The User's Manual For The Brain Volume II

Mastering Systemic NLP

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Introduction

Becoming a master

Becoming a practitioner of NLP (Neuro-Linguistic Programming) begins an adventure—an adventure of learning to fully "run your own brain". On this adventure, you will discover the structure of experience and become more resourceful in using your mind-body states. In the adventure you first learn the basic NLP model. After that comes abundant practice and application in order to become knowledgeable and skilled.

We described all of this in the first volume of *The User's Manual for the Brain*. There we introduced the adventure as we presented the model and content of NLP. There we set forth the components that comprise NLP, how it models the structure of subjectivity, the foundational linguistic model of NLP (the Meta-Model of language), the foundational neurological model (states and strategies), and the basic Representational Model (the sensory modalities and sub-modalities), which is also known as the communication model. Along with all of that, we included scores and scores of transforming patterns. *The User's Manual*, as a practitioner course, introduced you to the language of hypnosis (the Milton Model), the use and play of "sub-modalities", and the heart and soul of Meta-States, which explains how the meta-levels of NLP work so powerfully.

Having done that, we are now excited about adding more to the field of NLP and about the sharing of the newer advancements in his field, especially about Neuro-Semantics (NS). Accordingly, this book presents what we call the NLP Master Practitioner level. As such, it invites you into the adventure of *mastering* NLP both in skills and in attitude. With this second volume of *The User's Manual for the Brain* we invite you to move beyond the practitioner level and on to the master's level, where you will not only know NLP, but you will develop the very *spirit* of NLP. As we do this, we shift our focus to facilitating the processes that will transform you from a *practitioner* of this art to a *master* in running your own brain and modeling the structure of excellence.

The User's Manual for the Brain, *Volume I* contains the foundation of this work. Here we introduce additional facets of the NLP model that are vital for operating with a full understanding and level of skill. What are these additional pieces? What is new in this volume?

- Meta-Programs
- Meta-States
- "Sub-modalities" as meta-level framing
- Advanced Meta-Model distinctions
- Mind-Lines as conversational reframing patterns (previously known as the "sleight of mouth" patterns)

- Advanced language distinctions (presuppositions)
- Trance as a meta-level phenomenon
- Advanced Time-Lines patterns
- Systemic thinking about NLP
- The Meta-Domains systemic model
- Practical applications of NLP

Yet, above and beyond all of that, in *The User's Manual for the Brain*, *Volume II*, the master's level, our focus is on presenting and installing something even more important, and that is the very attitude that enables a person to use this model powerfully.

For anyone who has experienced NLP, there's no doubt about the magic and wonder of this approach to working with the human dimension. NLP does provide numerous models and patterns that work magic in human minds and hearts. Yet, if we want to use this transformative power in profoundly magical ways, we have to operate from a mind and state of power ourselves. There's a reason for this: NLP is not for the timid.

To master this model of the mind-body system, you will need a good dose of courage, boldness, and passion. These patterns will not work their full magic if you attempt to use them while you are hesitating, fearful, and/or unmotivated. The power of any wizard not only involves the tools that he or she uses, but also the attitude of love, courage, and passion that drives the use of the tools. This is where the artistry of the magician comes in to supplement the science of the technology.

The spirit of NLP involves a passionate commitment to self and others, a belief in possibilities and discovery, a responsibility to excellence and mastery, a "go for it!" attitude of curiosity, playfulness, and respect. And that's just the beginning. It involves an attitude of abundance that enables us to operate from a win win orientation. It is a spirit that's not afraid to make mistakes but, in fact, welcomes and celebrates mistakes as informational feedback. It's a spirit that experiments, explores, embraces ambiguity, and gets more excited as things become more difficult and challenging.

It is exciting for us to present this work. Other books (including some of our own) cover much of the content here. Yet few, if any, even touch on the *attitude* or *spirit* of NLP in the way we have presented it here. And this makes the difference between, on the one hand, those who use it with power and respect and who have fun doing so and, on the other hand, those who lack such power and presence. This makes the difference between those who give NLP a good name and those who misuse it. That NLP can be misused is obvious. Any tool, model, and technology as powerful as NLP invites misuse, and even abuse. Yet that, in itself, does not argue against the model. It rather challenges us to make sure we handle it with the right kind of spirit.

