apart from incongruency and cognitive dissonance.
- We could move up to test the generalization of the belief using **allness terms** (or the Meta-Model's Universal Quantifiers, i.e. "all, everyone, everywhere, none," etc.) "What if *everybody* believed that?" "Does this always occur?" "When doesn't it?"
- We could move up to test the belief in terms of **the Modal Operators** inherent in the belief. These refer to the style or *modus operand!* that a person uses in moving through the world. Accordingly, we have several *modes:* a mode of necessity (have to, must, ought, should), a mode of impossibility (can't), a mode of possibility (able, may, can), a mode of desire (get to, want to, desire to, etc.). "Will the belief cohere when we question this?"

- We could also move up to examine the belief in terms of what it says and/or does to a person's **sense of identity.** "What emerges for one's self-definition via the belief?" "Who does this belief make you?"
- We might create numerous other **abstractions** about *the ideas in the belief box.* By moving up to higher abstract conceptions *about* the belief terms (either the EB or the IS) or the overall belief, we could meta-state it from a wide range of other perceptions and ideas. When we do this, the other abstractions will frequently blow the belief out of the water.
- We could move up above all of those and **"run** an **ecology check"** on each and every kind of believing and framing of beliefs to see if it has balance and wholeness and does the whole system good.

We noted earlier that when we take a whole of something and then go down to some part of it, we reduce. We create a reduction of an old magical formula. Conversely, if we take a part and move up to some larger whole, and then use that new higher category at a meta-level, we bring the resources and choices of that category or frame to the lower level phenomenon. By moving up, inductively, we access thoughts that we can then *bring to bear on* the belief. This puts a frame around the belief (or out-frames).

#13 Model of the World Framing

In this conversational refraining pattern we move to a high level, a meta-level to the magical box wherein lies the belief construction. We designate this one as *Model of the World.* In chunking up to this level, we thereby identify the overall mental map that a person, uses in negotiating the world's territory. As we recognize and consider it as but a *map,* we then bring *that awareness* to bear on the belief. "Hey, it's just one way of mentally mapping the territory!"

As with all of these meta-moves that outframe, this shift enables us to step back (i.e., dissociate) from our map. And doing that has several delightful consequences. One of which involves the ability to hold our map less rigidly. And that consequence (ah, an outcome-of-an-outcome), in turn, enables us to avoid confusing our map with the territory. The result? We can then examine our map more objectively.

In the Meta-Model, we describe free-floating maps (belief statements) as *Lost Performatives.* These linguistic statements seemingly appear out of the blue (or as commands from the Heavens). And yet, because no map-maker appears with the map, we tend to assume that the unowned maps must "just be real." This leads to an unquestioned acceptance of the lost performative.

When, however, we pull the *Model of the World mind-line,* we question the map. We ask, "Says who?" "Who specifically said that?" "Do you realize this exists as *just* a *map* about the territory?" *"When* did they create this idea?" "In what context?" Challenging a *lost performative* in this way assists us in recovering the person, group, culture, etc. who generated the making of that mental map. Then we can make a clear-minded decision about it.

(A) "Saying mean things makes you a bad person."

"Where did you learn to think and judge statements in terms of "meanness[1]?" "Does that belief about meanness come from your model of the world or someone else's? No? Who created that rule? At what time did they come up with this idea?"

(B) "Cancer causes death."

"Yes, I've heard that before. Of course, not all medical people hold to that belief. Where did you first learn to view cancer in that way?"

Connirae Andreas commented that she frequently uses *Model of the World.* This indicates the power and usability that she attributes

to this pattern. When we directionalize a mind upward to the *Model of the World* level, it typically loosens "reality" inasmuch as it immediately brings into awareness the fact that we operate in the world using our mental maps. It embeds the belief inside the higher frame that all of our thoughts exist, at best, *only as maps.*

When I first studied with Richard Bandler, I head him frequently comment that he always enjoys taking someone's limited view of reality and twisting it completely around. And I can believe that he really does. Of course, you'd have to know Richard to appreciate the level of his iconoclastic approach! He does seem to love to twist things around. I think this describes part of his original genius.

Anyway, when we find a limiting belief in ourselves or another, moving up to *the Model of the World* level certainly enables us to step aside from our whole frame-of-reference and to refresh our awareness that the belief only exists as a mental construct anyway. De-confusing ourselves about our maps, our beliefs, and reminding ourselves, "They're *not* real!" (at least not in any external way), then frees us from the insanity of confusing map and territory.

Submodality Codings—Mere Facets **of Mapping**

To appreciate how using this "Sleight of Mouth" pattern works on our internal representations, notice what happens to *the submodality qualities* of your images as you entertain the following.

> Think about your automobile (or something you consider as having value). Notice the qualities (submodalities) within your representations. Now, as you look at your internal picture, say, "This seems to look like my car."

What happens to the image when you say that? Many, if not most, people report that the location of their image changes. For some, the picture may suddenly seem pushed further back into the distance.

What about the focus of that picture? Processing the statement, "This *seems* to look like my car," typically causes the visual qualities of pictures to loose focus, move into a less prominent position, etc.

Notice also what occurs in your auditory representational system.

> Now think of your automobile again and notice the qualities of your pictures and sounds while processing this statement: "How long have you thought about this car belonging to you?" How does that statement affect your visual and auditory submodalities?

This pattern of moving to one's *Model of the World* places a

question in the mind that at some point in time you did not think of this car as your car. In doing this, it brings to our awareness, that our "thoughts" come and go, change, transform, etc.

I (BB) typically locate my *present day* pictures directly in front of myself. When I get a picture of my car and think about the question, "How long have you thought about this car belonging to you?" my image of my car swishes far out in front of me and disappears. Why? Because a year ago I didn't even own this car. Processing the statement causes the image to disappear in my immediate "past."

When I (MH) process these *Model of the World* questions, my visual pictures suddenly seem much less colorful. The color representations fade out as if bleached by the sun and so have much less kinesthetic intensity for me. With the second question, I dissociate and take a second position to my movie as I observe it running back to the date of the purchase, and then a little before that.

In other words, these questions help to bring to our awareness that our internal representations *of* something differ from that something, and only exist as a *map of it.* Suppose someone says to you, "You hollering at me causes me to shut down." A Model of the World response might go:

> "How long has my hollering at you caused you to shut down?" "How much does it seem to you that you shut down when I raise my voice?"

This question in response presupposes (by using the temporal phrase "how long") that a time existed when either I didn't holler at you and/or you didn't shut down. To answer that "how long" question, we process the temporal element. And doing so then has certain effects upon the qualities of our internal representations. What effect does it create for you? Does it not loosen up your belief statement by triggering some submodality shifts in the way you actually represent the information?

Watching Modality & Submodality Shifts

When we use such *mind-lines* in conversation, it serves us well to begin to use our sensory acuity skills to pay special attention to shifts and transformations in the person's submodalities. In the previous example, notice *where* in physical space the person puts his or her *past, present,* and *future.* How does this change when you use temporal shifts?

If you speak with someone who has confused map and territory, pay attention to his or her eye accessing cues, language patterns, gestures, etc. Remember to watch for changes when you then bring a *Model of the World Mind-Line* to bear on the old belief, and the person begins to loosen up. He or she will begin to recognize, "By God, what I have always thought as 'real,' only exists as *my* map!"

Learning to see such things offers a pretty high level skill and art level. These domains describe some of the cutting-edge places in NLP Master Practitioner Level. Namely, learning to read submodalities on the outside *(Spirit of NLP,* Ch. 7), and learning to read Meta-Programs on the outside *(Figuring Out People,* Ch. 11).

When you find that a particular "Sleight of Mouth" pattern loosens up a person's beliefs by means of some shift in their submodality codings or Meta-Program formatting, follow up your comment with another *mind-line* pattern. This will help to solidify a more enhancing belief. In fact, count on getting more mileage with such conversational reframing patterns if you deliver them sequentially, one after the other.

When a *mind-line* loosens up a person's belief by triggering various submodality or meta-program shifts, we have at that moment a *window of opportunity* for extending the change. Dive right in. Layer on another one! By the way, the *content* of what we say in these interactions usually have less effect than *the strategy* of bringing this *Model of the World* context to bear on the belief. These structural facets of information work directly on the structure of a limiting belief.

With what *Model of the World* do you want to outframe the person? What higher level *Model of the World* awareness would assist and empower him or her? We have many choices before us at this point. After all, many *Models of the World* exist (we could just as well put these under #78 *Other Abstractions).* The ones we have found most useful include:

- *Unreality.* If we use some "unreality" predicates (words we use to make assertions) in our talk, then we essentially "bring *unreality* to bear upon the person's belief statement." Here we will use words that question the person's "reality" or truth. *Unreality* predicates include: "seems, appears, thinks, looks like," etc. These all imply some question, some doubt.

  "So, it **seems** for you that my being late means I don't care."

- *Self / Other.* If we put emphasis on "you" in contradistinction to "me" then this, by implication suggests that *your* Model of the World may differ from *my* Model of the World, and that the ideas, opinions, feelings, experiences, etc. that may hold true for one person, may not hold true for another. This undermines a rigid sense of sameness and allness about Models of the World.

  "So—for **you**—being late means I don't care."

- *Tonal emphasis.* When we mark out certain words using tonal shifts, this will typically direct the auditor to create alternative internal representations for the marked out words and messages.

  "So, you **think** [not "know"] that my being late means ! don't care." Or, **"You** think that my being late means I don't care."

  Bringing an *embedded message* or messages to bear upon a person's belief statement can provide a message *outside* of conscious awareness that the person would not receive otherwise.

- *Time.* As we did "time" reframing in a previous chapter, we can bring to bear at a meta-level as another Model of the World a distinction between the situation now and the situation as it did or will exist at some other time.

  "How long have you thought this way?" "So, at this moment in time you think that lateness and caring have something to do with each other?" "Have you always thought about it that way?"

(D) "Stress causes me to eat chocolate."

"So, stress *seems* to cause you to eat chocolate? It really *seems* that way to you? Have you always believed that, or did you come to think that way after some particular experience?"

(E) "I can't really make a difference because management doesn't walk their talk."

"So, *you seem to* think that you can't make a

difference because management doesn't walk their talk? Does everybody at your work think this way? How did you come to think this way?"

(F) "I can't buy your product because it costs too much."

"I know that you presently do not believe you can afford this product. This kind of thinking, as a map of the world, would put me out of business if many held it. So, as you can see, I'm glad that others don't view adding quality to their lives through that filter."

To elicit the Model of the World frame as a conversational reframing pattern, use the elicitation questions:

"Does this Model of the World that structures this belief hold true for everybody?"

"Where did you learn to think this way? Who taught this to you?"

#14 Criteria and Values Framing

With this *magical mind-line* shift we move to the meta-ievel of Criteria or Values—the standards and rules that govern our meanings, and the things to which we give significance. Here we do a meta-move via our conversation to access and appeal to **values**—our own or another's.

This reframing move enables us to organize and re-organize ourselves regarding the priorities that we deem important and ecological. Or, using the language of the Meta-States Model, by going to the meta-level of values, *we bring various values to bear on the magic of our beliefs.* In doing this, we accomplish several things. We thereby run a quality control on our beliefs. And even more importantly, we temper and qualify our beliefs with our values.

Because this process has the effect of *meta-stating* the belief state (which comprises our reality strategy) with our values, it *qualifies* the belief with the value. The *value,* as the higher frame, encompasses the belief. Or, this embeds the belief within the frame of the value.

Hence, the belief in speaking and relating assertively, when embedded within the value frame of kindness becomes *kind assertiveness.* When we bring the value of *respect* to bear upon the belief of assertiveness, we end up with *respectful assertiveness.* The qualifying and defining *adjective* tempers, at a meta-level, the

belief.

By the way, while **meta-stating** refers to the process repeatedly mentioned throughout this work, it becomes especially relevant in this chapter on outframing. Meta-stating means *bringing one state of mind-emotion to bear upon another state.* When we do this, we thereby build a complex structure in ourselves. It enables us to *layer*thoughts-and-emotions **upon** thoughts-and-emotions.

We all do it anyway; and we all do it daily. We feel afraid of something, then we feel guilty for feeling afraid. Or, we feel afraid and then feel anger at our fear. We feel upset, then angry at our upsetness, then guilty about our anger, then afraid of our guilt!

"Oh yes, I know about meta-stating!" Well, here in this *mind-lining* we meta-state in much more positive and resourceful ways. We bring princely states (full of our values, criteria, etc.) to bear on most froggy of states.

Appealing to our hierarchy of values and bringing them to bear on our beliefs enables us to then gauge and temper our belief with our values. Doing this allows us to check out whether our beliefs accord with our values, criteria, and standards. When doing this conversationally with another person, we thereby inquire about his or her values and criteria. Then we can invite that person to bring such to bear, ecologically, upon the formula of neuro-linguistic magic (the belief) that runs his or her life.

(A) "Saying mean things makes you a bad person."

"Which matters to you more: how someone speaks or what they actually do?" "Do you think it more important to have honest feedback from others rather than mere patronizing or incongruent feedback?"

(B) "Cancer causes death."

"Which do you give more importance to—experiencing peace (like quietly giving in to fate) or fighting for options? Would you prefer to spend your energy hunting for options or to use this to get people to feel sorry for you?"

This pattern empowers us to more directly deal with the personal and professional values of those with whom we deal, and to gently hold them accountable to those values. (Did you notice that sentence? Check it out for the mind-line within it. Answer: to the recommendation of "holding someone accountable" we embedded it in a higher frame, namely that of *gentleness.* Hence, "gentle

holding accountable.")

Now as with beliefs, we code our values using modalities and submodalities. And so with this **outframing move,** we thereby bring to bear not only the values upon the beliefs, but the higher level submodalities to bear upon the belief submodalities. And sometimes this will trigger change at the submodality level of the belief. And you can allow yourself to begin to notice that, can you not?

Further, another neat thing occurs with regard to using this particular *mind-line* pattern. Running a *Values and Criteria Frame* comes with a built-in ecology. How so? Because *higher levels always, and inevitably, modulate lower levels.* So when we chunk up to what a person deems most important (his or her *values)* and then have that person bring a *value* to bear on a belief or idea, that higher level *value* will thereafter drive, modulate, organize, and control the belief. Neat, don't you think?

To develop skill in, and train our intuitions for, this pattern we only need to do two things:

1) Access a higher level value or criterion.

"What do I (or this other person) hold as a higher value or criterion?"

2) Apply the higher criterion or value to the limiting belief.

"Does this belief allow you to act with love, kindness, assertiveness, respect, etc.?"

Check out how this works via our playground.

(C) "Your being iate means you don't care about me."

"Actually, arriving late, while important, doesn't seem near as important as respecting you and our relationship and planning to spend quality time with you when we do get together."

"I think you say that because of how really important you feel it to know whether or not I care. So caring holds a higher value than does timeliness."

(D) "Stress causes me to eat chocolate."

"So you must consider de-stressing as a pretty important value for yourself, and I wonder what would happen if you used your other value of taking good care of your physical health and staying fit and slim to handle stress rather than eating chocolate? How much more would you prefer to do that?"

(D) "I can't really make a difference because management doesn't walk their talk."

"Management walking their talk sounds pretty important to you. You must like people living with integrity and congruity. And yet I sense that you have another value, namely that management should enable employees to become productive through innovative thinking. So which do you feel you should concentrate most on in order to live true to yourself?"

(E) "I can't buy your product because it costs too much."

"I can see that your value of appropriate cost means a lot. So I have a question for you. Will this concern help make you money? You see, if you knew you could make a return on your investment with this particular product, if you knew that I would return you five dollars for every dollar that you invested, then you would buy this in a minute, would you not? And so shouldn't we focus on increased value rather than risk of spending?"

To elicit this conversational reframing pattern, use elicitation questions about values and application of values:

"What higher criteria or values does this person hold?"

"How can I invite this person to apply their higher criteria, principles, and values to this current situation?"

"What high level value would prove useful in bringing to bear on the limiting belief?"

#15 Allness Framing (Apply To All People & Situations)

If you feel ready for another meta-move, then let's go all out and do it all over the place! Let's make a meta-move, and so shift the frame size of **the magic inside the formula** in such a way that we totally and absolutely exaggerate it. How? Oh, just by sticking in some well-placed Universal Quantifiers.

Universal Quantifiers? Oh, excuse me, I slipped into talking the linguistic distinctions of the Meta-Model again. Just use *allness* kinds of words: "all, always, everybody, nobody, all the time," etc. You know—the words that parents use! (In the field of *Transactional Analysis,* we call these words "parent words.") Technically, a Universal Quantifier refers to the set of words that make a *universal generalization* with no referential index. These terms imply and/or state *an absolute condition.*

This move shifts consciousness to create a frame-of-reference that applies **the formula** to everybody on the planet. Will the belief cohere when we do that? This involves a large conceptual level and aims to get the person to temporarily step outside his or her frame altogether to check it out. This involves, as do so many of the other patterns, a *referential index switch.* What seems so real and reasonable when / apply it in my life or to you, suddenly seems ridiculous when we apply it to *everybody* else on the planet. This *mind-line* pattern essentially asks,

> "How would you like it if we applied this to **all** others at **all** other times?"

By this *outframing* move, we simply bring **allness** to bear on the belief. And why would we do such a thing? Because *if* the belief represents a good, ecological, and balanced generalization, it should apply across the board at all times and places. *If* not, then we need to qualify, contextualize, and index it.

So as we move to a meta-level and frame the belief with *allness,* we exaggerate it, we push it to its limit. In other words, we take it to its threshold to see if it will still work, if it will still cohere as a reasonable belief. Or, will we discover that it begins to fall apart? If it doesn't cohere—then the shift will *deframe* the belief. It will fall apart as an inadequate generalization that doesn't hold universally.

These allness words do not make room for any exceptions. So by definition they express a limited mindset. (By the way, in Rational-Emotive Behavioral Therapy [REBT], *All or Nothing Thinking* exists as a cognitive distortion.)

(A) "Saying mean things makes you a bad person."

> "Since everyone has at sometime said something mean, the only kind of people that we have on the planet are bad people!" "How enhancing do you think this idea about 'mean words creating bad people' serves the human race? Would this encourage honesty, authenticity, genuineness, and the like?"

(B) "Cancer causes death."

> "If all of the doctors and researchers working on cancer believed that, we'd never have any hope of finding a cure for cancer." "Would you recommend that everybody who gets any form of cancer immediately think that it will cause them to die?"
>
> "Would you recommend that everybody who gets any form of cancer immediately think that it will cause them to die?"

Again, when you put this larger frame over and around the belief, do pay attention to the effect of the sensory-based representations within *the magical formula that defines the belief.* As it embeds the belief, what happens to the beliefs coding in terms of modalities and submodalities?

Typically, because a larger frame adds information in the same picture at the lower logical level, the modalities and their qualities at the larger level will dominate and temper the lower level representations. Moving up and altering the frame size reality tests for how well-formed we had our belief formatted.

(C) "Your being late means you don't care about me."

> "So I show up late once, and that means I don't care at all about you?"
>
> "Since everybody arrives late at some time or another in their life, then the only kind of people on the planet are those who don't care about anybody?"

In this response, we have changed the frame... we have moved it from focusing on a specific behavior that occurred (showing up late) to a larger level meaning. We have essentially asked, "Once means forever!?"

Interesting enough, when a person doesn't take into account the larger levels of awareness (i.e., that the person did show up!), then the person lives in a state of discounting, complaining, griping,

fussing, badmouthing, feeling bad, feeling unloved, etc. How unproductive! And yet, when considered from the larger level frame—the person did indeed care enough to show up. Will the person focus on the message of care or on the message of "lack of care?"

In all context reframing, we leave the content the same (the belief in the box), and only alter the frame around it. And yet, as the frame changes, so do the specific meanings embedded within it.

"Do all people who show up late not care?"

"Would you consider everybody who shows up late as suffering from a lack of care regardless of circumstances?"

Going meta to higher level awarenesses, values, understandings, etc. to establish larger frames, we need to think in terms of meta-levels. To facilitate this we can ask ourselves questions like,

"What has this person not yet noticed?"

"What results if we chunk up to a universal quantifier on the Formula?"

When we chunk up to apply it to the entire human race, the exaggeration frequently elicits humor. Humor arises in such cases because the belief doesn't cohere at that level.

A mental picture comes to my mind (BB) regarding these outframing patterns. I visualize a large umbrella covering the entire magic box of meaning. With the umbrella overshadowing everything under it, this gives me the sense of how the higher level magic effects the lower level magic underneath.

(D) "Stress causes me to eat chocolate."

"If everyone believed that, wouldn't the government make chocolate a controlled substance?"

"Well, of course. It always makes everybody all over the planet eat chocolate—this explains why, in the more stressful places on the planet, the chocolate companies really grow and expand. This explains why the chocolate companies want wars, famines, earthquakes, traffic jams, etc.—it increases sales!"

(E) "I can't really make a difference because management doesn't walk their talk."

"And yes, obviously, making a difference describes what life is all about, nothing else at all counts. Might as well end it all!"

"And this explains why the Roman Empire never collapsed. As a terrible management system -a pure bureaucracy which really didn't care, it continues to maintain its power and authority over the entire civilized world and so, no wonder, we're all doomed!"

(F) "I can't buy your product because it costs too much."

"My God, if everyone held on to that belief, the entire economy around this product would entirely collapse."

