

# Transformational Dialogues



Facilitator Training Manual #1

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An instruction manual of practical techniques  
for facilitating personal change

by  
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# About this manual

This manual is the first in a series of three. It stands on its own, however, as a complete instruction manual.

The purpose of this manual is to provide you with the basic knowledge and skill needed to operate as a Transformational Processing Facilitator. It is intended to provide the tools and the flexibility you need to help people in the direction of creating the realities they want and not the realities they don't want.

This manual is intended as a text book to accompany training sessions with a master facilitator. It is not a replacement for actual experience. The manual does, in theory, contain all the information and exercises you need. You can study it on your own, do the exercises, and make your own experiences with clients. However, you would be much better served by having an experienced facilitator around to interact with.

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# Overview of Curriculum

This manual is the first of a series of three manuals comprising a full curriculum of training as a process facilitator.

This is Manual One. Here you develop all the basic skills needed for being a process facilitator. And you learn the basic tools needed to deal with the issues of just about any client who would come to see you. You aren't learning a rote system here; from the onset you learn to think with the basic principles and apply them to the person in front of you. On this level the focus is on dealing with what people want handled, being flexible enough to handle whatever it might be. Upon successful completion of this course you are eligible for the certificate of Certified Process Facilitator.

Manual Two deals with a more formal and structured path. This is where you learn about specific programs that you can take clients through. These are the more general processes that you introduce people to after their main issues are out of the way. You learn about different bands of material people are likely to go through and how you deal with them. You learn how to advance a person through major long-term steps. The focus is on methodically optimizing major areas of life. Upon completion of this course you are eligible for the certificate of Graduate Process Facilitator.

Manual Three is about breaking free from the need of a structured path, expanding on one's own. It deals with the development of advanced abilities. Also you learn about the application of processing principles to wider spheres of life than just individuals. Through this course you will make all the basics of processing your own and become a source of technical data yourself. Upon completion of the course you are eligible for the certificate of Master Process Facilitator.

To recapitulate: Manual One is about handling the person in front of you, Manual Two is about putting her on a path to greater awareness, and Manual Three is about experiencing more magic in life. Manual One gives you skill, Manual Two gives you steps, and Manual Three gives you simple fundamentals.

Be aware that processing is about developing certain practical awarenesses and skills. Even though these can be described in written materials, it is the practical part that is important. Reading all the theory doesn't make you a master process facilitator. Studying the materials, understanding the basic principles, sharpening your perceptions, and exercising the practical skills, as you will be doing in this course, can make you a master process facilitator. YOU will have to be the driving force behind this. No course will do it for you. But if you are willing, everything you need to get going is included in these manuals.

## Exercises

- Write down your reasons for wanting to be a process facilitator.
- Remember 5 times you were successful in helping somebody with communication. What was it that helped the other person?
- Sit down in a place where other people walk by. Notice something about each person you see. Notice what you learn just by watching them.

# Transformational Processing

This is an instruction manual in Transformational Processing.

"Transformational" relates to that we are aiming for change, for the better.

"Processing" is an activity of change; working with something and thereby making it different.

**Transformational Processing** is the activity of getting people to change the way they relate to the world. This is done by finding out how they represent and structure the world, and changing the representation to one that is more optimum for them. It is understood and implied that the only change being sought is that which is beneficial for the person and which is within the integrity of that individual as a whole.

Transformational Processing can be divided into three categories of activity:

**Discovery** is the activity of finding out what is there, uncovering the individual's representation of the world. It is also the process of finding out who you really are and what kinds of perceptions and knowledge are available to you.

**Clearing** is the activity of identifying and neutralizing extraneous, misplaced, or mis-aligned representations. In part that involves finding the "wrong" answers in the person's mind, patterns that have been installed without being fully aligned with the intentions of the person. Mostly this is material that is in an inappropriate context. The solution is to return everything to its proper context.

**Programming** is the activity of directly setting up the representations of the world that serve the person best. It is putting emphasis on what the person really wants and putting more of that into her reality. Strengthening the traits and abilities that the person desires to have.

A great number of procedures and techniques from many different sources are available to accomplish these aims. This manual teaches a group of techniques that work well together and that are useful for addressing the issues of individuals seeking you out in your practice.

# Processing

Processing is used here as a generic term covering a class of techniques and practices applied to personal improvement. It might be practiced under other names such as Viewing, Clearing, Processing, Counseling, Therapy, or under particular "brand" names belonging to various organizations. The facilitators might be called Clearing Practitioners, Clearers, Eductors, Counselors, Therapists, Communicators, or whatever.

This course teaches processing in certain ways that are found to be most useful by the author. However, this does not imply that it is the only way of teaching processing. Other methods and presentations might be equally valid.

No matter what school of processing we are talking about there will be a certain basic common denominator that defines what processing is. It would roughly be something like this:

**"The systematic application of techniques that without judgment direct a person to resolve non-optimum mental, emotional, or spiritual aspects of her life and thereby achieve increased awareness, ability, and freedom."**

It could be worded in different ways, but regardless, what sets processing apart from other practices are several of the elements mentioned above.

Processing is systematic. We use a system of techniques, it is not based on chance or on blind guesswork. All the rules can be explained and understood.

Processing is directive. We don't let a client just flounder about by herself, the facilitator will direct her to look at things or to do specific things.

Processing is non-judgmental. We don't give the client judgments about her reality or viewpoints. We give her a safe space in which she is free to present her issues without any evaluation of whether they are good or bad, right or wrong. We don't give her the answers she is supposed to arrive at about herself, we let her get her own realizations.

We should help the client resolve things. We shouldn't impose new mental restrictions and barriers on her.

Increased awareness, ability, and freedom is what we are after. We wish to increase the client's power of choice. Practices that decrease or restrict these things aren't valid processing.

Here is another definition of Processing:

**A gradual process of increasing the awareness and ability of a being. Communication processes that direct a person's attention to areas of limitation and resolves them.**

## Exercise

- Enact a demonstration showing what processing is.

# A Quick Primer

Transformational Processing is a system of helping people change their minds, handle aspects of their lives that aren't working, and get more of what they do want in their lives.

It is done mostly as a conversation between a facilitator and a client. The facilitator is trained in certain principles and techniques. That is what you find in this manual. The client doesn't need to know anything in advance. She just needs to be desirous of some kind of change.

The work takes place in a session. That is a period of time, usually around an hour where the facilitator works with this specific client. Typically there will be some kind of theme for the session, based on what the client asks for, or what the facilitator picks to work on. Normally there will be some kind of result or improvement accomplished in each session.

Facilitator and client sits across from each other and talk. It is by no means small talk. The facilitator has clear purposes in mind, and is very aware of what we are working on at the moment. First she probably will gather information to find out what is going on with the client.

Once the facilitator has an idea of what the situation is with the client she will pick a more precise technique for working on the issue at hand. The technique will still be done as a dialogue between the two people, but there will be a definite method to it and definite starting and ending criteria.

If the client simply needs to get more clarity in a certain area then they will simply engage in a dialogue with that purpose. We call that Dialoguing. The facilitator will steer the client towards finding out as much as possible about the subject discussed, systematically examining it from all angles. The main tool for doing that is the facilitator asking questions and being interested.

If the client brings up feelings she has that are unpleasant or unwanted, then we would often want to transform them into something else. We have a technique called Re-Experiencing which consists mainly of contacting past incidents containing the unwanted feelings and examining them in a new way.

If the client seems to have fixed ideas in the area addressed, and she can't quite think logically in it, then we might want to find the precise fixed ideas. And once we find them we probably would want to free them up and make the client more flexible in that area. We have a technique called Unfixing which is intended for just that. It consists of exploring the boundaries of the fixed idea.

If the client appears to be missing something, like an ability and a quality, then we might want to go and look for it. Often the person had the desired ability or quality at some point, but lost it. We have a technique called Soul Retrieval which is about locating missing parts of the person and getting them back to her.

If the client appears polarized, having her behavior split up in an either/or kind of way, then we might want to reconcile different parts of her with each other. We have a technique called Polarity Integration which is intended for getting apparently opposite parts of the person to get closer to each other and to work together.

The facilitator will use a certain technique as long as it produces some kind of result, or until another technique appears to be more appropriate. But the facilitator doesn't give up. She stays with the subject until we have gotten somewhere with it.

We are taking the client through processes. That means that whatever the facilitator says or does is intended to activate a process of change in the client and to help it continue. The facilitator's expertise is in knowing when there is an opportunity to start a process, knowing how to help it along, and knowing the signs of when something is complete.

Common for the way we do our sessions is that we address the client as being the cause of her own reality. We pretend, whether it is true or not, that she is in a position of being able to do something about her situation. We furthermore expect that things will change in her life simply by her changing her mind about what is going on.

Transformational Processing is a person-centered approach. We don't go out trying to change the world for the client. We get the client to change and then expect that her external circumstances are going to follow along.

The techniques in this manual are mostly what we could call Semantic Processing. "Semantic" refers to meaning, and how people make sense of the world. We mostly work with people's thoughts, emotions, ideas, perceptions, reactions and so forth, as opposed to going out and changing the physical environment. Semantic Processing is one angle of Transformational Processing, the one that is focusing on people's response to the world, working on shifting their model of the world into a more useful direction. That is generally where we will start working with people. There are other perspectives we can address after that.

# Comparable Data

One cannot think with a subject one doesn't have comparable data to. This goes for Transformational Processing as much as it goes for anything else. There needs to be something to see it in relation to.

A process facilitator who thinks her system of working with people is the only valid subject there is, is at best narrow-minded. Worse than that, she won't be able to honestly help people in the real world worth much. She might get along well with clients who happen to agree that "Applientology" is the only valid subject there is. But none of them will get along very well with the world at large unless they start dealing with comparables.

Intelligence is the ability to recognize similarities and differences. To be intelligent with a subject you need to be able to notice how it is similar to and different from other things. And within the subject you need to notice the similarities between different data and the differences between them.

As a general rule in life, always be aware of several ways of doing something. If you have only one way of doing something you can't use it intelligently. It doesn't matter if it is a very good way and if it works, you would just use it stupidly.

Don't make this course the only thing you study to learn how to help people. Study anything that you can get your hands on in related fields. Keep expanding your horizon and your awareness of different fields and different approaches.

The Transformational Processing System is a science of the mind. It is also a collection of philosophical principles applied to help people improve their lives. It also relates to religious studies. And the application of processing is an art. And it is a new age self-improvement technique.

Make sure you study some other disciplines in those areas. Find out what psychologists and psychiatrists do, study the major philosophies, be aware of what the major religions are about, pursue other intuitive subjects, explore other new age options. Find out what is similar to transformational processing in those fields, and find what is different.

If you take the effort to understand some of those other subjects you will inevitably find something of value there that will improve your processing skills. You will find that transformational processing isn't as different from everything else as you might have thought. As a matter of fact, our system of processing is built on discoveries that have almost all been made in other fields first. What you are studying here is simply a unified collection of principles and techniques that work.

Being conversant in many different approaches will also allow you to better present what you do to others. For one reason, because they have done some of those other things, and you will speak their language and be able to understand them. For another reason, because you will not appear as a fanatic, you will seem to honestly pursue the best information available.

# Terminology

There is a certain terminology that goes hand in hand with the teaching of transformational processing. You might have to learn some new words or you might use some words a little differently than you are used to.

A systematic, consistent terminology can make it easier to communicate about the subject at hand. You can easily refer to phenomena that might otherwise be hard to explain. But unfortunately jargon might also be a big hindrance in really understanding a subject. For that reason, jargon is kept at a relative minimum in this particular course. Wherever possible the common English terms are used instead of specialized words that only initiates will understand.

Specialized jargon is often a key ingredient in making a group. By devising a special language that outsiders don't understand, the group will get a heightened sense of belonging together. Because other people won't quite understand what they are talking about. That is great if you want to create a cult or a secret society. It is not very useful if you are trying to do something for society at large. You won't get your point across very well if you speak a foreign language.

Processing has often been taught using somewhat cryptic terminologies. Some of it is preserved or explained in this system of processing, some of it is not. The focus here is on giving you some powerful tools that you can use to help people with, not on making you or your clients into initiated insiders. Wherever there is a choice, common English words are used in this course. Or, several alternative terms are cross-related.

If you want to communicate well with people you meet, speak their language. If you are going to explain something they don't have a word for you can teach them a new word, but otherwise you better use their words. Don't invalidate the things people already know, but use their existing references to get your own point across. Be conversant in the language of common self-improvement movements, so that you can translate concepts from one system to another.

This course won't either put much emphasis on very precisely worded definitions. But it will put great emphasis on getting you to understand the underlying principles. Understanding and skill is not made out of words. If something is explained very logically in important sounding terms that fit exactly together, then you are presented with a bit of a trap. You might think that because you understand the sentence you understand the concept. But that is far from the truth.

Words are frozen meanings that hopefully refer to something that exists somewhere. They are symbols for phenomena that are found elsewhere. They are very practical in communication, in that you can exchange these symbols rather than the real thing. You can think of something, translate it into word symbols, send it to somebody else, and she then translates the symbols into what it would mean within her frame of reference. It will never be exactly the same as what you meant, but hopefully it is close enough.

The word is never the thing.

Whenever you start forgetting that words are supposed to refer to something then you are headed for trouble. If you start using words as things, then you are entering the never-never land of intellectualizing about nothing.

Even the most intelligently constructed statement says nothing whatsoever in itself. All it can hope to do is to stimulate you to link up with existing realities in a useful way so that you can maybe approximate the intended meaning well.

Well-written language can be very instrumental in conveying ideas. Our society wouldn't exist at all if it wasn't for language. But never lose track of the fact that the word is not the thing. Nice definitions are not an end in themselves, but only a stimulant to make you understand.

The understanding we are after is the conceptual understanding. Meaning that after studying the words involved there is always an extra step. There is a jump you need to make: from language to actual conceptual understanding. You must make the material your own and link it up with your own personal experience.

The biggest barrier to studying a subject is thinking that you already know it. The world is full of people who give explanations on things they don't have any real contact with. They can give the words, but they are just manipulating them in their minds, they aren't perceiving for themselves.

The purpose of this training program is to get you to think, act, and breathe the principles of transformation. What is important is not the status of what courses you have done, or the amount of materials you have studied, or how precisely you know the definitions of processing. What is important is what you can actually do with it.

If you really understand something conceptually, then you can use it. And you can always explain it as necessary in whatever words communicate best. You would be able to take your basic understanding and formulate it into the appropriate words when you explain it to somebody else. You wouldn't just be remembering some words and passing them on to the other person. So, if you find yourself being dependent on specific words, there is probably something you don't understand about the subject.



# The Meaning of Perception

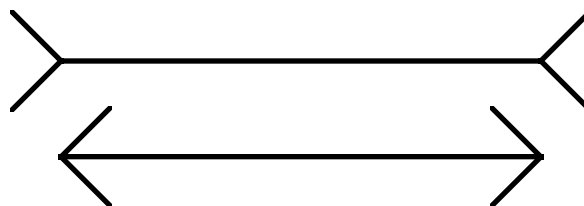
Perceptions vary from person to person. Different people perceive different things about the same situation. But more than that, we assign different meanings to what we perceive. And the meanings might change for a certain person. One might change one's perspective or simply make things mean something else.

This is a famous picture. What does it look like to you?



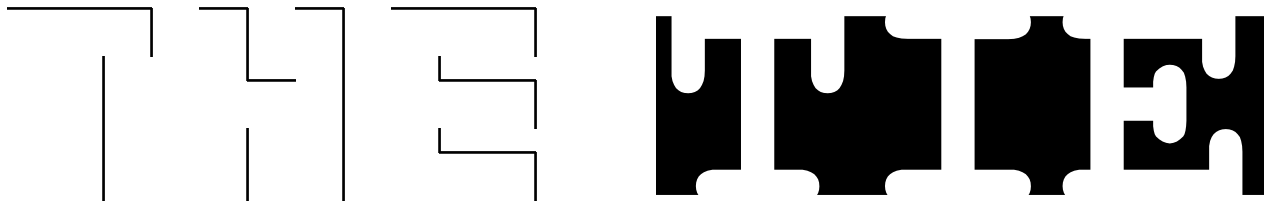
Some people see a young lady looking away. Others see an old lady looking down. Depending on how you look at it, part of the picture might be the young woman's nose and eyelash, or it might be a wart on the old woman's nose. What is the young woman's ear might be the old woman's eye. What is the young woman's necklace might be the old woman's mouth. The picture hasn't really changed. You just emphasize different parts of it and assign them different meaning.

Look at these two arrows. Which horizontal line is the longest?

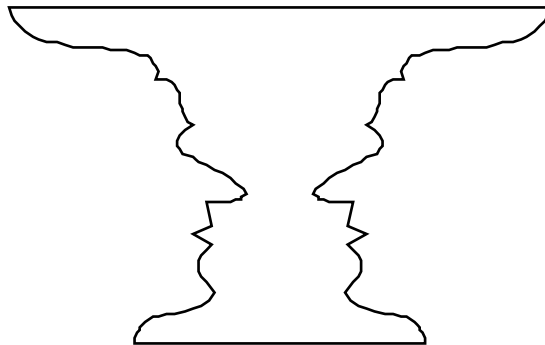


They are exactly the same size. However the top one looks longer than the bottom one. It is an optical illusion tricking us into assigning a different meaning to what we see.

We fill in a lot of blanks with our minds. If we have incomplete perceptions, which we practically always do to a certain extent, our minds fill in the rest.



Are those letters? Or are they just lines and blotches on the paper? How do you know?



Do you see a vase or do you see two faces looking at each other?

The meaning of something will change when you look at it differently. You can look at anything differently and it will have a different meaning.

There is no fixed meaning to anything. You can always change perspectives and change meanings. Why not change them to what you prefer them to be?

# The Presuppositions of Transformational Processing

Transformational Processing is based on certain major presuppositions. This is the foundation that makes processing possible at all. There is no reason to regard these statements as ultimately true. They are simply beliefs that we choose to adhere to. We are not going to attempt to prove them. Their usefulness will be clearly demonstrated to you as you get results with processing.

The reason I call these statements presuppositions is that we suppose that they are true before we proceed. Calling them presuppositions rather than axioms or truths affords us a certain honest self-reflection. When later on these rules will be proven to you, you must realize that this is because we started out with them as basis, so they will most naturally be proven when used.

We will elaborate more on the framework transformational processing is based on later. It can be explained and structured in more precise detail. At this point it is sufficient that you understand the major ideas.

## Truth is relative

There is no absolute truth. The value of any datum is relative to the person using it, the context it is being used in, and the desired outcome. The "better" truths are the ones that align things in a more useful for the person using them. In process facilitator training we attempt to supply you with the truths that would be most useful for you in helping people. In transformational processing you attempt to leave people with more useful truths than you found them with.

## Truth is simple

More basic, more wide-spanning, or more useful truths are usually more simple. Complexity indicates that one has moved away from basic truths. We will assume that in any complex situation there will be simple truths to find if one digs a little deeper. This process facilitator training will eventually make things very simple for you. One of your jobs as a process facilitator is to make life more simple for your clients.

## A belief will prove what it assumes

Any basic belief that a person holds will prove itself. If you believe people are good, you will find good people. If you believe people are bad, you will find bad people. Therefore there is no absolute truth value that can be assigned to a belief, because they can all be proven. The only real measure of a belief is how useful it is to you. As a process facilitator you would want to choose beliefs that give the best results with your clients. And you would like to help your clients have beliefs that serve them best.

## The map is not the territory

To communicate and to think, we construct maps of reality. Simplified models illustrating how we have perceived things to work. That can be very useful in discussing and teaching things. But the map is never really the same as the territory that it attempts to describe. In learning about processing you will be presented with certain maps of how people work. They might be useful to you. But never forget that they are only simplified models. People work the way they work, and if that is different from what the book says, deal with the person, not with the book.

## The natural state is wholeness

People aren't really broken. They basically have all the abilities and knowledge they need. If it appears differently it is because they perceive themselves as being fragmented into parts that they aren't quite aware of. As process facilitators we help people to become aware of their own basic wholeness, and of having all the resources they need.

## The person is creating her own reality

We regard the person as the center of her life. We assume that she is basically cause over anything that is going on. She might not realize it, though. We help the person to become aware of how she is causing situations in her life, so that she can consciously create the reality she prefers.

## A person is not her behavior

We regard the person as being separate from anything she is doing or creating. That allows us to change anything that is not desirable. There are no negative characteristics that a person just has to live with. Anything that can be perceived can be changed.

## A person is basically good

We assume that anybody is basically, deep down a good well-intentioned person, doing what she is doing because she wants things to be good, fun, interesting, pleasurable, and so forth. There is no reason to live with or suppress negative characteristics. If we dig deeper we will always find that underneath things are alright. We work on setting people free, so that they can manifest their basic goodness better in life.

## Any part of a person is there for a good purpose

Anything that a person has created for herself is created with a basic good intention. It is done to accomplish something. Things don't just happen randomly. There are no parts of a person that just need to be cut off and thrown away. If we add all the aspects of a person together she will be whole and complete, and everything will fit together. We should treat any aspect of the person with respect and understanding.

## The natural state of life is to have fun and learn

Life is supposed to be enjoyable, one is supposed to get something out of it. If life is hard and one doesn't see the point, then one isn't looking deep enough. As process facilitators we work on changing the hardships and mysteries of life into excitement and learning.

### Exercises

- Illustrate or demonstrate each of the presuppositions to somebody else.
- Write down examples of each of the presuppositions taken from your own life.

Transformational Processing is a person-centered approach. We are dealing with one individual person at a time. We are addressing the relationship between this person and her reality. We are optimizing how the person creates and deals with her world.

A person's reality consists of anything she can perceive and of meanings she has attached to what she perceives. Some of this reality consists of physical objects, people, and situations that she shares to some degree with others. However, each person will have somewhat different perceptions of what is there, and they will attach very different meanings to what they perceive to be there. In addition each person develops items of an even more subjective nature that exist in her reality. That includes thoughts, feelings, memories, desires, dreams, etc. They all exist and can be perceived by the person as part of her world. They might or might not be available to other people.

We assume that the person inherently is creating her own world. Every aspect of her reality is there because she is putting it there. She might not be consciously aware of how. But ultimately she is always the one doing it, She is the one who perceives, and thinks, and feels, and intends.

We regard the inner core of the person as being distinct from anything that is found in her world. Anything that is found in her world can be perceived, assigned different meanings, and changed. The person might at various times be identifying herself with parts of her reality. But none of it is the true person. Or, maybe rather ALL of it is, if we add everything together. The inner person is a creative source that is inherently capable of being or not being anything whatsoever.

There is a region of the person's reality that she usually would consider being herself. Typically she is not conscious aware of that and not aware of what exactly she is being. The moment she starts perceiving something as an individual item she will separate from it and is no longer being it. The part she is being she is not looking at.

The person's reality is thoroughly changeable. There might be parts of the reality that are more fixed or more permanent than others, but ultimately everything can be changed. But beyond the dynamics of existence there is a static core of the person that is forever unchangeable. It is perfect and unlimited so it is in no need of change whatsoever.

Whatever might or might not be working well in a person's life is an aspect of her reality. There is nothing basically wrong with herself. What might need adjustment is her reality. All we can really do in processing is to help an individual be more aware of her own reality and to inspire her to make that reality whatever she wants it to be.

A person might have an inadequate familiarity with her reality, she might be assigning meanings to it that don't serve her well, she might have split herself or other parts of her reality up into fragments, she might be carrying around unpleasant past or future events as part of her reality. No matter what is not optimum for the person the answer is the same: get her to change her reality.

What makes transformational processing work is exactly that we regard the person as being the creator of her world. We do not regard her as being a helpless victim of random circumstances outside her control. There is not an outside objective world that we deem more correct than anybody's personal reality. The authority of one person's world is always the person herself. What exists for her is what her reality is.

Incidentally the common, outside, objective world turns out to be very fluid and changeable once we are working with somebody's personal reality. The subjective realities collectively create the objective reality. Change the subjective realities and the outside universe changes.

# The Goal of Processing

The goal of processing is:

A person playing the game of life,  
enjoying it, and learning from it.

To work in the direction of the goal we need to address any area of unwanted limitations. And we need to address the areas in an order that ensures that each area is resolved in turn, and that all areas will eventually have been addressed.

Life consists largely of learning from dealing with challenges, overcoming limitations, etc. Our goal is not that the client has no problems and has a perfectly ordered life. The goal is that the client has a balanced life where she is getting out of it what she wants to get out of it, where the challenges are not overwhelming to her, and she is enjoying what she is doing.

Life is a game. The last thing we would want to do is to take the game out of life. We would like to optimize the game so that the person can best enjoy it and learn from it.

We are after the unwanted limitations. Learning to play the piano might include the consideration that one doesn't know how to do it yet, and that might be perfectly desirable. Being nervous about it might not be a desirable limitation.

## Exercise

- Explain what the difference is between desirable and undesirable limitations.

# The Process Facilitator's Code

Aside from the many technical principles and techniques of transformational processing there are certain overall rules of behavior that all process facilitators should adhere to. This can be simplified into what we can call the Process Facilitator's Code. These are the ethical guidelines to follow as a model for behavior in session:

1. Provide a safe space for the client.
2. Make sure the client is in shape for a session.
3. Maintain a neutral attitude.
4. Only bring forward issues that can be resolved.
5. Use techniques appropriate to the client's reality.
6. Take any active issue through to a resolution.
7. Don't judge the client's reality.
8. Don't invalidate the client, her reality, or her progress.
9. Keep personal session data confidential.
10. Use your tools to increase the client's power of choice, never to decrease it.
11. Produce the most complete results that are within your technical means.
12. Don't hide the fact from the client that she is causing her own progress.

Hopefully we can keep our common agreement as simple as this.

Within this framework there is an enormous array of possibilities for techniques, principles, methods of application, styles and so forth.