To that end, we have layered the discussions, case studies, seminar demonstrations, patterns, and trances so that they will assist you in developing:

● The kind of passion tempered by respect and honor of others;
● The kind of motivation tempered by awareness of the other contexts and values in your life;
● The kind of dedication needed by the quality of mind and emotion that serves to truly honor your life and the lives of others.

Conscious and unconscious training

As trainers, we seek to install the knowledge and skill not only at the conscious level, but also at the unconscious level. We seek to do both. It is our conviction that practitioners need to know and understand the model and the kind of thinking that both created and works best with the processes, and to then feel totally confident that they can *do* the corresponding skills. Then knowledge and expertise will go together to form a persuasive package.

Some NLP trainings aim only to *install* directly at the unconscious mind. We question whether that's even possible. Can you install a simple skill such as riding a bicycle directly without conscious practice and understanding? How about typing? Even learning a language, which is about as unconscious a skill as there is, involves hours and hours of practice. Watch a small child play for hours and have lots of fun pointing to things and naming them and trying out new sounds. That's called *practice*. And, even if you could stick some piece of high-level expertise into someone's behavior, if they don't have conscious control over it who would be driving the bus? Is the person running his or her own brain? NLP is truly about running your *own brain* and not delegating that to someone else, not even to an NLP trainer and being conscious of how you do this.

This underscores the importance of cognitive understanding of the model and for developing an articulate knowledge about *why* you choose this pattern over that one, and what you hope to achieve by doing so. To be able to perform the skills yet to lack guiding knowledge does not describe mastery. Such would actually leave a person unskilled when the environmental conditions and cues change. Automatic, unconscious learning is great for motor habits and skills in areas where the environment and contexts are fairly constant. But, when we have an ever-changing environment, we need the flexibility to *not* respond in only an unthinking and unconscious automatic way. We need the mindful flexibility that arises from conscious understanding that can choose and invite new choices.

The best *installation of skills of excellence* arises from and involves a healthy combination of conscious and unconscious skillfulness. We have designed our trainings and this book to provide both information and programming and to engage both your conscious and unconscious mind. We believe that you will make better use of

the materials and have them more readily available if you not only experience the patterns, but also understand the meta "whys" and "wherefores".

To facilitate conscious and unconscious understanding, we will continually ask throughout this work the following types of questions:

- What is its purpose?
- What use can we put it to?
- How does it work?
- How does it relate to other patterns and models?

Expanding the practitioner training

As you examine the basic NLP Communication Model in Chapter Two (Figure 2.2), you will see the broad areas of NLP practitioner training. With this work, we broaden the brush to paint a larger picture. In this work, we do this primarily by fully introducing the Meta-States model and showing how it relates to the Meta-Model of language and the Meta-Programs model of perception. We will show how the meta-levels of the mind, in creating our conceptual frames about so many things, play a role in the overall matrices of our mind. These frames involve conceptual categories as time and space, as the framing of the cinematic features of our internal movies ("sub-modalities") and much more.

Of course, all of the models presented here are metaphors. We will exchange the metaphor for trance and go *up* into the higher reaches of mind and notice what happens. We will change the metaphor of "sleight of hand" (sleight of mouth) and talk about magical lines that cast spells in the mind (Mind-Lines). We will utilize the metaphorical concept of "the Place of Pure Potentiality" and "the Void" as metaphors for some of the higher conceptual frames so that you can take a magic-carpet ride to some truly new and exciting territories in your mind. And knowing, as you do, that "the map is not the territory", you can enjoy the realization that all language operates metaphorically. None of it is real. It doesn't have to be. It has only to be effective in achieving more life-enhancing outcomes. Our words do not even have to reference externally real things. They need only to offer us more useful and empowering maps for navigating, so that we can move out into new areas for exploration, performance, and enjoyment.