"Well of course you can't. Nor could anybody else anywhere on the planet. Nobody ever buys anything that costs too much. Life just doesn't work that way."

To elicit this pattern for conversational reframing, use the elicitation questions:

"What has this person not noticed?"

"What universal quantifier can I chunk up to in order to push this belief to its limit?"

"Suppose we apply it universally as a meta-frame over all humans, what would then happen?"

#16 Have-To-ness Framing

In the development of beliefs that formulate our map for navigating the territory of reality, we often use various linguistic *structures* that prescribe *our mode of operation (i.e., our modus operandi).* In the Meta-Model, such words go under the classification of Modal Operators. These refer to our *modus operandi* (our mo.) or *style* of moving through the world and they also imply the nature of the world that we live in.

For instance, *the modal operators of necessity* involve those terms of necessity: "have to, must, should, ought, got to," etc. When people talk this way, they map out a world of force, pressure, law, etc. Then they develop an m.o. that involves the feeling of necessity. "I *have to* go to work." "I *must* clean this house." "I *ought to* write her a note."

The modal operators of possibility or desire utilize an entirely different set of terms. "I *get to* do this task." "I *want to* clean the commode." "I *desire to* write the letter." People who talk this way, and language themselves and others using these kinds of terms, live in a reality that sorts for opportunities, possibilities, desires, etc.

And so they have an entirely different mo. in how they move through the world.

The model operators of impossibility show up primarily in one term: **can't.** "I *can't* do this job." "I *can't* stand criticism." "You *can't* say those kinds of things to people, they'll think you're nuts!"

In the Meta-Model, the question that challenges modal operators invites a person to step outside his or her model of the world and explore the territory beyond *the modus operandi.* "What would happen if you did?" "What would it feel like (look like, sound like) if you did?" "What stops you?"

(A) "Saying mean things makes you a bad person."

"What would happen if a person could say a mean thing without becoming a bad person?" "How does a person have to suddenly turn into a bad person because they utter some words that another person might consider mean?"

(B) "Cancer causes death."

"What kind of indicators would you expect to see or hear if cancer did not always and only cause death? How would you know if you saw evidence that questioned this?"

(C) "Coming in late means that you don't care about me!"

"Does it always and only work this way? What would you see or hear or feel if you realized that I could care very much and very deeply for you and also sometimes show up late?"

(D) "Stress causes me to eat chocolate."

"Does stress have to make you eat chocolate? Could stress lead you to other behaviors? What stops you from experiencing stress as leading you to exercise or deep breathing rather than eating?"

(E) "I can't really make a difference because management doesn't walk their talk."

"What stops you from going ahead and making a big difference at work in spite of the incongruency of management?" "What would it feel like for you to not feel compelled to let the incongruency of management control how you respond?"

(F) "I can't buy your product because it costs too much."

"What stops you from going ahead and investing the money to buy this product even if you think the cost

may run a little high compared to what you would prefer to spend so that you could begin to enjoy its benefits now?"

To elicit the pattern for these mind-lines, use the Meta-Model challenges to the various *modal operators* that you hear people use. Namely,

"What would it look, sound, and feel like to experience this opposite thing?"

"What stops you from not letting the thing operate as a constraint against you?"

#17 Identity Framing

When it comes to beliefs and the magical neuro-linguistic realities that our beliefs create, and which we then live in—we seem so easily, naturally, and **unthinkingly** to use our *formulas about reality* to define ourselves.

Korzybski (1933/1994) especially warned against this. He described *identification* on all levels as a form of primitive Aristotelian thinking that does not do us well in the modern world. Arguing from the General Semantic principle that "The map is not the territory," Korzybski said that *"sameness"* between any two things, or even "sameness" between the same thing at different times, does not exist. In fact, it can not exist.

Why not?

Because we live in a *process world where everything changes and does so continually.* Nothing, not even the mountains or rocks, remain the same. When we look at the world at the microscopic level and at the sub-microscopic level, we discover that reality exists as "a dance of electrons."

Whatever we describe as static, or as the same on the primarly level, therefore represents a false-to-fact mapping. "Sameness" may exist at a meta-level as a high level abstraction, but even then, when we access the "same" thought, we have changed, the context of our thinking has changed, so has the contexts of our applications, etc. (Okay, enough ozone, now let's get practical).

When we talk about our beliefs we already have one level of *identification* because we have equated some EB with some IS. Or we have treated some EB as "always the same," or some internal state as "always the same." Then, too, we might go and engage in

another level of *identification* by identifying ourselves with the belief, emotion, behavior, context, etc.

By making a meta-move up to the concept and idea of *identification,* we test the beliefs reality and validity in terms of whether it really serves us well to create such an identification.

(A) "Saying mean things makes you a bad person."

"Ah, so whatever kind of language comes out of my mouth, that makes me, or transforms, me into a certain kind of person? So if I now say a nice thing, I suddenly become a nice person? If I say something about physics, that makes me a physicist?"

(B) "Cancer causes death."

"I really didn't know that death and cancer were one and the same thing. Let's tell the Cancer Research People so that they can close up shop and use their money for something more productive."

(C) "Coming in late means that you don't care about me!"

"So how I handle time and schedules turns me into a caring or an uncaring person? So truly caring people have got time-management down to an art? Truly caring people always use Day Timers!"

(D) "Stress causes me to eat chocolate."

"Wow. Stress makes me into an eating-chocolate kind of person?"

(E) "I can't really make a difference because management doesn't walk their talk."

"So your identity as someone who can get things done, make a difference, and contribute significantly in the world depends entirely on the inner congruity of management? Their integrity or lack of it forces you into this kind of person?"

(F) "I can't buy your product because it costs too much."

"A cheapskate, huh? Does that belief endow you with a cheapskate identity? Or has it lead others to think of you in that way? And do you really want your purchasing habits to so label you?"

If *identity* does not exist in the world, but only at best in human minds, and if *identification* represents a form of unsanity bordering on insanity, then it becomes useful to learn to *dis-identify* ourselves

from limiting self-definitions. Here again we find it most useful to *E-prime* our language of the "to be" verbs.

I (MH) have found it useful for years to ask people to *describe* themselves *without using the "to be" verbs.* "Tell me about yourself, what you like, value, feel, think, experience, etc., but don't use any of the 'is' verbs—'is, am, are,' etc." General Semanticists have used this technique for years. Journalism classes have had students write a biography without using the "to be" verbs. Most people find this very challenging. In the end, it helps us to overcome the limitations of *identification* and over-identification. (See the *Dis-Identification* pattern in *NLP World,* Sept. 1997 or in *A Sourcebook of Magic,* 1998).

#18 All Other Abstractions

As previously noted, when we "chunk up," we move up to higher level principles, understandings, and meanings that the belief system containing the magic meaning formula (EB=lS) may suggest, imply, or create. Accordingly, all of the *meta-moves* (Mind-Lines #13-#17), with regard to the belief system itself, have moved us up one logical level. We have moved up and set a new frame-of-reference. This has affected, qualified, tempered, and modulated the belief system. In doing so, we thereby test the belief and set a larger frame that will transform it in various ways.

And yet we have *not* "shot the wad." In terms of other concepts, ideas, beliefs, understandings, etc. that we can *bring to bear* upon a belief, we have in fact only scratched the surface. In the Meta-States Model, we recognize this infinity of choices when we note that for whatever thought-emotion we experience, we can always then generate a thought-emotion *about* it.

So consider the *All Other Abstractions Mind-Line* as a catch-all category for any and all other concepts that you might think of using to outframe the belief.

(A) "Saying mean things makes you a bad person."

"So the way I talk to you totally and completely determines my moral character? Does the character of one statement always have this kind of effect on one's identity and being?" [Abstracting using Identity, #17, and Morality.]

(B) "Cancer causes death."

"So one single mutation of a small part of a system

will automatically cause destruction to ensue to the entire system? Does this describe how parts of systems inevitably work?" [A concept about how systems operate.]

As we noted in the chunking down pattern, a person who thinks in specific details, and does so most of the time, will rarely think globally. With that person we will need to reframe their statements by chunking up. Doing this will present them with new choices that make sense to them.

(C) "Your being late means you don't care about me."

"Certainly I can agree that my general and typical behavior towards you says something about how I feel towards you. But how have you decided that one or several actions have this level of global meaning that I don't care about you?"

This reply reframes both EB and IS. The word "behavior" chunks up the action coded in the verb phrase, "being late." Similarly, "feel towards you" chunks up to a higher level of abstraction from the term "caring." We would also chunk up if we said,

"So, if for whatever reason, I showed up very late (chunk up the lateness), that would mean that I care even less? So if I arrive a few minutes early, does that show I love you even more? Does this relationship of time and care always hold?"

(D) "Stress causes me to eat chocolate."

"It sounds like unpleasant and negative emotions [an abstraction from 'stress'] cause you to do things you don't want to do [abstracted from 'eating chocolate']. So experiencing negative emotions really makes you a victim to your emotions?" [An even higher abstract concept on the entire statement.]

(E) "I can't really make a difference because management doesn't walk their talk."

"So what management does, management's congruency or incongruency, plays the most determinative role in how you think, feel, and act as you move through the world? I just didn't know that management had that much power over your responses. Sorry to hear that you have given your power away."

(F) "I can't buy your product because it costs too much."

"Well, we do often get what we pay for. And, if you really don't want the best product available, I can understand how you would let the price tag totally control your decisions."

To elicit this pattern, question what and how you can chunk up from the specific EB or IS in the belief statement to other higher abstractions or concepts. Think of a classification at a higher logic level to the terms in this statement.

"What higher level abstractions engulf the particular facets in the belief?"

"When you think about your belief in these larger level abstractions, does it still make sense and produce good fruit?"

#19 Ecology Framing

We have chunked up from the belief box where the original magic (i.e., the conceptual magic) began. Now with this meta-move to *ecology,* we can wrap other "ecology testing" ideas around the belief. Doing this enables us to thereby generate an even higher level construct of magic. And, we can do this not only for the belief formula (EB=IS), but also for all of the other ideas *(Mind-Lines* #5—*#18)* that we have used to encompass the belief. This means that with the *Ecology Check Frame,* we will not only make a meta-move, but that we can make two meta-moves. Let's go up and up and away to the overall meta-frame level where we can then evaluate all of these evaluations.

In NLP, when we take a meta-position to anything and evaluate our evaluations, we call that process *"running an ecology check."* Korzybski had a different phrase for this process. He called it a "second level abstraction" wherein we "evaluate our evalutions." Yet whatever we call it, this process refers to checking out the productivity, value, usefulness, etc. of a belief, behavior, emotion, etc.

Here we want to beam up to this meta-position and essentially ask, "When we construct this reality in this way and wrap our minds around it in this or that way—

"Does it serve us well?"

"Does it limit us or enhance us?"

"Does it keep our whole system in balance and well-ordered, or does it throw things out of balance and endanger our

overall well-being?"

(A) "Saying mean things makes you a bad person."

"You really seem to believe that, but I wonder if viewing the world in that way really makes communicating and relating to others go better or whether it invites you to think of people in good and bad terms depending on how you evaluate their communications in terms of meanness or niceness?"

(B) "Cancer causes death."

"How well does this way of thinking serve you? Does it empower you to look for things that will help? Does it enable you to feel more positive and hopeful about life—two attitudes that always influence health and well-being?"

(C) "Coming in late means that you don't care about me!"

"What an interesting idea... but then again, has this idea ever caused you to argue with people, especially loved ones, about time and schedules so that you spent your time with them arguing, rather than enjoying their presence?"

(D) "Stress causes me to eat chocolate."

"You seem to really believe that. Say, with that way of thinking do you tend to always eat chocolate when you feel stress? And if you do, does that really work for you?"

(E) "I can't really make a difference because management doesn't walk their talk."

"That really doesn't sound like a way of thinking about things that does you very well. It sounds like it shuts down your creativity, perseverance, interferes with your good judgment, and heaven knows what other negative effects it has on your mind and body."

(F) "I can't buy your product because it costs too much."

"Thinking about purchasing solely in terms of cost probably gives you eyes that sort exclusively for price tags. Does this enable you to purchase or enjoy the things that you want to in life without money grubbing about everything?"

Conclusion

Outframing — going above any and every frame that stands over a belief, over the magic box wherein lies our secret formula of meaning. Then, at that new place, setting up a frame to provide new references of meaning. And when we establish such higher meta-level ideas, emotions, beliefs, values, states, attitudes, etc. we *bring new resources to bear* on **the magical formula.**

And because this outframing actually describes a meta-stating process, you now know a lot about Meta-States. Of course, if you want to develop more knowledge and skill with Meta-States and meta-stating, see *Meta-States* (1995), *Dragon Slaying* (1996), *NLP: Going Meta* (1998), and *Meta-States Journal* (1997, 1998).

Then with *one fell swoop* of your magic meaning wand—you can set up your frame as an umbrella over-arching everything underneath it. In that way your conversational mind-lines can embed within them and under them—the old limiting belief statement. In this way, we can leave the formula alone, stop fooling with it, and just contain it and temper it from a meta-level.

If we take these reframing forms and think about them as a *dance* (rather than a war), we will undoubtedly feel freer in using these movements and rhythms of thought and speech with elegance and grace. Then we can conversationally reframe with more gentleness. You now know many of the dance moves that we can make with people to help maneuver them into a more solution-focus orientation. And now for the last dance....

"Magic lies hidden
in the language we speak.
In a process world of ongoing
and ever-changing Events
nothing inherently means anything,

And yet, magically, everything can mean something.
Because with words and symbols at your command,
you can cast spells
as you weave together a web of words.

And so you link Internal States with Events in the world
to thereby call forth *neuro-linguistic magic.*
Then for good measure you wrap your spell
with higher level contexts and frames,
meanings within meanings
and those meanings embedded
in yet higher meanings.

The spells you cast then lie at your command
if only you pay attention
to your magic wand of Symbolism
and its Secrets about the Structure of Magic."

(Michael Hall
The Secrets of Magic
1998, p. 197)

Chapter9

ANALOGOUS FRAMING

OR STORY REFRAMING

A man wanted to know about mind,
not in nature, but in his computer.
He asked it (no doubt in his best Fortran),
'Do you compute that you will ever think like a human being?"
The machine then set to work
to analyze its own computational habits.
Finally, the machine printed its answer on a piece of paper,
as such machines do.
The man ran to get the answer and found,
neatly typed, the words:
"That reminds me of a Story..."
(Gregory Bateson)

#20 Metaphoring/ Storying and Restorying Framing

Human reasoning (thinking) not only goes up and down the scale of specificity/abstraction—it makes lateral moves. Sure we chunk up and chunk down. We *induce* upward from specific details

and facts and draw general conclusions, hence *inductive thinking and reasoning.* We also *deduce* downward from general principles, ideas, abstractions, proverbs, etc. to specific applications and details, hence *deductive thinking and reasoning.*

These processes describe the scientific attitude (induction) that technicians, clinicians, and statisticians use. It also describes the philosophical attitude (deduction) so typical of philosophers, theologians, managers, planners, etc. (See Appendix C).

Yet another way to think and reason beckons us. Bateson (1972, 1979) called it **abduction.** This refers to thinking "on the side," or laterally, so to speak. Here we think of one thing by using another thing as a symbol. Here story, metaphor, analogy, proverb, poem, koans, riddles, jokes, etc. provide us formats for thinking, reasoning, and talking. Let us give you a taste of Bateson (1979) on this:

> "This lateral extension of abstract components of description is called *abduction,* and I hope the reader may see it with a fresh eye. The very possibility of abduction is a little uncanny, and the phenomenon is enormously more widespread than he or she might, at first thought, have supposed.
>
> Metaphor, dream, parable, allegory, the whole of art, the whole of science, the whole of religion, the whole of poetry, totemism, the organization of facts in comparative anatomy- all these are instances or aggregates of instances of abduction, within the human mental sphere." (p. 153).
>
> "Every abduction may be seen as a double or multiple description of some object or event or sequence. If I examine the social organization of an Australian tribe and the sketch of natural relations upon which the totemism is based, I can see these two bodies of knowledge as related abductively, as both falling under the same rules." (p. 154).

More recently, Dilts (1998) has noted the same thing. In *Modeling With NLP,* he described "Abductive Transformations" that map between one deep structure and another, or between one surface structure and another." (p. 25).

#20 Metaphoring / Storying & Restorying Framing

In this final conversational reframing shift, we move to *tell a story* that uses a different content and/or context. And yet we use one which stands structurally *isomorphic* in the sense that it has *the same form* (hence "iso-morphic") as a vehicle for embedding another meaning. Accordingly, we can use this format of a story or metaphor in order to communicate any of the previous reframing or mind-line patterns.

In so creating and designing a story, we again directionalize the brain of the listener to an entirely different subject. And yet, at a deeper and more unconscious level, we speak to **the formula** of the old belief.

(A) "Saying mean things makes you a bad person."

> When the fire broke out in the apartment building, Sam worked fast and furiously to get everybody out in time. But one kid thought he would act unselfishily if he waited and became the last one out. When Sam saw him holding back, he yelled at him with a harsh tone of voice, "Kid, don't be stupid, give me your hand, come on, get out of there!"

The word *"metaphor"* comes from ancient Greek (meta and pherein) and literally means "to carry over." When we use a metaphor, we "carry over" (or transfer) a message to another person's mind *in terms of something else* (i.e, a story, other referent, myth, etc.). The listener then takes the framework or structure of the metaphor and interprets them in the framework of his or her own experience/s. In this way, the listener also *uses other terms* to think about something.

Accordingly, Dilts (1976) has defined a metaphor as "a figure of speech in which something is spoken of as if it were another." (p. 74).

A metaphor therefore involves anything (story, narrative, joke, drama, movie, personal referent, mythology, quote, etc.) whereby we *think about one thing in terms of another thing.* Metaphoring thus represents a meta-stating process. We frame one thing *in terms of another.* We "carry" *up and above,* and then *apply to* the previous thought, idea, representation, etc. some other idea, concept, representation, etc. (the basic meta-stating process).

Yet because we put the message *in the frame of* an unrelated

story, that unrelated story (or terms) typically bypasses the conscious mind. And in doing it, it thereby allows the unconscious mind to receive it.

Now a well-designed metaphor, as a set of mind-lines that conversationally changes beliefs, must have a *similar structure* to the person's experience. This similarity at the structural level, in fact, works to invite the unconscious mind to interpret it in relation to one's own needs. The term *isomorphic* describes this.

As a communication device, *story, metaphor, and narratives* also present a far less threatening style than does direct instruction, statement, and advice. What explains this? It occurs, in part, because we veil our intended message in the metaphor.

Further, as a multi-level device, we can use *story* to communicate on numerous levels at the same time. Milton Erickson's genius reveled in this very thing. Via metaphors he would communicate with both the conscious and unconscious facets of mind simultaneously. In this way, he provided the conscious mind a fun and entertaining message [he distracted them with content] while simultaneously he would address deeper concerns via the structure of the story. The surface story primarily keeps the conscious mind occupied. The deeper (or higher) structural message then "carries over" to the unconscious mind through the story's similarities. Accordingly, we primarily use stories and metaphors in hypnosis.

The Meta-Model theoretically explains that metaphor works by presenting a surface structure of meaning using the surface statements that comprise the story's content. At this level *we just hear a story.* Yet at the same time, the deep structure of meaning activates our transderivational searches (TDS) to find references in our own library of references which then connects us to the story at deeper unconscious levels. Yet this primarily occurs outside of conscious awareness. We unconsciously make connections.

Sometimes this process can bring about deep healing at these out-of-consciousness levels. When that happens, we say that the story has operated isomorphorically for us. Further, when healing on this order occurs, we will typically do "submodality mapping across" in our thinking (representing) even though we don't do it consciously, and even though we may not have any awareness of this shift. The story operates as a meta-level to our lower level autonomic nervous system processing.

As the other mind-line reframing patterns function directly on our mental internal representations, so do metaphors. *Metaphorical*

mind-lines can introduce new strategies, meanings, states, ideas, etc. *Metaphorical mind-lines* can outframe beliefs with all kinds of new resources. The primary difference simply lies in this. The *metaphorical mind-lines* operates apart from conscious awareness. Further, we can use story and narrative as *"as if* formats to try on new meanings.

Did you have any idea that story, metaphor, narrative, poetry, etc. could have involved such depth or complexity? On the surface, stories seem so simple. Yet the transformative power of a story does not lie on' the surface, but under the surface or more accurately, *above* the surface. The three major mechanisms that empower a story to operate as a *mind-line* include: the activation of *transderivational searches,* the shifting of referential indices, and the structuring of isomorphic similarities.

Activating Transderivational Searches
Or Traveling Down Inside (TDS)

We threw this mouthful of a term at you earlier. Remember? The ole TDS (or transderivational search), refers to the neuro-linguistic process whereby we make meaning of symbols (words, language, etc.). We make meaning of symbols by *going in* and accessing our memory banks (i.e., our library of references or internal references). We search inside. I like thinking about TDS as *Traveling Down inSide*\

Whenever we **describe** an experience, we move from the actual experience to a *description of the experience.* This moves us from the territory to our *map* of the territory. Now our language, as a description or symbolic verbal representation of the experience, moves us into neuro-semantic reality. At this level, the experience *only* exists as an internal mental representation. It does not involve external reality and so does not have that kind of "reality." It only exists as an internal paradigm or model of the world.