## 1. Provide a safe space for the client.

Part of what makes processing work is that the facilitator creates a safe space in which the client can examine herself and re-evaluate the way she is creating her life. The processing session is done sheltered from everyday life. It will typically be done in a different environment and under somewhat formal circumstances. You would usually not give somebody a session while they are doing the dishes or while they are in the middle of an argument. However, the main ingredient of the safe space is the attitude that the facilitator projects. The facilitator is creating the safe space by her presence and her energy. She will appear and act in a way that is not threatening to the client. She will make the client feel that she can open up and change without risk. The facilitator will make sure that potential disturbances are kept to a minimum, and that the physical space is comfortable.

## 2. Make sure the client is in shape for a session.

The client should not have her attention away from the session. That is much easier to accomplish if she is physically well-nourished, rested, and sober. Most people will take care of that themselves. But some people initially need to be made aware of this requirement, and might need to be walked through the steps of getting ready for a session. If they are hungry, let them eat. If they are tired, let them rest. Other factors might also make a person not be ready for a session. Attention on stress at work, or a pressing problem would take away from the ability to be in session. Let them handle what they need in life first, and then do the session. That is, unless what you are going to handle in session is exactly what they have their attention on.

## 3. Maintain a neutral attitude.

A process facilitator has a zero attitude. She is friendly and accommodating. But she doesn't assign any value of good or bad to the client's behavior or to other people the client has a relation with. Don't take sides. You are working for and with the client, but you are an impartial helper. You can agree with the client's desire to improve, and you can agree with her understanding of basic universal principles. But don't show agreement with her opinion about aspects of herself, or about others, particularly with any negative opinion. Know for yourself that anything and anyone has some kind of basic good purpose. Know also that anything that exists, simply IS. There is no need to assign values.

#### **4. Only bring forward issues that can be resolved.**

Don't force the client into looking at something than can not be resolved within a short period of time. You must respect the mind's built-in guidance and protection mechanisms. Encourage the client to move beyond her previous boundaries and explore stuff she was previously unaware of. But don't force her, and don't overwhelm her with shocking information she cannot handle. There is a certain optimum balance that ensures maximum gain. You push the client enough to have her keep expanding, but only at a rate where she can resolve what comes up. And don't push her into areas that you have no clue what to do about. Don't activate many things simultaneously. Activate a limited number of , that you perceive will lead to resolution.

#### **5. Use techniques appropriate to the client's reality.**

Use techniques that correspond to the situation you find with the client. Do not try to force the client's reality to match the next process on your list, if something else would be more appropriate to do. You are handling the client in front of you, not a theoretical model client. Different realities call for different types of processes. Use the most effective technique you know of that fits the situation. That depends also on the awareness level of the person. Some powerful techniques might not be appropriate for a person who isn't ready for them.

#### **6. Take any active issue through to a resolution.**

Finish what you start. Don't get into a lot of things that don't get completed. The processing loop is that a subject is brought up, it is worked on, and it is resolved somehow. If it is a big subject it might not be the ultimate resolution in one session. But something about it must be resolved in the session, and a direction must be set for the full resolution. The client should not leave the session feeling that her issue has not been addressed. It is the responsibility of the facilitator to ensure that what is started gets completed. She is the one who keeps track of the open loops within the session.

#### **7. Don't judge the client's reality.**

The client is the one who needs to re-evaluate her current reality. The facilitator is there to guide her attention, not to judge what is found. The facilitator thinks in terms of types of limited realities and what techniques to use. She is completely neutral as to the content found and doesn't provide any conclusions about it. The facilitator uses questions and directions to guide the client. If she perceives an opportunity for the client to re-evaluate something she will supply an appropriate question or direction. She can as well supply general theory and principles. But the evaluation of the exact content is always the client's own domain.

#### **8. Don't invalidate the client, her reality, or her progress.**

Never put a client down in any way. Don't do or say anything that belittles her, or shrinks her space. That goes for the client as a person, for her views, and for the results she gets. Be neutral in regards to her reality. Don't do comparisons with other people or with any norms for progress. Don't make any comments, gestures or facial expressions that shows displeasure with the way the session is progressing. The facilitator must always be working for the client, never against her. That would severely hinder progress.

#### **9. Keep personal session data confidential.**



Clients will use the safe space of a session to reveal things they wouldn't ordinarily talk about. They will trust that the information is safe with you. Keep it so. Do not discuss it with other people, except for when necessary to get assistance from another qualified facilitator. Do not bring up the client's information in conversations outside session. Keep any records of client sessions secure. Hand over your records to the client if she requests it.

## 10. Use your tools to increase the client's power of choice, never to decrease it.

You do processing to give people more choice in life, more freedom. You need to keep that in mind no matter which technique you apply. Processing techniques could be used to give people fewer choices, by removing options they previously had. That is not the intention. You don't want to make people dependent on processing. There aren't any right answers that the client is supposed to get about herself, except for that she is in charge of her life. Anything in the client's mind is there for some purpose. Don't get rid of things blindly. Adjust things in the direction of having more power of choice.

## 11. Produce the most complete results that are within your technical means.

Always choose and use the most appropriate technique you know of. Use it the most effective way you know of. Never draw out the application of processing to keep a client longer. Do the very best you can at the moment. Don't worry unnecessarily about not producing a perfect product right away. Learn from the results you get and continually improve yourself. But remember that the best you can do is to do the best you can do. You move the client towards more cause and more integration. The direction you set is more important than the exactness of each action you do.

## 12. Don't hide the fact from the client that she is causing her own progress.

Processing is done to get the client to change her considerations and thereby improve her condition. She is the one creating the changes. The best you can do is to guide her into making them. You aren't doing it to her, you are getting her to do it. Don't pretend that processing is a substance or treatment you are supplying the client with. Don't pretend that she can only make progress while in session with you. You don't have to push it in her face all the time that she is the cause, just don't keep it a secret.

### Exercise

- Illustrate or demonstrate each of the points in the facilitator's code.

# Semantic Reactions

Simply put, a Semantic Reaction is when one responds to things the way they "should" be, rather than to the way they are.

If one isn't quite noticing or accepting what is really going on in the present, but one responds based on one's thoughts or feelings about what ought to be, then one is apt to collide with what is really going on.

The representation of what ought to be is very often stored unconsciously. The person is not consciously aware of what she is expecting. She will simply act or react as if it is reality. And when it isn't she will clash with the actual reality she is operating in to a greater or lesser degree.

Unconscious "oughts" often come out of one's experiences in the past. Past events might have burned an imprint into the sub-conscious mind of "the way things are". Particularly overwhelming, traumatic incidents have a tendency to spill over into other times and situations.

One's hopes for the future might also create ideas of how things "should" be that are different from how they are. One might have wanted to be in a different situation than what one is actually in.

Fixed ideas in general are prefabricated conclusions about how things "are". If one perceives through one's fixed ideas one is attempting to interact with something that isn't really there.

The expectation of what "should" be can exist at varying degrees of unconsciousness. If it is only slightly unconscious the person might immediately notice her mistake and correct her idea of what is going on. If it is more unconscious she is likely to put up more of a fight, insisting that her idea of reality is more real than the reality.

Semantic reactions are cleared by exposing them. By finding out what they are, or where they come from, by finding out what the present reality is, and by comparing the two.

## Section 2: Communication Skills



There are some basic abilities that a process facilitator needs to develop in order to be successful. These are in addition to the technical knowledge she needs to have. The practical abilities lay the foundation for the session, and will in the long run be senior to any theoretical knowledge.

First of all the facilitator needs to be able to be present.

For a beginning facilitator that simply means that she must be able to stay in the same room with the client for an hour or two, without falling asleep, while maintaining some sort of interest in the client's situation. But that is only the low rung of a long scale of degrees of presence.

An advanced facilitator would have a presence that would be felt in the whole room. Clients would frequently get well simply by entering her space. She would permeate the space with confidence and certainty, and things would tend to sort themselves out without much effort on her part.

There are many steps in-between of course. Anything you can do to be more there with the person leads in the right direction. Becoming less dependent on the ritual of a session, being more perceptive of what the client is actually doing, clearing your own semantic reactions, practice, practice, practice.

Next, the facilitator must be able to be neutral and non-judgmental.

A new facilitator must at least be able to fake it and suspend her own attitudes and reactions while she is doing the session. She would exercise not having distracting body mannerisms, and she would exercise speaking in a neutral language.

An advanced process facilitator really would be non-judgmental. She would be perfectly willing to explore any viewpoint without any need to make it right or wrong. She would naturally see things from a level of wholeness and cause.

The facilitator can develop her ability to be neutral by doing communication exercises, by following the rules of processing, and by familiarizing herself with many different viewpoints.

Next, a process facilitator needs to be cause, and she needs to know what to do.

In the first place that just means that she needs to have a system of knowing what to do next. She might maintain index cards with directions on them, or develop mnemonic systems of remembering different techniques. As long as she maintains the appearance that she is in charge and she knows what she is doing.

A more advanced facilitator would more let her own creativity loose. She wouldn't need to refer to anything but would simply know what to do at all times. If she doesn't have an existing technique that fits the job she makes one up. The client probably won't even be aware that anything systematic and technical is going on.

The facilitator will become more and more cause as she makes the principles of processing her own and she starts to think with them. But really the key thing is that she takes responsibility for the session.

Next, a facilitator needs to be able to communicate. That includes the ability to say things in a way so that people receive it. And to listen to what people say and let them know that she heard it. And to make sure that questions are answered. These skills are also practiced in communication exercises.

For a starting facilitator we are simply interested in that she speaks so one can hear it and she gives some kind of signs to acknowledge that others have spoken.

An advanced facilitator might resolve something major simply with one well placed question or direction, or just with one good acknowledgment.

Finally a facilitator must be able to stay on a subject till it is completed. She should at least be able to stay on one subject for the duration of a session, and get back to it when necessary, despite the client getting off the subject.

Advanced facilitators would be able to juggle more actions at the same time and still get everything finished.

All of these abilities are basic human abilities: to be there, to talk, to listen, to understand, to act. An average human being can do these well enough to do a simple processing session. Which means that just about anybody can get started right away as a process facilitator. But from then on we aim at improving these skills to perfection.

A master process facilitator who produces miracles still does the same actions: she is there, she talks, she listens, she understands, and she acts. And she might well tell you that this is all that she does. But she does it to perfection.

# Processing and Communication

Processing is something you **DO**. There are theories and models and principles to it, but none of it makes any difference unless you actually do the things that work. The best way of becoming a process facilitator is to do the things that a process facilitator does.

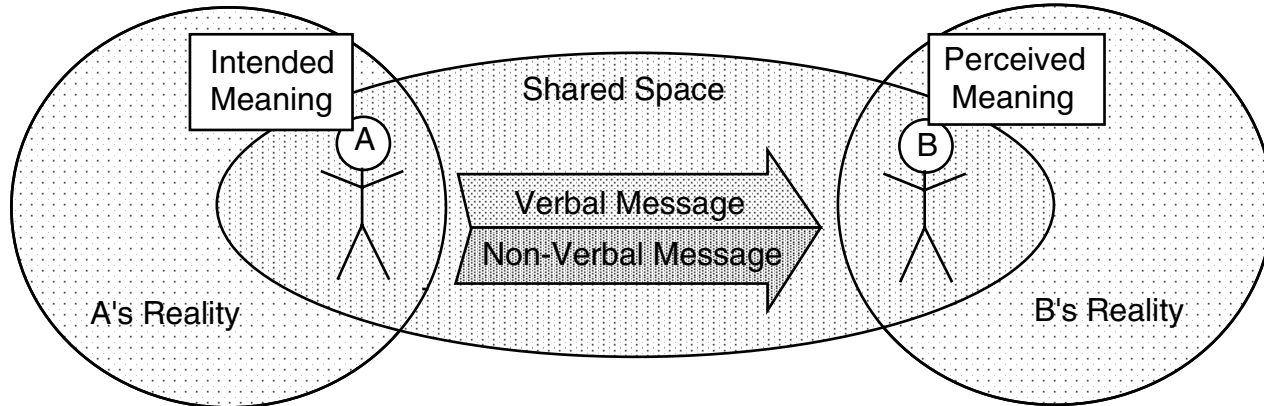
The key thing that a process facilitator does is: **she communicates**. She uses her communication skills to persuade clients to give themselves more choices, more awareness, and more fun in their lives. The facilitator does not directly do anything to the client. Anything she is accomplishing is done indirectly, through the communication that is exchanged between her and her clients.

Communication can be exercised. We can break it down into its component parts and drill them one at a time. We can exercise different ways of communicating and different ways of not communicating and become familiar with the whole subject. That is what this manual is about.

You can already communicate. We are not teaching you something totally foreign to you. You will probably learn some new angles on communication, but mainly we are sharpening the skills you already have. Chances are that if you are reading this manual you can already sit still and speak and listen and carry on conversations. That is what you need to do as a process facilitator, so you are already familiar with the basics. What we are working on accomplishing here is simply to enhance your skills. The perfection of your communication skills is what will make the difference between being a so-so process facilitator and a master process facilitator.

The basic communication exercises in this course do **not** represent the way you do sessions. They are not models for what exactly you are going to say in session. They are simply exercises for practicing some of the skills you need. When you are actually in session you need to forget about the exercises and the theories and actually deal with the person in front of you.

# A Communication Model



There is always a sender and a receiver in communication. At least there is an intended receiver. In the diagram above A is the sender, B is the receiver.

A and B have different personal realities. They each have their own world formed by their experiences, their perceptions, their ideas, etc. They will perceive, experience, and interpret things differently. The same event will always be perceived a little different by each of two people.

For the consideration to communicate to appear at all there must be some kind of shared space. The participants must have some kind of concept of each other's location and of a possible channel of communication existing between them. They must agree sufficiently on these to agree that communication is taking place.

The sender will have some kind of meaning she wishes to convey to the receiver. It might not be conscious knowledge, it might be a sub-conscious wish for communication. What is desired to be communicated would be some kind of idea, perception, feeling, or datum. It will be a part of her reality that she wishes to send to somebody else.

Something will be transmitted across a distance in the shared space. We can regard it as an object, a particle, or as a wave, or flow. It might be sound vibrations, rays of light, words, pieces of paper, cannon balls, body language, telepathy, or whatever.

Between humans there will be several layers of the message being sent. There will often be a verbal portion, something that is being expressed in language, spoken or written. And there is also a non-verbal portion, covering everything else, most notably body language. Sometimes the verbal and non-verbal messages don't agree with each other, they are incongruent. If they do agree we say that they are congruent.

Based on what the receiver perceives, and based on her interpretation of the verbal and non-verbal input, she will form a concept in her reality of what the meaning of the message is. It will mean something to her. It might or might not be what was intended by the sender. In successful communication the perceived message will approximate the intended message to the sender's satisfaction. However, the sender will only know that if she receives a message back that is congruent with what she had in mind.

One can never take for granted that the receiver has the same reality as the sender. One can never take for granted that the receiver will interpret the message the same way as the sender intended it.

Communication is not an absolute finite thing. Particularly, communication with language is always vague and misleading to some extent.

If A says a word, like for example "trust", she has a certain meaning attached to it in her reality. She has had certain experiences with the subject matter, she has made certain conclusions about it, and she has certain



perceptual filters concerning it. The meaning of the word is all the stuff it is associated with in her reality. However, because words also have nice, finite dictionary definitions it might appear as if the word is something very precise.

What travels across the communication channel is NOT all the associations that A made about the word, and NOT the intentions she had with using it. What crosses the distance is symbols.

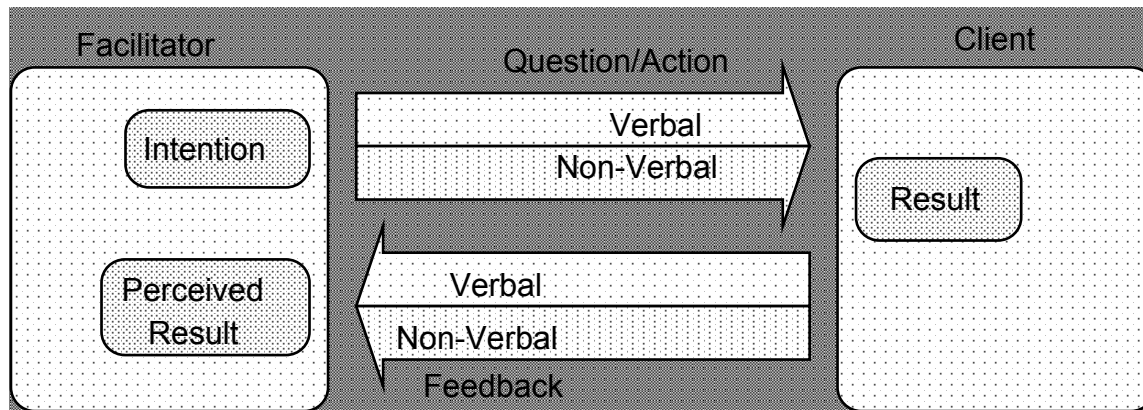
When B hears the word or sentence she will interpret it based on her experiences, perceptions, and opinions. She might supplement the verbal information with non-verbal information such as body language. She might also hallucinate what it is supposed to mean. In one way or another she arrives at the meaning she assigns to it.

There is wide agreement, at least within a particular culture, on what common physical objects are. When you say "car" or "refrigerator" most people will have an understanding very close to yours. But if you say words for abstract qualities, like "trust", "love", "right", "wrong", and so forth, then there is wide variance on what people mean.

To have effective communication one needs to take all the factors into consideration. The different realities, the space the communication takes place in, verbal as well as non-verbal messages, the intended meaning versus the perceived meaning.

## Exercises

- Notice some occurrences of non-verbal communication around you
- Notice in an actual conversation between two other people how they exchange symbols, but each maintain different associations to those symbols.



In transformational processing we don't just communicate to get certain points across to the client. We'd rather have the client get her own points. What we are aiming at is to prompt the person to go through processes that transforms her reality for the better.

The underlying intention of any communication or action the facilitator does in a session is to get a response, reaction, or result in the client. The facilitator does or says something that is intended to make something happen in the client.

The feedback coming back from the client is just as important as whatever the facilitator says or does. What the client is saying, and what the client is showing by the way she looks and acts will give us an idea of the result we got.

The feedback coming back from the client becomes the basis for the next question or action that the facilitator does. She is not acting blindly. She notices the result of what she did before, and based on that she starts a new communication.

## Exercise

- Deliver a communication to somebody. Notice what result you got.

An effective process facilitator comes from a position of being centered.

Being centered means that one is comfortable being present, one is relaxed, and one is balanced. One is in a state of rest mentally, emotionally, and physically when one isn't doing something.

A person who is busy reacting to the room and the circumstances, who is thinking compulsively, who is physically uncomfortable and fidgety, won't be able to give nearly as much attention to helping somebody as would a person who is centered. The fidgety person might be just as knowledgeable and able, but if she wastes her energy distracting herself she won't get much else done.

In martial arts one of the first things one will be taught is to be centered while doing nothing. Old Chinese Tai-Chi masters would for the first many months only teach their students how to stand. Only when the students could stand correctly, that is, in a centered, balanced, grounded way, then they would go on to learning moves.

We could very well apply the same principle to processing. We could spend the first months teaching you how to sit still in front of another person without having to do anything. And only when you could remain perfectly balanced would we go on to teaching you what to do with the person in front of you. That would be a perfectly valid way of doing it, and it illustrates the importance of being centered.

However, westerners tend to be more in a hurry, so we aren't going to wait for you to become perfectly centered before we go on. You should start doing centering exercises right away, and you should continue doing centering exercises as you go through your training and as you work with clients. In time you will become a master at being present in a centered way.

Centering exercises are a type of meditation. However, they are not particularly done to advance the person's consciousness, even though they do. The intention behind them is simply to get a person to be comfortably present as preparation for taking action.

It may sound as a paradox, but one is more able to do something if one can do nothing first. One will walk better if one can stand, one will speak better if one can be silent, one can think better if one can start from a quiet mind. An action or a communication is more pure and clear if it comes from a point of balance.

The basic centering exercise is simply to sit down comfortably with closed eyes and do nothing but being aware of what is going on. Don't try to do anything in particular, and don't try to NOT do anything in particular. Just notice what is happening, what sounds are in the room, how your body feels, what thoughts go through your head, and so forth. Don't try to change or stop any of it. Just perceive it all as naturally occurring noise. Gradually your mind and your body will relax more and simply allow everything to happen. And your thoughts and your feelings will go quiet.

If your mind is too busy it can be a help to relax it if you pick something specific to focus on. In meditation one uses mantras, which are non-sense words or sounds that one is repeating over and over in one's mind. That keeps the conscious mind busy and it forgets to grind away at other thoughts. That is a perfectly valid way of getting one's mind centered. However, eventually one needs to be able to sit down and be centered while having one's attention outward and without doing any special tricks like that.

Once one can stay centered while sitting still by oneself with closed eyes it is time to raise the stakes. Since all of this is preparation for working with people we will need to introduce some people. A centering exercise one can do with another student is to sit down in front of each other, just looking at each other without doing or saying anything. As with any other centering exercises, one will find at first that various phenomena will happen. One will react in various nervous ways, one's eyes will water, one will doze off, or whatever. As one continues to do the exercise the phenomena will tend to taper off and eventually one is able to do it while staying centered all the time.

Once one can stay centered in front of another person doing nothing, one can then work on staying centered in front of somebody who is doing something. Particularly somebody doing something that invites or provokes reaction. If we train a student to remain balanced in all kinds of ridiculous situations chances are that she will

remain balanced while working with normal situations. So, we can instruct another student to improvise statements or actions intended to break the student's balance. And every time the balance breaks and she laughs or twitches or something, we will continue repeating the same behavior that triggered the reaction until she succeeds in remaining centered under all conditions.

The more present and centered you are, the better you can notice what is going on, the better you can pick the best thing to do, the better you can deal with the situation. Any activity is improved the more able you are to be there.

It is somewhat intangible to talk about what it is that needs to be present or centered. It is You, but what is You? We could say that you need to have the maximum number of your awareness units here. That is a convenient way of talking about it, but awareness units is a somewhat fictitious thing. Also, inherently you aren't a thing that is in one place or another. We are going to disregard that somewhat and pretend that you can be here. What we mean is that you are aware of what goes on here, you perceive what is here, and you don't mix your experience here up with experiences elsewhere. You are centering or focusing your awareness and attention HERE.

The component parts of centering are:

- Being in the present, not in the past or the future.
- Being mainly in the current location, not in other locations.
- Being extroverted
- Not having attention on your internal processes
- Being physically and mentally relaxed
- Not having unintended physical reactions
- Being open to what might happen
- Having the intention to be cause

## Exercise

- Sit comfortably in a chair with closed eyes. You empty your mind, intend to do nothing but being present, having your attention extroverted. You don't think "Be there" or anything like that, you just relax and do nothing. You can notice the space you are in and the sounds in the room. If thoughts are going through your mind you just let them die out and get back to just being there. You don't try to strain and force yourself to not think, you simply relax into a quiet space of just being there. Likewise with any physical reactions you might have. If you twitch or yawn, just notice that and get your attention to just being there. You should be able to get to the point of doing this for a couple of hours, sitting relaxed without doing anything, but being alert. When you succeed in doing that, it is like time disappears and you can sit relaxed for any amount of time with your attention centered.

In principle a process facilitator should be able to tolerate just about anything. You can't really predict everything that clients will come and present you with, so you better be prepared for an assortment of situations. And you better retain your balance no matter what.

Clients are mostly just going to sit in front of you and talk. But just within that framework there might be a lot of possibilities you might need some practice in tolerating. You need to be able to not react to the subject matter that is brought up, to the client's opinions about it, and the way she says it, and the way she looks when she says it.

In processing we will often talk about stuff that is otherwise being kept secret. Your client might have killed somebody and it might be appropriate to go over all the details of it. Or he might have very unusual sexual fantasies you might never have dreamed of. And he might have them about you for that matter. You need to be able to remain neutral, regardless. Just being there, centered, interested in the other person, still knowing what to do and say.

The facilitator must per definition be prepared for tolerating anything that is being processed. That is by decree. The facilitator must agree to do that, and must aim for a high degree of tolerance.

But then there is the matter of what the facilitator reacts to unwillingly. She might have the best of intentions to stay neutral, but when the client tells about one of his sexual experiences, she blushes. Or, the client just looks very funny and she can't help laughing.

We could give the facilitator some transformational processing on each thing she reacts to, finding out why and changing it. But really, the most straightforward method is to repeatedly subject her to whatever triggers a reaction, until she succeeds in tolerating it while remaining centered.

Another student or a trainer would pretty much at random try out different things the student facilitator might react to. Such as saying funny things, looking really crazy, bringing up embarrassing subjects, and so forth. The student might twitch, move back in the chair, look away, smile, or anything. The trainer would call attention to what the reaction was, and then she would do the same behavior again that triggered the reaction. Saying the same word, looking the same way. She would do that repeatedly until there is no longer any reaction from the student. In other words, the trainer finds a button to push, and keeps pushing it until there is no longer any result from it. And then she looks for another button.

This kind of exercise is one of the most valuable ways of increasing your comfort and skill in being a facilitator. These exercises can be done for a long time, or on a regular basis, as much as what is desirable or needed. The result should be that you can stay relaxed and attentive, with a clear vision, aware of the whole space you are in, with no need to react, fully in the present -- under any conditions. That is of course not only useful in session, but also in life.

## Exercises

- The student and a trainer sit opposite of each other in chairs. First exercise is simply for the student to sit there comfortably and look at the trainer, without doing anything. The trainer will not do anything yet. The student just sits still and looks directly at the trainer, probably in her eyes. Probably she will react to having to do that somehow. She might get watery eyes, her face might twitch, she might get spots in her vision, she might get sleepy and so forth. The exercise needs to continue until these things no longer happen and she can sit comfortably and look at another person not doing anything. If it is helpful, the trainer can stop the student whenever there is a visible reaction and call her attention to what it was. "Your eyebrow twitched."
- Now the student still needs to sit there relaxed and look at the trainer. But now the trainer will do something. Mostly she will talk to the student, but she might also move around, touch the student, make gestures, and so forth. The trainer shouldn't leave the student's field of vision, but can otherwise move around any which way. This is with the focused purpose of finding something that the student reacts to and then work through that specific reaction. The trainer will stay with the behavior that triggered the reaction until the student no longer reacts. The trainer will call attention to each reaction until it has subsided. The trainer will start this exercise gradually, so that the student always has a good chance of getting through it. But gradually the trainer will do and say more and more bizarre things, until the student can handle any of it without reacting.