Becoming masterful

We want to be crystal-clear as we begin that a master in any field does *not* "know it all". Not at all. Masters are masters precisely because they recognize that they do *not* know it all and so become explorers of what they don't know. What they don't know excites them and triggers them to curiously explore. They become masters because they are forever learning, discovering, practicing, experimenting, finding

Chapter Six
Meta-Stating Mastery

There are many reasons why Meta-States as a model offers a framework for *mastering NLP*. We suggested many in the previous chapter and will offer more in this chapter. Without understanding how the higher levels of the mind work, a person will not be able to fully grasp and work with meta-phenomena—such things as beliefs, values, negation, decisions, and domains of understanding.

There are those, of course, who master NLP without *explicitly* knowing Meta-States. Yet they have taken the long and more arduous road. When they eventually develop that mastery, it is a mastering of working with meta-levels. They intuitively know many of the meta-states principles. Yet there is a problem. It arises for the simple reason that they do not know the meta-level principles *explicitly*. Consequently, they cannot articulate the structure of their intuitive knowledge. This makes their competence unavailable to them. It also creates another limitation. Though one may have high-level skills and competencies in these domains, the person will lack a unified understanding of how all of these facets of NLP fit together.

While we often hear many positive comments and testimonies about Meta-States in our trainings, the ones we most often hear are comments about the *unifying effects* of Meta-States on the whole of NLP:

● "Meta-States puts all of the parts of NLP together."
● "It brings all of the separate elements together under a larger umbrella."
● "It has given me a larger perspective that informs me about what to do when, how to do things, and why it all works."

These descriptions highlight the fact that many find and use Meta-States as a unified field theory for NLP. So have we. In this chapter, we present more about the *meta-stating process* and how it leads to a unified field theory. This will set the stage for Chapters Thirteen and Fourteen, which will pull all of this together for a systemic model of NLP. In terms of mastering NLP, by developing skill in Meta-States you will:

● Learn what meta-programs are and how they are created.
● Quickly alter, transform, or work with meta-programs.
● Develop greater skill with beliefs: belief detection, change, deframing, and so on.
● Work effectively with belief *systems*—layers of embedded beliefs.
● Recognize the nature of trance as the layering of thoughts and become more skilled in working with trance phenomena.

- Recognize that the language of meta-states (meta-phenomena) involves the meta-representation system that the Meta-Model most elegantly identifies and questions.
- Appreciate the wide range of choices we have for conversationally reframing ideas and creating lines for changing minds.
- Tie together all facets and domains of NLP from presuppositions to domains of understanding (knowledge) to concepts, and so forth.
- Model excellence and pathology to create new models for advancing the field of NLP.
- Use the four meta-domains for advanced modeling, since they give you a four-fold redundancy for the same thing.
- Empower you to model even cultural phenomena and realities.

Appreciating the meta-connection

Bateson (1972) wrote extensively about meta-communication and meta-relation-ships. It was he who introduced and popularized the prefix "meta" in this context:

> Within the field of pure communication theory, the steps of an hierarchic series may be constructed by successive use of the word "about", or "meta". Our hierarchic series will then consist of message, meta-message, meta-meta-message, and so on … Further complications are added … by noting that messages may be about (or "meta" to) the relationship between messages of different levels … in human rela-tions another sort of complexity may be generated; e.g., messages may be emitted forbidding the subject to make the meta connection. [p. 248]

The meta-connection refers to the near-magical ability to "go meta" in our mind. It involves the ability to rise up in our mind and to connect things from a meta-per-spective. Developing awareness of this skill enables us to catch, understand, and work with the meta-connection. If we fail to do this, we are left in the dark and then the meta-level patterns will play and dominate us. Bateson described this as the structure of schizophrenia.

Applying the function of going meta so that we make the meta-connection between neuro-linguistic states gives us meta-states. When we step up into a state of mind-and-body-and-emotion about another state, we have accessed a higher state of consciousness. It is a state above, beyond, and/or about (meta) the previ-ous state. This gives us a new and more complex experience. In terms of how to analyze the structure of experience, a meta-state moves us into a second- or third-order abstraction (Korzybski). It moves us into an executive state of mind from where we can run, govern, modulate, and organize our everyday states. In com-mon parlance we speak about meta-states as our frames of reference, moods, pre-dispositions, attitudes, and so on.