What does this mean? It shows how language always and inevitably exists in a *meta* relationship to experience. Language operates at a higher level of abstraction then the internal representation to which it refers. So for language to "work" it must elicit and evoke sensory-based representations in us. We experience the "meaningfulness" of language when the words (as symbols) trigger us to see, hear, feel, smell, taste, touch, etc. the referents on the "screen of our mind."

What does the word "car" evoke in terms of sensory-based representations for you? Does it evoke a black Pontiac as it does for me (BB)? Probably not. That reference arose from my TDS. Where did your TDS take you? A blue Toyota, of course (MH)!

What does the word "dog" evoke? Where does your TDS take you? I (BB) have an internal representation of a black Cocker Spaniel. What kind of dog did you find in your library of references?

In this way we all *make sense* of language. We understand things by searching through our internalized and stored experiences for visual, auditory, kinesthetic, olfactory and/or gustatory sensations that correspond to the language symbols we use and hear. This explains how language (all language) operates metaphorically.

Now we call this process of associating the language we hear with our own internal representation(s) a "transderivational search" (TDS). When we go from the surface structure language of a metaphor to the deep structure, we make our internal search. We go to our personal "library of references." So when we listen to a story or metaphor, our brain and nervous system makes an unconscious TDS to connect the metaphor with our model of the world. Count on metaphors doing this. Count on stories activating listeners to search their "memory banks" to make sense of things via their model of the world.

Shifting Referential Indices

So working with story, narrative, and metaphor involves *symbolism.* A symbol refers to any object, situation, or character that becomes an anchor for certain responses. Many everyday metaphors take the form of, "I once knew a person who..." The symbolic link here? The word "person." Further links will arise from the similarities within the story. Such symbolic links exemplify the concept of "displacement of referential indices."

This means that whenever someone talks about his or her experience, but does so with enough vagueness (when they speak in an artfully vague way), then as listeners we hear the story *in terms of* our own experiences. Come on, you know you do this! And when we do, we have shifted or displaced the referential index. (No worry. The mind police won't arrest you for this!) When we do this we begin to listen sympathetically and experientially to the story. Doing this empowers the story to effect us and "speak to us."

Making these referential index shifts occurs all the time. We all

do it many times everyday. And it also occurs at both conscious and unconscious levels. We distort our sensory representations, we switch the referential index, *we enter into the story, and the story casts its spell.* This activates its magic. No wonder that in olden days, they talked about stories as **"spells!"**

Storying, narrating, metaphoring, etc. encourages the switching of referential indices. This invites *the "as if" quality* of stories which then begins to work in our minds and bodies. And when it does—suddenly we feel transported to another time, another place, in another body, etc. The spell has *entranced* us. We lose track of time, place, self, environment, etc. as we go zooming off into new and different worlds and realities.

Then, once inside the story, an animal, another person, even inanimate objects transform and take on special meanings. They frequently take on powerful symbolic representations for us. And in the story, we become *storied.* Themes, plots, sub-plots, dramas, comedies, tragedies, victories, heroic journey, etc. define, describe, limit, and/or free us.

In the field of psychotherapy, White and Epston (1990) have recently developed an entirely new therapy model based upon this marvelous phenomenon. Two people trained in NLP, Freedman and Combs (1990, 1996) have further contributed to Narrative Therapy using NLP distinctions. In the field of Linguistics, Mark Johnson and George Lakoff (1980, 1987) have individually and together also contributed to the pervasive nature of metaphors.

Structuring Isomorphism Similarities

Now the component that drives the power of story or metaphor to transform meaning and to change **our magic formulas** arises from the story sharing a similar structure to our life and experiences. We call this "similarity of structure," an *isomorphic* structure. Characters, events, emotions, dramas, etc. in the story relate and correspond to similar formats in our lives. This explains the mechanism that makes the story meaningful to us.

Isomorphism, as the similarity in structure, also explains how and why we can so easily, even unconsciously, use the story to shift our referential index. Dilts offered this explanation:

> "Isomorphism involves the formal similarities between representations of different responses... Individuals can learn much about the possibilities of their own behavior by considering the operation of other systems. Imagining that you are a bird in a

certain situation, as opposed to a lion, will open up and abolish many different avenues of response... In general, symbols will identify the structural aspects of the metaphor, while isomorphisms will deal with the relational or syntactic components.

The neural networks of the brain constantly generalizes information making learning possible. Isomorphisms describes the brain's ability to incorporate information about behavior from one class to another similar class. This is cross class learning."

Transforming Meaning Using Metaphor

Using the language forms of metaphor, analogy, story, etc. enables us to conversationally reframe, hence a *mind-line* pattern that operates as a "Sleight of Mouth" pattern. Because this language format reframes laterally (on the side), instead of in the up and down directions that we have explored, we can use story and narrative to package any of the other reframing patterns. Consider the following one-line stories.

1. "A river runs to the ocean as fast as it can."
2. "The water held captive behind a dam still yearns for the sea."
3. "A friend of mine always complained about her husband being late. But then after he died, she often thought about him and wished that he would just be late..."
4. "I once had a friend who always complained about the high cost of clothes for his teenage daughter. He complained and complained. Then, one day his daughter died in an auto accident. Now when he thinks about spending money on clothes for her—he wishes he had that opportunity.
5. "If a surgeon is late for dinner because he's saving someone's life, does that mean he doesn't care?"
6. "It's like spitting in the wind."

(D) "Stress causes me to eat chocolate."

"I have a really uptight friend, John, who really enjoys eating carrots because he said, and I know this sounds really crazy, but whenever he feels stressed, he pulls out a carrot and takes a break so that he can think ... and the sound of the crunching makes him feel like Bugs Bunny coming up with some zanny way to elude Elmer Fudd or that Daffy Duck."

"Have you ever noticed that a wound up rubber band gets loose in hot water?"

(E) "I can't really make a difference because management doesn't walk their talk."

"And the water held captive behind a dam yearns for the sea, not really caring about the dam, but only about feeling true to itself to flow... ever flow, graciously, gently, yet inevitably down, down, down... toward the sea... And it does so, regardless of what the dam wants."

(F) "I can't buy your product because it costs too much."

"Then, when Mary poured the expensive ointment on Jesus' head and feet, Judas got all upset and said that she had wasted things, and spent far too much."

To story someone with a narrative or metaphor, think about what a particular problem, issue, concern reminds you of. **"What is this like?"**

More frequently than not, we do our best *lateral thinking* when **we stop thinking** about a problem and think about something else (especially when relaxing, kicking back, and enjoying ourselves) and then all of a sudden, presto, an idea pops into consciousness that we can then relate to the problem.

In Narrative Therapy, we use **externalization** as a central eliciting process. This refers to *externalizing* a problem, situation, theme, idea, emotion, etc. By separating person from behavior (and all **other** functions and productions—especially thoughts and emotions) we underscore another central theme in Narrative, namely,

---

"The person is not the problem;
The problem is the problem."

Thus, as we externalize, we change our thinking and emoting about our life story, our thoughts and emotions, etc. This invites another story—a *Preferred Story* that we can build out of "unique outcomes" and "sparkling moments."

"How has Anger sabotaged your success this week?"

"When did the Rages invite you to enter back into that story?"

"So Sneaky Pee pulled one on you when you went to stay at your best friends house, huh? And I bet you'd really like to get back at Sneaky Pee so he doesn't embarrass you like that again."

"What tactics have you found that Wimping-Out uses to trick you into giving up? How have you stood up to Wimping-Out?"

Conclusion

We have now covered *twenty mind-lines,* twenty ways to shift a frame-of-reference, twenty ways to reframe a limiting belief. Sometimes a reframe moves us to directly address the *meaning* that we give to something. Those reframing shifts occur within the belief box. Such describe content reframing.

At other times we move outside of the formula of meaning and send "mind" before or after, above or below, or counter to the belief. These moves and the mind-lines that result comprise what we call *context reframing.* All in all these moves inform us that we can bring other thoughts-and-feelings, other frames-of-references and other states to bear upon our ideas (our conceptual reality) and that when we do—we can expect the reality itself to change.

Of course, we here speak about neuro-semantic reality—the internal dimension of meaning and significance that results when we bring "mind" to events <IS=EB). When we do, this puts our very body and neurology into "state"—a neuro-semantic state.

These mind-lines then not only offer us improved ways to speak more elegantly and professionally, they offer us ways to manage our states, enhance our mental-emotional experiences in life, and improve our health. Neuro-linguistically all of these things work together as an interactive system which explains the "magic" of ideas in human consciousness and neurology.

Chapter10

The Magic of Language

A Theoretical Overview
of the Magic of Language
and the Meta-Model

As languaged beings, we move through the world using *symbols* to "make sense" of things. Without language, we would experience only an animal consciousness. We would not live or process the dimensions that uniquely set us humans apart: time, space, purpose, destiny, self, morality, relationship, etc.

Animals obviously "think" and feel. They do so at a primary level of consciousness. They "know" things and experience the meaning level via primary associations. But human consciousness has a *reflexive quality.* And this reflexivity ushers us into ever higher levels of awareness so that we become aware of our awareness, and then aware of that awareness of awareness, etc.

As a semantic class of life, we use symbols as *symbols that stand for something else,* and not as mere "signs" (Korzybski) or mood signals (Bateson). We even develop language systems that have a refiexiveness that enable us to meta-communicate about our meta-communications.

Consequently, we move through the world not only using language, but sometimes we forget the true nature of language *as symbolic.* And when we do so, we confuse external and internal realities. We thus inescapably live a dilemma. We can only operate upon the world indirectly, and only through our language paradigms, and yet our paradigms arise from how we have constructed our perceptions.

These paradigms (our presuppositions, models, frames, beliefs, values, etc.) comprise our *mental constructions of meaning.* Eventually they come to function as unconscious structural elements of our world, which inescapably drive our perceptions, emotions, and behaviors. Or, at least, they do until we develop awareness of them.

Given the nature of human reflexivity, when we do become aware of our mental maps as just that—mental maps, we develop "consciousness of abstracting." This then enables us to truly experience choice. So via consciousness of abstracting, we come to recognize just how we have created our own paradigms or beliefs of the world so that we become open to the *choice* dimension.

A Metalogue

"So beliefs are not really real, right daddy?"

'Yes! You have it, daughter. At least they are not real *externally.* Internally, however, they operate as very real. Internally they entirely define and determine things."

"So which is it? I wish you'd make up your mind."

"Both. Real and unreal. It depends upon your perspective."

"What do you mean 'perspective?'"

"From the external point of view, *beliefs* have no reality. They do not exist. That's why you've never stubbed your toe on a *belief* that someone dropped. But from the internal point of view, your *beliefs* create your reality!"

"So I'm stuck with my beliefs."

"No, never."

"So while I'm not stuck with my beliefs—I can change them to whatever I want to believe."

"Well, kind of... within certain restraints."

"'Restraints?' What do you mean by that, daddy? I have to believe some things?"

"No daughter, you don't *have to* believe anything. But whatever you do believe—that will become your perceived and felt reality."

"That makes it sound as if beliefs are pretty powerful things, like they will determine what I see and feel."

"Yes, you have that right."

"So it sounds like the key here lies in learning how to find and change beliefs that don't serve me well."

"Very good. You do have an NLP mind after all!"

"What, you had some doubt... that now vanishes away

gracefully?"

"Ah, a mind-line used on your dear ole dad!"

"Well, did you expect me to read about mind-lines and not apply them?"

"Another one! Yes *mind-lines* certainly do give us the ability to change beliefs, especially limiting ones, and to relanguage our very neuro-linguistic reality, and to shift our paradigms."

"Shift paradigms? Why do you keep using this big words?"

"To impress you of course. Feel impressed yet?"

"Oh, go on, what do you mean about these pair of dimes?"

"Paradigms—you know, *models of the world.* By *mind-lining* someone's belief, you can alter and transform the operational paradigms that guide his or her everyday actions. Doing so also reframes perspectives and meanings and creates new mental maps that will take your plans where you would truly like to go."

"Well, I'd prefer to go out for a pizza for supper tonight..."

"Not smooth enough. I caught that."

"So you're saying that you don't have to remain 'stuck' in any attitude, viewpoint, interpretation, meaning, emotion, reality, or interpretation?"

"Precisely."

So dad, you can get unstuck from your attitude of avoiding taking me out for a pizza?"

'You did good with that one, daughter. What kind of a pizza do you want?"

Paradigms — Models that Both Reflect & Create "Reality"

***A** paradigm* refers to a model or pattern. In his classic book, *The Structure of Scientific Revolutions,* Thomas S. Kuhn (1962) used the word paradigm as the model that "normal science" operates from containing rules, hypothesis, etc. Stephen Covey (1987, Seven *Habits of Highly Effective People)* and Peter M. Senge (1990, *The Fifth Discipline)* have popularized the word *paradigm* for those in business and management.

A paradigm, as a *mental model of the world,* refers not only to those ideas, understandings, and beliefs that present themselves in consciousness, but also to those deeply ingrained assumptions, generalizations, and presuppositions we use to understand, perceive sensory data, and take action in the world.

Kuhn (1962) has described the process of what happens when a paradigm changes. It changes one's very world. New paradigms

lead scientists to adopt new instruments and to look in new places with the result that they see new and different things.

> "It is *as if the* professional community had been suddenly *transported to another planet* where familiar objects are seen in a different light and are joined by unfamiliar ones as well" (p. 111).

A paradigm both *reflects* a worldview or "reality" and *creates* such. This explains why, when we shift our paradigms, we shift our very world (i.e., our experiences, person, etc.). It completely and radically transforms subjective reality which then powerfully effects the ways we interface with the external world.

Illustrations of paradigm shifts pervade almost every age. This includes such things as the Copernicus revolution which changed the way people thought about the heavens, the earth, and the universe itself. The evolution paradigm radically shifted the creation paradigm—each defining a very different experiential world where the people lived.

The Swiss first began developing digital technology when it first appeared, but the Swiss just couldn't "see" or "believe" that people would prefer digital watches over the high quality Swiss watches. And so they missed out on that revolution. Then Edward Deming, who tried to make Americans aware of the importance of Quality Control after the Second World War, ended up in Japan where they welcomed his paradigm shift about business management of empowering employees and trusting them.

And what shall we say of the shift from Newtonian physics to Einsteinian physics at the beginning of the twentieth century? Or again, of the difference between the pathological paradigm in psychology (based on the medical model, a remedial orientation, focus on problems) to the wholeness paradigm in Cognitive-Behavioral Psychology and the Humanistic Psychological Movement in the 1960s with a new focus on mental-and-emotional health and solutions?

Paradigms shift. And when paradigms shift, those embedded within *enter into new worlds,* live within new frames, and experience a whole new range of solutions, opportunities, and even problems... and the changes frequently seem utterly magical. Shifting terms, the **frames-of-reference** we use also create (and reflect) meanings. Our *meanings* operate as functions of our paradigms.

What does something mean to you? Look behind the meaning. Do you see a paradigm peering out at you? Functionally,

paradigms offer us a unified world-view, a way of organizing our perceptions, experiences, etc. so that we "make sense" of the data.

And yet no paradigm perfectly describes, or models, the territory. 'The map is not the territory" (Korzybski, 1933). Every model exists only (and always) as an abstraction *from* the territory and a map *of* the territory. If our scientific and personal paradigms never express a perfect correlation with reality, then we must forever keep open **the** question about their *degree of correspondence and their usefulness or productivity of so mapping.*

Viewing things in this way enables us to not become too wedded to our paradigms or to forget that it only operates as a *map.* Consciousness of this—that we forever abstract and operate upon the world through our abstractions—saves us from mis-believing that our perceptions "are" real.

We experience the shifting of paradigms (as in the reframing patterns) as powerful because changing our mental model inevitably transforms our subjective *sense of reality.* At the level of paradigm shifting (Mind-Lines), we have a place for doing pervasive change work. When we change our operational paradigms, our very world transforms. A whole new reality arises. Then, in turn, new possibilities, opportunities, creations, experiences, etc. arise.

When Reality changes

How does this work? What mechanism runs this?

It occurs because we do not (and cannot) operate on the territory directly, only indirectly. We can only operate upon "reality" via our *models of the* world.

This describes our neurological constitution. We don't see all of **the** electromagnetic wavelength. We only see via the *transforms* **that** our sense receptors (rods, cones, neuro-pathways, visual cortex, etc.) allow us to see. Creatures with different internal constructions to their eyes create different models for seeing. So ultimately, we all construct models of the world—mental understandings (which we call beliefs, learnings, ideas, values, etc.). As we operate from these models or paradigms, they internally organize our psycho-neuro functioning.

Meaning emerges and operates according to the frame (or model, paradigm) that **we put around any event or situation. Here** *the contexts* that we bring to bear on information controls our derived and attributed meanings. And here too, our meanings

change with the ever shifting of our frames or paradigms. So when we change a frame-of-reference, we change the meaning. This provides an explanatory model and theoretical basis of reframing. It also explains *the plasticity* that we humans experience with respect to *meaning.* Ultimately, whatever we think/believe about something—so it "is" to us.

If we accept the Ptolemaic paradigm and conceive the earth as flat, the center of the universe, and the sun as circling this planet, etc., then we *experience* life as on a flat earth. Believing this would lead us to finding "evidence" for it. We would develop "eyes" for seeing supporting facts and so it would make perfect sense to us.

When we accept the power of a voodoo priest stabbing a voodoo pin into a representative doll as a true and inescapable curse that hexes and guarantees death—so it becomes. Autopsies on "voodoo" deaths in Haiti consistently reveal no "natural" cause of death. Somehow, in some way, the person's autonomic nervous system just shuts down.

This may explain why so many different kinds of therapy procedures, theories, techniques, etc. all *work.* In different contexts with different people every school of psychology *works* to some degree and to some extent. Research does show that every therapy form shows evidence of success.

The explanation? In *human experiences* (psycho-logics) things do not work mechanically as things do in the world of physics. This differs radically from the realm of the "hard" sciences. When it comes to subjective experiences (i.e., "the world of communication, meaning, and information," Bateson), we have to consider the role and place of *meaning,* the role of paradigms and frames-of-references. In this reality, *cognitive plasticity* dominates.

If the frame controls the meaning which influences emotions, states, experiences, behaviors, etc., then framing things in ways that make solution possible powerfully intervenes at the paradigmatic level (and one typically outside of consciousness).

Identifying Paradigms

If paradigms offer us such a *port of entry* into the internal subjective world (ours and that of others), *how do we identify "an operating paradigm?"* How do we learn to spot them? We can use the *Meta-Model,* a model about mental models.

This meta-paradigm offers insight and practicality in identifying

and working with paradigms as mental models. Bandler and Grinder (1975) originally developed this model using Noam Chomsky's (1956) Transformational Grammar to understand how language works in the transformation of meaning and how to enrich a person's model of the world.

The model distinguishes between surface sentences and the deep structures. These levels of representation describe every sentence. Within and below our everyday surface sentence statements we can find a fuller set of representations. The deep structure contains a fuller representation of our meanings than does the surface structure. What we say "on the surface" reflects a higher level abstraction and so suffers from the modeling processes of deletion, generalization, distortion, and nominalization.

> *Deletions* show up in omitting, overlooking, or forgetting information, impoverishing one's maps by leaving out important awarenesses.
>
> *Generalizations* arise from standardizing, making rules, and identifying patterns between things that we think as similar and so impoverish by causing loss of detail and richness from the original experience.
>
> *Distortions* add to or alter experiences and so impoverish by turning processes into things so that activities become static, and ideas become confused with reality.
>
> *Nominalizations* distort processes by freeze-framing the actions into a static form, by labeling the movement, and naming it and treating it as a reified thing.

The linguistic distinctions of the Meta-Model provide a way to move from the surface sentences back down to the deep structures. Doing this moves us to the fuller representation. And there we can examine the meanings attributed and attached to things in our first map-making. This process sends us back to the experiences out of which we made our maps and paradigms.

What sources did Bandler and Grinder use in developing the Meta-Model? They developed this neuro-linguistic model by studying gifted therapists who could effect powerful and effective therapeutic changes. Through modeling Fritz Perls, Virginia Satir, and Milton Erickson, they discover how these world renown therapeutic wizards did their word "magic." Bandler and Grinder (1975) described:

> "the magic" as *introducing changes in their clients' models* which allow their clients more options in their behavior... each has a map or model for changing their clients' model

of the world—i.e. a Meta-Model— which allows them to effectively expand and enrich their clients' models..." (p. 18).

The resulting Meta-Model consisted of *12 linguistic distinctions.* These enable us to identify a good bit of the *structure* of a person's mental models. Via the linguistic cues in the model, we can listen to a person's ongoing surface statements and develop an intuitive sense of the supporting deep structures. This provides insight into the person's way of mapping reality. The model also provides insights into how, and in what areas, the person's mapping processes may suffer limitations.

After we have detected and identified a person's mental model, we can meta-model the paradigm to clear up the parts that lack clarity or precision. Further, we use the model for ourselves to fill in missing or deleted pieces, to clear up distortions, and to specify generalizations more precisely.

As map-makers, we do not operate directly on the world. We move through the wortd *with* and *through* our paradigms. Such mapping guides our everyday thinking, perceiving, speaking, and behaving. Because at the heart of mapping lies *making distinctions,* all maps lead to perceptions and behaviors. When we experience a behavior as not "making sense," we know that it comes from a map different from our own. Conversely, when we become acquainted with another's map, we can then *understand* how his or her experiences and responses "make sense."