It is common for all communication that it is intended to arrive somewhere. Somebody is supposed to get it. If it doesn't arrive anywhere then it isn't really communication.

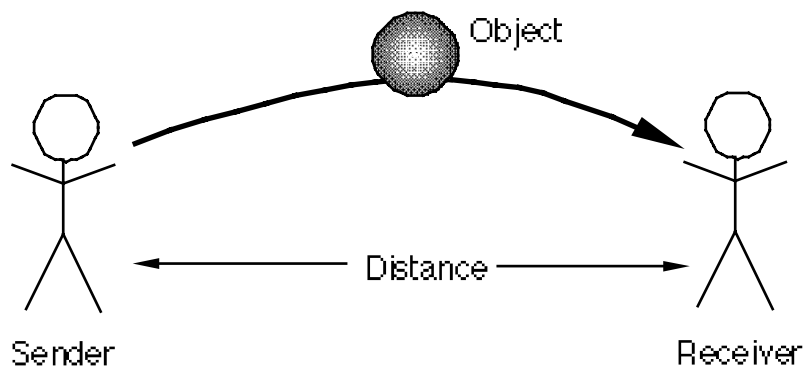
In normal communication the intention is for a message to be understood by the receiving party. One communicates in order to convey some kind of point.

In a processing session we are communicating with a slightly different purpose in mind. The facilitator doesn't particularly communicate to get her ideas through to the client. The facilitator is completely neutral and doesn't have an agenda of her own. What she is doing is that she communicates in order to activate the process of change in the client. She says what she does in order to make things happen. She asks the questions she asks in order to change the client's perspective. The messages that the client will get will ultimately originate within herself.

However, no matter why we communicate, the communication needs to arrive with the recipient. If we suppose that the recipient is at least partially present, the responsibility for getting the message delivered lies with the sender. The sender needs to notice when the desired recipient is available and must deliver the message in a suitable manner.

A process facilitator needs to be very proficient in delivering communications. She needs to be able to deliver a message as close to what she intended as possible. She needs to be precise at getting across the exact message, with the exact intensity she wants.

Getting a communication delivered is equivalent to sending a physical object through space. Something actually needs to go from the sender to the recipient. There is an energy that originates with the sender, traverses a certain distance, and arrives with the recipient.



If the energy object that is being sent only gets halfway then we don't have a full loop of communication.

The sender needs to propel the message object forward. She needs to want it to arrive. She needs to use the necessary amount of energy to make that happen.

One can also deliver a message with too much energy, too forcefully. Then the recipient gets overwhelmed, and might miss the message for that reason.

Delivery of spoken communication has something to do with the loudness and inflection of one's voice. However, that is not all of it. What is most important is the energy one is sending with the communication. The intention for it to arrive. Sometimes a whispered communication will go through loud and clear because it is intended to be received, whereas a shouted communication might not be heard because it had an imprecise or weak intention behind it.

There is a preciseness in the location one sends the communication to. A communication that just goes out vaguely in all directions is not as effective as one that is delivered precisely where it belongs.



A communication that is delivered with clarity and intensity directly to where the person is, can have a remarkable effect. To the recipient it can feel like a wake-up call. "Wow, somebody really got through to me!" It can activate new opportunities for change in an instant.

There are other important qualities required in delivered communication. For one thing the degree to which the sender is present will make a difference. If the sender is bored and uninvolved and thinking about other things, then she won't deliver an effective communication. If she is just repeating the same question she has asked many times before, then she isn't very effective. Even if she is incidentally saying some words she has said before she needs to be present with them and deliver them as if they have never been said before. The moment is always new, there is a unique situation here, and a unique opportunity for helping another person with communication. It is never, never a matter of robotically repeating questions.

A communication needs to be delivered naturally. That is, it must be the sender's own communication. If she gets the wording of a question or direction out of some procedure that she has studied then she still needs to make it her own communication. She still has to be aware of why she is saying it, what effect she expects, she has to intend for it to arrive, etc.

In developing the ability to deliver communications to somebody else, there are several elements we need to exercise.

First, the student needs to be able to get any message at all to arrive with somebody else. We do this by exercising sending a simple message across varying distances, always making sure that it arrives with the recipient, adjusting the intensity of the delivery as necessary.

Secondly, the student must get to feel comfortable just talking to somebody else about anything at all. We will exercise that too.

Thirdly, the student must be able to get specific messages across to another person. This might be messages that the student wouldn't naturally say, but a certain technique might require it. So, she must be able to deliver messages naturally, as if she just thought of them, even though it might be something she has learned as a technique.

A process facilitator is using her communication to get people to change. She needs to be able to get through to another person, to impinge with her communication, and be understood.

A process facilitator must be prepared to say anything whatsoever that might be useful for the session. She must do so naturally, delivering messages as her own, without any reactions.

## Exercises

- The student and a trainer will stand first a short distance from each other. The student says "Hello" to the trainer. If the trainer feels that the Hello really reached her she says "OK". If not she either ignores it or she explains what was wrong with it. When the Hello arrives at a short distance, the trainer moves further away. She will also begin to put her attention elsewhere, so that she isn't looking straight at the student. The student must get the trainer's attention with the Hello. This is stepped up until the student can comfortably get the trainer's attention from 50 feet away when she is occupied with something else. The object is not particularly to shout. It is to deliver the exact intensity and intention that will reach the person. You can get through to somebody simply with your intention, without even raising your voice.
- Next exercise is simply about talking. Student and trainer sit down in front of each other. The student must talk to the trainer, continuously and about anything whatsoever. The exercise is for the student to keep talking, without running dry and without getting embarrassed or react in any other way. She can talk about her experiences, her opinions, about French cooking, it doesn't matter what. The trainer will not contribute, but will look attentive and interested. Do this until the student feels more free about communicating.
- Now, the student takes verbal statements from a list or book and delivers each one naturally to the trainer. She takes the sentence from the book, understands it, makes it her own, and delivers it clearly and naturally. The trainer must feel that the communication really reaches her without her having to strain or use any effort. The communication must sound like it is coming from the student as something she just thought up, not as something she has read. The student should really feel it and mean it and deliver the message as if she does. And the trainer must really receive the message. The exercise is continued until the student can comfortably say any kind of canned statement as if it were her own.

The facilitator must be able to receive any communication the client might dish out. She must listen and understand and she must let the client know that she received and understood what she said. She must do this in a natural and neutral way without reacting to the message or the delivery method.

Not only will the quality of the facilitator's decisions be based on how well she gets what the client is saying. Part of the therapeutic value for the client is that there is somebody there who actually listens to everything she says and understands her situation. That in itself is unique as far as human interaction goes, and it accounts for a significant portion of the results.

The facilitator will indicate the receipt of each significant chunk of communication. That means that the facilitator must be in rapport with the client's need for acknowledgment. She not only needs to look generally interested, she needs to display additional interest and comprehension of the points that the client finds particularly important. Even if the facilitator would otherwise have no interest whatsoever in the current subject, in a session she needs to put herself into a mode where she IS interested, and she does reflect the client's interest in the subject.

Commonly one would mark the conclusion of a significant point with an acknowledgment, a nod, a smile, or some statement of conclusion. The key is that the sender feels listened to and understood.

For processing purposes it is important that the facilitator's acknowledging noises don't color the communication in a way that isn't useful. The facilitator must take the communication exactly as it is, without reacting to it, or having an attitude about it, and she must let the client know just that.

The only reason for aiming for anything but neutral receiving is as part of a technique. That doesn't mean that the facilitator gets any license to not understand, or to have opinions about the client. It just means that sometimes there is an opportunity for setting a useful direction simply by the way one is receiving the communication. It is possible to be an attentive listener but still reframe what is received in a way that works for the person. By exclaiming "Great!" a little more enthusiastically than expected when the client is describing her situation might succeed in reframing it as an asset rather than a problem. But, pay close attention to being in rapport and know exactly what you are doing before you attempt something like that.

The way you are receiving essentially controls the flow of the client's communication. You can start or stop the communication, you can steer the client towards different emotional states, you can change subjects, you can reframe, you can elicit hidden material, etc. And you can do a lot of that without the client really realizing that you are doing anything but just sitting there listening. A fair portion of the facilitator's skill is in the art of receiving.

If you are only sitting listening to whatever the client comes up with and waiting to see where he will end up you are not much value to her. But if you are receiving and at the same time monitoring and directing where we are going, then there is a tremendous difference in results.

You need to be an active recipient. You control the flow of the client's attention and communication.

## Exercises

- **Listening:**

The student will simply sit and listen attentively without doing or saying anything. A trainer can be talking continuously about anything whatsoever. The student needs to remain interested and she should not react in any way. She should put her attention on being aware of what the other person is saying, how she is saying it, and how she looks when she is saying it. She must get the sense of regarding receiving as an active thing to do.

- **Gibberish:**

The trainer will speak important sounding nonsense or noises. The student needs to provide appropriate feedback and acknowledgment as if something really is being said. In other words, she needs to maintain rapport with the trainer, letting her know that she is being listened to and understood. The student must obviously pay attention to the way things are being said rather than to the content.

- **Appropriate Responses:**

The trainer gives the student a varied assortment of statements. These can be from a list, or from a fiction book containing dialogue, or the trainer can just make them up. Some will be very ordinary, some will be very surprising, some will be insulting or vulgar, some will be unintelligible, some will be incomplete. The student must listen carefully and get the full communication. If she doesn't get it she must ask to get it repeated or clarified. If the communication is incomplete she must encourage it to be completed. When she has understood the communication she must supply an appropriate response or acknowledgment that both fits the content of the message and lets the trainer know she has been fully understood.

Examples:

T: "Gubble-di-guggle-di-gok"

S: "What does that mean?"

T: "I saw a fly in the air"

S: "Aha"

T: "I am going to be famous"

S: "Sounds good"

T: "You are a fucking asshole!"

S: "Alright"

T: "The problem is .."

S: "Hm?"

T: "that I am hungry"

S: "I understand"

T: "This is a wonderful session"

S: "I'm glad you think so"

- **Full stop:**

The trainer talks to the student. The student must receive the communication in a way so as to stop the flow, leading the trainer to feel that the communication is complete. The student must respond with the appropriate intensity and clarity to provide an obvious end, but without overwhelming. This can relate to the finality of what the student says and to a certain firmness in her voice. A simple "Thank you" can do it, it doesn't particularly have anything to do with how complex the statement is.

- **Continuing:**

Now the trainer gives a statement to the student and the student needs to respond in a way so as to invite more communication. She needs to lead the trainer to say more on the same subject, to continue further along the path she started. This might be done simply by looking up expectantly, by raising one's eyebrows, by saying "Uh huh?", or "Please continue" or whatever. It has to be appropriate and neither too much or too little, so subtlety is something to work on.

- **Starting conversation:**

Trainer just simulates either doing nothing, being bored just looking around, or being occupied with something. The student needs to strike up a conversation with the trainer. Not just any conversation, but one that matches where the person is at. One way of doing that is to notice where the person's attention is and comment or contribute to that.

- **Change subject:**

The trainer and student start talking about a certain subject, and the trainer tries to maintain the subject. The student's job is change to a different subject. The trainer will resist more or less mildly and will only follow along if she really feels led to the different subject. The student needs to exercise how to smoothly shift a conversation in a different direction, or also how to interrupt a conversation more abruptly and then put it in a different direction. Some techniques that can be used are to associate the current subject with what else one plans to talk about, creating a bridge between them. Also, non-sequitur behavior can break the routine.



## Section 3: Processing Principles





# Do Something

A fundamental rule in processing can be stated like this:

If something is happening - do nothing.

If nothing is happening - do something.

Processing is done to produce positive change. That is the general goal of processing: change for the better. If sufficient positive change is already occurring you don't need to do anything. Only if there is not enough positive change do you need to take some kind of action to bring it about.

There is no great virtue in doing many different things, giving many different questions and directions and so forth. What counts is the result; that the client is experiencing some positive change.

Sometimes positive change consists of cycles of getting into some stuff to handle and then getting out on the other side. It might be hard and dramatic, or it might be enjoyable, that is not the key. The key is that there is change. If change is happening and we keep the principles of processing working, then we are confident that it will be good change.

The facilitator can regard her role as being corrective. She is not the one who produces the change, the client is. So, the facilitator has no business interrupting the client if she is already changing very well. But if the client is not getting anywhere then it is the first job of the facilitator to do something, anything, that gets some action to happen.

A primary skill of a process facilitator is to know when to speak and when to shut up. And to know when to keep doing the same thing and when to change.

The first rule is part of the processing communication loop. If you asked the client something and she still has her intention inside, accessing the answer, don't interrupt her. If she is giving you the answer, don't interrupt either.

To know when to keep doing the same thing and when to change is part of the feedback loop in session. You observe the client and notice how the whole thing is going. If the process is producing good change, stay on the same track. If it is not producing change, think of something else to do.

A facilitator in training must develop this as an instinct. If something is happening, let it happen. If nothing is happening, start something happening.

The facilitator is there to start things moving when they aren't. And to watch them move when they are.

If you sit down in front of the client and say "Hello" and she then spontaneously goes into an amazing discovery process, don't do anything. You might think that you haven't given her any sensible directions or anything. Don't worry about it. If she is gaining, things are right. When she starts winding down you can start thinking about what to come up with.

If you select a process that you have judged to be the exact right process for the client, but it isn't getting anywhere - change. Don't stay stuck in that it "must" be the right process. Don't suffer through a half hour of nothing happening. A couple of minutes should be max to see if a process is going to bite. Things don't always work the way we would expect them to, or the way the text book says. Don't worry, just do something else.

If something is happening - do nothing.  
If nothing is happening - do something.

## Exercise

- Grab a dictionary and open it randomly. If the word your eyes fall on is interesting to you, read the definition. When it no longer interests you, turn randomly to another page. Keep turning pages until something has your interest, read while interesting, turn pages when not interesting.

# Emotions

Emotions are ways of dealing with experiences in life, and ways of expressing oneself. Emotion could be described as Energy in Motion. It is the flow of life force that is being expressed by a person.

Emotions expressed in the present as a way of dealing with the present are not good or bad. They are simply a way of dealing with what is there.

Emotions sometimes get frozen and then replayed later, out of context. For example, that often happens in traumatic situations. An overload of emotion gets stored up in the mind, and then it gets activated and repeated at a later time when some of the elements of the situation are a little similar.

A great deal of human trouble comes out of just that: the replaying of emotions in the wrong context. Often people will vehemently defend their right to express their replayed emotions, and will produce elaborate justifications for why the emotions are just right.

One of our aims in processing is to turn the frozen energy in stored-up emotions into free energy that people can use in the present to express themselves with.

The material we address with processing must be found to have some kind of emotional load before we start.

Emotions indicate that there is active energy present. If the client shows emotion about a certain subject it indicates that it is alive enough for her, she is interested enough in it to get something out of working with it.

We say that a subject has a load or is loaded when there is emotion there that isn't flowing. Something is building up. This can be positive as well as negative emotion. The person might be excited about a potential that she hasn't yet found out how to tap. Or she might be building up anger about something she can't deal with. Or she is holding on to sorrow from some past event.

Theoretical discussions about what is right or wrong, what happened or didn't happen, etc., isn't going to do much for people. Working on what they feel something about is what will matter. And if the client doesn't seem to feel much at all, we need to find what it is she is building up and not feeling.

You can't theorize yourself to what areas much be loaded. We need to observe the actual individual, not just make logical suggestions. One person might have no emotional load whatsoever on having been shot at in Vietnam. Another might have a big emotional load on breaking a nail. We go by the most available emotional load, not by what ought to have the biggest reaction.

Most loads exist in the form of a potential load. That means that currently there is no active emotion on it, but there would be under certain circumstances. Certain phenomena would activate or trigger the emotion and then it can be dealt with.

Many clients don't appear very emotional at first. That doesn't really stop us. We will still steer by emotion. There has to be something she is interested in, or afraid of, or whatever, even if she doesn't show it very strongly. The key point is to steer by the emotion, not by any logical discussion.

Before we can work with something in session it needs to be active. We don't just sit and theorize and talk about the past and so forth. We work on stuff that actually is going on in the person's life right now.

The best material to work on is something that is visibly already taking place in the person's everyday life, that needs improvement. It is certainly an active subject if she is living it. So, if the client comes in and states what she currently has problems with in life, then we can be sure that it is an active subject ready to address and resolve.

Life tends to bring up stuff that people ought to be working on. For that matter we could say that that is the whole purpose of life. It presents situations that represent something the person has to learn. Generally we can be sure that if life has called a subject to the person's attention then it is primed and ready to learn from.

A subject that is active in life would be pretty much anything that the client would find important enough to bring up as a concern when you start the session. It could be a problem, an upset, a difficulty, a lacking ability, a desired outcome. That the client brings it up means that it is active.

If the client doesn't bring anything up then it will be up to the facilitator to activate something.

The facilitator can only activate areas that are potentially loaded for the client. The client must at least have a potential that she currently isn't aware of. The facilitator will call attention to such an area and thereby it will become activated. The facilitator might guess at an area that is a candidate for activation, or she might simply pick a general area from a list of likely subjects.

Never work on a subject that isn't activated. The client's interest will be the measure of that. If she is interested in improving the area then it is active. If she is not interested in it, it isn't active.

# Loops

A facilitator works in loops.

A **loop** is an action that is started, continued, and finished. The loop is opened, it is open for a while, and then it is closed. Some loops are repeated.

The word loop is used in computer programming terminology. It describes a single complete action or set of instructions, particularly when repeatable. The steps for calculating the square root of a number could constitute a loop. It has a start, a continuation, and a finish. We could have the loop run repeatedly and calculate square roots of different numbers.

Most of our techniques represent loops. The technique is started under certain circumstances, it consists of certain steps or actions, and there are certain circumstances where we will conclude that we are done with it.

Working with a certain issue is a loop. Maybe a big loop that takes a number of sessions before it is done.

Each session is a loop. There is a certain repeatable ritual to it, a certain way we start it, continue it, and finish it.

From computer terminology we can also borrow the idea of **nested loops**. Nested loops are loops within loops. While you are going through a big loop you do one or more smaller loops. A big loop of adding a list of numbers together might include a smaller nested loop of adding two numbers together. We might do the small loop many times before the big loop is complete.

A loop of resolving an issue with a client might consist of a number of session loops. Each session might consist of a number of technique loops. And each technique might consist of smaller action loops.

The facilitator will particularly be aware of nested loops when it becomes necessary to work on several things at once. While working on issue A the more pressing issue B comes up and captures the client's attention. We might quickly resolve B and then get back to A and finish that. That would be nested loops.

For example, we are working on the client's shyness over a number of sessions. Then she comes into session having had a minor car accident and being upset over that. Even though "shyness" is not complete we shift over to "car accident" because it is more pressing. In the middle of the session of working on the car accident, she remembers that she left the gas on in her house. We let her go and make a phone call to handle it, and then we get back to the car accident. And then, probably in the next session, we get back to the issue of shyness. That is nested loops.

A facilitator isn't just randomly doing and saying things. She will be very aware of the opening and closing of loops, and her actions will be aligned with accomplishing that. She will be fluent in maintaining an overview of multiple loops of different magnitudes simultaneously.

# The Resolution Loop

The fundamental action we do in processing is that we activate an area with a potential for change, and then we resolve it. Another way of saying it is that first we find an issue to work on and then we work on it.

The facilitator does two major actions:

1. Activate issues
2. Resolve the issues that are activated

That is really the simplicity of what we do. All other actions are a sub-division of those two actions. The only more fundamental subject would be the reasons for doing processing.

By Activate we mean to focus on, to bring up, to energize the non-optimum aspects of an area. If the client is looking at it and realizing that something needs improvement, then the area is activated. If the client isn't aware of the area, or nothing springs to mind about it, then it isn't activated.

If the client already has an active subject that she has attention on, then action 1 is unnecessary and we go straight to action 2, dealing with what is there. It is usually more beneficial to work on what is already active with the client. Typically that is how we will start off: resolving the issues that are already live.

As more and more of the client's issues in life get resolved the facilitator might have to do more and more of action 1. That is, if the client doesn't come up with areas to resolve, then the facilitator will come up with them. She can do that based on what she notices about the client or she can follow a program of common general issues.

Activate an area  
Resolve the activated area

## Exercise

- Make a list of people you know. Put a '2' next to the people who already have stuff in activation, and put a '1' next to the people who would need to have something activated first.

# The Question Loop

There is a certain loop that the process facilitator will use often in session. It is the loop of asking a question and having the client respond to it. It starts when the facilitator decides to present a certain question and it is complete when the client has received it and responded to it. There are various sub-loops inside that loop:

- Checking if the client is ready for the suggestion or question
- Delivering the suggestion or question to the client
- Client accessing her mind for an answer or response
- Client telling the facilitator what she gets
- Checking if the client is done telling what it is
- Giving the client a proper acknowledgment to her report
- Checking if the loop is complete for the client

This is different from the loop of regular communication in that we need to get the person to find answers in her mind. We aren't just making small talk. We don't just want social answers. For that matter, we don't just want answers. We don't ask questions to get the right answer, we ask question to get the client to discover something new or see things differently. The important part is what the client is doing between questions.

Processing goes in a rhythm of introversion and extroversion. We put the client's attention inside on something in herself. She perceives what it is and then she puts her attention outside to some degree in order to tell the facilitator. The facilitator lets her know that her communication was received. Then the facilitator again says or does something to get the client to get more material from inside herself. And so forth.

It is important not to interrupt the client when she is inside getting the answer to the question. That is the most useful thing she can do. Don't interrupt it just because it might take some time. If the client is outside not doing anything useful you better think of something to ask her. But if she is already processing something that is on the subject, leave her alone.

Just as much as knowing what to say, it is part of the facilitator's skill to know when to shut up.

## Exercise

- Find another person and ask them about something you would like to know. Use all the points in the question loop.



# Completing Loops

Processing is accomplished through loops that are completed. We start something, it continues, and it gets finished. Those are cycles, sequences of action. The facilitator needs to be skilled in doing this. She must be able to get a subject opened up. She must be able to continue or repeat a technique as long as required. She must be able to complete or end a subject.

The facilitator must have the persistence to carry through with what she starts. She must also be observant enough to notice if we get off the subject and make sure we return to the original thread.

Processing is not strictly a linear affair. A number of things might be going on at the same time, and not necessarily in a very orderly manner. But all the more reason why the facilitator needs to keep track of which loops are still open and close them whenever possible.

It is important that the facilitator is result oriented. She must have the completion of actions in mind. Loops are to be closed.

However, there is a distinction between the facilitator's loops and the client's loops. The facilitator needs to finish the actions she starts. If she sets out to do something she should do it, unless it very clearly gets superseded by something better to do. But one way or another she needs to carry out her actions. But as far as the client is concerned, it is often advantageous to start an open-ended loop. That is, send the client off in a new and different positive direction. It will continue and complete in the coming time out in life. Closing the loop might limit the results to just this session, which isn't necessary. That still means, however, that the facilitator finishes the action of providing a new action for the client. For the facilitator it is a closed loop, a successfully completed action. For the client it is a new beginning that will continue out in life.

## Exercise

- The student picks a question or direction that requires an answer that is more than one word. For example, "Tell me about cucumbers" or "What do you think about prunes?" The student needs to get into and remain in rapport with the trainer, and she needs to continue pursuing the question while it still produces change, she needs to notice when it is complete and then leave the subject gracefully. Then she would pick another question to pursue. The trainer will simulate behavior that exercises the student's ability to get into rapport, and she will get off the subject and things like that.

# Observation

A process facilitator observes, computes, and acts. That is, a session is a repeated loop of noticing what is going on with the client, picking an approach to dealing with it, and then doing or saying something. A key ingredient is observation.

A process facilitator needs all the perceptions she can get. Ideally that means that you are an expert on body language and you are a psychic. If you are not, don't despair, just aim at becoming one along the way.

Just looking at and listening to a person can tell you volumes, if you have an idea what to look for. That is one reason why I personally don't keep detailed notes during a session, or engage in other involving rituals. I find it much more worthwhile to look at the person and observe what is going on.

Some of the body language you might want to watch for is:

- posture
- skin tone
- breathing
- eye movements
- hand gestures
- head movements

Some of the auditory indicators you might want to listen for are:

- voice pitch
- tempo
- rhythm
- use of words

What these various indicators can tell you are things like:

- Which of several possible areas is the most loaded one?
- Is the client looking at pictures, talking to herself, or feeling something?
- Is she associated into an incident, or dissociated from it?
- What are the person's thinking strategies?
- Answers to yes/no questions.
- When a process is done.

The client's body will answer most questions you might ask. She might not consciously be aware of it, and you might very well notice more than she does.

The more information you get from a person the better you can evaluate what to do next. And often the information you can get by direct observation is better than what the person verbally tells you.

## Exercise

- Observe several other people. Note down everything you can notice about their body language, breathing pattern, gestures, etc. Listen to them speak and notice the qualities of their speaking pattern.

# Finding something to handle

Often in sessions with new clients they don't offer any clear statement of what they want handled, but it is obvious that there is something. First we will have to sort through the confusion on the surface before we can get to something we are able to apply a process to.

So, the first step is to search for something that fits one of the tools we have at our disposal. We are looking for certain markers that point to one of our main techniques. For example:

- An unwanted feeling suggests re-experiencing of incidents.
- Illogical statements suggests looking for deletions, distortions, or fixed ideas.
- Unwanted personality traits suggests polarity integration.
- Lost abilities suggests soul retrieval.
- A specified focus of trouble suggests unburdening.
- An undesirable reaction suggests perceptual processing
- A limited outlook on life suggests reframing, i.e. changing of meaning.

Often, several of these markers will be overlapping. The job of the facilitator is to choose the best tool she can think of for the situation at hand. If it isn't the absolutely perfect choice, no reason to lose sleep over that. It is better to do something than nothing.