The nature of reflexivity involves an infinite regress, a never-ending process. This means that our ability to "go meta", to abstract about our abstraction, explains how it is that we can create meta-states upon meta-states in an unending process. No

of breaking the spells that are ill formed.

From this we can identify the most basic and essential questions in the communication magic model:

● What do you know?
● How do you know that?

The "logical levels" of the Meta-Model

By the mid-1980s, most charts organized the Meta-Model in terms of the three modeling categories (deletions, generalizations, and distortions). At first, they organized these lists from simplest to more complex (deletions to distortions). By the late 1980s many had turned this around to present the higher levels, as reflected in Figure 11.3.

Ordering the distinctions as a "logical level" system reveals that we have deletions in every linguistic distinction. Deletion, as a modeling process, occurs in the processes of generalization and distortion. It represents a smaller unit or *lower* level.

In cause-effect statements, we have deleted the connection. In mind-reading, we have deleted the process of how we know or how we have made our guess about another person's mind, intentions, and motives. In complex equivalence, we have deleted how we created the equation between the items existing on different logical levels.

Similarly, we have *generalizations* in most of the linguistic distinctions of the Meta-Model. We generalize how things work in causing or leading from one thing to another (cause-effect). We generalize the basic pattern of meaning (complex equivalences) as we specify that an external behavior (EB) equals an internal state (IS).

We generalize about the basic thoughts, emotions, and intentions in others (mind-reading). But, conversely, we may have no generalization when we simply delete the specifics of who, how, when, where.

Historically, the next step in the process of mastering the Meta-Model occurred when numerous people (Bandler, Lankton, and others) began *inverting* the order of the Meta-Model. Doing so led to the realization that we operate much more effi-ciently when typically we begin at the top with the largest-level distinctions and move downward.

The Meta-Model is a system of "logical levels" in that the higher modeling processes (presuppositions) *drive* (or organize) the levels below it, and the next highest process (distortion) drives generalizations and deletions below them. (For more about the "logical levels" of the Meta-Model, see *NLP: Going Meta—Advanced*

Figure 11.3

Distortions
Mind-reading (MR)
Lost performative (LP)
Cause-effect (C-E)
Complex equivalence (CEq)
Presuppositions (Ps)

Generalizations
Universal quantifiers (UQ)
Modal operators (MO)

Deletions
Nominalizations (Nom)
Unspecified verbs (UV)
Simple deletions (Del)

Modeling Using Meta-Levels.)

The magic of the higher levels

What significance does this restructuring of the logical-level system inherent in the Meta-Model have? There are several.

First, it highlights the fact that *higher levels organize and modulate the lower levels*. This partly explains the power of Meta-Model questions and how they challenge and shift things at a higher level of mind. Changing things at a higher level generates a pervasive effect, an effect that governs, controls, and organizes the transformations at lower levels. This means that at the lowest level in the system (the linguistic distinctions of *deletions*), we will get the smallest "chunk" of information. At this level, indexing and asking for specifics provide details of great precision. While these many details fill in the missing pieces, they may address only trivial concerns rather than crucial ones.

As we move up to the distinctions under the category of generalizations, we begin to get larger chunks of information-"beliefs". This gives us information about how a person has structured his or her world in terms of action style (*modus operandi*) and "rules" for living (lost performative).

When we get to the distortions category of linguistic distinctions, we have access to a person's internal world, which deals with causation (cause-effect), meanings and associations (complex equivalence), values and states (nominalizations), and beliefs about the states of others and what causes those states (mind-reading). Yet the largest level of all flows from a person's presuppositions-those unspoken assumptions in beliefs about such things as knowledge, meaning, self, destiny (presuppositions).