The Meta-Model distinctions sort for well-formedness and ill-formedness. Using the *Meta-Model questions* empowers us to enrich the impoverished parts of maps. The words in our maps which effect our neuro-linguistic reality only work usefully if they *trigger* enhancing internal sensory representations. Frequently, we lose or distort important information during codification of experience into language. The Meta-Model assists us in decoding the old formations and getting back to the original experience. From that experience we can then create a more productive map.

Does the Meta-Model Depend on **TG?**

As an aside, in the years since Chomsky's revolutionary formulations of language, which became *Transformational Grammar* (TG, 1956,1965), and brought about the demise of Behaviorism, a great many changes have occurred in the field of Linguistics.

The biggest change that occurred, and it occurred at about the same time that Bandler and Grinder generated their Meta-Model—

TG died. This came about due to the intense intellectual work of Chomsky and his associates as they took his model and pushed it to its logical conclusions. This resulted in Chomsky (1976) rejecting the Deep Structure (D-Structure as he came to call it). He then pursued other formulations such as EST (Extended Standard Theory). Lakoff, McCawley, Ross, and others created *Generative Semantics* (mentioned, in fact, by Bandler and Grinder, 1975, p. 109), but that model also "died" within a few years. Harris (1993) details the controversies, the rise and falls of models, and other developments in Linguistics in his *The Linguistic Wars.*

Currently, various forms of Cognitive Linguistics (Lakoff, Johnson, Langacker, and others) have taken the field by storm. These newly formulated models strike me as providing an even better correlation with the NLP model. They start from many of the same philosophical assumptions as NLP and they have begun by exploring *how* the brain represents words and referents in "mental space."

So back to the question:

> Does the Meta-Model *depend on* Transformational Grammar? If so, to what extent?

Actually, *it does not.* I have found that it surprises many people to discover that except for some linguistic jargon (i.e., nominalization, modal operators, etc.), the Meta-Model *only* uses one thing from TG—the idea of *levels* (surface and deep).

For this we do not necessarily need the surface and deep structures of TG, we have this idea of levels already (and in a much more useful format) in Korzybski's *Levels of Abstraction model.* I have more of this detailed in *The Secrets of Magic* (1998).

The Meta-Model Strategy

Since we all communicate our mental models by means of our surface statements, *language* itself provides a pathway to our maps. *Meta-model questions* work powerfully to assist us in re-mapping. Such questions facilitate recovering missing pieces, straightening out distorted information, reconnecting to referent experience, and remapping more effectively. By the process of *meta-modeling* we can bring clarity out of chaos, de-energize the limiting rules in our mental maps, and transform our mental paradigms.

Using the Meta-Model directs us to listen for specific words.

From those words, we then *construct a representation* in our mind based *solely* on those words. Then we ask, "What else have i missed?" "What limitations occur in this representation?" "What doesn't make sense?"

When we *meta-model,* we listen for, and detect, ill-formedness in mapping. Such language typically indicates mapping problems. Meta-Model questioning challenges and expands the ill-formedness. To do this, we start by assuming that we do not know another's mental models. This frees us up to curiously explore what the person says and does until we gather high quality information.

> "All the techniques of every form of therapy are techniques which affect the processes of representation, or the creation and organization of a clients' model of the world. To the degree that techniques induce change in a clients' modeling of the world is the degree to which they will be effective in assisting a client to change. As a client's model of the world changes, his perceptions change and so, too, does his behavior." (II, page 195)

The Meta-Model specifies numerous linguistic markers that we can sort for in language. These, in turn, provide an avenue to understanding a person's beliefs. Such linguistic markers include:

- *Causation statements—how* we model the way the world works, functions, relates to itself, etc.
- *Equation statements*—how we create models about what things mean, what abstractions equate with behaviors, and the paradigms of significance about things.
- *Value words and ideas*—the model of ideas about what we think important and significant.
- *Identifications*—the paradigm that we use for self-identification.
- *Presuppositions*—unquestioned assumptions that we simply assume as true in our mental models.
- *Nominalizations*—verbs we turn into nouns so that we talk about processes as if things.
- *Modal operators*—terms designating our style *(modus operandi)* in the world: necessity, desire, possibility impossibility, choice, etc.

By paying attention to these facets of the linguistic maps that we or another present, we learn to hear paradigms—the structural

organization of a person's subjective world.

The Structural Format of the Meta-Model

The Meta-Model begins from the presupposition that we create our neuro-linguistic reality via map-making {or abstracting). We encode this at neurological levels (the deep structure) and at surface levels (the surface structure). We do this by modeling. From our abstractions, we abstract (summarize, conclude, reduce) again and again. This eventuates, in language, cause-effect constructions, meaning (belief) constructions, constructions of identity, association, etc.

The *Meta-Model* consists of 12 linguistic distinctions (see Appendix B). These distinctions give clue to how much our map may suffer from conceptual limitations due to poor construction. These distinctions indicate significant places in our mental mapping where we have left out significant information (deletions), over-generalized information into vague categories (generalizations), nominalized processes (nominalizations), and changed things (distortion). Sometimes these deletions, generalizations, and distortions work to truly enhance life. Sometimes they create major problems.

Along with the 12 linguistic distinctions that spotlight potential limitations, the Meta-Model offers 12 sets of questions enabling us to re-map and build more well-formed models where the mapping process left out, over-generalized, distorted, or nominalized in non-enhancing ways.

In this way, the Meta-Model provides a way to think and talk about how we engage our mental mapping processes. Identifying the innate modeling processes (deletion, generalization, distortion) gives us some categories for thinking about our mental maps, or *thinking about our thinking.*

Deep and Surface Structures

Using Transformational Grammar, the Meta-Model assumes that every sentence has two levels, surface and deep structure levels. The deep structure doesn't mean "deep" as in "more profound." "Deep" rather describes *prior* abstractions *before* the higher level abstractions. The deep structure consists of "what a complete representation of the sentences' meaning or logical semantic relation would be." It represents a linguistic or verbal description from our mental model.

Since we "think" via internal representations of sights, sounds, sensations, and words, etc. (the VAK), oftentimes, when we move from the sensory based referents to the deep structure, we get a fuller description in less abstract words. If someone says, "I'm really depressed!" we can meta-model, "How specifically do you know that you feel depressed?" Typically, the person will access their reference experience and give us the pictures, words, sounds, and sensations. This brings up the pre-paradigm data of the map.

As we "go back to the experience" out of which we mapped our reality, the Meta-Model questions trigger transderivational searches (TDS). We "go inside" to find (or re-experience) the fuller structure—the original experience as we remember it. The person who does a transderivational search on depression will have identifled his or her reference structures.

Where does your brain go when you read the words, "cute little brown puppy?" Do you stay here in this time and place? Or do you quickly do some time-traveling? Did you quickly go to your own internal "library of references" to make meaning of it? Bandler and Grinder (1975) wrote,

> "Transformational grammar is based on the study of *how meaning is transformed into words.* We call the words the surface structure. The actual meaning, or experience, underlying the words is the deep structure. The Meta-Model is built to help you get at the underlying deep structure by clarifying information given in the surface structure." (pp. 96-97).

Using the Meta-Model *recovers the deep structure* or full neuro-linguistic representation. We can then question the map that we have made of that experience and transform it into a more enhancing map. Bandler and Grinder (1975) believed that people end up in pain, not because the world lacks the richness to allow them to satisfy their needs, but because *they operate with impoverished representations.*

> "One way in which our models of the world will necessarily differ from the world itself is that our nervous system systematically distorts and deletes whole portions of the real world. This has the effect of introducing differences between what is actually going on in the world and our experiences of it. Our nervous system, then, initially determined genetically, constitutes the first set of filters which distinguish the world -the territory-- from our representation of the world —the map." (p. 9).

By "Meta-Model strategy" we refer to a strategy for re-connecting with experience in a way that provides a richer set of representations and meanings. Doing this facilitates more choices for us. *Impoverished representations* lead to pain and limitation by providing fewer choices, especially when we *confuse* such with the territory. So, we challenge such mental models.

Of course, even the deep structure derives from a fuller and richer source which also "is" not the world, only an earlier modeling. And beyond the deep structure lies the sum total of all of our experiences of the world, the sensations originating in the world (1975, p. 159).

Giving Experiences New Meanings

Since we know that every statement, idea, belief, etc. comes packaged in some frame-of-reference, our frames and frames-of-frames give form to our mental mapping which we use in orienting ourselves in life. So above our internal representations of specific visual, auditory, and kinesthetic components we have higher level frames that *drive* those representations.

So in reframing, we first identify the frames we use in processing information that creates experience. Upon doing that, we can then shift those frames to generate new and different meanings. Such reframing shifts our perspective and so restructures our cognitions and meanings.

Reframing changes meanings by changing *reference frames.* And when meaning changes, so do responses and behaviors. All reframing models primarily change responses through the process Of altering the governing frame.

In Chapter 3, we mentioned the Meta-State principle, whoever sets the frame governs the subsequent experience. Because frames (or paradigms) run perceptions, understandings, values, emotions, behaviors, etc. *whoever* (or whatever) establishes a frame of reference controls neuro-linguistic reality. This insight elicits both fear and excitement.

Fear because people and cultures can establish frames outside of our awareness. This explains, in part, the power of the mind-lines. Language doesn't just work at one level, it operates at many levels. When someone "sets a frame of reference" at a higher level by implication, presupposition, or outframing, they can *conceptually*

box us in without us realizing it!

Exciting because once we learn how to *assume ownership over this process,* then we can truly choose the frames we want to live in and *take charge* of our emotional responses. This also protects us from those who might otherwise "set the frame" thereby inducing us into feeling "manipulated" by their "mind control." *Mind-lines* occur all around us and from every media (newspapers, television, books, speeches, everyday conversations, sale pitches, etc.). But now we can *catch them.* Now we can choose which ones to welcome and buy into.

Again, we return to one of the most fundamental and principal principles in **neuro-semantics**—*"meaning" does not exist in the world.* Meaning only, and exclusively, exists in a human mind. It does because it arises as **a** function of abstracting (i.e., thinking, evaluating, explaining, attributing, believing, interpreting, etc.). What exists in the world at large and what only can exist there? Stimuli.

The frame-of-reference we put around a stimulus totally determines the meaning it has for us in how we experience it. By reframing , we attach new meaning to the same sensory stimuli to generate new responses in us. In reframing then, we do not change the world, we change *our* meanings that *we* attribute to the world.

Conclusion

From the Meta-Model to Mind-Lines

While the Meta-Model operates overtly and explicitly with mental mapping, the model presented here of **Mind-Lines** operates *covertly.* By them we *conversationally reframe* ourselves and others for fun and profit.

Magic surrounds us—it orders our sense of reality, it creates our neuro-linguistic reality. The *magic* within symbols, words, and language can turn life into a living hell, full of monstrous fears, dreads, hates, etc. or into a living paradise of delight, love, wonder, growth, appreciation, and never-ending learning.

> May you now enjoy the process of becoming a *wise magician* so that you can use it marvelously to bring pieces of heaven into your world and all of the worlds of those whom you touch!

Chapter11

INTO THE FRAY OF MIND-LINING

In *"Mind-Lines Teasing"* section at the beginning of this book, **we** ran a **mind-lining** on the theme of "not accomplishing **a** goal meaning 'failure.'" Now with your fuller acquaintance with the *Mind-Unes Model,* feel free to revisit that original tease. We believe you will find it much richer and impactful.

Here we have added numerous other examples of *mind-lining.* In the year since *Mind-Lines* first appeared, people from around the world have used these as a model for creating all kinds of new neuro-linguistic magic in business, personal relationships, marketing, management, education, therapy, sports, etc.

Twenty Ways to Reframe "Learning Difficulty"

> **The Toxic Thought:** "I can't learn these mind-lines because they involve too much complexity about the structure of the language patterns."
>
> **Formula - the Toxic Magic**
>
> "Too much complexity" = "I can't learn"
>
> EB = IS

1) Chunking Down

> How do you know when to judge something as too "complex?" How do you represent "complex?" How do you know it exists as complexity and not just one layer of simple ideas upon another? How does the complexity stop you from learning altogether?

2) Reality Strategy Chunk Down

What leads you to first become aware of a complex subject? If you first see or say something to yourself, what do you then do? And what comes after that? How do you cue yourself that something has enough complexity to stop learning?

3) **Reframe the** EB

How interesting! What I really find as truly complex and difficult to learn are the chaotic "word salads" that a schizophrenic produces... trying to find order and structure in that—now I'd call *that* difficult!

4) **Reframe the IS**

The problem may seem like that you can't learn these language patterns, but don't you think that the real problem lies in how much effort you feel that you will have to expend to learn them? You can learn them, but the learning may not come as quickly and easily as you would like it too."

5) **Reflexively Apply To Self**

What? I don't understand. Why do you have to make such difficult and complex complaints? I just can't figure out what you really mean by these complicated complaints.

6) Reflexively Apply to Listener

Wow! That seems like a pretty complex analysis of your learning strategy! Where did you learn to think and reason in such a complex way?

7) Counter-Example Framing

So do you mean to tell me that you've never learned anything that once upon a time might have seemed complex to you? Somehow, the existence of complexity itself prevents you from learning?

8) Positive Prior Intentional Framing

How much awareness do you have that this belief about complexity protects you from failing to learn something new and exciting? And yet it also seems to protect you from taking on a mental challenge.

9) Positive Prior Causation Framing

So as you slow yourself down using this belief that complexity stops you from learning, it sounds like it enables you to move into new learning situations cautiously without tormenting yourself with high expectations that you need to

learn too quickly or easily...

10) First Outcome

So if you use this belief and let it run your life, next year you will make no further progress in learning these language patterns. How does that settle for you in terms of your communication and persuasion skills?

11) Outcome of Outcome

As you imagine not learning anything about these mind-lines by next year, and remaining unskilled in them again the following year—what outcome will that lack of progress lead to? What will result from getting that result?

12) Eternity Framing

When you imagine stepping into eternity as you leave this world, and think about having backed off from learning—and especially from learning things that would improve your communication skills, how much do you think you will have missed out on life, relationships, and effectiveness by having let that complexity belief run your life?

13) Model of the World Framing

How interesting to posit learning as dependent upon complexity. Do you know where you got this map? From what experience did you map that difficult or layered subjects somehow prevent you from learning? How does it strike you when you realize that this merely comprises a map and not the territory?

t4) Criteria/Value Framing

When you think about your value of growing and developing as a human being—how much more important does it feel to you when you think of the time and trouble you might need to take to learn a complex subject?

15) Allness Framing

Since everybody has encountered complex information at some time, does that mean that they cannot or should not attempt to leam such? Would you recommend this belief to other people? What would happen if everybody on the planet adopted this belief about complexity and learning?

16) Have-To Framing

What would it feel like if you did not operate from this belief that complexity stops or hinders learning?

17) Identity Framing

As you think about yourself as *a learner,* you certainly can think about some things that you have learned, piece by piece, and have learned so well, that when others took at it, they may conclude that you know some pretty complex things. What does that say about you?

18) Other Abstractions

How do you know that you should label this or that subject as "complex" and not just the next step in learning? What if you discovered that learning complexity actually involves the same mental processes as learning the foundational principles of a field? What if you discover that your labeling of a subject as having "complexity" itself creates the difficulty?

19) Ecology Framing

As you think about believing that you can't learn complex things, how well does that belief serve you? Does it enhance your life? Does it increase your motivation and drive for learning? Does it increase your resilience? Would you recommend this belief to others?

20) Metaphoring/Storying and Restorying Framing

When I first saw a Hebrew text of the Bible, I thought, This is really a complex language. I don't know if I will ever learn this.[1] Then I began to think about the children born to parents who speak Hebrew and how that they just grow up with that language, and that they learn it with as much ease and effectiveness as children in other language environments learn other languages.

Thinking about that made me realize the error in my conclusion about the so-called difficulty of Hebrew. I then realized that Hebrew isn't complex as much as simply different from what I already knew. So as I began at the beginning, I first learned the shape and names of the Hebrew letters. I learned a little bit here and a little bit more there and eventually I gained a level of competency that I could read a page of a text. Yet what previously would have seemed so complex now seemed natural and easy—a piece of cake!

Twenty Ways to Reframe Confrontation

The Toxic Thought: "I really dread confrontation. It makes me feel anxious and scared. Confrontation never solves anything, it only turns people against each other and it ruins relationships. That's why it is bad."

Formula - the Toxic Magic

"Confrontation" = "Anxiety, fear"

"Directly saying words" = Conflict, "bad."

1) Chunking Down

How do you specifically think about confrontation? How big do you picture yourself in relationship to others? What does the picture of confrontation look like, sound like? How loud do you code the words in a confrontation? What referent experiences do you use?

2) Reality Strategy Chunk Down

How do you know to feel anxious or scared when you picture a confrontation? Why not feel curious and excited to discover the differences as you fully listen to another's viewpoint and then work out a win/win arrangement?

3) Reframe the EB

If you think conflict or confrontation ruins relationships, try **not** conflicting or confronting and creating resolutions. Then, one day something will occur that will come as "the last straw" so that one of the person's can't take anymore, then, "out of the blue" that one event will seemingly ruin the relationship.

4) Reframe the IS

Yes, speaking up and expressing your ideas can feel scary, but what really evokes anxiety for me involves **not** speaking up or surfacing concerns while small and manageable, but letting problems fester until they become large and unmanageable!

5) Reflexively Apply To Self

I feel so very anxious right now, and fearful, as you say those words. Bringing this up will destroy our relationship!

6) Reflexively Apply to Listener

So if I bring up anything to you, you have to feel anxious and scared, and think it will ruin things between us? This

means you would prefer that I walk on egg-shells in your presence and not relate to you in an authentic or real way?

7) **Counter-Example Framing**

Thank you for this confrontation—I really appreciate this. I will use this disclosure of yours to relate to you with sensitivity about how things could go awry or hurt your feelings. Just think what might have happened if you hadn't confronted me about this!

8) Positive Prior Intentional Framing

So in learning to feel anxiety and fear, you probably use those feelings to come across to people in a more gentle way. And I just wonder what other ways you have also found, or could find, that would further allow you to incorporate gentleness into your confrontations?

9) Positive Prior Causation Framing

So your feelings of fear and anxiety makes you hold back from harsh criticism when things violate your values. I wonder if this concern for avoiding hurt can also cause you to develop other effective conflict avoidances?

10) First Outcome

When you think about how you have walked on tip-toes over egg-shells with lots of people, and never expressed your values and perceptions—how do you like the consequences that result from that?

11) Outcome of **Outcome**

When you think about the way people may take advantage of your non-confrontational style and may use intimidation to get their way because they know you won't speak up for yourself—how do you like the consequences that may result from that consequence?

12) Eternity Framing

When you look back on your life and see how you couldn't speak up for yourself and how you backed off from every conflict and disagreement because of your belief about confrontation, and you see how you over-cared about what people thought of you—how celebrative will you feel about that legacy or about not having lived with self-integrity?

13) Model of the World Framing

Who taught you to think about confrontation in this way? Do you think you should adopt this belief as your model of the

world? Do you know anyone else who has a different perspective that seems to enable them to produce more productive responses?

14) Criteria/Value Framing

You obviously value peacemaking and harmony—yet I wonder how honesty, true self-disclosure, and indepth communication with loved ones play with, and into, your value of conflict avoidance?

15) Aflness Framing

Suppose everybody thought and felt anxiety and fear in bringing up things to others... would you recommend this style of communication? Would you think it would make the world go better?

N6) **Have-To Framing**

What would it feel like if you did not believe that you had to equate confrontation with negative encounters? What would you have to think to view it in terms of playfulness, lightness, curiosity, and resourcefulness?

17) Identity Framing

As you think of yourself as a person with thoughts, feelings, and opinions, and as someone who can express yourself honestly —suppose you imagined the You who did that with dignity, grace, and effectiveness?

|18) Other Abstractions

How interesting that you view confrontation in this manner—do you also view *communication* in a similar way? What about *honest expression of one's viewpoint?*

19) Ecology Framing

How well does this belief serve you? How well does it make your life function to equate confrontation with negative relational consequences? How well does it enhance your life for honest communication with those that you love?

20) Metaphoring/Storying and Restorying Framing

Having just started to work there, I really didn't know all the ins-and-outs of the business. That became really evident the day that I started to load the truck. I had observed the others loading so I assumed that I knew how to do it. I jumped in the big truck and backed it up to the dock.

Then I began the loading. Just then Jim came running up

yelling... I couldn't tell what he was saying, but at first I felt humiliated that he would talk to me that way! Who did he think he was anyway?? As he got closer I heard him yell, "Get the emergency brakes set! Jump back into the truck—the truck won't hold by itself!"

As I looked at the truck, I saw it beginning to move... slowly, ever so slowly... but moving. After I had the emergency brakes pulled I realized that if Jim hadn't noticed and yelled when he did, the truck would have rolled through the glass window at the bottom of the hill and through a daycare center. Thank God he had the courage to yell at me when he did!

Conclusion

Do you have a conceptual "problem," a way of looking at something, a phrase, belief, or statement from another person bugging the daylights out of you? Then don't just stand there looking at your *magic wand*—wave it for all its worth!