It is preferable to be addressing a specific item, going for a specific outcome; that usually gets the best and most permanent results. But there is also something to gain from the search for something specific to process. It is not just a waste of time, the search is a process in itself.

Often the client's problem is simply that she is confused and she doesn't know what she wants. Getting that clarified is sometimes the end of a process, leaving her perfectly happy just knowing where she is going.

Some of the tools for helping a client finding out what she wants are:

- Dialoguing (two-way discussion)
- Challenging illogic
- Clarification of outcome

These are processes with a fuzzy starting point. We start with a confused or un-specified situation. We work on specifying more clearly what is going on. The process is complete when the previously hidden information has come to light and been specified. That might have handled the overall issue completely for the client, or it might be the lead-in to another more specific or deeper process.

The client might come in feeling stressed out about work. A dialogue to find out what is going on might reveal to her that she really needs to talk to her supervisor about a raise. Making that decision ends the matter for her, and there is nothing further we can do in session. She wants to take action on it out in life, not here in session.

Another client might also come in stressed out about work. Some dialoguing reveals that she feels shy and timid while at work, while with her friends she feels bold and outgoing. That points to polarity integration or perceptual processing as possible next actions. We would shift to that as soon as it becomes clear what is going on. For example, a polarity would not likely be solved through dialoguing alone, it takes something stronger.

Don't worry too much if it takes a little time finding out what is up and down on the client's situation in the beginning of the session. The process of finding out is still likely to be useful to the client, even if you might feel that you have done nothing for her.

Just working on understanding what the person is talking about is valid processing. If you don't know what else to do, try to understand where she is at. Show sincere interest and work on getting a clear picture of her current situation.

The client might come into session without offering any particular complaint, but without looking clean. So, you might have to drag information out of her.

"What would you like to work on?"

"Is there anything you would like to change?"

"Is anything troubling you?"

"How are you doing at work?"

"Is anything not the way it should be?"

# Rapport

For communication to be effective there needs to be rapport.

Rapport is when two or more people synchronize their realities to some degree. They are in some kind of proximity to each other, they are willing to interact, they agree on some of the means of communicating, and they understand each other to some degree.

Rapport is usually more sub-conscious than conscious. If you look at two people who are deeply engaged in conversation you will notice certain similarities between them that they probably aren't consciously aware of. They are probably sitting in a similar fashion, they probably make similar types and rhythms of hand gestures, they probably speak in a similar tonality and tempo, they probably breathe at a similar rate.

Those are the most noticeable signs of rapport. If there is rapport there is duplication. Body language will be aligned somehow. The participants will feel that they understand each other, but they might not be able to put their finger on the reason, except that the other guy "makes sense".

You will also notice that two people who don't understand each other or don't get along will not be duplicating each other very well physically. One will be leaning back, the other leaning forward, one speaks in a high-pitched voice, the other in a low, one makes gestures, the other doesn't. And again, they most likely aren't aware of the differences at all.

A process facilitator is a person who is aware of what she is doing in terms of communication. She uses communication itself as a tool. And that includes some of the factors that would otherwise be sub-conscious communication. The facilitator will be conscious of some things that people in general have no clue of.

A process facilitator would want to be in rapport with the client the majority of the time. Then communication flows much better, you can faster find out what is going on, and you can much more effectively do something about it.

A key ability to exercise for a process facilitator is the ability to get into rapport with anybody. If she doesn't develop perceptions and flexibility in terms of body language she won't be able to do that. Then she would probably only be successful with clients who were already very much like herself.

The thing is that you can establish rapport simply by doing the kinds of things that the client is doing. If the client has her legs crossed and is leaning back and you do something similar, then you will establish a level of understanding. If she talks in visual terms and makes gestures in the air, then you can explain things much better to her if you do the same. If she speaks really fast then you will get along better if you speak fast too.

This doesn't mean that you should try to mirror the client exactly. It just means you should be aware of establishing some kind of similarity. You might match the client's crossed arms by crossing your legs. If she uses one kind of kinesthetic words you can use some other ones and still match.

You could of course also persuade the client to use your body language and mode of communication. But, remember that the facilitator is the most flexible person present. It is a lot easier for you to first meet the client where she is at. And then you can take her somewhere else.

Notice that rapport is not an abstract thing. You establish it or break it up by doing very well-defined and tangible actions. If you don't know about those actions it might appear to be a mysterious random thing. As a process facilitator you are supposed to know.

The primary tools you have to establish rapport with is your body language, your vocal qualities, and your choice of words.

In terms of body language, you can match somebody else with:

- posture; are you sitting straight or slumped over; are you leaning forward or back.
- position of limbs; crossing or uncrossing arms and legs; hand under chin.

- gestures or the lack of them
- speed and rhythm of movement; tapping hands or feet.
- breathing rate

In terms of vocal qualities you can match with:

- pitch
- tempo
- tonality
- rhythm

As to word usage, you would mainly notice and match by these kinds of things:

- does she use mainly visual, auditory, or kinesthetic (feeling) words?
- does she speak in abstract terms or very specific terms?
- does she speak about possibilities (can, might, like to, fun) or necessities (must, have to, need to, duty)
- does she mostly reference herself or others.

Examples of visual expressions are: "I don't **see** why ..", "We don't **look eye to eye**", "It is not **clear** to me", "The **bigger picture** is really **fuzzy**", "I am in the **dark**".

Auditory expressions would be: "I keep **telling** myself ..", "It doesn't **ring a bell**", "**Sounds** good to me", "We were **talking** about ..".

Kinesthetic expressions are: "I **feel stuck**", "It has been a **bumpy ride**", "My **gut feeling** is ..", "I am trying to **hold on**", "My life is **slipping** away".

Abstract language not relating to perceptions is: "I am very interested in the relationship between the issues we are dealing with", "It is important to think about our mutual concerns".

The first step is to notice what the client is doing. Notice how she sits, moves, talks, how she says things, etc. Next you would approximate her behavior enough to get into rapport with her.

Some of this is probably stuff you do already. At any rate, what is needed is for you to develop the habit of matching people you need to get into rapport with. It is not supposed to be an obvious conscious thing that you do, that the client notices. Just a natural flexible ability to be in sync.

Where this is particularly an issue is when the client has behavior you otherwise wouldn't naturally match. If you are trying to get through to a loud, agitated, gesticulating person by being calm and slow and controlled, you might just get nowhere. Likewise you will probably get nowhere trying to paint abstract pictures for a person who feels things very specifically.

Before you even think of what you need to do with a client you need to be in rapport. Any efforts of doing something for her will be wasted before then. And the action of getting into rapport is in itself not doing anything for the person. Well, it might be very nice that somebody understands each other, but it is not considered processing.

With a new client, or in the beginning of any session, the first action is to get into rapport. Do whatever it takes to accomplish that. Maybe you need to do small talk for 10 minutes before you figure out where she is coming from so you can match it. If you have to spend the whole first session getting into rapport, that would be a better use of the time than trying to process her without it.

First you get into rapport  
Then you do something for the person

## Exercises

- Have a conversation with another person and deliberately mis-match the person's body language. Sit differently, breathe differently, use different gestures. Notice the result.
- Now match the other person's body language as exactly as you can while you talk. Notice the difference.
- Two people sit with their backs to each other. One says a sentence. The other tries to duplicate it exactly, using the same pitch, tempo, tonality, and rhythm until the first person judges it to be the same. Repeat until you can comfortably do it. There is a certain unique feeling when somebody else duplicates your voice very closely.
- Find some spoken statements in a book or newspaper. Notice if the speaker is mainly using visual, auditory, or kinesthetic perception words, or if the language lacks references to perception. Construct sentences that match the system of perception that the person is using.
- Explain the value of rapport in processing

# Pacing and Leading

One of the fundamental things to know about processing is that you would FIRST get into rapport with the person, and THEN you would do something for her. Another way of saying this is Pacing and Leading.

Pacing is basically that you go along with whatever the person is doing at the time. You match where she is at. If she is bored, match her boredom; if she is full of energy, be full of energy; if she is talking slowly, talk slowly. You don't have to do exactly the same, and often it would be unhealthy for you to do exactly the same. But you can always match something about you with something of her's. If you do this smoothly you will both feel that you understand each other to a certain degree.

If that was all you did, getting into good rapport, then nothing much would come out of it. You might both have a pleasant time, but it wouldn't really be a session. It probably wouldn't be anything a client would pay money for.

To make it a session you need to take the client somewhere where she wouldn't have gone by herself. Or at least you need to take her there faster than she would have gone there by herself. The action of taking her somewhere is what is called Leading.

OK, really the client is creating all her changes by herself, so to be precise you can't do anything to her. You can't directly take her anywhere. But you can communicate and invite her to change, and if she follows your invitation then she changes.

Leading is whatever you say or do that is intended to get the client to change her state of mind, get access to different information, find out something new, or see things differently. Usually it is something you say. You might ask questions, or you might give directions, or you might explain something. You might also just change the way you talk about something and see if the client goes along with it.

If the client goes along with the change you are introducing, then she is following the lead. Like, if you ask her to see an issue from different viewpoints, and she starts answering, then she has already gone along with the idea of there being several different viewpoints.

The client will usually, without knowing it, agree to the premise of a question. If she doesn't outright reject the question she is implicitly going along with what it pre-supposes. All questions pre-suppose something. So, it better be something useful that your questions are presupposing.

You know the trick question: "Did you stop beating your wife?" If at all one agrees to answer the question one has agreed to the premise that one was beating one's wife, at least at some point. It doesn't matter if one says "Yes" or "No", it is the acceptance of the question that is the issue.

So, don't ask questions that get the client to agree to something that isn't useful. Don't ask questions that pre-suppose that she is a helpless victim, or that improvement is hard, or anything like that. If you have the choice, make your questions pre-suppose that she is cause and that improvement is close at hand.

You are not going to make judgments for the client, and you are not going to tell her specifically what it is right to do in her life. What you will lead her towards is more general truths: cause, wholeness, positive intentions, multiple viewpoints, more choices, increased awareness, power, love, fun, and learning. She will fill in the specifics herself. You will lead her towards the generally desirable goals at any chance you get, but only towards those specific desirable goals that she herself has voiced.

You know that it works when the client actually takes your lead. If she doesn't accept it then you have to try something else. Nothing very wrong with that. With experience you will learn to mainly do things that the client will go along with.

For example, let's say that the client comes and tells you she has a minor problem:

C: "I am a little down today"

F: "Oh, you felt a little down?"



C: "Yes, this morning."

Notice what happened. First the client puts her bad feeling in the present, as if it is going on now. Furthermore she identifies herself with it by using "am". The facilitator at first glance is just repeating back the same thing as a question, but really what she did was that she changed the time and the verb. She changed it into the past and she changed the identification into a feeling. In this case the client accepts the question and its premise and demonstrates it by also talking about the feeling in the past. And that might be all that needs to be done on that issue, she no longer has it, and we can go on to something else.

However, if the client had said as an answer: "Yes, I am depressed and I want to kill myself", well, then the lead didn't work and we would need to think of something better. At any rate, that was a quick and dirty attempt. Generally speaking you wouldn't try to brush off the client's feelings that easily. Finding out more about why and how she feels "down" would probably provide material for a much deeper change. But sometimes if you are in a hurry it might be useful with some tricks that might change things instantly.

Leading is based on pacing. You can't expect to lead without being in rapport. And pacing is one of the surest ways of being in rapport. But if you know that you and the client are in good rapport you can often lead directly. You can ask a question out of the blue that takes the client somewhere new without even going into where she is at now.

Pacing is more than just rapport. Pacing is that you specifically match the configuration of the issue you are going to work on. It strengthens the rapport, but more importantly it lets you know if you are on the right track. It is kind of a way of reading back to the client what she communicated to see if she agrees that that was it.

C: "If makes me really upset when my husband comes home late"

F: "OK, so your husband comes home late, and that makes you upset?"

C: "Exactly, I don't know what to do with him"

Here the facilitator basically repeated back what she heard the client say. She didn't change anything in terms of time, who is cause, what is going on, etc. Preferably she used the same voice tone and tempo as the client. The client confirms that it was a correct representation of what she said. That makes her feel that she is being understood, and it tells you that you are matching her issue. If instead she said:

C: "No, no, I am getting upset when he hasn't come home yet"

that would tell you what to change in order to pace her correctly:

F: "Oh, so you are waiting for him, and that makes you upset?"

C: "Right"

It is OK to try multiple times before you get what it is she is telling you. If you don't get it right you just listen to the feedback and adjust what you are saying accordingly. If you get it right the client will agree and look satisfied.

Once you have been able to pace the client's situation, then you can think of leading it to something else. The client above could probably benefit from realizing that she is cause over how she feels. If you just told her that, she would probably reject it. It would be too steep a change. However, you can go in that direction by pre-supposing her cause in your questions in a subtle way:

F: "What is it about waiting that gets you upset?"

C: "I get more and more angry"

F: "How do you do that?"

C: "I think about what might have happened to him"

F: "You make pictures of it?"

C: "Yes"

F: "Where are they?"

C: "Eh .. right in front, I think"

F: "Are they big or small?"

C: "Big"

F: "OK, so you make big pictures right in front of you of something happening to your husband. That is how you get yourself to be angry?"

C: "Yes, I guess that is what I do"

You have made her admit to a certain degree that she is causing the feeling, and you made her realize how. That was something you lead her to. Then you feed back to her what you find to check if that is pacing what she now knows about it. She agrees, so you've brought her to a new level of awareness about it. You haven't changed the actual issue yet, that would be next. You could re-experience the pictures as incidents, or you could get her to make some more useful pictures, or you could reframe the whole thing to mean that she really loves him. All of which would be leads based on having paced where she is at.

Pacing and leading is an A to B kind of thing. The pacing establishes where we are at, point A. Then we set our sights on a more desirable point B. The facilitator leads and maybe the client follows. In a series of steps or attempts we would continuously shoot towards point B, and if we notice the feedback and we keep working on it, we will get there.

You can make people change without being conscious of doing this. However, you probably won't be as effective. You could for example have a list of useful leads on a piece of paper and just fire them off to the person without finding out where she is at. Some of them will probably bite and she will get something out of it. To some degree we are doing that with any general processes, like in our prepared modules. We give questions and directions without having established the starting point. If the client had something specific in mind she wanted handled, that approach would not be very effective. But if she didn't have anything special in mind she would probably expand her view into some new areas which would be beneficial.

Processes with starting and ending points are almost always preferable to general open ended process, when they are available. So, if the client has something specific going on and we can find out what it is and then transform it into something better -- that is better change than if we just deliver a general process from a list and ignore her issue.

By the way, you can lead in non-verbal ways also, you don't necessarily have to talk. For example, if somebody is breathing fast and agitatedly and you pace their breathing, and then you slow your breathing down, then the person might follow. A slower breathing would make them more relaxed. You don't have to say a word to do that, you just breathe.

First establish with the client where she is at.  
Then show her the way to a place with more choice.

## Exercises

- Make an illustration of Pacing and Leading.
- Strike up a conversation with anybody. Discover something that they are doing or an opinion they hold. Feed it back to them how you understand it until they appear satisfied that you have understood. Then suggest a different viewpoint or action to them. Notice if they follow your lead.
- Trainer simulates situations or problems she has. Student needs to pace it to the trainer's satisfaction and then provide a lead to another way of looking at it until the trainer feels like following the lead. Repeat until the student is comfortable in pacing and leading.

# Processing Depth

You can process something at many different depths. You can take the same issue and process it very superficially, or very thoroughly, or anything in-between.

If the client comes in depressed because she "had a tough week", you might be able to cheer her up by telling her a funny joke. Maybe she would even stay in a good mood for the rest of the session. And if there really wasn't much to her depression in the first place, that might be all it takes. But most likely a deeper handling would be more appropriate.

To handle an issue more deeply you would want to get some idea of what it is about, why it is there, how it is being maintained, what experiences did it entail, what is there to learn from it, and so forth.

We could say that we are after the reason for a certain issue. That we are getting a reason is however nothing more than appearance. There can be reasons on many levels. There is no one reason why a client has a certain aberration in her life. "Just because" is just as good a reason as anything else. But, it can be noticed that the deeper we dig the better and more complete the reasons seem to be.

Some of our techniques are very light, some are more heavy duty. That doesn't mean that the more industrial strength tools are better, it all depends on what is needed. Sometimes a band aid is most appropriate, sometimes major surgery is.

Dialoguing is a fairly light action. A simple positive suggestion is lighter. Re-experiencing is deeper.

Don't think that just because you do re-experiencing and the core incident gets cleared that you have found the real "reason" for the issue you are handling. It might be a more convincing reason than what a simple dialogue turns up, but that doesn't make it the ultimate truth.

Actually any kind of "reason" you find in a process simply acts to convince the client that she should change her mind right now. A deeper process just provides a more convincing set of reasons for the problem and the more compelling a reason to change. It all still comes down to the client's considerations.

What kind of technique you choose depends on what you notice about the client's situation, but also on time constraints. You should always make the client feel good at the end of the session. If she brings up a major item five minutes before you planned to end the session, then you might prefer to give it a band aid or simply to get the client to think about something else. Then when we have more time we can get back and actually work on it another time.

Many positive techniques, like visualization or grounding, ignore what the client's precise state is, and simply make her feel good. That doesn't really clear any issue to any depth, but it does accomplish the intention of processing. We could say that a grounding process is a superficial process, but that isn't quite fair. It is another type of process, and both are needed.

If a client is only treated to deep processes that find important sounding reasons for everything, then she would tend to go too much into agreement with that overall idea. That is not very healthy, it would give sort of a negative orientation of processing.

It is advisable to apply processes of varying depths. Don't leave the client or yourself with the idea that there is only one correct degree of clearing things.

There is a principle from physics called "Heisenberg's Uncertainty Theorem" that is very applicable to any personal interaction, including a processing session. It basically says that you can't observe or measure anything without changing it somewhat.

The German physicist Werner Heisenberg was mostly interested in sub-atomic particles. And that is where the principle becomes most obvious. There is the annoying problem that you can't measure what a sub-atomic particle is doing without changing what it is doing. So, you can't know what it was REALLY doing in the first place, because as soon as you measure it it will do something different. One phenomenon that is discussed in quantum physics is how a particle is sometimes a particle, and sometimes a wave. It will appear in very distinctly different ways depending on what method of observation is used.

Think about what is involved in taking a photo of another person. If they know you are taking a picture they will invariably change their facial expression and body position. Even if they didn't see you taking the picture, if you show it to anybody afterwards they will inevitably change their relation to that person a little bit. And you having taken the picture will interact a little differently with the person based on the experience of taking it. You can't JUST take a picture without it somehow influencing that person to change a bit, even if it is just a trifle and goes unnoticed.

Now, that is even more noticeable if we are doing a processing session. Two people will spend an hour together, communicating. There is no way that they are not going to influence each other. And that is the idea, too. The whole intention is that the client will walk away as a different and better person with more choices after she has spent that time with the process facilitator. If the facilitator and her actions didn't leave any impression at all on the client she wouldn't have changed, of course.

It is one of our basic rules of transformational processing that the facilitator should be neutral. So, how do we reconcile that with the apparent fact that we can't avoid influencing the client?

First of all, being neutral does not mean that you don't influence the client. Being neutral means that you don't take sides, you don't favor one extreme over another. You don't advocate any specific ideas or behavior as the right ones. You allow the client to be what she is and to desire what she desires. You help her with what she wants, without having any judgment about it.

Transformational Processing is based on certain beliefs, like that people are cause, improvement is possible, better perceptions is a good thing, there are positive intentions behind everything, and wholeness is better than fragmentation. Our whole system is based on these very big and general ideas. They are not polarized ideas, they are not against anything. Therefore it is fairly safe to apply them to anybody and expect them to go along with them. We will not apply them authoritatively, we might discuss them, but we will be open to the client having different ideas.

However, occasionally somebody might be polarized against one of the key principles of processing. Usually we can work around that and get them to change their minds, but sometimes we can't. We will then have to respect the person's integrity and the way they are creating their reality, and we would have to back out. Processing is for people who would like to change and who would go along with becoming more cause.

Neutrality means to not judge and to not have opinions and reactions about what the client presents. It is what it is. That is the only effective attitude to have if you want to help her change. To help her change you have to present her with some communications that she will respond to internally and externally, and thereby she will change herself.

We can't avoid influencing the client. But we can influence her in a way that supports her in what she wants, and which makes her stronger, having more choices, being more aware, and having more fun. And we can respect her integrity.

The client is not just a conscious mind. Parts of her are sub-conscious or super-conscious. Our pledge of assistance is not just to the conscious portion, but to the whole person.

It is OK to exert influence that is in agreement with the whole person. It is not OK to exert influence that isn't in agreement with the whole person.

You might pursue a line of questioning that implies that the client is herself cause over a certain problem, even though she consciously claims that she is total effect of it. You might do that from the confidence that at a deeper level she is fully cause over her problem, and that will come to light if you work a little at it.

The better you are at knowing what the client really wants, the more precisely and specifically can you influence her, while still respecting her integrity. You can to some degree go by what she says explicitly, but certainly not exclusively. If she tells you that she wants to get rid of the part of her that feels things, then you are better off disobeying. You can much better trust what she states positively that she wants, but be very suspicious about the stuff she wants to get rid of. When you look deeper there is usually quite a different story, and good reasons why she has created it for herself.

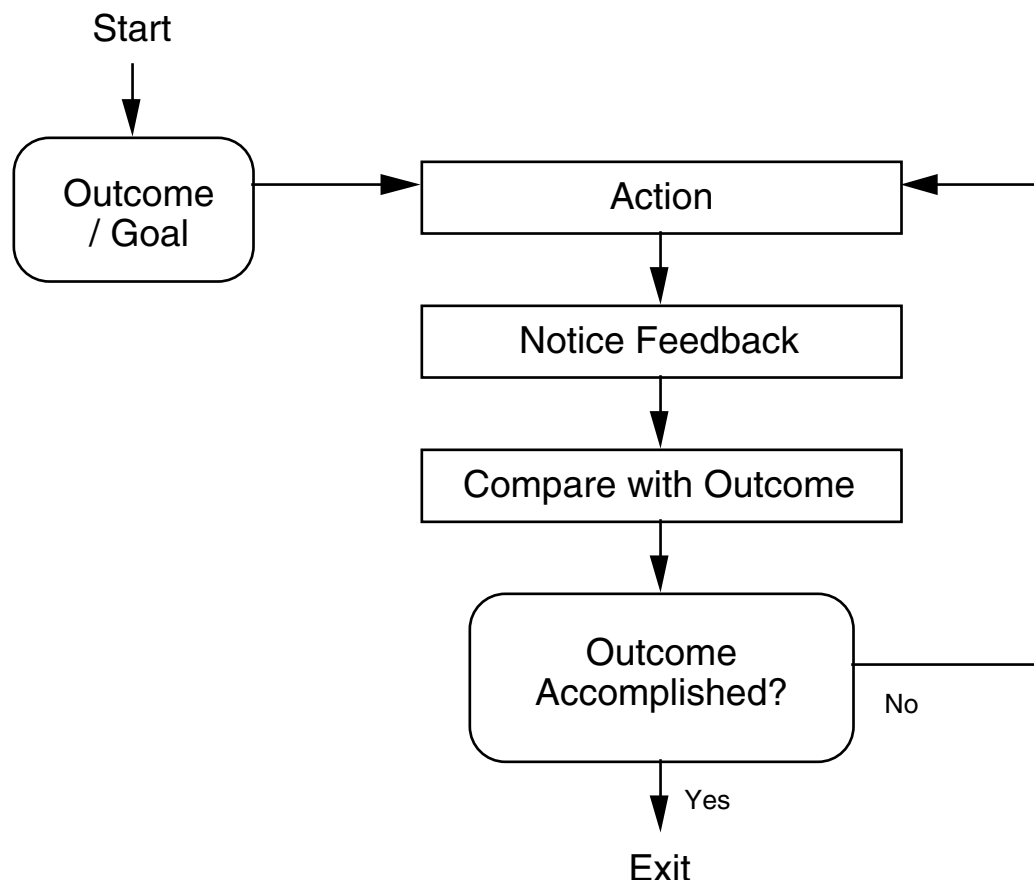
You don't influence the client blindly either. Whatever you do or say, notice what effect it has on the client. Evaluate for yourself if it brought her further in the direction she needs to go in or not. Make the appropriate adjustments to make your communications work better.

Don't be afraid of influencing people. But influence them in ways that give them more choices in life, not in ways that limit their choices.

# The Feedback Loop

There is an ongoing loop of great importance that takes place in a processing session. The simplicity of a session could be said to be that the facilitator does something, notices the result and then does something else. A skilled facilitator is one who is good at thinking up what to do, and one who is fast at adjusting to what she observes.

Transformational Processing is based on taking the appropriate action needed to help the client change. It is not something that is done blindly. The reason there is a facilitator there and not just a book or a computer is because somebody needs to notice and analyze what is going on with the client and take the action that would work best.



The facilitator and/or the client has a certain outcome in mind when following a process or doing anything else in session. The outcome might not be very detailed and specific, but there must be some idea of where we are headed. The facilitator must have a goal for each activity being done.

Based on her analysis of the situation, the facilitator will choose a technique to apply. We can't be sure that it is going to work. All we can do is to pick the best tool we can think of for the perceived situation based on theoretical knowledge, experience and common sense.

Next the facilitator needs to notice the feedback she gets. Some results will happen based on what she did. The client will probably respond and answer. The facilitator needs to notice as thoroughly as possible what is happening. Any and all perceptions are valid input. The client's body language, tone of voice, statements, etc.

Then the facilitator must analyze the feedback in relation to the desired outcome. Was the question answered, are we going in the right direction, is the technique working, is the client progressing? Evaluate if something needs to be changed, and if so, what would be the key element to change?

Based on her analysis, the facilitator does or says something again. It is not just a repeat of what she said or did the last time, it includes the feedback from the previous actions. And the loop starts over again.

The faster a process facilitator can do this loop, the better she can attain maximum results at all times. If she only knows after a session is over if things went well or not and her course correction won't be done before the next session, well, that is not going to be as effective as if she will be able to analyze every 5 minutes how things are going. A good facilitator would be perceiving and analyzing all the time. She will know how each question worked, she will know exactly how things are going.