Presuppositions
Presuppositions

Distortions
Complex Equivalence
Cause-Effect
Mind-Reading
Nominalization

Generalizations
Lost Performatives
Modal Operators
Universal Quantifiers

Deletions
Unspecified Referential Indices
Unspecified Verbs
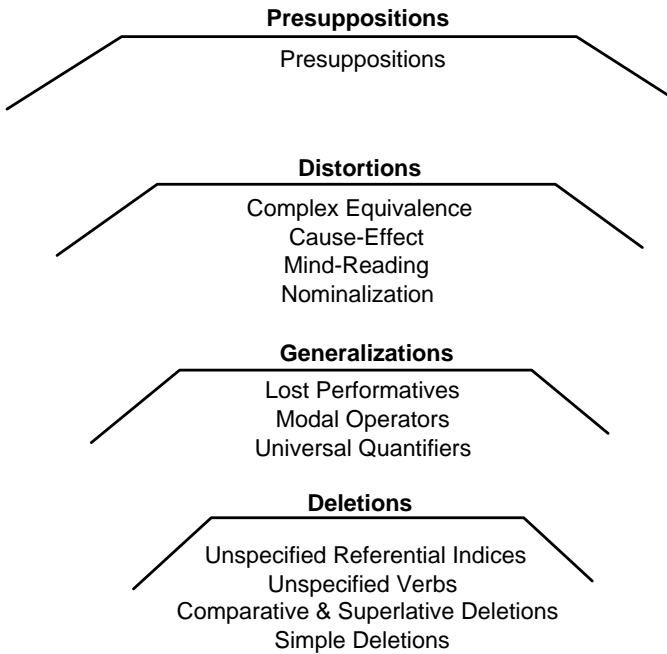Comparative & Superlative Deletions
Simple Deletions

Figure 11.4

What does this mean in terms of learning to use the Meta-Model effectively? By recognizing the logical levels in this model, we can ask logical-level questions:

- What "chunk" size of information do I need?
- At what level does the person's difficulty exist?
- At what level will I get the most useful and valuable information?
- At what level can I intervene to get the most pervasive impact?

Summary

Originally it was the Meta-Model that began the NLP adventure as it discovered the "magic" that lies at our command in the words that we use. Theoretically, the Meta-Model explains this "magic" by formulating the structure of how we take linguistic symbols and translate them to the movies of our mind. Representational tracking is the Meta-Model tool that resulted from that.

The actual model consists of twelve distinctions along with twelve questions. These focus our attention on twelve different kinds of linguistic mapping that we can question to create more precision or use to induce more hypnotic states.

The Meta-Model teaches us that the "magic" lies in the structure, that what we do in creating a model of the world is to model language and thereby call movies and frames into existence.

We can diagram this as a formula:

> This X (the stimulus) leads to ➜ this Y (the response).

The harsh tone of Dad's voice when he's upset or angry leads to one's being punished and to feeling bad. Harsh tonality leads to feeling hurt.

Second, when we associate things repeatedly, the reference experience itself eventually becomes our frame of reference for how to think of other things that we can put into the same category. This creates a second kind of meaning, *framed meaning* or *conceptual meaning*. As we abstract from the experience and categorize it, we create classifications. "Dad" as an "authority figure" now stands for other "authority figures". This gives us a new and higher-level structure of meaning.

Authority figures are scary (i.e., they are dangerous, hurtful, able to punish and inflict harm).

In this way the influence of an experience spreads. We now come to use it as a model or frame for how to think-feel about other things. As this happens, the stimulus-response format develops from a mere *causation* structure into an *equation* structure. Now the X *is* or *equals* the Y: harsh tonality = being hurt; authority figures = danger.

Lines that encode the structure of "meaning"

What does "meaning" mean? Literally, it refers to anything that we "hold in mind." Whatever we "hold in mind" constitutes what something *means* to us. And what do we hold in mind but associations and frames? And that's it. Where do we get such associations and frames? From referent experiences. We experience something and then bring it into our minds through representation. We see it again, hear it again, feel it again. We *re*-present it to ourselves.

At this point the *reference* has become a *represented reference*. It plays out on the screen of our mind and, as we play out the movie again, we *experience* the reference again. The internal cinema in our mind sends signals to our nervous system and body as if we were again the player or actor in the movie-and in that way the linguistics become neurology. We then re-experience it. Then, through habituation, the movie becomes a familiar one. We begin structuring or framing the world in terms of the X leading to the Y. Stimulus-response.