Run the "problem" through these reframing patterns.

Recently, I (MH) have been paid to consult with a business consultant regarding some of his really big clients (Fortune 500 businesses). He would provide the belief statements and "idea" statements that the antagonists to the company would use in their debates, press conferences, and court hearings to oppose and contradict and try to stop other companies from doing their business.

Once we had the "problem" in hand, we began to *play.* We played with the idea, tearing it to pieces (deframing), giving it new meanings (content reframing), and then outframing it every which way but loose!

Frequently, when we started, we both had a stunned sense of feeling both stuck and hopeless. "What in the world can you *say* to that?!" But in every single case, by the time we finished zapping the line with our magic—we felt a certain touch of ferociousness, "Give me another one! Bring it on! Let me have at it!"

And you can too.

Chapter12

EIGHT THINGS YOU SHOULD KNOW ABOUT "MEANING"

"Hit me one more time, Charlie."

Without doubt, when it comes to understanding, detecting, and working with *neuro-semantic meaning* in people, we deal with a topic of much complexity. Throughout *the Mind-Lines Model,* as presented in the previous chapters, we have described *how* meaning emerges from representation, linkage, linguistic mapping, etc. From this we have described *the transformation of meaning* via conversational reframing.

Can We Simplify the Complexity Even More?

We think so.

In the spirit of attempting a simplification, we will here aim first to simplify the process of understanding and working with *conversational reframing* itself. After that we will seek to simplify the process of developing greater skill and elegance with *Mind-Lines.*

In learning about the processes involved in the "strategy" of thinking and responding, conversationally, with new reframes, you will need to have a good acquaintance with how *information* becomes beliefs which then operate within layers of

embeddedness. We almost never entertain an *idea* in simple representational form. Typically, we have it as *embedded* in various contexts, and those contexts within contexts.

Making Conceptual Understandings Easier

Certain conceptual presuppositions govern the process of learning the neuro-linguistic magic of *Mind-Lines.* The following represent the key *supporting beliefs* that enable us to work in this domain.

1) Meaning does not exist "out there." Meanings have no *reality* in that domain. Meaning *only* arises and coheres within a mind—it only exist as part of a given person's internal world. It emerges as a neuro-linguistic product from our interactions with people, events, ideas, etc.

For many, thinking this way about *meaning* represents a big shift in thinking. For anyone brought up to think that language or meaning "is" real in any external, empirical way, this represents a complete paradigm shift. External events only have meaning to us when we apply meaning to them.

2) Meaning slips and slides. As a *non-thing,* we can't expect meaning to have a static or rigid quality. Instead it keeps moving and shifting. Meaning has a plasticity to it so that it bends, stretches, moves, slips, slides, etc. Realizing this will help us from thinking of it, or treating it, as static, solid, permanent. If "meaning" arises by "mind" in "mind"—then expect it to come and go according to the functioning of consciousness. It doesn't stay put. Now you have it. Now you don't.

We see this most vividly in the ever-shifting nature of meanings. A customer goes out to buy a new car. But what that "purchase of a new car" means to him or her on a given day may change multiple times. It all depends. It depends upon the ideas, memories, referents, values, and thoughts that flow through consciousness.

At first it may mean "getting a more reliable source of transportation." But as the person shops, other meanings may flow into the person's stream of consciousness. Now it means, "enjoying lookin' good in a sharp machine!" And a little later, "a really smart buy—economical, affordable, solid." And then the next minute, "an expression of my power," "an expression of my masculinity," "the envy of my friends," etc.

What in the world is going on here??

The plastic nature of meaning lets it bend this way and then that way. Also, the multiple nature of meaning. This highlights an important fact: *meaning* does not (and cannot) exist apart from a *meaning-maker.* It takes a human mind to create, communicate, and experience meaning. Meaning does not exist "in" the *car—apart from the person.*

Does this represent an entirely new way to think about "meaning?" It does for most people. And even for those of us who have thought this way about meaning for a long, long time—it still *feels strange.* Why should this "plasticity" of meaning feel strange if one has thought this way for a long time? Because even though meanings ftjnction in this way, the habituation of our thoughts seduce us into Assuming a false permanence and stability about meaning.

What "old" thoughts do you still put meaning to that happened years ago and should no longer have that same meaning to you, pr should have a different meaning? Have you ever even considered *changing the meaning of that event?* Indeed, we Change meanings to past events all the time. We just sometimes get in a "rut" with the same old meanings.

Do you find this not only strange, but also scary? Welcome to the club. Most people do. This explains why we typically have to spend some time with this concept in order to get used to it. In this way we can get over any insecurity or fear that we may have about such. That there exists a "plasticity" to "meaning" (even language) does *not* make it so relative that we can make anything mean anything. But it does suggest that we-should expect to discover a *JRuidity* to "meaning" such that it keeps shifting and changing, and never stays put.

3) Ultimately, we mentally construct "meaning." Because it takes a *meaning-maker to* create meaning, meaning emerges in our experience as a human construct. Philosophically we call this Understanding of meaning, "Constructionism." Recognizing this empowers us in thinking about and working with "meanings."

Ultimately, we *construct or construe* our internal realities. The old biblical proverb expressed this in a simple but succinct way, "As a man thinks in his heart, so he is." "Reality" thus operates as a reflection of our maps (i.e., perceptions and constructions. This, in turn, leads to the realization of our personal responsibility for constructing useful ideas or maps.

4) Meaning occurs in frames-of-reference. As a human

construct that arises as a thinker-feeler uses his or her consciousness to create "meaning," *meaning always exists in some frame.* This explains the source and meaning of the term "frame" in NLP and in the idea of refraining in the Cognitive sciences.

What significance does this have? Much. Primarily it directs us to go looking for the frame.

> "What frame of reference does this or that idea occur within?"
> "What frame is this person using to say or perceive this?"
> "What frame has to be there in order for this statement to make sense?"

In other words, *frame-less meanings* do not, and cannot, occur. Where you have a *meaning,* you have a frame of reference. An idea, thought, or emotion as a personal *meaning* attains much of its "meaning" from the ideas, experiences, events that it references.

5) Frames govern meaning. A corollary to the fourth supporting belief specifies that frames govern, modulate, organize, drive, and control *the experiences* that occur within them (i.e. the thoughts, feelings, language, behavior, and responses). When we set a frame, that frame will govern the consequences and conclusions that follow. Korzybski called this "logical fate."

Suppose you set the frame for a customer that goes, "This is a great deal, but you can only take advantage of it today. The sale goes off tomorrow and this will not be available." Set that frame and if the person "buys" it *and* wants that deal, it will determine his or her responses.

The statement"/ *love you"*
means one thing when I say it to my wife.
it means something very different when I say it to my father.

---

6) He who sets the frame governs the experience. All human experiences occur within some frame. It occurs within cultural frames-of-reference, personal frames, family frames, business and economic frames, etc. The *language frame* comprises one of the largest frames that we all unconsciously accept and live within, and which therefore governs our experiences. If you grew up hearing and speaking English, then as a language system English will

govern how you think, how you perceive, what experiences stand out and count, which do not, etc.

Similarly, *the cultural frame* typically operates in an out-of-conscious fashion so that we hardly ever notice it. To notice it, you have to *step out of the frame,* namely, go to a different culture. Then suddenly you become aware of what you had always assumed. Western American culture has assumed, and hardly ever questioned, such frames as "bigger is always better," "healthy individuals separate from the group," "your value and worth is measured by your achievements," etc.

Regarding frames, we have no choice about living *without a frame.* Therefore, "he who sets the frame controls the experience" simply describes what happens in relationships and cultures. Someone will always set the frame. Actually, we all live in the midst of many frames—frames embedded within frames. The only questions now become—

> "Do you know the frame out of which you operate?"
> "Does the frame serve you well?"
> "Who set the frame?"
> "Do you want to set a different frame?"

It works as simply and profoundly as this. If I walked up to you and started talking about your automobile, I have thereby *"set the frame"* for our conversation. Setting the frame refers to setting either *the content* of the subject matter or *the context* for the subject matter. If I ask, "What automobile do you prefer?" I have set *the Gontext* of the conversation as eliciting your preferences (hence values and criteria) while, simultaneously,! have set *the content* as that of discussing particular automobiles.

A subtly occurs in this. Namely, that while the language of the question gets you to focus on *the content* of automobiles, at a similar logical level, I have actually set a frame whereby I can elicit your values and standards. I haven't done so *explicitly,* only *implicitly.* And if I have "ears to hear" I will learn about your values and your strategy for decision making.

In the process of Mind-Lining, you will learn how to eloquently intake charge of conversations as you direct and control both the content and the context of conversing. When you know how to embed various *contents within higher level contexts* you will know how to preclude another person's conscious awareness as well as how to include it.

Summarizing About the Structure of Human Meaning

Though conceptual, these understandings about meaning play an important role in developing skill with neuro-linguistic magic in the process of *transforming meaning.* To summarize:

1) Meaning does not exist "out there."
2) Meaning slips and slides in its operations.
3) We mentally construct meaning.
4) Meaning exists in some frame-of-reference.
5) The frame governs the meaning.
6) He who sets the frame therefore governs the experience.

THE MAGIC BOX

In *Mind-Lines* we encapsulated all of this information by playfully describing it as "The Magic Box." We have two more important conceptual understandings about meaning that we want to add to these six.

These basic and supporting "keys" unlock our understanding of human *neuro-semantic reality.* So, by understanding and accepting them, we become ready to work with *"the magic meaning box."* As a "semantic class of life" (Korzybski), we **make meanings.** Sometimes we *find* or *discover* the meanings that others have created and sometimes we *invent, construct, conceive, or construct* new meanings altogether.

One of the central ways that we do this involves a *linking process.* We link things up. We associate various stimuli with some response and thus the "stimulus" **"means"** or equals or leads to that "response" in our nervous system.

Animals create meaning in this way. The dog sees a piece of meat and moves close to it, smells it, and has a response. His autonomic nervous system *reacts* with a response of salivating which prepares his stomach and organism to eating the meat. All the while, an experimenter *rings a bell.* The first time, the dog doesn't respond to the bell except perhaps to cock his ear. Zero Learning has occurred at this point. But if the meat and bell ringing occurs *together* "at the same time," or in close approximation, the dog **connects or** links the sound of the bell with the meat, and so responds to the bell with salivating. Learning I has now occurred.

Stuff Gets Connected To Stuff

We call *the relationship* between "stuff and stuff' —**"meaning."** **.jhis** summarizes what we mean by **"the magic box"** and by the **Conceptual** "equation" that we have coded inside the box. As we **move** through life, we **link** things with things. Some of this linking **reflects** pretty accurate mapping of processes—some does not!

> In one of the big earthquakes that shook southern California in the 1980s—just prior to the quake, a mother became upset with her little 5 year old for slamming a door in the house. Just has she began a new rebuke and stating that "something really bad will happen if you keep doing this," the little boy slammed the door and then the whole house shook and trembled, dishes crashed to the floor, lamps came tumbling down, etc. This absolutely terrified the little boy —who *in his nervous system*—connected "slamming the door" with causing an Earthquake. He also connected, "arguing with mom" as leading to an Earthquake.

This illustrates that the *"logic"* inside the human nervous system doesn't have to be "logical" in a formal way, reflecting the best of mature human thinking. The **psycho-logic** inside the nervous **•system** can, and does, connect all kinds of irrational things together. **Yet once** it links something with something else—the brain, nervous **system,** and all connecting human tissue (which means all the somatic, physical, body stuff inside you!) "knows" at a neurological **level** that "sassing mom creates devastating effects!" This creates **©ur** "intuitive" knowledge.

We Box Stuff Together

In "the magic box" we have used more formal language to encode the linking of things together. This begins the *meaning-flaking process.* Thus the formula of X=Y or as you'll find here: E.B.=|.s. This refers to how we take an **external behavior** (like slamming a door, sassing mom) and link it up so that it leads to (Cause—> Effect) or equates to ("means," Complex Equivalence)

some **internal state or significance** (i.e. disaster, pain, horror, etc.). This summarizes how we, *linguistically,* encode our understandings of how a stimulus and a response get connected.

In the neuro-linguistic model (NLP), the Meta-Model, which describes how language works, presents the first two key distinctions. In the new and extended Meta-Model (Hall, 1998, *The Secrets of Magic),* the third distinction comes from Korzybski's work in General Semantics;

- **Cause** —> **Effect** statements (C-E): This X leads to this Y.
- **Complex Equivalences** (Ceq): This X means this Y.
- **Identification** (Id): This X means this Y *about me.*

E.B. > = I.S.

The **EB** in the formula stands for "This external behavior that I can see, hear, feel, smell, taste, etc.," and the > = stands for "leads to, equals or equates with,", and the IS stands for some "internal significance, feeling, state, etc."

In This Way We Create
The "Magical Meaning Box"

This happens because "saying" and thinking that something *equals* something else *makes it so*—at least, it makes it so in human neurology.

> "When she looks at me with that expression, I feel discounted."
>
> "When he talks to me in that tone of voice, I know he is angry with me."

In this way, *we actually and literally speak "reality"* (i.e. our internal, subjective reality) *into being.* Once we do, it then begins to run our neurology (e.g. emotions, behaviors, responses).

Further, this magic meaning box functions like **a "black box"** inside of us. What does this phrase refer to? It suggests that most of the time we don't have the slightest idea of how we have constructed our meanings, or what meanings operate within us as our "programs."

Meaning primarily operates at un-conscious levels inside us. They operate as our meta-frames of references, and so like the canopy of the sky that provides our atmosphere, **meaning** exists as a conceptual canopy that we seldom notice. And yet we breath and **live** and move within it, and it determines *most* of our experiences, emotions, states, etc. After all, it governs the weather of our mind-and-emotions.

Finally, these *languaged equations* that connect things generate our "meanings." This makes them central to our experiences, skills, abilities, emotions, etc. To change we have to change these equations. And when we do change the equations (the neuro-linguistic equations)—**magic happens.** Everything becomes transformed. New realities pop into existence.

Now, for the last two Conceptual Understandings about Meaning:

7) Meaning exists in multiple frames simultaneously. Now we get to the problem of complexity. We not only have primary level "meaning"—this action, experience, event, set of words *linked to **and** connected to* this idea, thought, feeling, state, etc. (The EB >= IS formula that comprises the heart of the Mind-Lines model), but we also have EB=IS formulas *linked to and connected with* EB=IS formulas.

Thus to a salesperson a "custom" may "mean" "a source of income," if the person has linked the person looking to buy a product as having that significance to him or her. Of course, a "customer" may also mean other things: "someone who may reject me," "someone who I may enjoy getting to know," "an opportunity to practice my skills," etc.

All of that exists as *primary level* connections: "This X means this Y." But we humans have minds that don't stay put. Wouldn't you **know** it? Just as soon as we create **a meaning formula,** we can ***hen** have a thought (another meaning formula) about that first one. In other words, we think about our thinking. We have feelings about **our** feelings.

This initiates multiple-levels of meanings. Suppose we begin with *primary level* thought: "This person may reject me." How do you think or feel **about** that? Do you like it? No? Now we have—

> "I hate my thoughts-and-feelings of feeling vulnerable about being rejected by people."

And how do you feel **about** your *hatred* of your *sensitivity-to-*

rejection feelings? You feel guilty about that?

Guilty for feeling *hate/contempt* for *sensitivity to rejection.*

And how do you feel about that? And so on it goes!

[To understand the *structure* of this word magic in terms of how they work inside our heads, we must understand the concept of how our brains can have thoughts about thoughts, and then more thoughts about those thoughts. We refer to this kind of neurological functioning of the brain as "reflexivity." This means that the processing feeds back into itself so that as a cybernetic system, our brain processes its own previous products.]

These meta-level meanings refer to meaning *above* other meanings that reference off of previous meanings, hence the word "meta" (above, beyond, about). More technically, we describe this as the *se\f-reflexivity* involved in human thinking-and-feeling. And with this we now move into the realm of logical conceptual levels which arise as we think.

Obviously, this kind of self-reflexive thinking creates the complexity and layeredness of thought upon thought, emotion upon emotion. As a result, we experience layers of thoughts upon thoughts and these build up upon each other to create even more complicated conceptual systems. To add a little bit more complexity to all of this, we then need to understand and realize that consciousness **operates simultaneously at many different levels.** We can not only have thoughts about something. We can also have thoughts *about* those previous thoughts. When we do, we jump up a logical level. And when we do this, we can expect even greater complexity to result because we build up layers of thoughts upon thoughts.

So meaning operates first from *the associations* we build (the stuff in "the magic box") and then from the contexts (frames) that we put around the box. Meaning arises because we associate things. Meaning at this level represents the stuff **in** the magic box. Meaning also arises from the contexts (frames) that we put **around** the box. As we recognize these things, then we begin to truly understand *"the magic box" of X-* Ythat we build out of Complex Equivalent and Cause-Effect structures. And this then leads to developing flexibility in maneuvering around the magic box in 7 directions.

8) Even "real" meanings may not serve us well. Inside our minds-and-bodies, whatever *meaning* we create becomes

neurologically "real" to us. It puts us into "state." It governs our *neuro-linguistic states of consciousness.* It can then modulate both our central and autonomic nervous systems.

Yet, though "real" in this sense—*the meaning and the frame may not* sen/e *us well at all.* In fact, the meaning may operate as a *sick, toxic meaning* thereby making us sick and unable to live effectively. Consider the *personalizing frame.* Many people walk through life personalizing everything that happens.

> "Whatever people say to me and whatever events i experience in the world—they are about me. They reflect on me and determine my value, worth, and adequacy as a human being."

All frames do not serve us well. We therefore "run an ecology check" on frames and meanings to check them out. "Does this thought, emotion, state, belief, etc. serve me well?" "Will it enhance my life, bring out my best, put me in a resourceful state, and empower me in reaching my goals?" "Will it enable me to act in a way true to my values?" "Or will it limit me, reduce my effectiveness, and put me at odds with my own highest values and Reliefs?"

Conclusion

Mind-Lines deal with *meaning.* Yet what do we really mean by "meaning?" What does this refer to? Where is it? Where does it occur? What does it consist of? Where did it come from?

Mind-Lines can magically alter meaning precisely because *meaning exists as a phenomena of two worlds*—Plethora and Creatura. This half physical and half psychical creature pops in and out of our lives—now materializing, now vanishing. Yet with the technology of reframing, we can now tame this beast, we can transform it. We can, in a word, become a true Dragon Master!

Chapter13

HOW TO DO WHAT WHEN

Magician Instructions

You now know *what* to do in terms of the various reframing patterns for transforming meaning. But do you know *when* to do it? *When* should you use a *Mind-Line? With* whom? Under what circumstances? *Which* mind-line format? *How* do you decide *which* one to use with whom?

Ah, the ol' application questions!

Recognize the Neuro-Linguistic Reality

When you offer someone (including yourself) a *mind-line,* you do so in order to *play around with meaning attributions.* In other words, you aim to *change* a mind, or at least to offer a person the possibility of another perspective. And in doing so, you enter into the realm of that person's Model of the World, his or her *neuro-linguistic reality.*

This raises several questions.

Do you have permission to do this?

Does the relationship bear this kind of interaction?

Do you need to seek permission first?

What results or consequences might you have to deal with if you offer the *mind-line* covertly?

Would you want someone do lay a mind-line on you if your roles were reversed?

Do you have permission within your own self to *facilitate* such a *change* in another human being?

Do you have the skill to do it with grace and elegance?

Establish A Clear Sense of the Relational Context

With whom do you want to challenge, question, extend, expand, deframe, or enhance their attributed meanings about something? The person or persons with whom you want to offer a mind-line establishes a *context* for you.

As you identify the *relationship* you have with this other person, then you can begin to address the following questions.

Do you have sufficient rapport and trust with this person?

How do you know?

Presenting or delivering a *mind-line* involves *leading,* have you paced sufficiently to now lead?

Have you proven yourself trustworthy, open, and respectful enough with this other person? (If you haven't, then the *mind-line* will tend to come across and be felt by the other as manipulative.)

Choosing the Right Mind-Line

Assuming that you have the skill, ability, knowledge, internal permission, rapport, trust, and respect with someone (including yourself!) to present *the gift of a meaning transforming mind-line to magically touch the person with your neuro-linguistic wand* — which one should you go for?

And, *how* can you figure that out?

Easy. Go back to the theoretical basis of the model (Chapter 4) and examine *the directions of consciousness* format. Then ask yourself such things as the following.

In what direction would I want to send this person's consciousness?

In what direction does this person want his or her consciousness sent?

What default program describes how and where this person now sends his or her brain?

Does the old neuro-linguistic program first need to be deframed?

Would a straightforward *content reframing* work best with this person?

What *conceptual frames* would most usefully *outframe* this person and give him or her a whole new and more resourceful frame-of-reference?

If I use this particular *mind-line* pattern, what kind of

response can I expect from this person?

Next you will need to determine the person's *frames* and *meta-frames.* What directions has the person already sent his or her brain? What frames currently create problems or limitations for him or her? Has the person over-used one particular frame or direction? How has this created difficulties or limitations?

In choosing the right mind-line to use, explore the direction and frame which would counter-act the person's problematic frames. Does the person need the current frame deframed? Do they need the evidence they rely upon for the current belief to get counter-exampled?

What Effect Will Today's Circumstances Play?