In training there are several skills that need to be developed to do this well. One is to notice what is happening in front of you. Noticing how people look, sound, and feel, noticing what they are actually saying, etc. That is done mostly by keeping your senses open, staying in the present, with your attention on the client. But also, it helps to have developed as many distinctions as possible in advance, so you know what you are looking for. If you have a word for something, it is easier to notice it. Various parts of this manual will supply you with more distinctions about what you can perceive.

Another necessary skill is to think quickly on your feet. There is not time in a session to sit and contemplate each response the client gives. You need to keep doing something. Often it is better to keep moving than it would be to stop and try to construct the perfect thing to do. So, you need to be quick at making decisions. And you need to be willing to make decisions that aren't perfect.

You also need to be able to do many different things; you need behavioral flexibility. You need to be ready to do whatever it takes to move the client on. You need to be more flexible than the person in front of you. So that no matter what she comes up with, you will know what to do. You can not develop a robotic routine of always doing the same thing and expect that you can handle whoever comes in. You need to be ready to do totally different things and always stay a step ahead of the client.

## Exercise

- Take a dictionary and decide to find the word "Clearing" in it. First try deciding in advance exactly what actions you will do to find it, how many pages you will turn, etc. Then do it in the way you would usually look up in a dictionary, i.e. start somewhere and notice where you are and then adjust to the feedback. Which method works best?

# Frozen Thought

One of the key objectives in processing is to free up what is stuck. We would mostly deal with stuck thoughts and stuck emotions. That is what we would call "loaded" areas; thought or emotion fixated in a non-optimum way. The lack of a flow causes a load or a charge to build up. We would want to change it to be moving again, instead of being fixed.

The universe is dynamic. Everything in it is continuously moving and changing. Nothing in it stays the same. If something is unmoving or stays the same it isn't in the universe.

In transformational processing we consider the inner core of the being to be static. That is, we assume that there is an immortal portion of the person that never got entangled in the physical universe and never will. That is the equivalent to the idea of a higher self. So, no matter what problems the incarnated portion of the person gets entangled in, we can always say that it isn't truly her. She can always distance herself from the entanglement and solve it. There is always the inner, static self that isn't aberrated at all and remains in perfect, integrated balance. So, we can say that you might be IN the physical universe, but you are not OF it.

Because beings instinctively have a certain affinity for the static perfection, they sometimes get confused and try to apply the idea to parts of the dynamic universe where it doesn't belong. That manifests as trying to freeze something that really was meant to move. The universe is ever-changing. Trying to pretend that it doesn't move easily leads to trouble. Just about any aberration is in that category; operating with a frozen idea instead of dealing with what is actually there.

In very simple terms, processing is about finding frozen stucknesses and making them move. A process is done when what was stuck is now moving.

Here are some examples of stucknesses and corresponding fluidities:

emotional reactions based on past incidents	responding with emotions fitting the situation
fixed ideas	perceiving what is there
right/wrong, two-valued logic	gradual scales, infinity-valued logic
nominalizations	process verbs
identifications of self and others: "I am (lazy)"	specific distinctions about perceptions: "I feel tired right now "

Whenever the client insists that something IS a certain way, your red flags should go up. Certainly when it involves somebody being right and somebody else being wrong.

Also watch for any words that describe actions and processes as if they are THINGS. That is what we call nominalizations; what should be a verb has been made into a noun. "Relationship", "commitment", "trust", and "respect" are words like that. Really it is stuff one does. You are not going to find a "respect" anywhere, no matter where you look. It is a purely mental abstraction, and its definition varies greatly from person to person. That's why people get into aberrations when they think in nominalizations. If they can think in actions and processes then they can start acting instead of sitting worrying about it.

The thing is, any frozen idea about anything is almost always wrong. It is practical to regard physical objects as somewhat unchangeable, even though it isn't quite true. We can call a chair a "chair" and it is probably going to keep looking like a chair for a few years even though electrons are zipping in and out of it in the trillions. But when we talk about activities, processes, and feelings, then we are in a different ball game. They are per definition moving. If we assume that they aren't, we get in trouble much faster. So, it is fixed ideas about ongoing processes and emotions that we would target first and unfreeze.

Now before you go and eradicate all frozen ideas in the world, let's moderate this a little bit. Our target is the non-optimum situations, the frozen thoughts that aren't working. If they really serve the person well, leave them alone. See, frozen thoughts are also often the basis of motivation and success. The kind of thoughts one would choose to freeze to be successful would be stuff like: "I deserve to succeed", "Things will always work out for me", and



some feelings of strong desire to produce results. Don't clear away stuff like that, unless it isn't working right. Of course also, the "good" fixed ideas are only going to work well if they are somewhat flexible principles the person applies, and not just blind robotism.

Aside from the specific actions you take as a process facilitator to find stuff to resolve, be aware of the educational aspects of what you do. It is desirable that the client learns to think and act with dynamic situations, that she thinks and feels fluidly rather than in stuck portions, and that she learns infinity-valued logic. Skills like that are promoted by effective clearing processes. However, you might want to keep an eye on the overall scene to make sure that she gets the point. Fit in some educational explanations when appropriate. Not evaluations about the client, but general information about the principles involved.

# When do you end a Process?

The activation loop in processing is to activate something that is somehow loaded and then work the reactions out of it to a resolution. That is the loop of a process, and on a wider scale the loop of a whole module.

We wish to activate a sufficient amount of stuff that we can handle. We want to get the maximum gain out of the stuff we have activated.

The skill in ending a process is to end it at exactly the point where we have gotten maximum change out of it, and just before the client would resist further work in that manner.

Ending the process at the point where the maximum change has been gotten is senior to any specific phenomena. However, to be able to spot the exact point we look for certain signs.

The main signs of a finished process are:

- The rate of change seems to have died down
- The client is more free on the subject
- The client is again extroverted
- Client smiles or looks satisfied
- Possibly a realization on the subject

Typically you will grant more importance to finishing a subject than finishing a specific technique. You might use different techniques to get a result on a subject. Each technique might get used up and you would go on to another technique. On the overall subject you would not only go for no more change, but also for a new freedom on the overall subject. The client would be willing to take her attention off the subject again, would feel good about it, and would have some realization about it having changed.

Rate of change having died down means that something changed and continued work on the same subject would produce comparatively little or no change at this point.

Being free on the subject means basically that the client no longer has her attention interiorized into the issue. She can let go of it and look outward.

We need the client to show signs of being satisfied with the result. She must be in a more resourceful state than when we started.

Realization means that the client realizes that something changed. Whether or not she has an intellectual explanation of the issue is not very important. That she knows that change happened is important.

## Exercise

- Illustrate the completion of a process

# Branching

In session you will be dealing with real live people. They are all different, they behave differently and present you with different situations. You can not count on simply laying out a plan and then following it exactly. If you did, you wouldn't be dealing with the actual person there. A processing session is interactive, it goes two ways. You do or say something, then the client does or says something, you notice it, and based on that present your next action, and so forth.

The facilitator is responsible for carrying through certain actions. She will get certain loops and processes started and will see that they get finished. But most likely that won't happen in a straight line. Other things will come up that need to be dealt with. We might have to branch off to another, more immediate loop and then get back to the major loop afterwards. Or we might have to juggle several minor or major loops at the same time.

The facilitator's flexibility shows in how well she deals with the branching of the flow of the session. How well she is responsive to anything the client might come up with while at the same time carrying through her own session objectives relentlessly.

This requires taking decisions. The facilitator must evaluate several possible courses of action and their priorities and must choose the appropriate ones.

It is useful to be flexible, to be able to handle whatever might come up while in the middle of something else, to be able to branch off when necessary, and to juggle several active loops at the same time.

## Exercise

- The trainer gives the student a simulated subject to "process". Like "clumps in the porridge" or "no peel on the banana". The student will ask questions and engage in a dialogue about the subject attempting to carry it through to a resolution. The trainer will go along with it at first, but will then produce various situations that require attention. She might give originations, disagree, become upset, come up with other subjects needing handling, and so forth. The student must handle these branching points appropriately without losing track of the original subject.

# Rituals

It can be very useful to structure processing sessions according to certain recurring rituals. It is particularly useful for a beginning facilitator who isn't yet confident enough about having enough flexibility. But it can be quite practical for facilitators of any skill level to use some elements of recurring ritual.

If you use a certain ritual that the client learns to associate with getting results, feeling better, or with the professional skill of the facilitator, then it has a certain suggestive value. The facilitator can be less meticulous in convincing the client that the session will work, and can rely more on the ritual convincing the client. So, even if the facilitator has a bad day and isn't particularly doing anything very smart, the client can still get good results based on the presence of elements she recognizes that are associated with good results in her mind.

The reason I am spelling this out so brutally is so you don't fall into the trap of delivering only ritual. Some practitioners might try to practice a rote, mechanical delivery or a pre-written script. That might work well for a while, if the script is written well enough. But there is really no comparison with a session where the facilitator is really there and is dealing with the actual client who is there. The results from sessions that are only ritual will tend to wear thin in the long run. The client might after a few years realize that nobody ever really listened to her, and she still has her major issues intact.

What I am proposing is to use any suggestion and ritual knowingly and sparingly. Know what you are doing, and observe the effect it has on the client. Change what you are doing if it is no longer useful in giving the client more freedom.

There is a considerable advantage in keeping sessions with a certain client within the same setting. Preferably use the same room every time, or at least a very similar room. Give the client the same chair and sit in the same chair yourself. Keep the environment fairly constant.

It also makes things easier to use a recognizable pattern for how sessions are started and ended. You don't have to say the same words, but you might want to do the same type of action. It might be as simple as session starting when you sit down in your chair, and ending when you stand up. There doesn't have to be any words to it.

There is nothing wrong either with making some of the processes done somewhat ritualistic. It might make both the facilitator and client more comfortable by doing something that is familiar. It should not be overdone, though.

What must be thoroughly avoided is that the facilitator becomes a robot with predictable behavior based on certain actions from the client. The facilitator must remain in control of the session, maintaining greater flexibility than the client. If the client finds herself in control of the session much of the magic is gone and she is left without anybody there to help her.

So, the rituals of what is being said and done are used to give a familiar framework for a session. They should not be used to replace the presence of a facilitator.

# Typical Session Pattern

My personal preference when I do sessions is to keep the rote ritual to a minimum. I also prefer to use a minimum of indoctrination to convince the client to believe my theories. I prefer the purist approach of working with the client in front of me the way she is.

I don't take notes during the session, unless I have to remember something specific. I don't use formal language to start and stop session. I never ever have a problem keeping the client involved in the session. I try to deal with the person in front of me rather than with a lot of things that don't have anything to do with her.

I do use some recurring elements to define my session, though. They might not be significant enough for the client to consciously distinguish them, but they are enough to create a session space.

My client is basically involved as soon as she sits in her chair. I have not introduced any formal language use to signify session start, so she doesn't have the concept of "before the session". She walks in, we say hello, she sits down and she is involved.

With a given client we usually always do the session in the same space and we sit in the same chairs. It might be chairs on each side of a table or just across from each other. I don't take notes during the session, so I don't need the table all that much. I might have some sheets with technique procedures, and sometimes I draw on paper to explain something, so it is still nice to have a table.

I would talk as little as possible before the session. Either I would just say hello, or we would engage in some small talk that is unrelated to the client's mind. Mentioning the weather or cracking a joke is fine. Just enough to get the client in the door and down in her chair, feeling welcome and comfortable. I would avoid asking questions like "How are you?" or "How was your week?" before session. That is the kind of stuff I will use as session questions. I would only ask it if I am prepared to help her with it in session.

Most of my sessions then start with simply that I sit down opposite of the client, matching her body posture somewhat, and I look attentively at her. Most people will start talking and tell me what their attention is on. If they mention anything non-optimum that their attention is on, then that is the action we will work on. If they have had a perfectly fine week, and their attention is on nothing but the session, then I will pick a process from one of my general modules.

If the client doesn't start talking, I will of course. If I suspect that there is something specific we should handle, then I ask her. "Is there something you would like to handle today?" I ask this based on her indicators, and based on the past record of how much stuff she runs into in life. If I don't expect anything to handle I might also just tell her what I have in mind as the next thing to do.

I do not work with prepared instructions for what to do. In the previous session I might have written down a suggestion for what to do next, and often that fits well. Or, we are progressing through the steps of a specific module, in which case the next technique on the list will often be appropriate. But aside from that, I start a session with a blank mind. I want to see what kind of person I have in front of me today. I try not to have pre-conceived ideas about what is the matter with her.

So, in the beginning of the session, the initial choice will be whether to deal with a specific issue of the client's or taking up a general process. If the client has a specific issue she has attention on I will always give that precedence. It will bring the greatest gain in the shortest period of time.

Most of the techniques I might use I have used before, so I have an idea of the words I might use. But I don't use rote wordings, particularly not when dealing with a specific issue. For module processes I stay fairly close to the wording as written, but I might emphasize different aspects of the process, depending on what happens.

I don't try in advance to check if a certain question is loaded. I simply ask questions and give directions. If that brings about some change, then we will stay with it as long as it produces change. If it doesn't produce change then I will get on to something else as quickly as possible. Neither the client nor I will keep any attention on the

questions that didn't lead anywhere, we simply move on. No reason to apologize or anything, it is part of the procedure to try different things.

We stay with each area as long as it produces change. That is, until there is some kind of a resolution and realization, or until the change in the area appears to be exhausted. The key thing is getting maximum result on the overall issue we are working on. The sub-processes and questions used are simply means of getting there, and should never become more important than the result.

I don't use any particular formal wording to tell the client that she is done with a process. She will generally know when she is done with something. I will just enhance it a bit with some pleasant acknowledgments.

I will typically aim at making the session last about an hour. But my main guideline is to get a significant result with whatever we are working on. If we get a big result on an issue I will not continue with something new after that. If it takes longer than the hour to get a good result I will let it take the time it takes. I will always end the session on a good note of completion.

I don't use any formal language to end the session either. The client will usually already be feeling that we are at a point of completion. I will just do something to break the routine a bit, like look around the room or stand up or something. Or I will start talking about the next appointment.

I would do little talk with the client after the session, even though there isn't particularly any problem doing so. But most of what she has wanted to talk about would have come up in the session already.

After session I would write up my session notes and place them in the client file. I would only note down what is being handled, the major actions taken, and the results we got. I will also note down a couple of suggestions for what I figure we will be doing next time.

Most clients will be totally unaware that there is any kind of a model for the pattern of the session. They might even be unaware that I am doing anything systematic and technical. They might just notice that we sit down and talk and somehow their problems vanish.

Personal preferences vary. There is no reason one has to do sessions the same way as everybody else. Find what works for you in achieving the objectives of transformational processing. Don't vary from the basics and the processing code, but there is a lot of range possible in the style you employ.

# Imagination

Imagination is one of the key tools we can encourage people to use. Both in session and in life. Imagination is what makes most processes work. Imagination is what makes change possible. Basically, what you can imagine, you can do.

The first hurdle to get over is that most people regard imagination as something unimportant and childish that doesn't have any real value. There is quite a deep irony in that. It's the most powerful ability humans have, through which all kinds of advanced abilities can be regained, and then we think that it isn't important.

One doesn't have to convince people of the actual causative, creative value of imagination at first. It is enough to persuade them to be willing to imagine stuff, to play with it, to examine what-if scenarios.

The belief that perceived information is "just imagination" can often be an advantage with a new client. It makes it much easier to confront certain things. The client is released from the responsibility of defending the validity of what she perceives. We agree that it is "just a game".

Imagination is key to past life recall, telepathy, astral projection and many other interesting session activities. It is much easier to get started in the imagination. Rather than convincing the client first that this is REAL. If she becomes willing to imagine it, whether it is real or not, then she will soon enough face up to the reality of what she perceives.

So, remember, don't ever try to argue with the client about whether or not past lives, other dimensions, dead relatives, or whatever is REAL. She doesn't have to believe it is real in order for processes to work. She just has to be willing to imagine it.

As the person gets more comfortable with what she is perceiving you can let her in on more of the secret when she is ready. Anything you can perceive exists somewhere. The key method of contacting any reality is through imagination.

Track with the client's belief in the matter. If she comes in asking for past life sessions, sure, talk about past lives as real. But if you find that she would reject the idea, then she can accomplish the same by dealing with what she regards as metaphors and fantasy. Don't push the client into having to believe things she isn't comfortable with. It just isn't necessary. We need her to believe that change is possible, and that it has something to do with her, but there is not a whole lot more that clients will have to believe.

The more willing the person is to imagine freely, the better. That doesn't mean we want her to be oblivious to her physical surroundings; it simply means that she should be able to imagine other things.

It is common that new clients are addressing many things from an effect viewpoint. They are waiting for things to happen to them, they are waiting for things to pop up and demonstrate themselves to them. And they would be afraid of putting anything there themselves. That is exactly the opposite of what we need.

In recalling an incident we cannot sit around and wait for it all to appear by itself, without any action from the client. Sometimes it happens, but that is only a trick she plays on herself to stay happily unconscious. Incident clearing will work much better if she starts taking some more responsibility for it.

The imagination that is useful in re-experiencing is not the conscious figure-figuring on what something ought to be and then meticulously constructing it. No, what we need is more like the first impulse, what one would expect something to be. The obvious choice, not something one has to figure out first.

Let's say you are trying to get the client into an incident. All she sees is "a door". You ask her "What is the door in?" and she starts getting lost. "Well, I don't know, I guess since we were talking about money, then maybe we could say it is a bank, or maybe a store, because I don't have money enough, I don't know". That is not the kind of imagination we need, that is just human indecisiveness. What we need is the impulses that she would reject because they are too obvious or too far out. Like, she thought of a Victorian mansion first, but that was just like one she saw on TV, so she rejected it. We need to get her to be willing to take the obvious first choice that comes

up. It doesn't have to make sense. We rather need something like: "Hm, it is a whitish wall made out of boards, and it is .. oh, looks like a mansion with, like a little tower on it, and there is a little path that leads to .. eh, a well." We need that flowing discovery process.

Imagination is not a conscious, logical, mental construction. It is more something that comes flowing through the sub-conscious, or through other channels. It is something one is discovering a chunk at a time without knowing exactly where it will lead.

An overly analytically oriented person might have to be walked through some very analytical imagination exercises before she becomes willing to just let it flow. Let her construct things step by step in a logical fashion. As she becomes more adept at imagining logical stuff she can gradually begin to be more intuitively aware of what it would be appropriate to imagine.

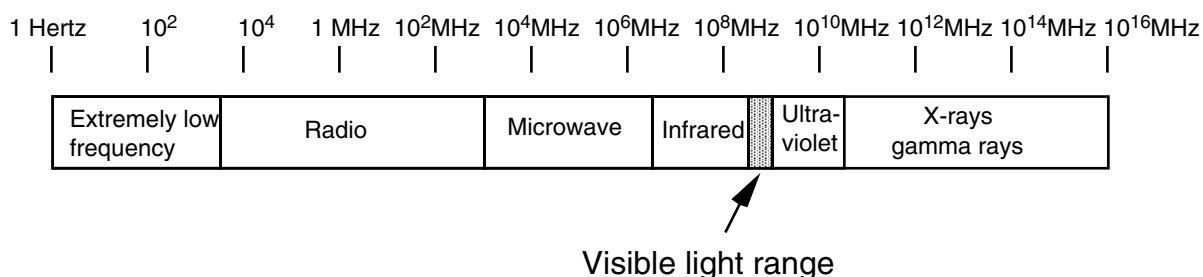
In most session activities it is mostly the intuitive, sub-conscious imagination that will be used. Being attentive to whatever is bubbling up from the mind. A more advanced student can use it the other way, using her conscious imagination to change her overall reality, but that is a different discussion.



It is common amongst humans to regard their perceptions as "windows" into the world, that allow you to sense the world as it really is.

But, it would be a good deal more correct to regard human perceptions as filters that block out the majority of reality and only lets through a very narrow band.

A straightforward example is that the eye only sees a small portion of the frequency spectrum of light. You can see nuances of red, orange, yellow, green, blue, violet, white. But the human eye doesn't see ultraviolet or infrared, they are just beyond the seen range. And vast ranges of radio waves, x-rays, micro waves, etc., are completely out of range.



The same with all the other human senses, they only let in part of a much larger spectrum of frequencies. The human sound range is between 20 and 20,000 hertz for a young person and much less for an old person. All sounds outside that range aren't audible. Many animals use higher or lower ranges of sound. For example, bats use high frequencies of sound as a radar system. Overall each of the human perception senses only covers a small part of a much larger scale.

That is however only the start of it. Human perceptions are only tuned to this particular time and dimension. The illusion is created that all that exists in front of us is a certain sub-section of reality that is happening here in 1993, or whatever year is it when you read this. And that there is only one version of events in front of us that is the right one. This makes it possible to focus very narrowly into a reality, which is exactly what we have been doing on this planet.

It is not how things really work, though. Existence is multi-dimensional. There is no good reason for experiencing just 1993 and not also 1776, 1492, and 2012 at the same time, except for that your perceptions tell you that you only exist in 1993. That isn't true. In session, in re-experiencing for example, we can demonstrate that people exist in all kinds of other times and places.

What the physical senses let in is just one version out of many. There are many dimensions of reality right in front of you in this same place. But to get to them you have to go beyond what the physical senses tell you.

The perceptions aren't the only thing that is filtering out reality. That is mostly what the mind does too. One's beliefs serve just that function of only showing you the realities that fit with your beliefs.

In session we work with people's filters. We don't necessarily want to whole-sale get rid of them. Firstly we just want to help people have the filters that are useful to them instead of filters that don't serve them very well. Like, instead of believing that everybody is out to get you, you can believe that everybody is there to help you, and life is probably more fun.

Secondarily we would like to encourage people to follow a path of transcending their limitations, letting their filters gradually drop away, and experiencing a wider part of reality. Moving from being a one-dimensional human to being fully aware of being a multi-dimensional being is a big jump. It has to be done gradually. Most human beings would go insane if they were exposed directly to the actual reality.

Perceptions and perceptual filters are tools we use in transformational processing. A person will change her reality simply by perceiving things differently. That is what we help her do. She perceives something in a non-optimum way, we administer some processes, and then she perceives it differently. And then it IS different. Or, rather, the person will now experience the part of the total reality that she prefers, rather than the part she doesn't prefer. Which makes her physical reality different. Both and all possibilities still exist in the total reality, and always will.

The results we get need to be grounded in the reality the person lives in. We would like to assist people in being more grounded in general.

Being "grounded" is a term relating to how comfortable and connected one is wherever one is. How much one is facing the practical realities in front of one. How much one has one's legs planted on the solid ground, so to say.

We might touch many weird and unusual realities in session. We might expose people to completely different and sometimes fantastic viewpoints that they hadn't experienced before.

That sometimes lead to the person being blown out, spaced out, zipping around between these new viewpoints. Physical reality becomes kind of thin then, less dense and less real. That is not in itself bad, but there might be a lack of balance. She might feel lightheaded and spinning, with a need for holding on to something. She needs grounding.

Grounding is accomplished simply by bringing the person more in contact with the current surroundings. Asking her to come back and look around at the room, asking her what date it is, where she is, or whatever else is necessary.

Actually touching and interacting with the physical reality is grounding. Groundedness is largely a kinesthetic thing. It is feeling that one is there. Asking the person to walk around and touch physical objects is very useful as grounding.

Physical work is grounding. Working for an afternoon in the field is for sure grounding. Blue collar workers who do manual work are generally more grounded than white collar workers, and certainly more grounded than academic intellectuals who just deal with ideas about ideas. Grounding is about dealing with what is actually there without needing a lot of ideas about it.

# Replenishing Resources

We can say that a person has a certain amount of stuff in her space. Her reality is populated with some kind of artifacts. She has some mental, emotional, and physical possessions. They give her a sense of space, abundance, and groundedness.

If we take away a person's stuff, she will have a sense of lacking something. Even if it was stuff that didn't actually serve her, or was hurting her or pulling her down.

It is like each person has a certain capacity for having things around. If that capacity is not filled she will feel like she is lacking something, or like she is small, or unconnected. If she somehow fills the capacity she will feel abundant, big, and grounded. The capacity itself can of course be changed, so that an individual would be able to have more.

Transformational processing is not about getting rid of things. It is not about removing stuff and throwing it away. It is much rather about transforming things. Changing what you don't want to what you do want.

However, sometimes what we do might deplete some resource that the person has a capacity for. That would usually be in the form of some problem, or worry, or illness the person no longer has. Maybe our client has a certain capacity for drama in her life, and she had that capacity filled with domestic fights, accidents, and illnesses. We work with her and clear the reasons for having fights, accidents and illnesses. At first glance, that is great. We have relieved her of some unwanted elements of her life. But what might not be apparent is that they actually served a purpose of providing some action in her life. However apparently unwanted they were, they were still "something to do". People tend to inherently prefer something to nothing.

If we deplete a resource, we must replenish it. If the person has capacity for action, we can't just come along and take away all the action. If we do take away some undesirable action, we better well replace it with some desirable action. We better steer her in the direction of doing something she wants, which has a similar action level as what she didn't want.

The best processes are balanced in themselves. They transform things without taking away or adding things. Or, they replenish at the same time as they deplete. However, sometimes we do use processes that are not in themselves balanced and we need to balance them out with other processes.

Re-experiencing of incidents might deplete resources, in that feelings are neutralized. Feelings that the person wished not to have, but nevertheless feelings. One might end up with a lack of feeling.

Unfixing fixed ideas might also neutralize something that the person had gotten used to having. If she doesn't by herself replace the fixedness with something else she might be experiencing a lack.

There are techniques we can use specifically with the purpose of replenishing.

- Looking at or interacting with the current physical environment. Getting her in contact with what is physically right here, paying attention to her perceptions. This grounds the person, establishes an interaction with what is actually there. Before maybe mental stuff had served as a replacement for dealing with what was really there. Now we can get her in touch with the actual physical surroundings, with increased perceptions and awareness.