But it doesn't stop there. As our mind grows, we begin to abstract from the experience to create categories and classifications. We generalize from the specific and we let it *stand* for a broad class of things. These broad classes are more abstract terms: learning, confusion, depression, self, failure. Every time we generalize from our specific cinema of a represented referent experience, we create a frame of reference. Now we see the world in terms of that frame of reference.

All of this shows up in the formula that we use in the NLP Meta-Model as summarized by three linguistic distinctions.

    Cause-effect statements: X leads to Y

    Complex-equivalence statements: X equals Y

    Identification statements: X is Y

Together these statements create what we can only call neuro-linguistic and neuro-semantic "magic". It's "magic" because *saying* (or *representing*) *makes it so inside*. Saying that X leads to, equals, or is Y does not make it so in the physical world of forces and impacts, but it does *make it so* in the internal world of information, communication, and structure.

Confusion does mean or lead to or cause ignorance or badness or lack of success. Confusion is, leads to, and means you are at the gateway to new creativity.

This is the heart of meaning, of magic, of human reality, of the making of our mental maps, and of transformation of our models of reality. The map we construct is not the territory. It is a map of the territory—a symbolic representation of the territory. The territory is one thing, and the map is yet another. Bateson said, "It [the territory] never gets in." What gets in is our representations of the territory. And it gets in at different levels.

First we let in a straightforward sensory-based representation as our mental movie. I hear the harsh tones and I represent the kinesthetic pain of being spanked. I play a movie from Dad's upset to my sore backside. I play the movie over and over and keep re-experiencing it and can do so long after the original referent experience is done and over. I encode the movie with certain cinematic effects—size, brightness, color, soundtrack, smells, words.

Then I have other thoughts and feelings about that harsh tonality/painful backside movie. I can conclude all kinds of things *about* it. And, with a child's mind, we usually compute things in such a way that the maps we make are not the maps that really help us to succeed in life.

- "This is the way life is."
- "Dad hates me."
- "I'm no good."
- "Authority figures are scary."
- "Life is worthless."
- "I deserve to be punished."

Whatever we conclude, whatever generalized classifications we create, we believe them, assume that they are real, and let them become our unquestioned *frame of reference*. As we make this meta-move to a higher level of mind, we become the director and producer of our movies. It's not just that we have the old movie playing in our minds, but we play it and use it to interpret and make sense of other things. It

This much anticipated volume continues in the tradition of Volume I as the most comprehensive manual published to date covering the NLP Practitioner course. The authors now introduce the latest advances in the field and invite you to reach beyond Practitioner level to Master level where you will develop the very spirit of NLP.

Includes exciting new work on meta-programs, meta-states, and submodalities and in addition, this volume introduces the reader to Advanced Meta-model Distinctions, MInd-Lines, Advanced Time-line Patterns as well as Meta-domains System Models.

Packed with case studies, seminar demonstrations, discussions and trance scripts, *The User's Manual For The Brain, Volume II* will enable you to develop an attitude and spirit that allows you to apply the NLP Model powerfully.

"This is certainly not a book for the fainthearted or for anyone new to NLP. It will not be an easy read. It is an advanced manual dealing with complex topics and as such assumes that the reader is already familiar with Volume I or has completed an NLP Practitioner course. With this in mind the book is a goldmine of useful information and is to be highly recommended."

Anne Marshall, LCCH News

"A welcome addition to the growing body of literature that differentiates Systemmic NLP from the (now in decline) trend to present NLP as a model of procedural techniques."

Pamel Gawler-Wright, Beeleaf Training

"Through writing that is clear, concise, crisp and engaging, Hall and Bodenhamer have drawn expertly on the work of other major developers of NLP, such as Bandler and Grinder, Cameron-Bandler, James, Woodsmall, Bateson, and their own contributions, to produce a unified field theory and the quintessential self-study course on advanced NLP."

Judith E Pearson PhD

L. Michael Hall, Ph.D. has authored many ground-breaking works on neuro-linguistics, communication, emotions and motivation. One of the foremost authors on the NLP scene, he is dedicated to taking its techniques into new and exciting realms of therapy and personal development. Michael currently works as a psychotherapist and trainer in Grand Junction, Colorado.

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