Another governing influence involves *today's events and circumstances. When* we seek to use our magic wand can make a lot of difference. This leads to asking some of the following.

Would *now* represent a good time to do this?

Describe this person's current state.

What things has this person had to deal with that might significantly effect the offering of a *mind-line?*

***Mind-Lining* With Balance**

It never hurts, even after delivering a mind-line, to run an ecology check on the *mind-line.* How has this particular reframing pattern affected this person?

Along the same lines, it never hurts to continually check out your own frames and meta-frames, beliefs and values. Doing so enables us to take into account the frames that we will tend to project onto others.

Use the Present State/ Desired State Algorithm

The most basic NLP algorithm involves a frame-of-reference that considers the gap between present state and desired state. Dilts (1990) invented the S.C.O.R.E. model to incorporate this. Here Symptoms and Causes summarize the current undesired present state description—the problem space. Outcome and Effects of the outcome summarize the desired future state—the solution space. And Resources specifies the processes needed in order to bridge the gap.

The Nature of "Problems"

Robert Dilts has also explored the nature of "problems" from several points-of-view that offers some profound insights with regard to knowing *when* to do *what* I noted this in Chapter Eleven of *A Sourcebook of Magic* (1998, previously entitled, "How to Do What When").

Simple—Complex. Briefly, sometimes the difficulty that we seek to address involves a *simple* Stimulus—>Response structure rather than a *complex* response having several or multiple layers. A **phobia** involves a simple *anchored* response; this leads to that. Lowself-esteem, conversely, involves some complexity. It depends not only upon *what* associations have gotten connected to *what* stimulus, but also the meaning, belief, value, etc. frames that the person puts this concept into.

We create a disorientation and therefore a chance to intervene usefully when we find the leverage point of the simple S—>R pattern or make it more complex. We do this, similarly when we reduce the complexity of a complicated problem so that we chunk it down to some simple but workable facet.

Stable—Unstable represents another set of distinctions. Does the difficulty come and go unpredictably, now here, now gone? Such instability in the problem means that we first have to stabilize the problem or some part of it before we can work with it. A stable problem means that we can count on it. We can predict it, anticipate it, and set our watches by it. To disrupt this, we will want to de-stabilize it.

How permeable or impermeable do we find the problem? If impermeable, then we will need to first deframe it with some maneuver.

Conclusion

Learning to negotiate all of these reframing patterns truly describes *the art of mind-lining.* Such conversational framing emerges from conscious practice, and eventually habituates (as all things do in human neuro-linguistics) so that it becomes *an unconscious competence.*

And, *how do we get there?* "By practicing your chops," as Richard Bandler likes to say. Become a clinician and walk through each of the processes over and over and over until you not only know the names of the patterns and the questions to ask, but you

begin to *think* in terms of transforming the human meaning attribution process.

The playful and deliberate mindfulness that you bring to bear upon the process of learning will eventually spring forth in a *presence of mind* while communicating. At that point, you can consider yourself a master of conversational reframing... and ready to rocketship yourself into Neuro-Linguistic space.

Chapter14

GETTING INTO A MAGICAL STATE

Empowerment for the Mind-Liner

"Why can't I fly, Tinkerbell?"
"To fly, Peter Pan, you've got to Find your happy thoughts."

What kind of a state does a person have to access in order to operate optimally in using this *Word Magic* model? Due to the nature of *neuro-linguistic states,* the state we begin with when we want to do some conversational reframing makes all the difference in the world. In fact, a person could have a mastery level of this model and yet *not* have the ability to use it—at certain times. "State" plays that much of a role.

So in order to leam the *Mind-Lines Model* and to have it at ready access—part of our training must involve state management and state development and access.

The Mind-Liner's State

In NLP, we speak of a person's mind-body state as comprised of his or her *thoughts* and *physiology.* The Meta-States Model rephrases these two facets of state by describing them as comprising "the two royal roads to state."

Mind: thoughts, ideas, VAK representations, beliefs, knowledge, etc. Thus our internal representations made up

of the sensory representational systems, words, etc. provide the cognitive road to the state.

Body: physiology, neurology, state of health, biochemistry, etc. Here how we stand, sit, move, breath, sleep, etc. plays a crucial role in our neuro-linguistic states of consciousness.

Together, these comprise our mind-body system—an interactive system.

Supporting Beliefs To Build An Empowering "Magical" State

What supporting beliefs, understandings, knowledge base, and values enable us to get into the kind of state optimal for learning and using *Mind-Lines?* In exploring this question, Bob and I began to model each other, and then others who seemed to quickly, easily, and automatically produce effective *Word Magic* in the context of objections, "problems," difficulties, etc. As a result, we collected the following list of supporting and empowering beliefs.

1) Every statement or objection has within it an answer. I (BB) believe and know that no matter what objection a person may raise with regard to a project, product, or service that we could offer—deep within the person's objection I will find an answer to it. We have another way that we express this, "Every objection carries within it its own solution."

Believing this and using it as an operational directive, puts us into a place of curiosity, interest, and respect. It empowers us to keep exploring, gathering information, and finding out numerous things about the person's model of the world: his or her drives, motives, values, objectives, interests, understandings, etc.

2) Every statement or objection involves feedback, never failure. This frame obviously utilizes one of the basic NLP presuppositions. It informs us *not* to code feedback as failure or give it any meaning about one's person. It only means feedback. Information.

Therefore staying emotionally neutral when undesired responses come our way empowers us to keep exploring, seeking first to understand, and thinking creatively of other alternatives to our objectives.

3) **i take complete responsibility for the communication process that involves the giving and receiving of feedback.** Since *meaning* doesn't exist in the external words, signals, gestures, etc. that I produce, but emerges from the mind of a meaning-maker, I never know what I have communicated. And, if I never know what I have communicated, I will therefore constantly elicit more responses, and seek for more feedback, and use such to keep adjusting myself to the person's current reality.

Doing this keeps me proactive, interested, alive, and vital. It keeps me from thinking or feeling like **a** victim. It gives me **a** sense of control over my own life and destiny.

4) I shall personalize nothing that occurs in the process of communication. At best it only represents information. Instead of *personalizing,* I shall recognize that I "am" *so much more* than all of my thoughts, feelings, speech, and behavior! I shall not reduce either myself or others by labeling, name-calling, insulting, or contempting due to some piece of communication that seems disrespectful.

The giving and receiving of information in a communication exchange has really nothing to say about my identity or destiny. I refuse to allow myself to put my "self" on the iine due to someone else's grumpy state. Sometimes I may have to write down a statement, and play with it for awhile, but eventually I will identify the magic formula within it.

5) I **can detect and recognize meaning and frames in human experiences.** This belief enables one to not feel overwhelmed by language, by words, by objections, or by statements. Such exists *only* as human constructs at best—constructs that we can detect and recognize. And as we do, we can formulate an understanding of the meanings involved and *play* with such—framing and refraining to our heart's content.

6) I know how meaning works and how we humans live in conceptual realities. This understanding empowers us to understand "meaning" as an internal job, as inside the mind of a meaning-maker, and as an association between things. Fully recognizing such as a *mental map* and as *not real* externally then saves us from the unsanity of confusing map and territory.

Therefore just because someone says something, that does not make it real! Therefore I do not have to take

offense at any word—and do not have to feel bad due to "word phobia." At best whatever someone says exists only as a *symbol.*

7) I can jump logical levels in a single bound! Because meaning not only occurs at the primary level of experience, but also at meta-levels, this belief empowers one to work with and negotiate the meta-levels. And in communication exchanges, the person with the most flexibility in jumping logical levels will have the most influence.

Empowering States of the Mind-Liner

As a mind-liner, what *state* do you need to access and operate from so that you can live and experience these empowering beliefs?

State-dependent learning, memory, reception, speech, and behavior means that we need a high level and "magical" kind of state to use the patterns of word magic.

1) Flexibility. The most basic and primary state that empowers the use of this word magic involves our own personal *flexibility*—\.*e,* an open, changeable, flexible state of mind-and-emotion. This contrasts with states of rigidity, closeness, and Aristotelian thinking in terms of map/territory confusion, "This is that!

2) Playful. The playful state contrasts with the "serious" state and empowers us to take a playful attitude toward the existence and construction of meanings. So what do you need to do to get yourself into a playful mood about language?

3) Language awareness. In order to flexibly play with the mind-lines, we have to have a good knowledge base and awareness of language, and of how language works neuro-linguistically. This explains our emphasis here on the Meta-Model, the Meta-Programs, and Meta-States. These three meta-domains truly provide cutting-edge understandings about the factors that govern perception.

4) Meta-levels flexibility. Another kind of flexibility involves the ability to alter between levels and to "go meta" to access various meta-level concepts (i.e. time, causation, values, identity, ecology, consequences, abstraction, modeling, etc.) This comes from practice in stepping back and taking a larger perspective.

Problem States That Prevent Word Magic

Numerous states of mind and emotion make the whole domain of conversational reframing irrelevant. We therefore have to deal with these limiting states. We have to avoid them, and interrupt them if we happen to fall into one of them.

For example, if a salesperson gets into a state of fearing rejection, down and depressed about low sales, upset about finances, feeling desperate to make a sale, etc.—these do not describe the kind of states in which he or she can feel playful, flexible, cognitively alert, etc. So what can we do about such?

Why not simply *reframe the meanings that create those states?* This demonstrates the usefulness of this model. It not only empowers us to work effectively in communication and relationship with other people—it also empowers us to work effectively with ourselves. After all, the existence of our states, the expressions of those states, and the experience of such all result from the meanings and frames that we created or accepted. When we change those frames (when we reframe our own meanings), we thereby change our perceptions, emotions, and responses.

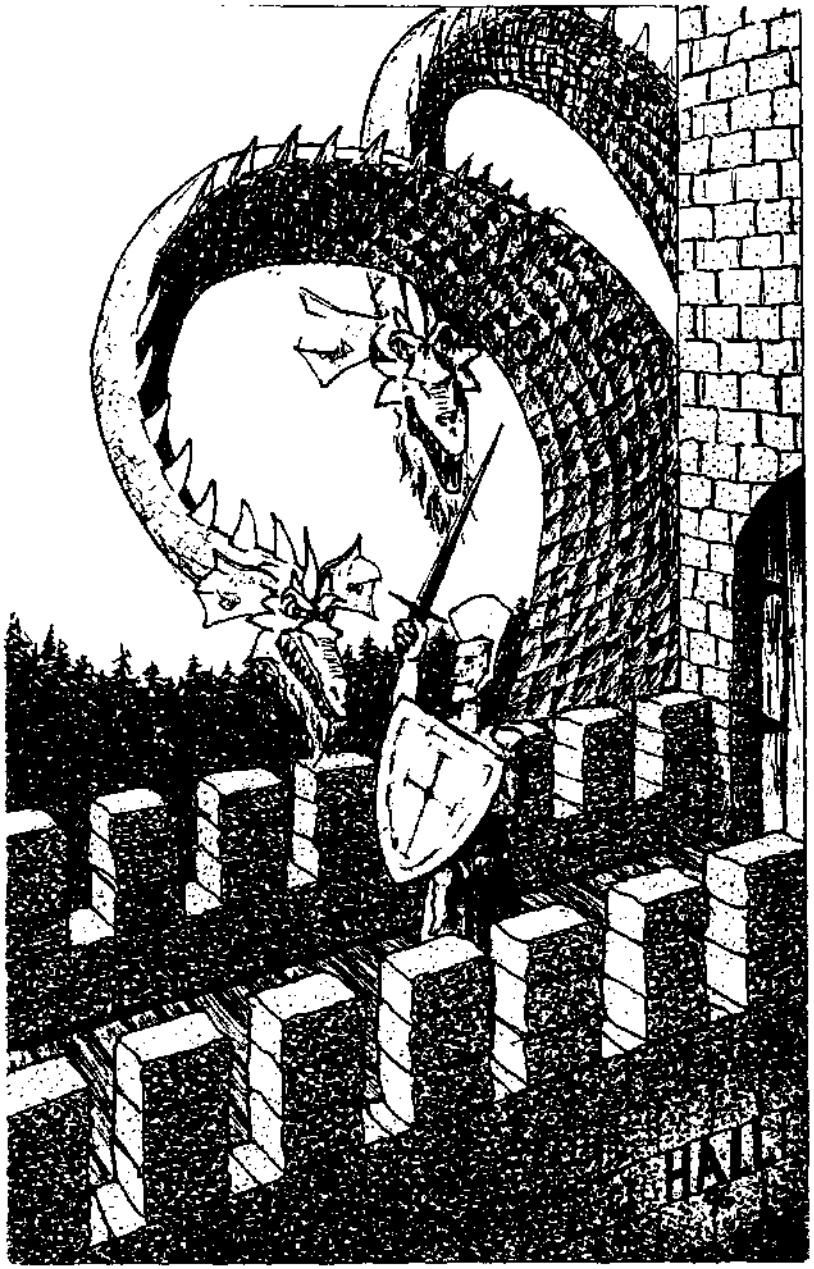
Earlier in this work, we included several reframes for "failure," depression, and other conceptual realities that frequently create limitations to effectiveness. Use such mind-lines on yourself to provide a way to get the full benefit from the word and neuro-linguistic magic of such.

Finally

In late 1997, Disney Studios put out a new version of *Cinderella.* 1 loved the scene where the fairy god-mother started doing some of fcer magic. She created the carriage out of a pumpkin, horses from mice, made a beautiful gown out of rags, and other wonder-filled [transformations. Upon doing all of this, totally awestruck Cinderella ust had to ask, "How did you do that?"

To this the fairy god-mother replied, "/ *practice my magic."*

And may you also find yourself playfully practicing your magic ay by day.



1

Chapter15

LEARNING MIND-LINES STEP-BY-STEP

You know the structure of the magic. You know a great many of the secrets of the magic. You have committed yourself to playfully practice your magic.

So what's left?

Just a quick summary. And a quick demystifying of the magic. Here we pull apart the magic of conversational refraining and formulate it into a step-by-step process. Doing this will specify a *strategy for learning* the Mind-Lines Model. In simplifying it in this way, you will first waik through the pieces consciously and intentionally. You will become a clinician.

Inasmuch as you have reached this place in this book, you may have found yourself feeling overwhelmed at times or entertaining thoughts of the complexity of this subject.

> "This is just too difficult!" "I'll never learn all of this." "How can anyone master this?"

When you have these kinds of thoughts and feelings *about* the learning—you know that you have moved from *unconscious incompetence* into *conscious incompetence.* This means you stand on the threshold of the next domain: *conscious competence.*

Stay with it. Welcome, even *warmly accept* the feelings of discomfort that arise at this stage *knowing* that shortly you will move further and further into conscious competence. This simply describes *the learning process.* Those who cut off the discomfort,

who hate and despise and reject the awareness of ignorance—end up in the pit of stupidity.

After all, we all have areas of ignorance! And we will gloriously always experience ignorance about some things. What? Do you think you can *know it all?* How attractive, charming, or warm do you find those who think of themselves as Know-it-alls? For all *fallible* beings, *ignorance* only means that we don't know some things. So now, warmly accept this. We may even *rejoice* in our ignorance—fully knowing that the more we know about our ignorance—the less stupid we become!

Stupidity, unlike ignorance, refers to *not* using the brains we have. It involves not merely the lack of information (we call that "ignorance"), it refers to *failing to use* the brains and critical thinking skills that distinguishes our species.

By the way, how you **frame** "the not-knowing of some information" (ignorance) determines what *meta-state* you create for yourself. Do you accept-your-not-knowing and become curious about what you don't know and what you can know? Or do you hate and despise the state of not-knowing, and then become stupid by pretending you know, mocking the process of learning-to-know as "being an egg-head," or jeer at those who have spent the time and trouble to know?

Now how many mind-lines did you notice in these paragraphs with regard to the primary experience of not-knowing?

STEP 1:

In unpacking the **Mind-Lines Model,** I think you should first of all thoroughly acquaint yourself with the theoretical understandings about the model. We have incorporated these in Chapters 1 through 4, as well as Chapters 10 and 12. In those chapters you will learn about—

- Neuro-Linguistic Magic (Ch. 1 & 2)
- Conversational Refraining (Ch. 3)
- The Formula of the Magic Box (Ch. 4).
- The Meta-Model & Paradigm Shifting (Ch. 10)
- Additional Simplifications (Ch. 12)

Learning the model essentially boils down to making the distinction between things of the empirical world (i.e., the see, hear, feel things) and the things of the mental world. If a person can't (or doesn't) make this distinction—he or she will forever confuse logical

levels. And in making such *category errors,* that person will become disempowered from engaging in the creativity and flexibility of reframing.

As meaning-makers, we *create* meaning. We create meaning *in our minds.* We create meaning in our minds *by connecting* things of the world (sights, sounds, smells, sensations, events, etc.) with *ideas* in our heads. Doing this creates what we have labeled —**the magic box.**

This, in fact, describes *the heart* of **the frame game** that we all play. Everyday of our lives, whenever we meet *an Event* on the road of life, we embrace it with a *thought.* We then embrace and fuse that Event with a meaning and, lo and behold, suddenly a *belief* in the form of an Understanding, Model, Decision, Value, etc. arises.

In doing this, we have used our neurology (i.e., brain, nervous system, and all of its conscious and unconscious functions) to *create something new in the world.* We have created a *felt relationship* between a stimulus and our response. In other words, we *connect* a thought and feeling to a stimulus—and then, magically, that stimulus "is" or "becomes" that response. At least, it "is" to that particular meaning-maker.

STEP 2

Once you know about **the structure of meaning/magic,** don't stop with just knowing about the magic formula (EB=IS), go deeper. Go to the material on Deframing (Ch. 5) so that you can then know with precision the specific pieces that make up the magic.

When we first organized the *Mind-Lines* book, we did not put **deframing** first as we have in this revision. We decided to do that after conducting several training workshops utilizing this model. From that experience, we found that using the deframing processes **first** tremendously assists most people in moving effectively into this domain of meaning-making and shifting.

What explains this? Probably the fact that via deframing we thoroughly acquaint ourselves with *the structure of the magic.* And this gives us the advantage of knowing *how* the magic works. Practically, this means that if you ever find yourself having difficulties in identifying and clarifying for yourself *The Formula* that governs someone's reality, then stop, go back to *the Chunking Down* and *Reality Strategy* frames.

Find out how the magic works. Re-discover afresh the very secrets of the magic. Doing this step first enables you to specify the pieces within the linguistic structure. It empowers you to demystify the magical formula itself. This works because the chunking down process uncovers the very *structure of the magic.* So by chunking down, or deframing, a person's linguistic and non-linguistic expressions—we thereby pull back the curtains to their subjective "reality." This allows us to see the tricks, the mirrors, and the illusions that support their "black" magic. We can then deal more directly with the Wizard of Oz behind the curtains.

We therefore use *the Chunking Down* process to *specify.* This shows up in the Meta-Model in the specificity questions which allows us to *index* a reality:

Specifically who do you speak of?
What did they do specifically?
In what way did that specifically occur?
Specifically when did that happen?
And where specifically?

Such specifying enables us to **index** (the term Korzybski used for this process) the specific referents: who, when, where, how, in what way, to what degree, which, etc. This corresponds to a similar process used in modern scientific thinking and writing. There we describe the process as *operationalizing our terms.* In other words, we specify in empirical and behavioral terms (in see, hear, feel, smell, and taste terms) precisely what we mean.

In the **Mind-Lines Model** such chunking down accomplishes three things.

1) First, it gives us **the specific** E.B. (External Behavior) of the formula. Doing this enables us to understand what *piece of the world*—the Plethora (to use Gregory Bateson's term) to which we have reference.

2) Secondly, it gives us **the specific I.S.** (Internal State or Significance) of the formula. In NLP, we consider the *internal movements* (actions or responses) as "behaviors" too (behaviors inside the "black box"). People outside cannot see, hear, or feel these micro-behaviors since they occur at the neurological level of brain and nervous system functioning. Eye accessing cues and sensory-based predicates as well as other signs do provide us some indications of these processes. Chunking down here we

may discover that we first made a mental picture in color and close up, then said some words in a sarcastic tonality, and then felt some sensations of tightness in the throat, and then...

3) Thirdly, it **sequences** the E.B. components so that we also discover the person's "strategy" whereby he or she created their particular formula. This puts it all together: first this EB, then this IS of VAK sequencing, which eventually lead to this response. We use the Miller, et al. TOTE model format to specify the strategy of the experience.

"Up" and "Down" Simultaneously!

In the fall of 1997, I (MH) did some training in this Mind-Lines Model in Nottingham, England. While there, British psychotherapist, Sammy Naden insightfully pointed out that when we "go down" from the E.B.=I.S. formula to get more specifications—**we simultaneously "move up"** a meta-level.

How does this *going up **and** going down* simultaneously work in this way?

And why would we experience a "going up" when we "go down?"

Consider what "going down" into the specific VAK components of an experience *presupposes.* Does it not presuppose that as we conceptually move down in order to identify the specific pieces that we simultaneously move to a higher place (a meta-cognitive position) so that we can *know* and *track* this? In other words, we become aware of the smaller pieces, the submodalities, the distinctions and features within the VAK from **a meta-position.** We do so from a meta-position of *awareness, interest, and understanding* of this process and of what we look for.

(This illustrates the systemic nature of consciousness which means that we do not do *this,* and then do *that,* in a linear and sequential way. But rather that *as* we do one thing, we simultaneously do other things.