- Visualizing imagined scenarios demonstrating an abundance of choice in the area in question. Instead of ending off on the nothingness of something that was removed one can just create a lot of it to demonstrate that one isn't missing out on anything. That puts the person at ease. She simply thinks of many different examples of having the resource we are focusing on. But this time not in a fixed way, but exactly how she chooses it. And she would do it in pictures, sounds, and feelings. If we had eliminated a need to eat junk food, then it would be natural to imagine a lot of examples of eating stuff she would really like to eat.

- Connecting up with the future one is headed towards. Specifying what one's future goals are, or at least which direction one is headed. That clarifies that one isn't just moving away from stuff one doesn't want, one is also moving towards stuff one does want. This can also take the form of testing out one's newfound ability by

visualizing a few scenarios of how that will work in the future. That is called future pacing. We ask the client to see, hear and feel how it would actually work. This will give some experience that will back up the change work we have done. If before the person had stuck attention on the past, or on a future she didn't want, and we have freed up that stuck attention, well, then it is wise to have her contact scenarios she does want in the future, link up with them by her own choice, see and feel how it would be, etc.

## All voids will be filled

If you take away or destroy something the person has in her mind and leave her with nothing, then that void will soon be filled with something else. If neither you nor the client give any thought as to what that would be it might very well fill up with some random garbage. As a matter of fact it is likely to be more random than what she had there in the first place. Why not give the person herself the choice over what she wants in her space. Give her the ability to choose what she connects with. That is what replenishing processes are for.

But even better, make sure you are aware of in any technique that you maintain a balance. If you get the person to move away from something, make sure that there are better places to move towards. If you take something away, make sure that there is something better available instead.

Respect the wholeness of the person. You have no right to take experiences away from them without helping them to having better experiences. Anything that is in their reality is there for inherently positive reasons, even though it might not seem like it. We will help them optimize the stuff so that life is more enjoyable. We do that by transforming elements in the mind.

It can be very beneficial and educational to get away from one's usual rote stuckness and out exploring new things. That is one of the key things we do with people in processing; we shake people out of their stuck habits and viewpoints. But watch out that you don't leave people hanging with no place to go. If they get out of their old way of being and they don't want to go back, then there better be a new place to go to.

It is irresponsible processing to just haphazardly shoot people out of their heads without any care as to where they might go next. The most ethical thing to do is to find out from the client what she wants to do and to get her connected with that.

People will show signs of depletion. They might look spaced out, have empty eyes, a distant look, not paying attention. They might also quite visibly replenish resources in different ways, e.g. by eating. Fat people generally are depleted of energy, or more correctly, the energy of the weight replenishes their capacity, and it keeps them grounded.

If at the end of a session or a process the client appears spaced out, feels disconnected, gets dizzy, or any other sign of depletion, finish with a replenishing process. At the very least get her to look around at the room and tell you about what is there. Or have her tell you what she is going to do after the session.

A good product of transformational processing is a person who is more able to deal with the world. It is not the objective to make people isolate themselves from life, it is the objective to help them live life more fully.

It might look as a big feat at first, and as something desirable, to disconnect from the world and to go off into the blue nothing without any responsibilities or worries. And people are free to do that of course. However, it is not the aim of what we do. The aim of transformational processing is to make people more able to deal with things, to be able to face a bigger chunk of life, to expand their sphere of influence, to make them do more and better things, to be aware of more things.

Transformational processing is about making people bigger. To give them a bigger area in which they can deal with stuff, a bigger capacity for life. So, if you notice that people get smaller, more unable or unwilling to interact with the world, then you need to replenish their resources. They need to look around and become comfortable with what is there.

In transformational processing we work on getting the person to choose the reality that she prefers, and not the reality that she doesn't prefer. It is not that one reality is inherently more correct or better than another. The trick is simply to have the one you like best.

In processing we change the meaning and the content of the past, the future, and the present for the client, we unconnect her from stuff she doesn't want to be connected with, and we link her up with new possibilities.

We could say that there is an enormous field of everything that is possible. All possibilities are already there. Now an individual person chooses a certain set of these possibilities as her reality. She does that by ignoring most of the possibilities and by emphasizing the possibilities she wishes to experience. In other words, she links up with certain realities, and she stays unconnected from other realities.

Most people are not consciously aware of doing anything like that. And you, the facilitator, might not have any great personal awareness of how you do that either. Nevertheless it is a useful model to use as a guideline for what we do in processing.

Another way of saying it is that we simply work on getting the person to change her considerations. If she can fully consider, think, feel, and expect her life to be different - well, then it is! Any processing technique that we use is simply a vehicle to help the client decide that now is the time to change her considerations.

There are many possible tracks that life can develop along. The person picks her direction consciously or sub-consciously. If she is not happy with where she is going, then some processing can help her understand what is going on, and how she can choose differently.

But life doesn't just happen one step at a time. A person really isn't just one unit of awareness that does one action at a time. If it seems like it, that is because one is only focusing on one awareness unit and blocking out a trillion other awareness units that are doing something else.

And that is basically what is "wrong" with people on this planet. Having one's consciousness split up in many fragments, most of which one pretends to be totally unaware of. Pretending that one is just one little portion of one's overall consciousness. That conscious mind who considers itself "Me" can then get very frustrated about not getting what it wants, because it doesn't realize that the rest of it is also "Me". It is a case of the right hand not knowing what the left hand is doing.

In processing we work on bringing the different aspects of the person into alignment with each other. We are trying to bring about more harmonious integration. We are trying to make the person more whole.

The most down-to-earth manifestation of this is that the person needs to become more aware of her sub-conscious processes. She must face up to that they are her and she must gain some ability to adjust them when necessary.

Most sub-conscious processes we will simply leave alone if nothing is wrong with them. For example, most people who would come to you can speak. They can think something and then an appropriate sentence in the right language comes out of their mouth. They have no clue how they actually do that. They can give you some words they know and they can tell you some grammatical rules they know, but most likely they don't have the foggiest idea of where they actually store this stuff, and how grammatically correct sentences can just appear automatically. It is a sub-conscious process. For most people it is working fine, so we aren't going to mess with it. We certainly aren't going to try to get rid of it.

The sub-conscious processes we are more likely to want to look into are the ones that are tied into one's emotional reactions. They are the most likely ones to get mixed up anyway. If the person has emotional reactions that don't serve her well then we can do some good by digging into how they work. Often an emotional response is used out of context. Maybe it made sense 20 years ago, but it was frozen and is being replayed again and again in the present in inappropriate contexts. That is a prime target for re-experiencing.

This leads us to the multi-dimensionality of time. The apparency is that time moves forward in a nice, orderly, linear fashion. The past already happened, is fixed in stone, and can't be changed. The future hasn't happened yet so we can't know anything about it. Well, none of this is really true. Luckily, because otherwise most of our processing techniques wouldn't work.

Modern physics has for quite a number of years now backed up the idea of the multi-dimensionality of the universe, and the fallacy of linear time. Common belief is still much more crude. But it is nice to know that our "advanced" processing philosophy is in quite good alignment with modern science. It makes it easier to explain.

Don't agree with a client that the past is unchangeable. Many people walk in with the belief that they have to be depressed because they had a "rough childhood", they "never got an education", or their father didn't love them, or something. The past is really not much more than the justification for how one got to where one is today. It makes it seem logical that you are the way you are, because the past "proves" how you got there. We don't plan on destroying that idea altogether, it has its use. If we can change the past, then it seems obvious to the person that they have to be different today.

At the very least, in regard to the past, we would like to get the client more in contact with it. Being in contact with the positive and pleasurable things that have happened can be a good resource for her. And the "negative" things that have happened we would like to turn into learnings. We would work them over until it is clear that she got something valuable out of them. But we can go further than that and add resources to the past. Like, looking at how her life would have been if she had been more confident, more adventurous, less afraid, etc. Just visualizing an alternative track will have an effect on how she feels today.

The past is something we can work with, and the future as well. We can contact past or future versions of the person and talk with them, ask for their advice, or give them advice, or just befriend them. You can help a past self be more able to handle a rough situation. Or you can learn from a future self what it did to overcome the issues of today, and then you can apply the advice now.

It is fine if the client regards that as a fun game of visualization, it doesn't have to be serious at all. Just be aware in the back of your mind that there is reality to imagination.

It works the same with past lives. You could regard the past track as just a linear unchangeable history of your past. That is a model that has some workability. But for one thing it isn't linear, for another there isn't only one, and thirdly it can be changed. You can interact with past lives, the client can go and visit them, talk with her past selves if she wishes, learn from those lives. It doesn't even have to be regarded as anything past, it can be contacted right now. You can influence that "past" time and it can influence "today". Time is just an apparency. Just don't be serious about all of this. Maintain a playful, adventurous attitude.

There are also alternate realities in the present. For example, that is what one is exploring when one is dreaming. Dreams aren't just hallucinations, they are another kind of reality. It can be quite healthy to explore any other realities that offer themselves, and try to create a bridge between them. Transformational processing doesn't get into interpreting what they mean, but it should be encouraged that people expand their horizon into more realities.

Psychic phenomena, ESP, telepathy, astral projection, and so forth are also accomplished by becoming more aware of realities beyond the accepted physical reality. These skills are developed by becoming more willing and able to deal with unconventional realities.

In processing it must also be taken into consideration that there are many levels of consciousness in a person. The person we appear to be talking with isn't the whole thing. There are both higher and lower levels that she is operating at simultaneously. We could well regard her subconscious circuits as being a lower level of consciousness than her conscious awareness. But likewise there are even higher levels that from that perspective would regard the client in the chair as a sub-conscious process.

One of the basic beliefs in the Transformational Processing System is that there is a level at which the client never was involved in the universe and never was aberrated. That is what we often call the Static. It is the prime mover that itself isn't moved. And there are even higher levels, and there are levels between Static and Human.

One doesn't really have to get very technical about it and put fancy names and numbers on different levels. The key thing is to be aware that there are multiple levels of awareness, and that there is always a higher level with a bigger overview.

From the client's human perspective she might think that she is unfortunate and leading a life of random and unfair suffering, groping around in the darkness of despair. But seen from a higher level the picture changes completely. There are no victims, everything happens exactly as planned in order to experience the lessons of life. From a higher level it is all known and understood.

Processing is based on the idea that the person is cause over her condition. We systematically help her to realize that about as many different areas of life as possible. Notice that as we do that we expose her to a higher awareness level. She didn't think she was cause when she walked in, but we show it to her a little at a time.

Don't leave the client in a limited, fragmented state of mind when a higher level of awareness, understanding and integration is available.

Be aware that the goal of processing is not to get rid of pieces of the person. It is to bring more of the person together, as a bigger, more able, more aware, more integrated, whole person. As part of doing that we clear away unwanted patterns, we discover what is really there, and we develop new qualities for the person. But don't ever fall into the trap of thinking that she is better off if we get rid of her sub-conscious or something. She is a whole, big person, not just a little fragment.

Don't worry if this whole multi-dimension idea is kind of weird and foggy to you. You don't have to understand the whole picture to do processing. But you do have to strive for the whole picture. Just don't have too many fixed ideas about what is real and what is not. Be open to discovering new realities, and help others do the same. Work towards wholeness, not fragmentation. Work towards cause, not effect. Work towards the ability to handle more, not less.



# The person in front of you

Transformational processing is not a rote activity. It is not a mechanical procedure that is the same every time. You can not plan everything you will find with a client in advance. Therefore, one of the basic rules in processing is:

Handle the person in front of you!

That means, don't handle a theoretical client that only exists in the textbook or in your mind. Deal with the actual person who is sitting right there in front of you.

You can prepare well by understanding the basic principles of processing, and by knowing many different techniques, and by having experience in what works and what doesn't. But once you are sitting there in session what matters is what you actually do with the client there. She is different from everybody else. She is even different from herself in the last session. You need to deal with her the way she is. Not the way she is supposed to be, or the way she used to be.

Twenty years ago people didn't change so much. It was quite reasonable to expect that somebody comes in after a week without having changed in any significant way. That is no longer likely. People live between sessions, they do things, they learn things, they run into trouble.

A client can gain even from a generalized program that is intended to match a cross-section of the population. We will probably put her on such a program, if she is interested, after we have handled her major life issues. But we can't expect that we can plan everything in detail in advance. We can't expect that we know exactly how she will behave.

It is not so much that you can't persuade people to be treated all the same. You could. It just takes a bit of indoctrination convincing the client that there is only one right way of getting better. But it isn't going to work as well.

The person is leading his own life. Whatever he is right in the middle of is usually a pointer to what he should be looking at. The biggest gain is usually connected with what is right there. If he has trouble with his wife, well, then there is probably some good stuff to find on that. If he has a lot of attention on his work, then we should probably help him with that.

Not only is it the easiest to work with what the person is in the middle of, it also produces the biggest gain. The client will be interested and communicative, i.e. involved in the session. The results will be immediately apparent in her life and will be more permanent. Whenever the client has an issue close at hand that holds her attention, take that up as the first thing.

Even when you are using a general technique, e.g. part of a module, you still work with exactly the client in front of you. You need to adjust to where the person is at. You need to be sure to handle the exact loaded areas that come up. Don't just keep giving the next direction; notice what is happening. The activation loop is that you bring something up, deal with it, and then bring something else up. Even if it is a repetitive question you need to deal with what each question brings up separately. It might be an upset, a concern, a mis-understanding, a feeling, a fixed idea. Deal with it and then go back to the process. Usually a simple acknowledgment or a little bit of dialoguing is enough, but sometimes you might have to resort to a different process, e.g. re-experiencing.

You, the facilitator, need to be present with the client. You need to have the majority of your attention on her, what she is doing and saying, how she is responding. You need to notice what is different about what she is doing, as well as noticing what is similar to other clients you have experienced or principles you know of.

You also need to be flexible enough to deal with what is happening. You need to have some choices present and you would take the best course of action that fits the way you perceive the client. You need to have a tool that approximates where the client is at. You don't have to do things perfect, but you do have to be conscious of where the client is at and what you are going to do about it.

The theories and models of processing are what you work with out of session. But once you sit down with the actual client you work with the actual person there. The only thing you can never be faulted for is dealing with the person who is there.

## Handle the person in front of you

### Exercise

- Describe what it means to you to handle the person in front of you?  
How would you do that?

A facilitator needs to keep an eye on how well the client is involved in the session. With involvement I mean that the client is interested in her own situation and willing to talk to the facilitator about it. That might sound very self-evident and unnecessary to state so explicitly. However it is not a given that just because the client is physically there that she is ready to involve herself in her own personal change. Usually she is, but you can not take it for granted.

A session is likely to succeed to the degree that the client is involved. In addition to that the facilitator needs to have the skill of knowing what to do, but involvement is always a key element. No matter how much else the facilitator knows, the session will fail if the client is not involved.

Involvement is another way of saying that we need to have the client there. She needs to be present, she needs to have attention on what we are working on, and she needs to be willing to communicate.

There is no point in attempting techniques without the client being involved. She needs to get to first base first.

Many people aren't reaching for processing or anything like it. They might not have realized that they need to change or that one can change by working with some kind of facilitator. If they aren't at a level of need of change, or they have no clue that you might help them, then they aren't going to come in.

If a person does come in to see you, by her own volition, then you can be fairly confident that she wants to change and that she will let you try to help her.

If a person shows up and is not really involved in what goes on with her, then it is the facilitator's fault. OK, it is not unusual if you have to work a little bit to get the person involved the first time. But then, if she later loses interest, then you are probably doing something wrong.

The most likely reason for the client to not be interested in the situation being addressed would be that the facilitator is pursuing something else than what she wants. The facilitator might not have asked the client what she was interested in, she might have ignored it, or she might be following a different track than what works for the client. The client loses interest then and starts thinking about something else.

People usually walk in being interested in something. If that is something that we can base a session on, great, then we are in business. If not, then the facilitator needs to either dig a little bit to find something the client is interested in, or she needs to suggest a new subject and persuade her to be interested in that.

Another possibility for not being interested in resolving anything is if the person is just feeling too good or is too enthusiastic about something else. To be interested in her inner reality the person needs to introvert somewhat and examine herself. If there is too much fun stuff going on around her she would much rather be involved in that. So, if she is too extroverted, great, she doesn't need any processing. If everybody were always walking around being extroverted and enthusiastic, then they wouldn't need any processing. Processing starts where something needs improvement. The person would probably not come in at all if she is busy doing great in life, but it happens. A more likely possibility is that you get her into that state during session. You might resolve something and she is enthusiastic about going out and trying it in life and she is no longer interested in handling more stuff. Wonderful, that is what we want. End session and let her get on with life. Doesn't matter if she only got 20 minutes of her hour, she won't care.

But, if the client develops the other kind of un-involvement during a session, that is a different matter. If she starts looking distant, being distracted by other things, talking about different subjects than her own situation, being restless, etc., then there is something wrong. You aren't working on what you should be working on.

If she starts out being interested and talkative about the subject and suddenly she isn't, then obviously something happened. Here are some possibilities:

- We resolved the subject and you didn't notice.
- We got a deeper level of the subject and you still deal with the old version.

- The client got upset about something.
- Something was touched on that she feels she must hold back.
- She has developed a pressing problem of some sort.

All of these are failures to notice what went on or in communicating clearly on the facilitator's part.

If the subject we started with is resolved for the client, and she no longer has attention on it, then it will be irritating if the facilitator keeps talking about it. The client will get bored or will start resisting.

If something more heavy duty comes to light and the facilitator ignores it, then the client won't be too happy either. Like, we might be working a repeated questioning and then a strong body feeling related to a specific incident appears. The client might lose interest in the repetitive technique until the incident is dealt with. If it is resolved then possibly the repetitive process can be continued, unless it was resolved at the same time.

The client might get upset about something the facilitator does or something else she becomes aware of. Maybe you cut her off, maybe somebody makes noise outside the session room. At any rate you will have to deal with the upset when it is there. She is interested in the upset, so that is what you must talk about.

A secret that is almost found out will hinder progress severely. The client might become unwilling to talk at all or might start complaining and bad-mouthing the facilitator. If the client starts complaining and criticizing that would have to be dealt with. The same phenomena can happen simply because the facilitator doesn't receive the client's communication. Like, if the facilitator appears distracted, or doesn't let her know she has heard her.

The client might somehow get a problem and have attention on that. The session might be dragging out and she is worried about getting a parking ticket or being late for another appointment. You cannot ignore that. Maybe a little dialoguing might resolve it to her satisfaction, you might suggest a compromise. But sometimes the only thing to do is to let her go and handle her problem. Like, if she needs to go to the bathroom, don't try to talk her out of it.

A skilled facilitator rarely has any of these problems or they resolve very smoothly. The facilitator should ideally create a space where people just naturally feel like being involved.

The way I do sessions on new people they are involved from the moment they sit down. I haven't had any problems with lack of involvement for several years. No upsets, no unwillingness to communicate, no problems, no over-done processes. No groove-in period is needed, I haven't met anybody who had any hesitation in talking to me and telling me about their situation from the first minute.

If the facilitator maintains a safe space, if she is easy to talk to, and she is sincerely interested in the client, then the client will behave the same way. She will talk about what is on her mind and she will cooperate in resolving it.

**Keep the client interested in the subject  
and willing to talk to you**

## Exercise

- Demonstrate or illustrate what session involvement is.
- Write down 5 signs of session involvement and 5 signs of lack of involvement.

A process facilitator finishes what she starts. That is one thing that makes a processing session different from everyday conversation. What is activated is taken through to a resolution.

The activation loop is: something gets activated and then it is resolved.

Or, alternatively: something is already activated and it is then resolved.

A failure to address and resolve what has been brought up doesn't make for very good processing. We use the term indecisiveness about the failure to finish an action one has started. Used here it refers to that the facilitator is indecisive, argues with herself, and changes her mind.

If I decide to go the store and get a bottle of milk, and halfway there I decide not to do it after all, and I go home again - that is indecisiveness. I just wasted my time.

Let's say the client mentions in the beginning of the session that he has trouble with his wife and with his work. I decide that his work would be the best to work on. We start some processes about his work. In the middle of doing that I decide that maybe it would be better to talk about his wife instead. That is indecisiveness. I start a process on something that doesn't get completed.

It is more important to finish what we are working on than it is to work on the most ideal thing.

However, there are some fine lines in this subject. You have to take the client's attention into consideration. You don't want to run one thing when he really has his main attention on something else. If you start running processes on "work" and both you and he realize that really "wife" is where it is at, then change by all means. But don't change just because you get the bright idea that "wife" would have been a better item. Don't yank the client's attention away from what you have put it on.

Deal with what the client's majority of attention is on, or what you have put it on. That will probably just be one or two areas in one session. Don't change the plan just because the client's thoughts flutter around a little bit and he mentions some other subjects. If he suddenly mentions trouble with "cars" or "taxes" don't change the target of the process. Stay on the subject.

What you should not be indecisive about is the subject, the target of the session. If it really turns out to be a misunderstanding, then change to something else. But don't ever change it just because you or the client think of something else along the way. Make a note of it, but don't change the subject you are addressing.

In pursuing the stuff that is the target you might have to use different techniques along the way. In unraveling the issue it might become clear that a different approach will work better. A different approach, not a different subject, mind you. For example, you might start with a light dialogue, find a fixed idea, handle that with unfixing, do more dialoguing, then run into an unwanted feeling, handle that with re-experiencing, and then you find that the whole area has been resolved. That is not indecisiveness, that is handling the person in front of you.

Anything but handling and resolving the issue that is there or that you brought up is indecisiveness. If client comes into session with her attention on a difficulty she has and you don't address it - that is indecisiveness. If you ask her: "How is your mother doing?" and she gets sad, and you then take up a different subject - that is indecisiveness.

This is simple enough, really. You just deal with what is there. The main cause of indecisiveness would generally be the facilitator's insecurity or uncertainty about being able to handle what is there. She might not feel she is experienced enough, what comes up might be really scary, she thinks it will take too long time or whatever.

The facilitator must not react to what is brought up. She must not nervous and worried once she sees what she provoked to come up. The very worst service you can do anybody is to pretend you will help them and then chicken out when they really open up. If you do get nervous about what comes up, at least pretend that you didn't and carry on anyway.

Issues can be activated because the facilitator creates a safe space and she is there to help. The facilitator must stand by her responsibility for making that happen. Whatever is brought up, she must stick with it and help the client as long as is needed.

The client's attention is a guide. It might be perfectly OK to shelve a subject at the end of the session and come back to it some other time, even if it is not fully resolved, if the client can easily take her attention off of it. But what she still has attention on must be taken through to some kind of resolution. What is activated must at least be desensitized before you leave it, if it isn't fully resolved.

The facilitator must be attentive to what is going on with the client, what her major attention is on, and if she is involved and so forth. The facilitator will continuously adjust her actions to be appropriate for the client. But she will not change her target just based on any whim of the client.

The client can not be counted on to keep track of what we have resolved or not. That is the facilitator's job. The facilitator will make sure that subjects are carried through, even when the client is fluttering about, not quite understanding what is going on.

## Exercise

- Demonstrate or illustrate indecisiveness

# Processes and Techniques

In this course we will make a distinction between processes and techniques. They are often used interchangeably, but that muddles up the meaning of what we do in session. So, let us define the terms more precisely.

A process is something the client is going through. It is the activity of carrying an active area through to a resolution. The facilitator controls the process, but the client is doing it. A process is a controlled beneficial change happening over a period of time. It has a start, a period of change, and a completion.

A technique is a specific type of action that the facilitator can use. It consists of a pattern of speech or action that the facilitator takes. There might be a specific wording to use and certain planned steps. There might be certain indications for when that exact technique would be used, and certain indications for when it would be done. A technique can be intended to handle certain types of material, or it can be intended to activate certain types of issues, or both.

We do a session in order to make processes happen. The facilitator will use certain techniques to start and end processes. No technique guarantees that a process will be started or completed.

The way of knowing if a process is started, is continuing, or is completed, is by observing and listening to the client. If something has been activated she has her attention on it, and she will be thinking, feeling, or talking about it. We can notice that. If a process is moving along then we must see something happening. The client is getting deeper into the subject, discovering more, or she is taking it apart, and getting free of it. Something has to be happening. When the process is done the client will put her attention outwards again, and she will look happy or satisfied, and she might comment on it. We can notice that.

The techniques are the facilitator's tools that she uses to make things start, to make things change, to finish things. She doesn't know in advance if they are going to work. If she has enough techniques in her tool bag, then she can be confident that she always has something useful to do. But she must be prepared for using different tools as appropriate.

One technique might correspond to one process, but that isn't necessarily the case. The client might bring up a complaint and we might resolve it using only polarity integration. Or, we might use a recursive technique like repeatedly asking the question "Think about trusting yourself", it might bring up some action, and by repeating the instruction we will exhaust the available responses and the person will probably have some kind of realization about it.

You might also have to use a number of techniques to finish a process. If you ask the client: "What would you like to handle?" and she looks pained and says "I lack self-confidence", then you can't necessarily expect to use just one technique and fix it. But you started a process. You might have to use dialoguing, imagination processing, incident re-experiencing, polarity integration, and all kinds of other things before you finish it.

A major process can consist of many smaller processes. We could say that the client is going through a process of personal development in life, and processing is part of that. Each major subject we might take up, like "Mother", or "Shyness", or "Communication" will essentially be a process. And we might go through smaller processes in completing parts of an overall issue or subject.

The important part is that the client goes through processes, not how many techniques we have used on her. If she can just sit on a chair and go through a process, without anybody saying a word, that is great. If she goes through processes without even being in a formal session, that is fine. You are there to help her go through the most beneficial processes that are possible. There is no other hidden purpose to transformational processing. There are no merits earned for insisting on specific techniques being used.

## Exercise

- Write down 5 processes you personally have gone through over the last year. Write down 5 techniques you know of.



# Energy

On the surface it appears that processing is dealing with words and concepts and questions and answers and thoughts and meanings, i.e. mental stuff. And indeed, mental processes are mostly what we are working with or through. But our target is really something deeper.

We are working with energy. We are expanding the person's ability to handle energies and we are freeing up stuck energies in her space.