This further put Bob and I on another path—one that lead to understanding that what **we** have called su&modalities in NLP do **not** exist at a lower logical level to modalities. They rather exist *within* the VAK modalities as *qualities, distinctions,* and *features* **of** these modes of awareness.

And to recognize these distinctions, become aware of

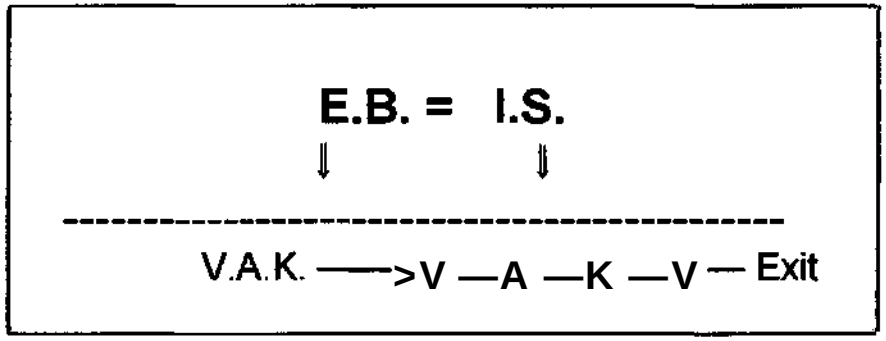
them, and to shift them ("submodality mapping over"), we do so *from a meta-position.* In other words, you have to go meta in order to work with, and transform, submodalities. See our work, *Distinctions of Genius,* planned for 1999.)

Expanding the Magic Box

With the down-ward move—into *the "basement" level* of the EB=IS Formula, we actually do **not** get *outside* of the Magic Box at all. No, we only *go down deeper **inside** it.* In this sense, we have only gone deeper within and have *not* moved between logical levels at ail.

Accordingly, to adjust and to update our work in the original **Mind-Lines** model, we offer the following chart that more accurately diagrams the process. The two solid lines indicate *the primary level* of experience. The dashed-line indicates going down inside the EB and the IS, but still *within* the box.

Figure 15:1
The Magic Box



The unexpected nature of *the Chunking Down* moves in the *Mind-Lines Model,* of course, further explains its power. We "chunk down" (conceptually) ***from** a meta-level of awareness.* As such, it generates more and more enlightment as we do. We become aware of several things:

- *Our strategy* (the sequence of representations in response to the external stimulus and our own internal components that create the experience).
- *The component pieces* in consciousness (submodalities) that create our experience, our internal *coding* that generates *differences.*
- *How we* have created the experience: the formula or mix of pieces that generates the subjective experience.
- And *what* we can do to stop it!

STEP *3*

As we have moved down to specify the submodality components and their syntax (sequence) that comprise *the magic inside the box* this enables us to begin the content reframing. *Formula identification* and *chunking down* thoroughly prepares us to become fully engaged in the magical art of **content reframing.** We have described this fully in the chapter on *Content Reframing* (Ch. 6).

Here we most essentially *give new meanings or definitions* to the IS and the EB. Linguistically, you can use the following linguistic environments as cues to get you started:

1) "This isn't this IS — it is this IS."

"This isn't laziness, this shows the ability to really relax!"

"This isn't rudeness, this demonstrates tremendous skill at independence from the opinions of others."

"This isn't insult, this is his bad tonality!"

2) "If you want to see real IS — look at this EB."

"If you want to really see laziness, consider if he wouldn't even dress himself. *That* would be laziness!"

"If you want to see rudeness, listen to Saddam Hussein talk!"

3) "What I really consider IS is this EB."

"What I would really consider as rude is if he picked his nose and flipped it at me. That would be rudeness, not being late."

STEP 4

Up to this point we have worked **inside** the Magic Box. We have worked within it by clarifying the formula, moving down to the elements and their sequence that creates *the magic inside the box.* We have worked inside the box to alter the linguistic labels that we have attached to various EB stimuli.

Now the time has come for us to step aside from the box entirely. Here we leave *the Magic Box* intact and no longer seek to change it. From this point on we move out of the realm of **content refraining** and into the realm of **context retraining.** This means that we now will work to **outframe the frame.** And as we move out into the larger *contexts* within which we reference the magic box—the contexts that we *bring to bear on* the box sets up new and different contexts. Doing this transforms the meaning of the box—from a higher logical level.

We have written about outframing in terms of all of the other kinds of concepts that we can apply to the box. We do this from above the box. This includes

- Pre-Framing & Post-Framing (Ch. 7)
- Outframing Ch. 8)
- Analogous Reframing (Ch. 9)

To express this in another fashion, all of the *context reframing* in using conversational reframes involves the meta-stating process. This means that because we have stepped *out* of the Belief Box *and gone meta* to the magic—everything that occurs here involves bringing a meta-level frame (or context) to bear on the old formula.

In the Meta-States model, we utilize the principle of *layering* or *embedding.* This means that because we can experience thoughts about thoughts, feelings about feelings, ideas about ideas, etc., we can always *loop back* to some other thought, feeling, or idea and **bring it to bear on** the previous thought. This layers consciousness. It creates an embeddedness—that we typically talk about as our "assumptions, presuppositions, beliefs," etc.

Thus when we ask the question, "And what idea do you hold *about* this concept?" we get to the frame-of-reference within which the person has embedded the lower idea. Or we could ask, "What do you presuppose *about* this experience?" "What comes to mind when you think about that belief?"

For a full description of the Meta-States model, see *Meta-States: Self-Reflexivity in Human States of Consciousness* (1995), *Dragon Slaying: Dragons to Princes* (1996), *NLP: Going Meta—Advanced Modeling Using Meta-Levels* (1997), and/or *Meta-States Journal* (1997, 1998).

STEP 5

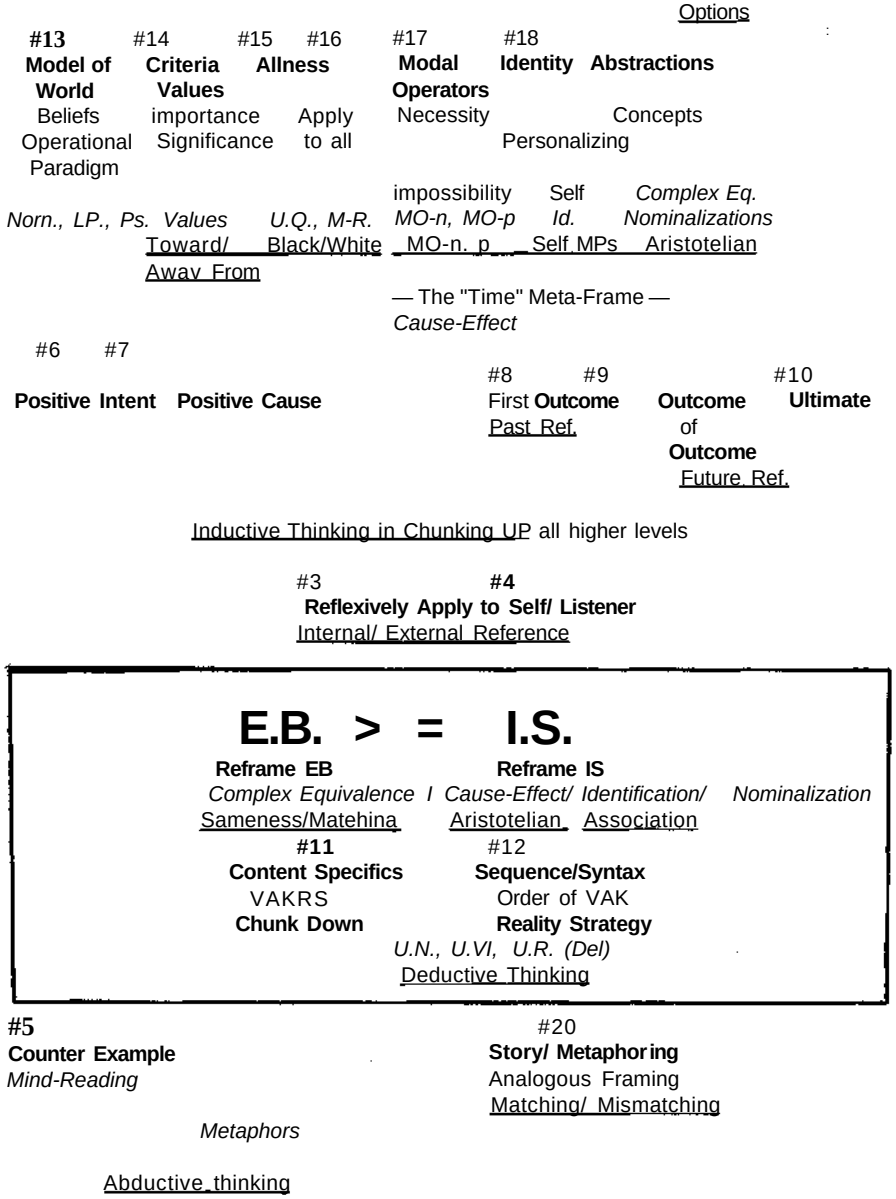
Now you know that you can send consciousness in seven *basic directions* and that you have numerous specific *patterns* within each of those seven directions. Knowing this, you now have a whole set of ways to reframe meaning. These seven directions for mind-shifting also describe and illustrate *seven types of mental-emotional functioning* that set up or construct these dimensions.

What does that mean? It means that we can fit **the NLP Meta-Programs** into the **Mind-Line Model.** So just as we can take the *Meta-Model* itself and identify the language distinctions used in these "sleight of mouth" patterns, we can also now specify and incorporate both *the Meta-program distinctions* as well (see figure 15:2).

Figure 15:2

The Mind-Lines Model
With Meta-Model
& Meta-Program
Distinctions Specified

Code: **Bold: Name of M-L**
Regular: Description
Italic: Meta-Model Distinction
Underline: Meta-Program Distinct.



EPILOGUE

AND NOW YOU MAY LET THE MAGIC BEGIN!

You know about refraining,
you know about the nature and functioning of "meaning,"
you know about how we meaning-makers structure our *neuro-semantic meanings,*
you have explored **seven directions** in which to shift and re-direct consciousness,
and you have learned about **twenty ways to conversationally reframe meaning.**

Now as an apprentice magician
you only need to get out there
and get some real-life hands-on practice with the mind-lines.

As you do
we would love to hear about your forages into the world,
your experiences of turning frogs into princes,
taming dragons,
and conquering kingdoms.

Go for it!

The Institute of Neuro-Semantics™

http://www.Neurosemantics.com

Building on the original formulations of Korzybski, the models and technologies of NLP, Cognitive Neuro-science, Systems Theory, and Bateson's Meta-Levels—we have trademarked **Neuro-Semantics** so that we can produce books, journals, and training materials as well as research and trainings into the practical applications of such.

To that end, *E.T. Publications* has produced this as well as other books, and the *Institute of Neuro-Semantics* has created and promoted numerous trainings and certifications .

Meta-States Journal —published 6 to 10 times yearly; *a research and development project* of the Meta-States Model. ©1998 *Copyrighted, E.T. Publications.* ISBN 1-890001-12-0. Written and edited by L. Michael Hall, Ph.D.

The Mete-State Dream Team: a team involved in ongoing training and promotion of *the Meta-States Model,* trademarked by *The Institute of Neuro-Semantics* as well as trainings and studies in Neuro-Semantics.

Michael Hall, Ph.D. - Meta-States Developer
Bob Bodenhamer, D.Min., Director NLP of Gastonia
Robert Olic, NLP Trainer, Director of Marketing & Training
Keith Lester, NLP Trainer, Director of Multi-Media Productions

Dr. Bobby G. Bodenhamer, D.Min.,
1516 Cecelia Drive, Gastonia, NC. 28054.
bodenhamer@aol.com
(704) 864-3585
Fax: (704)864-1545

Dr. Michael Hall, Ph.D.,
P.O. Box 9231, Grand Junction, CO. 81501
Michael@Neurosemantics.com
(970) 245-3235.

Appendix A
NLP Modalities & Submodalities

Recall some pleasant experience from your past. As you do, various things may pop into mind. Whatever pops up into consciousness, just allow yourself to go with that for the moment. If you don't seem to find the kind of pleasant memory that you'd prefer, then allow yourself to simply *imagine* a desired pleasant experience that you'd like to have.

Most people find that closing the eyes helps this process. Once you have this pleasant experience, permit it to remain in your awareness so you can work with it and use it.

Now with 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 and enjoy that kind of an internal pleasant experience.

Next, make 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 to your feelings of that experience? Do they 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... Do 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. This simply represents another aspect of our differences. Finish by putting your picture of the pleasant experience in a format that you find most comfortable and acceptable.

With 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 brightness 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 changed the color, did 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 ftowyou represent the experience. Change the location of the picture. If you have it coded as on your right, then move it to your left.

Debriefing the Experience

We can change our feelings by changing **how** we internally **represent** an experience. NLP glories in these very kinds of *processes of the mind* since it works preeminently with mental *processes* rather than with *content.* Here we have changed how we feel about an experience by changing the quality and structure of our images rather than their content. We made the changes at the mental *process* level while leaving the content the same.

What would happen if we made all our *unpleasant pictures* big, bright and up close? What would happen if we made all our *pleasant experiences* small, dim, and far away? We would become an expert at feeling depressed, miserable and unresourceful!

Consider what would happen if we coded our *pleasant experiences* as big, bright, and up close... will that not create for us a more positive outlook on life? What if we made our *unpleasant experiences* small, dim and far away? Would not the negative have less influence over us?

Submodality Distinctions and Qualities

Visual System:

. Location of images
. Distance
. Snapshot-movie (Still — moving)
. Number of images
. Bordered/ Panoramic
. Color / Black-and-white
. Shape, form
. Size
. Horizontal & Vertical perspective
. Associated/ Dissociated
. 3D or Flat (2D)
. Brightness (from dull to bright)
. Foreground/ background contrast

Auditory System

. Location of sounds
. Distance

. Number of sound sources
. Music, noise, voice
. Whose voice
. Tone
. Volume (from low to high)
. Clarity, intelligibility
. Pitch (from low to high)
. Melody

Kinesthetic System

. Location of sensations
. What sensations
. Stilt/ moving
. Pressure
. Area, extent
. Intensity
. Temperature
. Moisture
. Texture
. Rhythm

Auditory Digital System

. Location of Words

Other Systems

. Smells
. Tastes
. Balance
. Sensory-Based/ Evaluative
. Simple/ complex
. Self/ others
. Current/dated

Appendix B

The Meta-Model

(1) **Unspecified nouns** (deletions) refer to statements which lack a referential index regarding the performer or subject of the action. Unspecified verbs refer to the action or process representation that lacks specificity.

(2) **Unspecified adjectives** and **adverbs** refer to the qualifiers of nouns and verbs which lack specificity.

(3) **Unspecified relations** (comparative deletions) refer to those comparative statements that lack the standard by which the comparison arises. "She is better than him;" "he is smarter than his brother."

(4) Generalized Referential Index: words with a generalized referent so that the words do not immediately make the specific reference clear.

(5) **Universal Quantifiers** refer to those words that create representations of allness: all, every, never, everyone, no one, etc.

(6) **Modal Operators** refer to *the modes* wherein people tend to *operate.* This indicates the kind of "world" out of which they operate. Modal operators of necessity presuppose a world of laws and rules: hence, "should, must, have to, need to," etc. Modal operators of possibility presuppose a world of choice and options: hence "can, may, will, might possible, etc. Modal operators of impossibility presuppose a world of limitations, hence, "can't, impossible, etc.

(7) **Lost Performatives** refer to those phrases and sentences which indicate a value judgment given without specifying who made the evaluation.

(8) **Nominalizations** refer to noun-like words and phrases that hide or smother a verb within it. Here someone has turned a process word (a verb) into a noun and treated it like a thing. This reification of a process or event accordingly masquerades the verb within and prevents the reader from recognizing it. Thus, relating becomes relationship, motive and motivating becomes motivation, leading becomes leadership, etc. De-nominalizing nominalizations serves as the meta-model process for challenging nominalizations and turning the nouns back into the verbs from which they came.

(9) **Mind-Reading** involves claiming to know someone's internal state, thought, emotions, etc. without specifying how you attained

that information. "You don't like me."

(10) Cause—**Effect** involves the making of causation statements which contain illogical formulations. "She makes me angry."

(11) Complex Equivalences involve connecting two experiences linguistically so that one equates and treats them as synonymous. "I know he doesn't like me when he uses that tone of voice."

(12) **Presuppositions** involve the unspoken assumptions, beliefs, understandings and ideations necessary for a statement to "make sense."

Extending the Meta-Model with Korzybskian Distinctions

Along with these twelve, I identified six additional linguistic distinctions for an extended Meta-Model from the formulations of General Semantics (Hall, 1992 *Anchor Point,* 1998, *The Secrets of Magic).*

(13) **Pseudo-Words.** Words that in either written or auditory form look, sound, and present themselves as words, but do not actually reference anything. Korzbyski described such as "spell-marks" and "noise."

(14) Static Words. One-valued terms that the speaker has failed to extensionalize.

(15) **Undefined Terms.** Like presuppositions, these refer to those terms that we can't define except in using terms that make up the meaning of this term. Korzybski noted that we ultimately reason circularly, defining our terms by the very terms that we use in our definition. Here we must simply "lay on the table our metaphysics and our assumed structures" recognizing the undefinedness of the terms.

(16) **Either-Or Terms and Phrases.** When we use an either-or format for representing reality, we create a two-valued structure, and this typically does not accord with the territory. More typically, it creates excluded middles and eliminates both-and thinking.

(17) **Multi-ordinal terms.** As we generalize and abstract words, we can and do use the same words on many different levels of abstraction without so indicating the level of our abstracting. This creates multi-ordinal terms. Like nominalizations, these ambiguous words, mean nothing in and of themselves, but take their meanings from their levels of abstraction.

(18) **Identification.** This refers to treating phenomena that occur in different levels or dimensions as if "the same." We then identify

things, processes, events, etc. by ignoring differences. The "is" of identity works in an especially insidious way. Via identifications, we hallucinate concepts as external things, and create a frozen universe.

(19) **Delusional Verbal Splits** When we split phenomenon which cannot and does not exist in those parts (mind-and-body, space-time, etc.) we create an elementalism and dichotomy. Since, by language, we can analyze and separate things, we can then forget that our verbal map doesn't necessarily reflect reality. This can create *delusional* verbal splits, "mind," "body," etc.

(20) **Static or Signal words.** Terms that portray reality as static, definite, absolute, and one-valued give rise to "a legislative semantic mood." Such language leads to the "thinghood of words."

(21) **Metaphors.** While all language works as metaphors and metaphorically, obvious and explicit metaphors describe larger level units of meaning, using stories, narrative, poetry, koans, proverbs, etc. Such language enables us to map a facet of some phenomenon in terms of a similarity of structure, function, purpose, etc. of another phenomenon. Accordingly, we construct metaphors when we assert that one item "is" or has a "likeness" to another.

(22) **Over-defined and Under-defined Terms.** We typically under-define our terms extensionally by failing to point out the *extensional* meanings of them in sensory-based terms, and we over-define them *intensionally* as we over-rely upon verbal, dictionary definitions. Doing so, Korzybski noted, leads to unsanity since it leads us to move further and further away from the sensory based, empirical world and more into a world of words and mere verbal definitions.

THE STRUCTURAL RE-LANGUAGING MODEL

(Bandler & Grinder, 1975, The Meta-Model
Hall, 1996, Extended Version of the Meta-Model, *The Secrets of Magic, 1988).*

PATTERNS/ DISTINCTIONS	RESPONSES/CHALLENGES
Part I: Deletions	
1. PSEUDO-WORDS/ NON-REFERENCING WORDS:	
Words with no true referents.	What specifically do you refer to?
Index the Reference.	What specifically do you mean by "failure?"
"That makes him a failure."	Does "failure" refer to anything that actually exists? Does it not merely function as an intensional definition?
2. DESCRIPTIVE/EVALUATIVE WORDS:	
Words/language that either empirically describes or that evaluates.	Use see, hear, & feel terms.
3. UNSPECIFIED NOUNS & ADJECTIVES:	
Unspecified Referential Index; "Simple deletions"	
"I am uncomfortable."	Uncomfortable in what way? Uncomfortable when?
"They don't listen to me."	Who specifically doesn't listen to you?
"He said that she was mean."	Who specifically said that? What did he mean by "mean[1]?
4. UNSPECIFIED VERBS & ADVERBS	
Verbs that suffer from vagueness "He rejected me."	How, specifically, did he reject you?
5. UNSPECIFIED RELATIONS	
Comparative Deletions, relations not specifiied	
"She's a better person."	Better than whom? Better at what? Compared to whom, what? Given what criteria?
6. NOMINALIZATIONS:	
Hidden or Smothered Verbs, Nounified Verbs	
"Let's improve our communication."	Whose communicating do you mean? How would you like to communicate?
"What state did you wake	Use Co-ordinates to index: up in

this morning?" Specifically what, when, who, where, which, how, etc.?

De-nominalize the nominalization to recover the hidden verb.
Describe all emotional and psychosomatic words using verbs.

7. STATIC WORDS:
One-valued words.
"Science says that..." What science?
Extensionalize the word. Science according to whose model, theory, etc.?
Does only one "science" speak for all sciences?

8. UNSPECIFIED SPEAKER:
Lost Performative: Speaker of statement deleted.
"It's bad to be inconsistent." Who evaluates it as bad?
According to what standard?
How do you determine this label of "badness?"

9. UNDEFINED TERMS:
Terms not adequately defined by extension
"Your egotism is really getting out of hand." What specifically do you refer to?
What does this mean to you?
State your assumptions & Presuppositions—

Part II: Generalizations

10. UNIVERSAL QUANTIFIERS: Allness.
"She never listens to me." Never? She never listens to you?
What would happen if she did?

11. MODAL OPERATORS:
Words of State or Mode: Necessity, Possibility, Impossibility, Desire, etc.
"I have to take care of her." What would happen if you did?
"I can't tell him the truth." What would happen if you didn't?
What wouldn't happen if you didn't?
"...Or what?"

12. EITHER-OR PHRASES:
Indicating two-valued representations
"If I don't make this relationship work, I'm done with them." "See if you can frame that statement in a non either-or way."
"What in-betweens, grays, stages, etc. could also enter into this picture?" Have you excluded the middles?

13. MULTIORDINAL WORDS
Words whose meanings can operate at multiple levels, whose meaning depends upon context
"Science" "Whose science?" "Science at what time?"
"What kind of science?"

Part III: Distortions

14. MIND READING STATEMENTS:
Making Statements About Another's Internal States: Thoughts, Intentions, Motives, Motivations, etc.
"You don't like me..." How do you know I don't like you?
What evidence leads you to that conclusion?

15. CAUSATIONAL STATEMENTS:
Making Statements that connect assertions of "cause" between various processes.
"You make me sad." How does my behavior cause you to respond with sad feelings?
Counter Example: Do you always feel sad when I do this?
How specifically does this work?

16. EQUIVALENCE STATEMENTS:
Statements of equation and Identity, that use the "Is" of Identity. "Complex Equivalence"
"She's always yelling at me; she doesn't like me." How does her yelling mean that she doesn't like you?
Can you recall a time when you yelled at someone you liked?
Eliminate To-Be Verbs (is, am, are, to be, been was, were) by E-Priming.
"He's a loser when it comes to business; he just lacks business" How does him failing at job turn him into a loser?
Extensionalize: Upon what basis do you make this evaluation?
Differentiate: How does being a human being differ from being a loser"?
Subscript time, place, person.

17. IDENTIFICATION STATEMENTS:
Statements that make the equation that one thing exists just like another thing in all respects.

18. PRESUPPOSITIONAL STATEMENTS:
Silent Assumptions and Paradigms that lurk within &

behind words and statements.

"If my husband knew I suffered, he wouldn'

his presupposes that she iffers, that she lets her behavior cause her suffering,

that he lacks knowledge about her pain,
that his intentions would shift if he knew.

How do you choose to suffer?
How does he react?
How do you know he doesn't know?

19. DELUSIONAL VERBAL SPLIT STATEMENTS:

Statements that split a part of an unsuitable

"real elemen
"My ion has o
with my "minors just the way my
"body" works."

How can you experience 'mind' om your 'body/?'
ur mind function
How ^ ffOm yQur body?

20. METAPHORS:

Words & Sentences that refer to Analogous relations

Tell a story!

Stories.

Appendix C

Hierarchy of Language Chart

Hierarchy of Language on the Scale of Specificity & Abstraction

The Chunking Up Process:

World of Meta-Level Abstractions
(the Kantian Categories)
(The Meta Meta-Programs & Meta-St)
Agreement Frame-of-Reference

t

***What** does that meaning mean to you?*
***What** idea, example describes this?"*
For what purpose...?
***What** intention do you have in this... ?*
What does this mean to you?

I

When mediating, chunk up to get agreement.
Chunk-up until you get a nomlnalization.
The Structures of *Intuition.*
*** Deductive Intuition: the ability to take a general principle & chunk down to apply & relate to specific situations.**

*** Inductive Intuition: the ability to chunk-up to find meanings, connections & relationships between the small pieces.**

The chunking down process:

J

What examples/references?
What specifically do you mean...?"
(Use any meta-model specificity question)

i

More and More Specific Details & Distinctions
The World of Submodalities

% Heve Abstractions
^HHwt lower-level ideas,
"•IWetentations, understandings

The Big Picture
The World of Abstractions

t

The language *mechanism* that moves us upward into higher level abstractions *-the Milton Model.*
Those who use intuiting to gather & process information live here in the world of the big chunks and into "Trance"

T
Existence
I
Economy
t
Business
CEO
T
Managers
1
Unit Managers
T
Supervisors
T
Administrative Support

The language *mechanism* that enables us to move down the scale into Specificity *-the Meta Model*
Those who gather information by Sensing live here. We come out of trance when we move here.
(Edited from Hierarchy of Ideas
Copyright ,-1987-1936, Tad James)

Appendix D
THERE 'IS' NO 'IS'

Did you notice that we wrote this book using the General Semantic extensional device called E-Choice (a version of E-Prime)?

E-Prime refers to English-primed of the "to be" verb family of passive verbs (is, am, are, was, were, be, being, been). Invented by D. David Bourland, Jr. He and Paul Dennithorne Johnston first wrote about it in To *Be or Not: An E-Prime Anthology.* E-Prime and E-Choice empowers people to not fall into the "is" traps of language.

The "is" traps? Yes, Alfred Korzybski (1933/1994) warned that *the "is" of identity* and *the "is" of predication* present two dangerous linguistic and semantic constructions that map false-to-fact conclusions. The first has to do with identity—how we identify a thing or what we identify with. The second has to do with attribution—how we project our "stuff onto others and things without realizing it.

Identity as "sameness in all respects," does not and cannot exist. At sub-microscopic levels, everything comprises a "dance of electrons," always moving, changing, and becoming. So no thing can ever "stay the same" even with itself. Nothing "is" in any static, permanent, unchanging way. Since everything continually changes, then nothing *"is"* static. To use "is" mis-speaks, mis-evaluates, and mis-maps reality. To say, "She is lazy..." "That is a stupid statement..." falsely maps reality. Korzybski argued that unsanity and insanity ultimately lies in *identifications.*

The "is" of **Predication** asserts our responses onto the world. To say, "This *is* good," "That flower *is* red," "He *is* stupid!" presents a language structure implying that something "out there" contains these qualities of "goodness," "redness," and "stupidity." The *"is"* implies that these things exist *independent of the speaker's experience.* Not so. Our descriptions speak primarily about *our internal experience,* judgments, and values. More accurately we would say, "I evaluate as good this or that," "I see that flower as red," "I think of him as suffering from stupidity!"

"Is" statements falsely distract, confuse logical levels, and subtly lead us to think that such value judgments exist outside our skin in the world "objectively." Wrong again. The evaluations (good, red, stupid) function as definitions and interpretations in the speaker's mind.

The "to be" verbs dangerously presuppose that "things" (actually events or processes) stay the same. These verbs invite us to create mental representations of fixedness so that we begin to set the world in concrete and to live in "a frozen universe." These verbs code the dynamic nature of processes statically. "Life *is* tough." "I *am* no good at math."

These statements sound definitive and absolute. "That's just the way it ;s!" Bourland has described "is" "am" and "are," etc. as *"the deity mode."* "The fact *is* that this work *is* no good!" Such words carry a sense of completeness, finality, and time-independence. Yet discerning the

difference between the map and the territory tells us these phenomena exist on different logical levels. Using E-Prime (or E-Choice) reduces slipping in groundless authoritarian statements which only close minds or invite arguments.

If we confuse the language we use in describing reality (our map) with reality (the territory), then we *identify* things that differ. And that makes for unsanity. **There** "is" **no is.** 7s" non-references. It points to nothing real. It operates entirely as an irrational construction of the human mind. Its use leads to semantic mis-evaluations.

Conversely, writing, thinking, and speaking in E-Prime contributes to *"consciousness of abstracting" that* we make maps of the world which differ from the world. E-Prime enables us to think and speak with more clarity and precision by getting us to take first-person. This reduces the passive verb tense ("It was done." "Mistakes were made."). It restores speakers to statements, thereby contextualizing statements. E-Prime, by raising consciousness of abstracting, thereby enables us to index language. Now I realize that the person I met last week, $\text{Person}_{\text{astweek}}$, *"is"* not equal in all respects to the person that now stands before me, $\text{Person}_{\text{this week.}}$ This assists me in making critical and valuable distinctions.

E-Choice differs from E-Prime in that with it we use—

the "is" of existence (e.g. "Where is your office?"
"It is on 7th. Street at Orchard Avenue."),
the auxilary "is" (e.g. "He is coming next week."),
and *the "is" of name,* (e.g. "What is your name?"
"It is Michael." "My name is Bob.").

So we have written this in E-Choice and not *pure* E-Prime as in previous works, thereby avoiding some circumlocutious phrases that we have used in the past(!).

Appendix E

Graduation Certificate

Neuro-Linguistic Magician

This Certifies That _____ Has Attained a

Level of Proficiency

In Understanding and Applying

Mind-Line Patterns

And Should Therefore and Hereafter Be Recognized as

A Neuro-Linguistic Magician

With All the Privileges and Rights Therein Implied

And Should Be Called Upon
In the Case of Any Neuro-Semantic Emergency

To Quickly & Effectively Dispense Semantic Magic as
Needed to Enhance Life

_____
Dr. Bobby G. Bodenhamer, D.Min.

_____
L. Michael Hall, Ph.D.

Bibliography

Bandler, Richard and Grinder, John. (1975). *The structure of magic, Volume I: A book about language and therapy.* Palo Alto, CA: Science & Behavior Books.

Bandler, Richard and Grinder, John. (1976). *The structure of magic, Volume II.* Palo Alto, CA: Science & Behavior Books.

Bandler, Richard and Grinder, John. (1979). *Frogs into princes: Neuro-linguistic programming.* Moab, UT: Real People Press.

Bandler, Richard and Grinder, John. (1982). *Reframing: Neuro-linguistic programming and the transformation of meaning.* Moab, UT: Real People Press.

Bandler, Richard. (1985). *Magic in action.* Moab, UT: Real People Press.

Bandler, Richard. (1985). *Using your brain for a change: Neuro-linguistic programming.* Moab, UT: Real People Press.

Bateson, Gregory. (1979). *Mind and nature: A necessary unity.* New York: Bantam.

Bateson, Gregory. (1972). *Steps to an ecology of mind.* New York: Ballatine.

Bodenhamer, Bobby G (1993). *Advanced communication course: From neuro-linguistic programming.* Gastonia, NC: NLP of Gastonia.

Bodenhamer, Bobby G.; L. Michael Hal! (1997). *Time-lining: Patterns for adventuring in "time."* Wales, UK: Anglo-American Books.

Bourland, David D. Jr. and Johnston, Paul Dennithome. (1991). *To be or not: An e-prime anthology.* San Francisco, CA: International Society for General Semantics.

Brunner, Jerome. (1990). *Acts of meaning.* Cambridge, MA: Harvard University Press.

Cade, Brian; and O'Hanlon William H. (1992). *A brief guide to brief therapy.* NY: W.W. Norton and Company.

Dilts, Robert (1976). *Roots of neuro-linguistic programming.* CA: Meta Publications.

Dilts, Robert (1990). *Changing belief systems with NLP.* Cupertino, CA: Meta Publ.

Hall, Michael (1989). "E-Prime in NLP *Anchor Point,* International Journal for Effective NLP Communicators, Feb. 1995.

Hall, L. Michael (1995). *Meta-states: A domain of logical levels, self-reflexiveness in human states of consciousness.* Grand Jet., CO: ET Publ.

Hall, L. Michael. (1996a). *Dragon Slaying: Dragon to princes.* Grand Jet., CO: ET Publ.

Hall, L. Michael. (1996b). *The spirit of NLP: The process, meaning and criteria for mastering NLP.* Carmarthen, Wales, U.K.: Anglo-American Book Company Ltd.

Hall, Michael L. (1996c). *Becoming a ferocious presenter.* Grand Jet., CO:

ET Publ.
Hall, Michael L. (1996d). *Languaging: The linguistics of psychotherapy.* Grand Jet., CO: ET Publ.
Hall, L. Michael. (1997a). *Neuro-linguistic programming: Going meta into logical levels.* Grand Jet., CO: ET Publ.
Hall, L. Michael. (1997b). *Meta-State Journal: Patterns Volume I.* Grand Jet., CO: ET Publ.
Hall, L. Michael; Bodenhamer, Bob G. (1997). *Figuring out people: Design engineering using meta-programs.* Wales, UK: Anglo-American Books.
Hall, L. Michael. (1998). *The secrets of magic: Communication excellence for the 21st. century.* Wales, UK: Crown Press, Anglo-American Books.
Huxley, Aldous. (1954). *The doors of perception and heaven and hell.* NY: Harper & Row, Publishers.
James, Tad; Woodsmall, Wyatt. (1988). *Time line therapy and the basis of personality.* Cupertino, CA: Meta Publications.
Korzybski, Alfred. (1941/1994). *Science and sanity: An introduction to non-Aristotelian systems and general semantics,* (5th. ed). Lakeville, CN: International Non-Aristotelian Library Publishing Co.
Laborde, Genie Z. (1984). *Influencing with integrity.* Palo Alto, CA: Syntony Publishing Co.
Lewis, Bryon A., Pucelik, R. Frank. (1982). *Magic demystified: A pragmatic guide to communication and change.* Portland, OR: Metamorphous Press, Inc.
O'Connor, Joseph; Seymour, John (1990). *Introducing neuro-linguistic programming: The new psychology of personal excellence.* Great Britain: Mandala.

Glossary of Terms

As-If Frame: Pretending; acting "as if something was true, had occurred; a creative problem-solving process.
Association: Mentally seeing, hearing, and feeling from *inside* an experience; in contrast with dissociated; emotionally experiencing and feeling a thought, memory, imagination, etc.
Auditory: The sense of hearing; one of the RS (VAK).
Belief: A thought about a thought; a representation validated at a meta-level; generalizations about higher level concepts (i.e., causality, meaning, self, others, behaviors, identity, etc.).
Calibration: Tuning in to another's state via reading non-verbal signals previously observed and calibrated (i.e. breathing, posture, eye movements, etc.); sensory awareness skill.
Chunking: Moving up or down the levels of abstraction; computer term about the size of information; chunking up refers to going up a level (inducing up, induction) and leads to higher abstractions; chunking down refers to going down a level (deducing, deduction) and leads to more specific examples or cases.
Complex Equivalence: A Meta-Model linguistic distinction; equating two representations which usually refer to different dimensions, e.g. "He is late; he doesn't love me."
Content: The specifics details of an event; answers *what,* and *why;* in contrast with process or structure.
Context. The setting, frame, or process in which events occur and provide meaning for content.
Deletion: A modeling process; the missing portion of an experience.
Digital: Varying between two states (i.e. a light switch, either on or off); a digital submodality (color or black-and-white; in contrast with an analogue submodality.
Dissociation: Experiencing an event non-emotionally; seeing or hearing as if from a spectator's point of view; in contrast to association.
Distortion: A modeling process; inaccurately representing something by changing form or structure.
Ecology: Concerning the overall relationship between things; relation between an idea, skill, response and a larger environment or system; a question about how well something serves you.
Elicitation: Evoking a state by a word, behavior, gesture or any stimuli; gathering information by direct observation of non-verbal signals or by asking meta-model questions.
Empowerment: Process of adding vitality, energy, and new resources to a person; enabling someone to take effective action.
Epistemology: The study of how we know what we know.
First Position: Perceiving the world from one's own point of view;

associated position; one of the perceptual positions.
Frame: A context, environment, meta-level, a way of perceiving something.
Generalization: A modeling process; taking a specific experience and generalizing to higher abstraction, class, or category.
Gestalt: An overall configuration of individual elements.
Internal Representations (IR): Thoughts; how we code and represent information in the mind; the VAK (sights, sounds, sensations, smells, tastes).
Kinesthetic: Sensations, feelings, tactile sensations on surface of skin, proprioceptive sensations inside the body, include vestibular system or sense of balance; one representational system.
Logical Level: A higher level, a level *about* a lower level, a meta-level that drives and modulates the lower level.
Loops: A circle, cycle, a story, metaphor, or representation that goes back to its beginning; looping back (as in feedback) ; an open loop refers to an unfinished story or representation versus a closed loop.
Map of Reality: Model of the world, a unique representation of the world built in each person's brain by abstracting from experiences, comprised of a neurological and a linguistic map, one's IR.
Matching: Adopting facets of another's outputs (i.e., behavior, words, posture, breathing, etc.) to create rapport.
Meta: Above, beyond, about; at a higher level; a logical level higher.
Meta-Model: 12 linguistic distinctions that identifies language patterns that obscure meaning in a communication via distortion, deletion and generalization. 12 specific challenges or questions by which to clarify imprecise language (ill-formedness) to reconnect it to sensory experience and the deep structure. Meta-modeling brings a person out of trance; developed by Richard Bandler and John Grinder (1975); the basis of all other discoveries in NLP.
Meta-Programs: The mental/perceptual programs for sorting and paying attention to stimuli; perceptual filters that govern attention.
Meta-States: A state about a state; bringing a state of mind-body (fear, anger, joy, learning) to bear upon another state from a higher logical level, generates a meta-state; developed by Michael Hall (1994).
Modal Operators: Meta-Model linguistic distinction that indicate the "mode" by which a person "operates" *Q.e.* necessity, impossibility, desire, possibility, etc.); the predicates (can, can't, possible, impossible, have to, must, etc.) we utilize for motivation.
Model: A description of how something works; a generalized, deleted or distorted copy of the original.
Modeling: A process for observing and replicating effective behaviors by detecting the sequence of IR that enable a person to achieve new levels of competency.
Model of the World: A mental map of reality, a representation via abstraction from experiences, one's personal operating principles.

Multiple Description: Describing something from different viewpoints.
Nominalization: A Meta-Model linguistic distinction that describes the result of a verb or process turned into a noun; a process frozen in time.
Pacing: Joining someone's model of the world by matching the person's language, beliefs, values, breathing, posture, etc.; crucial to building rapport.
Perceptual Filters: The ideas, beliefs, values, decisions, memories, language, etc. that shape and color one's perceptions; the Meta-Programs.
Predicates: Words indicating an assertion about something; the sensory based words indicating a particular RS (visual predicates, auditory, kinesthetic, unspecified).
*Presuppositions: /*deas that we take for granted in order for a communication to make sense; assumptions; that which "holds" (position) "up" (sup) a statement "ahead of time" (pre).
Reframing: Altering a frame-of-reference; presenting an event or idea from a different point of view thereby eliciting different meanings; a change pattern.
Representation: An idea, thought, presentation of sensory-based or evaluative based information (the VAK representations).
Representation System (RS): The sensory systems (VAK) by which we code our internal thoughts.
Resourceful State: A mental-emotional state wherein one feels resourceful or at his or her best.
Second Position: Perceiving things from another's point of view.
Sensory Acuity: Awareness of the outside world, of the senses, making finer distinctions about the sensory information we get from the world.
Sensory-Based Description: Information directly observable and verifiable by the senses, see-hear-feel language that we can test empirically, in contrast to evaluative descriptions.
State: A holistic phenomenon of mind-body-emotions; mood; emotional condition; sum total of all neurological and physical processes within an individual at any moment in time.
Submodality: The distinctions, features, and qualities of each RS.
Third Position: Perceiving world from the viewpoint of an observer; one of the three perceptual positions; the meta-position.
Time-line: A metaphor describing how we store the sights, sounds, and sensations (VAK) of memories and imaginations; a way to code and process "time" as a concept.
Unconscious: Whatever we do not have in conscious awareness.
Universal Quantifiers: A Meta-Model linguistic distinction indicating "allness" (i.e., every, all, never, none, etc.); a distinction admitting no exceptions.
Unspecified Nouns: Meta-Model distinction; nouns that do not specify to whom or to what they refer.
Unspecified Verbs: Meta-Model distinction; verbs that have the adverb

deleted, delete specifics of the action.
Uptime: A state wherein attention and senses get directed outward to immediate environment, all sensory channels open and alert; sensory awareness.



L Michael Hall, Ph.D. *St* Bobby G. Bodenhamer, D.Min., co-authored **Mi**nil-Lin**c> to create thl* updated model of Conversational** Rufr.imiiiij kmrm:: **formerly** ktiovuii **as thiu** NLP ***Sleight of Mouth Patterns,***

"As you read this book, some of the power of language will become yours to command... You create whole now worlds every time you read a newel., and you will create meaning as you rend this book.'

Joseph O'Connor
Co-Author of *introducing NLP*

"A new and exciting process for reframing meanings..."

Carl Lloyd, Ph.D.
Associate Professor

A Return to Magic

The first full-length book devoted exclusively to the subject of the NLP "Sleight of Mouth" patterns. Bocome A Neuro-Linguistic Magician by developing your Wand of *Rcframing Magic* to playfully use 20 ways to send consciousness in 7 directions and thereby transform all of life.

A Return to linguistic Magic

In this Return to Magic, me revfeit of tho Mota-Madcl (that Initiated NLP in th« first place) using the new insights of the Meta-States Model while simultaneously utilizing the power of the fVLeta-Programs Mode).

9 "781890" 0D1155 5000O