The universe is made of energy. Just about anything in life can be described as energy phenomena happening in space. That goes for the physical reality as well as for emotional, mental, and spiritual realities. Reality is energy in space.

The energies in the universe are naturally flowing and moving all the time. The universe is dynamic. The natural state of anything inside the universe is moving and flowing.

The energies that a person is utilizing in life are also naturally moving and flowing. Trouble enters when energies are blocked and don't move.

If energy flow is blocked energy will start accumulating in the spot where it is blocked. That is just like if you build a dam in the middle of a river. The water would accumulate and form a stationary lake.

Stationary accumulated energy becomes potential flow instead of actual flow. It no longer flows, but it could, if it was given a channel to flow in. This potential energy is what we call a "charge" when we are talking about the mind. A particular energy accumulation suspended in space we often call a "ridge" or standing wave.

If more energy accumulates in one place it gets more dense. The more unflowing energy you put in, or the smaller the space is, the denser the energy will be. Physically speaking, matter is condensed energy. Similarly in a person's etheric space. Densely accumulated energy will appear to have mass and weight. We sometimes call such condensed energy "mass".

In the practice of processing we target the accumulated energy that isn't flowing. We work on getting the energy to flow again. The "mass" will then apparently disappear. Really what happens is that the energy flows again and it no longer appears in the form of a mass or a charged area, but simply as dynamic flows.

The pattern in a session and the ritual of different techniques are simply means of bringing up the person's energy phenomena and getting her to free up the areas that are stuck.

The specific words that the facilitator or the client say are not important in themselves. The object of a session is not to somehow get the precise wording for what is wrong with her. The various random thoughts and worries she has aren't terribly important either.

What is important is what the client's statements, expressions, and reactions point to. Namely the underlying energy structures. It is those energy structures we wish to resolve, dissolve, or change.

What might make matters confusing at first glance is that there is a deeper level than the energy phenomena, which indeed is thought. That is the level of the basic postulates and considerations a person makes. I.e. the primary creative thought that actually shapes her reality.

There is a very big difference between the primary thought of postulates and the secondary thought of one's surface thinking, reacting, figuring, worrying, hoping, guessing, etc. They might sound about the same if you put them into words, but underneath there is world of difference.

A primary thought creates your reality. There is no question about it, it isn't dependent on anything else, it is not subject to hopes and speculation. The primary thought simply says that it is so, and it is so.

The realities created by primary thought are manifested as energy phenomena. These phenomena can be perceived, measured, influenced, changed.

As a reaction to existing energy phenomena people produce all sorts of secondary phenomena. Thinking about what goes on, making pictures of it, resisting it, denying it, and so forth. That secondary stuff is mostly the stuff we are dealing with in session.

Just dealing with the secondary, surface reactions won't get us very far. Basically we would like the person to stop doing those things, so we aren't going to focus too much attention on it. There is no solution found in the surface clutter. For example, you can have endless discussions about who is right or wrong in an argument, or about how terrible some accident was, but it doesn't get anywhere unless you address the underlying structures.

We generally consider that we are making progress when we are working with the energy structure. That is, if we identify an area of stuck energy and we are working on freeing it up. That is what a process is: the gradual freeing up of stuck energy.

Once we have freed up enough energy and it starts moving then the underlying primary thought probably comes to light. And it is the changing of that primary thought that really creates the change. The faster we can get to it the better. However it is not particularly wise to poke around only for that from the beginning. It would lead you to being indecisive about the secondary thought instead of managing the process. The best way of getting to primary thought is to free up stuck energy, get it to flow again.

The more you as a facilitator can perceive that "there is something there", the better you can guide the client to improve. You need to develop a sense of when you are getting close to an energy accumulation. And you need to develop the client's own perceptions of when there is something there. Those are essentially psychic perceptions, but they are not very hard ones to develop.

You have enough other tools in transformational processing to find out what you are dealing with and to process it. You don't have to be a psychic healer to do clearing. But just a little sense of that you are on the right track will be very useful.

Our tools for dealing with energy are typically semantic. We talk about things, ask questions, rearrange what things mean and so forth. But some of our techniques address stuck energy a little more directly. We might interact with the person's body, freeing up stuck energy by direct contact rather than through language. Objective techniques are also in some ways more direct than the subjective ones. Possibly we might find other more direct ways of dealing with the energies in a person's space that circumvent the fallacies of language.

When facilitating processes you have to keep the energy moving. The rate of session activity is an indicator of that. If lots of stuff comes up and gets resolved, that indicates that energy is moving. Energy moving while we are addressing a subject is a good sign. Resolution of stuck energies is what we want, not clever explanations or bright ideas. Freed-up energy will generally lead to a resolution of the area and to the discovery of the underlying thought patterns.

For a given person there will be subjects that have more potential for change than others. That will generally be the areas that she has a lot of attention on, but that aren't working the way she wants them. Areas of problems, conflicts, friction, frustration, failures, and so forth.

If an area particularly has built-up, unresolved energy we can say that it is "loaded". That means that it is charged up with the weight of unresolved stuff. It has some use to regard it as an electrical phenomenon. There is energy that hasn't and isn't allowed to flow, and therefore it builds up into an accumulation of charge. Since that charge is there, there is of course a potential for discharging it. And discharging it will not only get things to flow again, but will also provide ample opportunity for learning something from whatever it was.

In terms of processing efficiency there are generally more results to gain in the least time by finding and addressing loaded areas than by just haphazardly taking up anything. If you want to make a hydroelectric plant you are probably better off finding a big lake up high than by going around looking at water holes. Go where the potential is.

Beyond just looking at it as an energy potential, we can address the target matter of clearing as actual lumps of frozen energy. A perceptive individual or a clairvoyant person can often perceive accumulations of energy in the person's space, or in the body. They might appear as black or heavy, or there might be more details to them. And they would represent something that hasn't been resolved or communicated, some traumatic incident of the past, a loss, bad feelings, or whatever. Just in casual interaction between people one will inevitably transfer energies back and forth, and if some of those stick, they might appear as dense accumulations around the body. The role of clearing in this regard would be to find these areas, discover what they are about, and make them flow rather than stand still.

A facilitator might regard these things more or less materially. Most transformational processing leans in the direction of just addressing what the person is doing, or how she is being caused. Energy phenomena, accumulated charges and so forth are more in the realm of the effects that are being caused by the person through not dealing with things. That can make them an important lead towards what the underlying issue is. If energy is being accumulated something is not being dealt with, so we would want to bring that to light and get the person to take responsibility for it. And then the energies will flow again.

Perceiving energy accumulations is often a more reliable lead than whatever the person is thinking or saying. But it all depends on the facilitator's and the client's preferences and abilities how we address things. Our first target is still to find loaded areas and resolve them.

Finding loaded areas doesn't really require any extra-sensory perceptions. For that matter, it is extra-ordinarily simple with new clients. They simply come in and tell you what they have attention on, and that is the loaded area. The hard part is not finding the area, but finding what is going on in it or behind it.

As we clear up the main areas that the person is aware of it might take more of a trick to locate loaded areas. The person might not blurt them out right away. Then it will be more up to the facilitator to ask the right questions to elicit some hidden loaded areas that can then be addressed.

# Body Language

The very best instrument there is for finding out what is going on with a person is her body. The state of the body will be a reflection of her overall state. That information is very useful, both to the person herself and to a process facilitator.

The best thing is if the person herself is in tune with her body and she feels what is going on with it. But even if she doesn't, the facilitator will be able to pick up much information.

A person's external body language speaks volumes. By observing somebody's posture, eye movements, breathing and skin color, you can gain information about what she is doing in her mind. You can get the same information by listening to the qualities of her tone of voice. And this is without being psychic, just by looking and listening. If you add a bit of ESP to it, it just gets much easier.

Body language is a big subject and to master the reading of it to perfection requires a good deal of training and experience. Here we will just present some of the most practical things you can notice.

In the absence of knowing what different body movements mean, you can simply notice when there is a change in the client's body. For example, if she is sitting perfectly still and suddenly starts twitching or moving her eyes - that is a change. Or if she changes her rate of breathing - that is a change.

Let's say you have asked the client to close her eyes and move back to a past incident. At first she is just sitting still, her eyes not moving. But suddenly you can see her eyes moving behind her eyelids and her head is jerking a little bit, and maybe her breathing gets faster. Well, that most likely means that she found an incident. Interestingly, she might not herself have noticed that. Subconsciously she has the incident right there, but consciously she might not have acknowledged it. So, if she doesn't start speaking by herself you can say "What's that?", or "What do you see?"

If we are dealing with an incident, the body will often show what is in it, or how she relates to it. If her eyeballs are moving, it means that there is something to look at. If she suddenly breathes pantingly, it means something exciting or stressful is going on.

If the client is leaning forward, she is probably into the incident, involved directly in the action. If she is leaning back, she is probably seeing it from a distance.

You can not be sure, just from a specific body motion, what is going on. But it gives you a very good idea. Particularly when you notice the changes in response to your directions. If you ask "Is there another viewpoint in the incident?" and she suddenly leans back, that probably means that it is an external viewpoint, seeing things from a distance.

There are a whole set of signals that tell you what kind of perceptions the person is accessing. To make things simple, we can divide body perceptions into Visual, Auditory, and Kinesthetic. I.e. pictures, sounds, and feelings. That is not only what the person mostly takes in in the present, it is also mostly what she has stored in her mind. Most of what you find in the mind is made out of some sort of combination of pictures, sounds, and feelings. When the person accesses an item in her mind her body will tend to reflect what kind of information it is, if it predominantly has pictures, sounds, or feelings.

Feeling has a low frequency, it is slow and deep. Auditory has a higher frequency, it is faster, more mobile. Visual is high frequency, fast and changeable. These qualities show in various ways in the body.

A person will breathe shallowly and high in the chest when accessing visual information. She will breathe deeply and slowly when accessing kinesthetic information. And somewhere in between when accessing auditory information.

When accessing visual information, the person will tend to look up, straighten up her body, and make gestures into space. When accessing auditory, she will tend to look to the side, maybe slant her head and cross her arms. When accessing kinesthetic, she will tend to look down and slump over.

The person will speak faster and more high-pitch when accessing visual information than when accessing auditory information. When accessing kinesthetic she will speak with a lower, slower tone of voice.

You can be more or less of a specialist in interpreting all these body reactions. You don't really need to know them all that well to do basic processing. As long as you notice that there are changes and reactions, and you notice when the client is looking happy and content, and when she isn't, then you can do just fine in your sessions.

But if you know body language really well you can do magic with it. People will swear that you are reading their minds, when really you are just looking at them.

## Exercise

- Observe some people. Notice signs of visual, auditory, kinesthetic accessing in their body language.

# Anchoring

Anchoring is based on the principle that simple kinesthetic, visual, or auditory cues can be associated with more complex phenomena in a person's reality. An anchor works kind of like a push button that can activate a certain area.

People already use their own anchoring systems. For example, if a person has a complexity of stuff in her mind that adds up to the idea that "life is hard", she will talk about it with a certain tonality, she will put her body in a certain posture and so forth. This acts as re-enforcement that continuously pushes the right buttons. If she were talking in a different tonality or using a different posture, it would be much harder to get into the mode of "life being hard".

Anchors work both for the individual and when others do it. If I talk to the person above in the exact way she herself does, and I use similar words, and I use a similar body posture, that would tend to automatically activate her "life is hard" feeling, without any conscious thought being necessary on her part.

Anchors are very specific. It is not just that a generally "sad" voice will have the same effect. In terms of auditory distinctions it might be a very exact tonality, tempo, pitch, exact use of words. Kinesthetically it might be a certain precise touch, a certain position of one's limbs. Visually it might be the sight of a certain gesture, a lifted eyebrow, a smile, or anything else one might see. Seeing a specific old photograph might instantly bring back a whole package of memories and feelings and reactions. Also, smells are powerful anchors in that they tend to bypass the filtering of the mind.

As a process facilitator you need to know about anchoring, because you can't avoid setting up or activating anchors with your clients. You should at least avoid activating negative anchors at the wrong time, but you can also learn to use anchoring more deliberately as another powerful tool of the trade.

To use anchoring you need to be very aware of what the client is doing, and you need to be very aware of what **you** are doing, and you must have flexibility enough to change your behavior in ways that will work as anchors.

The polarity integration technique is a perfect place to use anchoring skills. We are working with two distinctly different parts of the person. Until we reach the end of the process it is vital to keep those two distinctly separate from each other. You are continuously switching back and forth between the two, and if you mix them up too much, it will be a mess.

Each side of the polarity will appear distinctly different. If you just observe the client carefully, you will notice that she uses a different tone of voice for each, and she adjusts her body position and facial expression when talking about each one. She will certainly use a different set of words when focusing on each one.

Pick up as much as you can from the client's own anchoring scheme. Most important is the use of language. Like, one side might be talking about things one **MUST** do, about how **HARD** everything is, about **DUTY** and **NECESSITY**. The other side might talk about what one **WANTS** to do, what is **FUN**, how **FREE** one would like to be, and so forth. That makes it very important that you talk to the first side in terms of rigid necessities, and to the second side in terms of fun possibilities. That is the way you get in rapport with each side, as well as the way you mark them out. The free side will not be cooperative if you tell it what it **MUST** do.

You can also with advantage make your own arbitrary marking system. You establish certain identifiers that differentiate what is what. I would usually assign each polarity its own side, i.e. left or right. I might ask the client to tell me which sides feel best for her, or I might just arbitrarily choose. Then, when I talk to one side, I turn my head slightly in that direction and I move my hands over there also. That sets up an anchoring system that makes it more clear what side we are talking with.

Nothing stops you from using your own arbitrary gestures as anchoring. That works fine if you keep track of what you do. You simply do the gesture when the phenomenon you want to anchor is present. Then later on you can bring it back, at least partially, by repeating the gesture in the same way.

Anchoring is going to work best if the client doesn't consciously have attention on it. Subtle movements that in themselves are nothing out of the ordinary will work best. It is not a conscious tool, it is a tool for being in rapport with the sub-conscious parts of a person.

The advantage of anchors is also that you can activate several at the same time. In polarity integration that is what you would want to do as you are getting towards the end. As the integration has started to take place you can help it along by starting to mix up the anchors. You mix up the language use gradually. You present the thought pattern of one polarity to the other polarity, using its own language. You start making sentences using expressions from both polarities at the same time. "It is your DUTY to have FUN, I am sure you see the NECESSITY for being FREE."

That is totally mysterious for the client consciously, but it works wonderfully. If done too soon, it just won't make sense. But if done when integration is already happening, it has a deep and powerful effect.

Likewise, in polarity integration, we can use the visual and kinesthetic positions of hands to help. You can stretch out your hands, palms up, and ask the client to do the same. Then you ask her to visualize each part in a different hand. That sets up the hands as anchors. As soon as she is sure she has done that, you ask her to put her hands together. And at the same time, you put your hands together and fold them. That merges the two anchors and will promote the merging of the parts really effectively. Particularly if you do it at the same time as you shift your language from marking out the parts sharply to suddenly merging the language anchors. Since all of this works mostly subconsciously, it becomes kind of a mystical experience for the client. She will just feel oddly different suddenly, without having a good explanation for it.

Anchoring is part of a bigger subject of the power of symbols. One simple picture might trigger all kinds of feelings and implications, simply based on what associations have previously been made. If you associate an experience with a simple trigger you can bring back the experience later by activating the trigger.

As with all of our tools, of course, these principles are intended to help people, to increase power of choice, to respect the integrity of the individual.

## Exercise

- Observe another person talking. Notice how she marks out certain states with her tonality or gestures.
- Reproduce another person's anchors yourself. Test if they bring back the state for the person when you do them.
- Get another person to remember a resourceful situation from the past. When she really experiences the state, introduce an arbitrary anchor. Afterwards, test if it works to bring back the state.

# The First Session

The first session you give a client is probably the determining factor on whether or not she will continue. Not that it has to make you nervous in any way, you just have to be aware of getting a result right from the beginning.

If a client is referred by another satisfied client, then you have a bit more leeway. There will be somebody pushing from the other end, relating success stories and so forth. That helps.

If a client just comes in from having seen an ad, just to see what you are about, then it is more critical that you get somewhere in the first session.

Let me clarify right away that it is not necessary that you resolve a large portion of the person's issues in the first session. What is important is that you make her feel good and that you instill confidence. If you also handle something, all the better.

Don't waste time giving thorough explanations of what processing really is. Very few people need that. They usually forget most of it again after the first visit. The best you can do is to put them in session, let them realize that you are there for them, and that things can be improved.

Also, if you explain things too well, it is likely to act as a completion, as an end in itself. They say "Oh, that's what it is. Thank you, good bye." You are better off leaving them a bit in a mystery about what this is, and then just do it.

Don't explain the principles of processing beyond something simple like: "I ask you questions, and we find out what is going on in your mind, and then we change it."

You can refer to people or subjects if she needs references. You can say "Clearing was first mentioned by Alfred Korzybsky who developed General Semantics in the '30s". Or you can throw out some other subject that you know of that is related. "Neuro-Linguistic Programming" is a good one, it sounds impressive. If the client offers some subjects, leave her with the impression that transformational processing is both similar and different.

You never lie to a client, you are honest about what you do. But you don't have to give her long theoretical dissertations. Processing is not theory, processing is what you actually do. It is more honest to do it with her, than it is to explain its development.

You don't want either to contaminate her mind by convincing her of your theories before you find out how she actually works. There is a unique individual sitting in front of you, let's give her a chance of being the way she is.

We assume that the person has come on her own determinism. If she hasn't, find out if she somehow anyway has something she wants to work on. If not, thank her for coming and tell her to come back when she feels that she needs to.

Most people will walk in with a reason for coming. If you can bring that up and address it right away, you are in business. She will be naturally involved in the process and you don't have to explain anything. It can be as simple as:

F: "Hello, I am Flemming, have a seat."  
C: "Hello. Thank you"  
F: "So, what can I help you with?"  
C: "I have this problem with depression."  
F: "How are you being depressed?"

and we are already into a process.

Get their attention inside on what they want to change, as quickly as possible. So, if they don't already have attention on something they need to change, ask some questions that will bring it out. Keep going until you get something.



F: "So, what are you here for?"  
C: "Well, I just wanted to find out what this Processing is"  
F: "OK, do you have something you want changed?"  
C: "What do you mean - changed?"  
F: "Well, should something be different in your life?"  
C: "I'd like to not get so angry"  
F: "Tell me when you get angry"

If instead you had started to give a lecture on processing principles you would be on much more shaky ground. We would much rather do something for her.

The most likely process I will get into in a first session is polarity integration. One reason is because what people have to complain about in themselves usually is a polarity. One side doesn't like what the other one is doing. Another reason is because polarity integration seems to work on just about anybody, with almost no explanation. And it is not an intellectual thing, it is hard for the person to sabotage it. You usually finish it in one session with a nice complete result.

Another likely thing I might do in a first session is creative changing of perceptions. That is, simply making the client realize that she has pictures and sounds and feelings in her mind, and that she can change them. That would be when she claims to be the effect of something she is obviously doing herself. For example:

C: "I am always critical of myself"  
F: "You mean, you talk to yourself?"  
C: "Eh.. yes"  
F: "Where does the voice come from?"  
C: "Come from?"  
F: "Yes, is it inside your head, or, what direction does it come from?"  
C: "Hm .. from behind, I think"  
F: "Is it in your own voice or is it somebody else's?"  
C: "Sounds like my mother, actually"  
F: "OK. What is the voice saying?"  
C: "You can't ever do anything right!" (in an accusing tone)  
F: "OK. Move her up front"  
C: "You mean, move the voice?"  
F: "Yes, move it up front"  
C: "OK, it is in the front"  
F: "Good, now make it speak very quickly"  
C: "OK"  
F: "And move it out in the distance, so you can't hear it."  
C: "OK"  
F: "What would you rather have the voice say?"  
C: "You really know what you are doing!"  
F: "OK, bring back the voice and have it say it so you really believe it"  
C: "Yes"  
F: "And then move it to the back of you"  
C: "OK, yes that feels much better" (smile, pink skin tone)

Showing her that she can be cause makes a big difference. Just demonstrating that she can feel different by moving pictures or sounds around and changing their qualities can be quite a deep revelation for many people.

When you have gotten a good result on something she brought up you might end the session with a small explanation of what went on. Just to make her understand that you did it intentionally and there are principles behind what is going on. Also, if she understands the idea, she can better use the principle herself later. But notice that the explanation is much more useful and effective AFTER she has experienced what it is really about.

Finally just ask her when she wants to come back and schedule her for her next session.

# Procedure or Result

There is a principle from a subject called Systems Theory that is very applicable to the understanding of processing.

Basically it says that if you want something you can either keep the procedure fixed or the result fixed, but you can't keep both fixed at the same time.

You can lay down a series of steps that constitute a certain procedure. You can decide that that is how things should be done, and you can get people to do it that way. Hopefully it is a procedure that generally produces something useful. However, you can not be sure exactly what it is going to produce. Circumstances are variable so you can never be quite sure what the procedure has to work with or how it turns out.

You could instead decide on a certain result that you want. You pick a desirable outcome and decree that that is what will be produced. Whatever it takes to get there will be done. What exactly it takes to get there can not be known in advance, because the circumstances might vary.

This variability results because the real world is in constant flux. It is never the same and it is always moving. There are certain principles to that movement, but to a typical human being most of it appears as randomness. At least at first glance it is randomness. Upon further inspection we might read more sense into it. But it will still be moving.

In processing we apply some kind of fixed structure to the randomness that we find. The process is the interaction between the fixed structure and the randomness. Truthfully speaking we also do the opposite: we apply randomness to the fixed structures that we find. At any rate, the action comes out of fixedness meeting movement.

If we try to freeze both the procedure and the result we aren't dealing with the real world any more. It is possible in the mind as an ideal situation. It ain't happening in the dynamic reality that we share.

Let's say that I had worked out a procedure for opening the window in the room I am in. It might go like this: "Stand up, walk 10 steps forward, turn left, walk 5 steps forward, turn right, walk 1 step forward, lift right hand up to the height of the eyes, extend it to its full length, grab the handle with thumb and index finger, turn handle clockwise 1/2 a turn, push window." I might test it out and find that it works fine for me. But what if I left those instructions for my wife as something she should do while I was out. She might be starting off from a different chair pointing in a different direction, her steps would be a different length, as would her arm. She would end up out in the refrigerator turning over a bottle of milk, mystified about what I meant. It wouldn't make it much better if I had written at the bottom of the note: "And now the window must be open".

My wife knows how to open windows so it would have been a lot easier to leave a note saying "Open the window if it gets too hot". If she didn't know about windows I would show her a bunch of them first and teach her how they usually are opened.

The main reason I am bringing this up here is that there are older schools of clearing that would believe that certain "correct" procedures would produce invariable results. That approach can be very frustrating for the facilitator, because she usually has to do some hidden tricks to make ends meet. She does the procedure as prescribed and the client is not at the right place. The facilitator then has to either quickly do something to get her there while pretending that nothing is happening, or she has to altogether falsify her report and claim that the client got to the right place. One way or another, it tends to make the facilitator into a criminal. If the facilitator takes everything rather loosely it might work OK. But ironically the more the facilitator is dedicated to doing things precisely and correctly the more she has to develop blind spots for the stuff she is sweeping under the rug.

It is not that there is anything wrong with doing fixed procedures, or with just going for a certain result. It is just that when you mix them without any room for adjustment you would tend to get in trouble. It is much more advisable to be aware of the distinction between procedures and results.

If our client is asking for something specific, it makes the most sense to work towards that. If she wants to have a certain problem handled, then it would be a little silly not to help her with that. What counts is that we help her with

what she needs to be helped with, not exactly how we do it. The client won't really care much what kind of technique you use, as long as her issue changes. You can bet she will notice that.

If you keep the result fixed then the procedures will have to change to adjust for variations. The client has a unique situation, there has never been any situation exactly like it. We hopefully have some techniques that are intended for similar situations, but we can't be sure that they are going to work on this particular situation.

Let's say the client is nervous about car driving. We might set as the intended outcome that she has desirable feelings about car driving. To start working on the issue, maybe we start with a list of unblocking keys. The wrong way of thinking about it would be that, when the list is done she will no longer be nervous. There is no way we can know that. Most likely the list will help, it usually does. But we can't be sure of that either. The nervous car driver might need re-experiencing, fixed idea handling, polarity integration, or whatever, before we finally transform her issue to something better.

Now, the really heretical news is that there isn't necessarily anything virtuous about finishing procedures that aren't getting anywhere. If after 3 questions on the unblocking list I find that it is not working very well, it looks more like an unwanted feeling she has, then it might be quite alright to switch to re-experiencing. Finishing the unblocking list just because it has more questions on it doesn't do anybody any good.

As a process facilitator, you are continuously making course corrections. You are like a pilot flying for a target destination. If you find that you are getting off course you just make an adjustment to again fly towards the destination. There isn't anything holy about any direction, the key is whether or not you get to the destination in the easiest way you know of.

The more adjustments you can make in the least possible time, the better. If it takes you an hour to find out that you are off course, then you aren't as effective as somebody who can adjust course every minute if necessary.

Just keep in mind that when you are working towards a certain result, then the procedures is the variable part. You have a tool bag full of techniques. Always use the most appropriate tool for the job. If it is no longer the most appropriate tool, use another.

This gives you no license to be indecisive and not finish what you start. Don't waver back and forth between your tools. Certain tools have a certain natural inertia built into them -- respect that. If you were building a set of shelves you wouldn't change back and forth between using nails or using screws. If you found out that screws really would be a big improvement over nails, you might pull out the nails you put in and replace them with screws. But don't mix up different approaches into an ineffective middle ground. If you need to switch, switch, but use each technique cleanly.

In this training course, the specific results are what is important. You work on something specific and you stay on that subject until you have a change in it. You apply the appropriate techniques to accomplish that.

Another approach to processing is to run through a pre-planned program of techniques. That is often how we run modules. For example, we can make a list of canned procedures on the subject of communication. We continue each procedure until we get some kind of positive result. It doesn't matter what the result is, as long as it is positive. And then we figure that if we do enough of those things in a fairly systematic manner, then we free up the person on the subject of communication. That is quite likely and that is a good plan. Following canned procedures requires relatively little skill, so it would be fairly easy to set up such a program.

The only problem comes in when we start expecting that these exact 50 procedures done one after each other will always produce this very precise result. Nope, that is not how it works. If you have a theoretically unlimited supply of different communication techniques, and you keep bringing in more until the client meets the defined standard, that is a more sound plan. But an even better plan would be that the facilitator has enough flexibility and skill to use the techniques that would most effectively get the client to where we are headed.

One advantage of using fixed procedures as compared to result-oriented techniques is that it can open up unexpected areas. We might get interesting surprises by what the client runs into in answering the questions, and that might be useful. Sometimes what the client doesn't know about and isn't asking for can be the area of the most fruitful advances.

Always be aware of what you are keeping stable in a session. If you are keeping the procedure stable, be open to variable results. If you keep the results stable, be open to variable procedures.

You can either keep the procedure fixed or the result fixed,  
but not both.

## Exercise

- Write down an exact procedure for doing some routine chore, like getting milk in the fridge. Give the note to somebody else and have them follow the procedure without revealing what it is supposed to accomplish. Notice if they are successful. Then instead tell them the expected result and see how well they do.

In the science of Cybernetics there is a law that says that, in any system, the part with the greatest range of freedom will be the one controlling the system. For example, in a small boat you can twist the rudder or the outboard engine around from left to right and thereby control the direction the boat goes in. You wouldn't be able to control the direction with the body of the boat, because it doesn't have the same flexibility. In a slot machine you control it by pulling the handle, because that is the thing you can operate that creates the biggest effect.

This applies to groups of two or more people as well. In a company, the guy who is in charge is the guy who has the biggest selection of things he can do. A typist or a mail clerk has a limited number of things he can do, and probably tight guidelines for how he can do them. But the boss or the owner can do something with any area of the company and he has a wide range of possibilities for how he can do it. That is why he is the boss.

In a processing session it applies as well. The party with the greatest range of freedom will control the session. That is very important, because one of our fundamental tenets is that the facilitator should be in control of the session. But she isn't, unless she is the most flexible person present.

A common school of processing advocates the idea that the facilitator must be bound by invariable rules for how she can behave. There must be one and only one correct way of acting in any given situation. The facilitator has a small number of choices to make and most of them are dictated by the behavior of the client or by the written instructions she received.

The only way that kind of facilitator is going to be in control of the session is if the client is subdued into being even less flexible. If we indoctrinate the client into only answering the question and doing nothing else, then it might work. Then the facilitator has a few more choices than the client and she will appear to be in control.

However, once the client or her sub-conscious gets wind of the fact that certain phenomena she demonstrates obligates the facilitator to act in a predetermined way -- then she isn't going to gain worth much. She will, possibly without knowing it, be able to pull the facilitator around by the nose. If she starts nattering the facilitator will ask for something she is holding back; if she says the incident is gone the facilitator will ask for a decision; if she states a realization the facilitator will end the process; if she says that she is outside her body the facilitator will end the session. In other words the client can operate the facilitator like a push button system.

It is an old rule that the facilitator plus the client together are bigger than whatever the client has to handle. Together they can deal with what the client couldn't deal with alone. That equation gets screwed up if the client finds herself in control of the session. If the facilitator starts being predictable then the client is pretty much alone in the session. There is not another thinking person there who can help her with whatever comes up.

You are needed in the session as a live, thinking person who is flexible enough to be able to deal with anything the client might come up with. That is the only way you get the client's respect and the only way you can deal with real live people. People are very different and respond in very different ways. You need to always be a step ahead and be ready for the differences.

There are rules for what you do in session. However, no rule is intended to stop you from dealing appropriately with the client in front of you. The rules are intended as tools, not as limitations or restrictions. There are a few limited ethical rules for what you shouldn't do, like you shouldn't judge the client or invalidate her or harm her in any way. Otherwise, what you have is mainly freedoms, tools, aids, guidelines, etc. You might be using many specific rules, but none of them are more important than being with the client and dealing with what is going on.

Don't teach the client the rules that you operate by. Teach her the philosophical principles, but not the exact steps of the techniques that you use. Don't put her in a position where she can sit and watch if you are doing things "correctly", or where she can predict what you must do next. If she gets to do that, she is no longer involved and the processing won't bite much.

A process facilitator is neutral in regards to the client's issues. However that doesn't mean that you have to be boring and formal all the time. It doesn't mean that you have to sit straight and stare stiffly at her all the time. If you have to do those things and the client doesn't, then it gives her control mechanisms an advantage. Be prepared to

engage in any behavior that is necessary to stay in rapport with the client and to stay one step ahead of her in flexibility.

It is a good idea as a process facilitator to develop your behavioral flexibility. That is, the range of actions you are capable of doing. If you can act in many different roles, use different emotions, see things from different viewpoints, and you are in command of your own body -- then you will be better at being in rapport with any client in any situation without relinquishing control.

**The person who has the most flexibility in her behavior  
is in control of the session.**

## **Exercise**

- Write down a list of bizarre thing a client might do. Note how you would respond to each one.

# Directions

More important than the immediate result gotten from a process or a session, is the direction that is being set.

Remember that we are not really doing something TO the client. We are inviting her to change her mind so that she is in a more resourceful state than she was before. The best changes are the ones that she will maintain and continue by herself after the session is over.

If we succeed in changing our client's direction in life, then a lot more gains are going to come out of that than just what happened in the session. If instead of moving in the direction of failures, sadness, and accidents she is now moving towards successes, happiness, and delightful surprises - that will mean a big difference for her life. What exactly the result will be, we don't know yet.

Producing a too complete and final result in one session can actually sabotage further progress to some degree. If the client thinks that now she has figured it all out and there is nothing more to do, then she is not going to grow further in that area. If on the other hand we start her on an adventure that she will continue on her own and that she will keep working on, that will produce many times more gains.

The real gain and change comes from feeling and acting differently. It is not just something one figures out analytically. Therefore, it is not always preferred that the client gets a nice big realization that explains everything so that she doesn't have to look any further. It is of greater value if she now feels more powerful and positive and will act differently. What her change is and what it means is something she needs to experience by playing the game of life, it is not something she can square away simply by thinking about it in session.

In setting a direction it usually works well to have both something one is moving away from and something one is moving towards. If the client remembers how screwed up her life used to be and she has a clear vision of her future, then she is going to be moving ahead.

## Exercise

- Write down some directions that would be valuable for a person to follow. Which directions do you personally follow?

What you as a facilitator are doing is for a great deal that you are supplying people with tools they can use to live their lives more fully. What is important is not so much that you make them feel good while in session, as it is what they take with them when they leave.

Give a hungry man a fish and he will be fed that day. Teach him to fish and he can keep himself fed for a lifetime. You are teaching people to fish, you aren't just handing out fish to them.

What you can help people find is new abilities, knowledge they can use, a direction in life, resources they can refer to at any time, and greater certainty that they are in charge of their own lives.

Some of the techniques you do, the client can do too by herself. That mostly goes for imagination and perception processing. You wouldn't expect them to do re-experiencing or dialoguing on their own. But they can discover their internal representation of something and change the perceptual controls on it. They can do swish patterns on their own. They can visualize their desired future and make it more attractive.

The biggest thing you can do for them is to show them that they are the creators of their own realities, that they are cause. If they are operating from cause they can themselves be the source of what to do.

Be willing to discuss philosophical principles whenever it seems appropriate. Don't keep the basics of transformational processing secret. Right after you have finished a certain process is a perfect time to discuss the principles it is based on, so that the client can both understand them theoretically and practically.

## Exercise

- Write down a list of tools you are using in your own life.



# Abstractions

An abstraction is a simplification of a more complex reality. That is, instead of presenting the whole thing that is going on, one just passes on a condensed version or symbolic model that is believed to represent well what is going on.

That is for example what our language is. Instead of presenting people with the actual thing or situation we are talking about, we just exchange words. The words and sentences are symbols that refer to real or imagined events and views or ideas about them, or about other ideas and views. Language can be very, very useful.

It is, however, very important for one's sanity to be aware of the degree to which we are abstracting. If we lose track of it and start using the abstractions as if they were real, that leads to aberration. Consciousness of abstracting is a valuable ability to have. Then one can simplify things as necessary for the purpose of communication, but one can also see things the way they really are when that is appropriate.

This is a scale of degrees of abstraction:

- Generalizations
- Judgments
- Assumptions
- Opinions
- More Inferences
- Inferences
- Descriptions
- Statistics
- Names
- Perceptions
- Macroscopic
- Sub-microscopic

The universe is what it is. If we grasp the totality of even the most minute sub-atomic processes going on in front of us, then we could say with some approximation that we connect with what is going on. But it could also be simplified into the major process that is going on, i.e. a car is driving by. That is vastly over-simplified compared with looking at the movement of every single electron and so forth. But for human use that is perfectly allowable. Now somebody comes along and perceives the car driving by. She might see colors and shapes, she might hear sounds, and so forth. That is not the complete story, it is just a certain snapshot, limited by the distortions and range of human perceptions. Now the person might attach names or labels to what is going on. "A Car" she might say. That is an abstraction, a simplification of what she actually perceives. She might use some abstract numbers or terms to describe it further. It is a "1976 Ford Taurus with a California license plate". That refers to a whole bunch of things that are greatly over-simplified. Then we can make inferences based on what we have arrived at so far. We can infer that the car is going somewhere, that it is driven by somebody with a driver's license, that it has a steering wheel and a brake pedal, even though we can't see them. We can get more abstract and infer that the driver is probably drunk or went to a driving school of low quality, which gets us into opinions and assumptions. We can make a judgment about it. "He is an idiot". We can generalize the whole thing into an idea like "Old people can't drive cars" or something.

Each step takes us further and further away from what is actually taking place. We are adding abstractions of abstractions to each other. We are using symbols about symbols about symbols and so forth.

That is all fine, as long as it serves a purpose and as long as we don't lose track of where we started.

If a person loses track of how much she has abstracted and over-simplified things, then it is time to reverse that process. Particularly we would like people to get in close contact with what can actually be perceived as going on. In the human realm we can't get much further. However, the person should be aware of that also perceptions are abstractions. Just because she perceives it, doesn't mean that others will agree. Different people will extract

different perceptions out of a situation. But if she is at least in touch with her own perceptions, she will be in a better shape than if she is only operating on ideas about ideas about something she heard once.

Semantic Processing is about developing consciousness of what levels of abstraction one is using and about getting closer to the process level of reality. That is, becoming aware of how reality consists of processes one can perceive.

## Exercise

- Take any phenomenon around you. Run it up and down the scale of abstraction, examining how one would deal with it from different levels of abstraction.

We are not in the business of getting rid of things, even though it might sometimes appear like it. Clearing is not a technology for removing things you don't want. It is a technology for change. It is meant to transform your world, not get rid of it.

One of the most fundamental basics of transformational processing is that the person is creating her own reality. Whatever is in her mind or in her life is there because she is putting it there. She is responsible for things being the way they are. If she wants things changed, we need to find out how she is making them the way they are, and then they can change into something else that she would rather have.

Humans generally have sub-conscious, or unconscious minds. That is where one is putting all the stuff that one is pretending one is not creating. It is all just as fully the responsibility of the person. It just so happens that she is choosing to believe that it doesn't really exist, or it doesn't have anything to do with her. She is free to believe that. However, if she wants to change something, she is going to have to take responsibility for it first.

What we do with processing is basically that we bring something out of the sub-conscious realm, we get the person to examine it and realize that she is cause over it, we transform it into what she would like it to be, and we put it back.

The client does not necessarily see it like that when she walks in. Most clients walk in asking to get rid of something. They don't know yet that they are asking to lose a part of themselves. Don't get into an argument about it, but never lose track of your own basic data. Never buy into the story about the client being the unfortunate victim of something she needs to get rid of.

The person creates her whole world. There is no "elsewhere" to throw things away to.

You can transform things, you can integrate them, you can make them appear different. But, if you attempt to push things away and get rid of them you are only denying what you are creating.

The apparency of something disappearing comes about because after a successful clearing process the original situation is not there anymore. That is not because it was gotten rid of, but because it was changed into something better.

What we are "getting rid of" is misunderstandings, mix-ups, blindness, unawareness, confusion, etc. But those are not "things", they are not a substance that we are carting away. They are phenomena indicating a certain state of affairs. Once we transform the way the person is creating things, then different phenomena will appear.

Clearing is much more simple if you understand this. You will get better, more permanent results, and you will truly be of value to your clients.

**We don't get rid of anything  
- We transform it**

## **Exercise**

- Write down some issues you had in your life that you changed into resources after resolving them.

# The Real World

Through processing we hope to help people to perceive and live in the Real World.

The Real World does not consist of words or symbols. Anything you can say with words or symbols is NOT the Real World. You can not give any kind of precise statement about what the Real World IS. Whatever you can say, it isn't.

The Real World is not made of anything in the past. Anything you might remember is NOT the Real World. No memory will tell you what is going on in the Real World. No matter what you have studied, what you have learned, what you have figured out, none of it is the Real World.

The Real World is not made of anything in the future. Whatever you might hope, dream or desire to happen or to possess, it isn't the Real World.

The Real World is what is there, right now. Equating it to words, or to memories or hopes only dilutes it. It needs to be PERCEIVED. Particularly it needs to be FELT.

The Real World is primary experience. Anything you might think or feel ABOUT it is not it. Reactions and responses to the experience is not the experience, those are secondary.

There is nothing WRONG with the Real World. It contains what is put into it this moment. It is not right or wrong. If something is wrong with it, it isn't the Real World. The world where things are "wrong" is the illusory world of aberration.

The Real World is fluid and moldable. It is always in motion. Anything that is fixed is not in the Real World. It is a continuous dynamic reflection of what is put into it. The only way of changing it is by first taking responsibility for what is in it. Denial doesn't change the Real World. But if you perceive the Real World AS IT IS, you can also change it to anything else you are willing to perceive.

Mass media and education in our society are mostly presenting a fake world that doesn't exist. They present you with a distorted, stylized facsimile of 1% of reality, and try to trick you into believing that this is what is real. And that anything that doesn't fit with the previously issued distorted facsimile could not be real. It is a clever trick, but really it is a trick that you are playing on yourself. Pretending that facsimiles and symbols of things is what is real, and reality itself is fantasy. That is quite an amusing trick, actually. At least for a while. The time has now come to undo it.

If there is any one thing that it is most worth doing for somebody, it is to show them that there is a world beyond the facsimiles in their mind. The Real World.

## Exercise

- Illustrate or demonstrate the difference between facsimiles and perceptions.

# Craziness

A process facilitator needs to have a considerable tolerance of craziness.

Most of what we handle is illogical. Feelings and ideas are used out of context. People are doing things that don't really make sense at all in their current situation. They are apparently acting completely contrary to what they want. They are reacting to things that aren't there. They base their actions and reactions on hallucinations in their mind and don't look at what is really going on. They manufacture non-sequitur rationalizations on the spot to back up what they are doing.

First of all, you need to be able to spot this. You need to recognize when things don't make sense. You don't have to tell anybody, but you need to notice it for yourself. "Hm, that sure doesn't add up."

Don't fall into the trap of rationalizing along with your clients. That would be a very big disservice for everybody. Don't find good and "logical" reasons for why the client is screwed up. "Well, no wonder he is nervous, his father beat him when he was a kid." "Of course she is angry, somebody stole her parking spot."

What you are looking for is the stuff that doesn't make sense. You will ignore the opportunities for rationalizing and you will maintain for yourself that it doesn't make sense. And then you will pursue the senselessness deeper and deeper until you find a basic senselessness that is easily correctable. You would go "That is wacko, why is she doing that?" and you would get the client to look at it and talk and tell about what is there. And eventually you uncover the misunderstanding or misplacement that started the illogic. "Aha, that's why she is doing it" And when the client realizes it, she can easily correct it.

You don't judge the client and you don't invalidate her. So, when you notice some illogic, you are not going to judge it as good or bad. You aren't going to say "Look at that idiot, she is really crazy, she is going to be a hard nut to crack." You notice that her behavior or her thinking is illogical. You don't put it down, you just notice it. And you always keep the client's basic personality out of it. It is something she is doing, not something she is. We will always assume that the person is basically sane, and when she understands what she is doing, she will clean it up.

So, you are continuously on the lookout for crazy behavior. But you will have a loving attitude about it. You will accept that it is there without having to judge it. But you will also help the person uncover what lies behind her behavior. You will simply help her getting a full picture of what is going on, no matter where we are starting from.

If the client says "The table is made of green cheese", and it sure doesn't look like that to you, you don't say "No it isn't, can't you see?" You say "Oh really, can you describe it?" You get her to perceive more, and give more details. You never invalidate what she perceives. Any perceptions are valid, even if they don't agree with yours.

When the client says "I am filled with sorrow because my mother died 5 years ago", you don't say "That's just old stuff, snap out of it!" It is indeed very illogical to go around pretending that one is effect of something that happened 5 years ago, replaying old feelings in totally different circumstances. But we won't put it down. We will be interested in how she managed to do that. You will have her describe the sorrow, and you will have her go back and re-experience her mother's death to find out what has not been completed. If we look enough at the whole thing, the pieces that are out of context will snap back in their right places and the whole thing will be handled.

- Having feelings that don't fit the current situation is illogical.
- Operating out of ideas rather than the actual situation is illogical.
- Disagreeing with oneself is illogical.
- Hiding one's abilities from oneself is illogical.
- Making oneself limited is illogical.

The best attitude the facilitator can have is one of kind fascination. Being genuinely interested in how come people act and think the way they do. Noticing the things that don't make sense and tracking them down, finding out what is behind them.

Craziness is really very, very interesting. Everybody has many crazinesses in their lives. Your job is to notice the little crazinesses that everybody else aren't noticing. And then work with those crazinesses with no judgment, but with great interest. Find out how they work, find out what makes them tick. Work with the client in finding out what is really there. And once you both know what is really there, there is no more craziness.

# Section 4: Technique Styles

There are a number of different styles of processing, different techniques, and different general subjects to process.

The facilitator needs to be fluent in enough different techniques and different situations to be able to choose the most appropriate tool for the situation in front of her.

Some of the most used tools are:

**Dialoguing** - talking back and forth about the issue, seeing it from different angles, trying to zero in on what is going on.

**Hunting for Illogic** - following or challenging illogical statements, trying to get to the underlying mechanisms.

**Reframing** - inviting the person to see something in a different light.

**Unfixing** - freeing up fixed ideas.

**Re-Experiencing** - clearing up kinesthetic reactions by experiencing events differently.

**Recursion** - repeating the same action or question to exhaust the responses to it.

**Polarity Integration** - bringing opposite personality parts together

**Soul Retrieval** - bringing back parts of the person that had been lost.

**Perceptual Processing** - isolating and changing the perceptions associated with an issue.

**Entity Processing** - addressing a phenomenon as a live, independent unit.





Recursive techniques consist of doing or saying the same thing repeatedly. For example, one can ask the same question over and over. Not because one doesn't get an answer, but to elicit all possible answers to the question.

The idea in recursive processes is that repeated viewing of an area will eventually resolve it. It will break through any social mechanisms and force one to look at what is actually there.

In processing an area we are working on uncovering the truth about it. The truth is usually not directly available, particularly not if it is a loaded area. Layers of untruth, misunderstanding, and so forth are found around the truth. When asked about the area, one is likely to respond with one of the many layers around the subject. By repeating the question loop, one will gradually peel off the layers and be able to see what is really going on.

Recursive techniques might consist of one direction or question or several directions or questions. If there are several directions, they are given sequentially over and over.

Recursive processes can be subjective (introverted) or objective (extroverted). Subjective processes ask one to examine one's beliefs, views, feelings etc. Objective processes ask one to examine one's environment.

Recursion works by exhausting the available responses. By repeatedly putting attention on a narrow area, one will run out of responses to it. One will then be forced to look deeper and to deal with it in a new way.

Recursion is one technique that could be administered robotically and still get results. That is, one could quite easily instruct a green facilitator to do nothing but asking the same question until a result appeared. That would not be very smooth or pleasant, but it would to some degree work, if both the facilitator and client agree to carry it through.

This is also a technique that can with benefit be done by oneself. It requires very little thinking to just do the same thing over and over, so one is not likely to distract oneself by thinking about what to do next.

Meditation is essentially a recursive technique one does by oneself. One sits down with a simple direction in mind, such as being present, or paying attention to one's thoughts, or to a particular outcome. Then one notices the responses that take place. And then one gets back to the objective again. It is a repetitive loop. Eventually all the responses will quiet down and one will simply be there, cleanly being aware, with no more reactions to it. And, in principle, that is the end of the process. But such a process can be done to various depths, so one could continue and do it to a deeper level.

In a session recursion is a simple way of covering a certain area. In itself the repeated questioning will tend to bring different aspects up for examination. Also it is likely to bring up stuff that is suitable for other techniques.

If something more heavy duty than just different viewpoints comes to light, it might be very appropriate to branch off to a technique that fits it. For example, an unwanted kinesthetic reaction calls for the Re-Experiencing technique, polarized personality parts calls for Polarity Integration and, so forth.

After branching off and resolving a specific phenomenon you can probably go back to the recursive question and continue it. Unless it is clearly apparent that it has been resolved with the deeper technique we switched to.

Recursive questions are usually quite general. They don't ask for a specific answer, but will naturally have many answers to them. They don't converge on anything in particular, they diverge into many different viewpoints. All on a certain subject, but we want many different angles on it. Also, the subject should not be very specific to the client, but would be worded as a more general phenomenon.

These are some examples of valid questions to use for recursive questioning:

"Tell me about sex"

"What would be interesting?"

"What have you succeeded at?"

"Think about relationships"

If the client walks in and tells you about a loaded area, you generally don't have much use for recursive questioning. Unless you absolutely can't think of anything else to do. It is always safe to repeat questions like:

"Tell me about \_\_\_\_"

"What have you thought about \_\_\_\_?"

"What has happened concerning \_\_\_\_?"

"What don't you understand about \_\_\_\_?"

but it is much better if you can do more interactive dialoguing or you isolate a phenomenon that you can use a more comprehensive technique for. But it is comforting to have a simple technique one can always fall back on.

Generally, recursive questioning is more in its place as a way of bringing up material when the client doesn't particularly notice anything special going on. If the client presents you with a specific complaint or some specific material, you probably would not think of using recursive questioning on it.

When a person suddenly gets upset, the first target will usually be to find what exactly it was that triggered it. Particularly if it is a type of upset that hinders access to anything more fundamental while it is there.

When somebody suddenly becomes upset because of something another person did, then it is like a button was pushed. There is a certain type of action, or a certain implied meaning that blows a fuse in the person's mind. We need to find out what fuse it is before we can work on what it is connected to.

One might get upset from somebody not listening to what one says, from being invalidated, from not getting something completed, from not being liked, from words other people use, from being reminded of something painful, or from many other things.

Generally it is always something hidden that causes the upset. It is triggered by something that is out in the open, but there is a counterpart that is not. For example, one might get upset by something a person says that one perceives as insensitive. More fundamentally that is because one expects the other person to know the content of one's mind. The person "should" have known how you feel and think and acted accordingly. But the other person didn't know, and probably you yourself didn't know that was what was going on.

Fundamentally, anybody is creating their own upset, it is something they are cause over. However, at first shot it might work best to identify what it was that triggered it. Then later we can work on what it has to do with the person herself, and why and how she would create the reaction of being upset.

Generally speaking you can simply ask the person what it is she is upset about and she can answer it. Or you dig a little bit and go through the trigger incident and sort out what exactly happened.

Another approach is to have a canned list of likely ways one might get to be upset. That requires less skill of the facilitator, and is also a nice thing to have around as a last resort. There are many ways of making such a list. It is just a list of many different ways of getting upset. Invalidations, unacknowledged communication, misunderstandings, etc.

A simple but effective way of handling upsets with other people is with a little technique called the Four Magic Questions:

1. "What did \_\_\_\_ do that wasn't alright?"
2. "What did \_\_\_\_ fail to do?"
3. "As far as \_\_\_\_ is concerned, what did you do that wasn't alright?"
4. "As far as \_\_\_\_ is concerned, what did you fail to do?"

These questions are general enough to cover most reasons for upsets, but the client is likely to provide the exact keys producing the upset.

If your client has an upset with you, you can put in "I", otherwise the name of the person the client is upset with.

Another type of questions along similar lines would be:

"What should I have known?"

"What should \_\_\_\_ have known?"

"What should you have known?"

"What should have been known?"

Which ones you use depends on the situation. But basically the idea is that the upset is there because somebody didn't know what the other person expected and therefore acted differently.

## Exercise

- Drill the 4 Magic Questions

Sometimes a client has done something that she feels ashamed of and therefore holds back. She is labeling some past or current action of hers as "bad" and she hides it away.

It is not particularly an aim of processing to get people to reveal their secrets. We are not going to judge anything, so really it doesn't matter what specifically people have done. They don't have to confess and be forgiven.

However, the mechanisms involved in labeling one's past actions as "bad", and therefore holding oneself back from future action of a similar nature, are quite damaging.

Our approach is to bring out the good in people. Any action past, present or future will have a basically positive intention behind it, if we look deep enough. If it appears otherwise, we will just look closer or we will look at it differently.

When confronted with apparently BAD things the client has done, your task is to uncover the full scene, uncover the positive intentions, draw out the positive learnings, increase the person's flexibility, tolerance and acceptance of herself. We are trying to accomplish that she can accept herself without any need to judge herself negatively.

One particularly explosive phenomenon is when a bad deed has almost surfaced but not quite. If the hidden act was almost revealed, but not quite, and the person doesn't quite know if other people know or not. That is much worse than either keeping it secret or bringing it out in the open.

A person who is "almost found out" will tend to get very defensive or upset, and is likely to attack the person who "almost found out". The only way of dealing with it is to bring forward that which is hidden or to reframe it as not being bad. Which is a bit hard if we don't know what it is. So, we must bring the whole thing forward and resolve the whole area as thoroughly as possible.

A facilitator can accidentally, by her mannerisms, suggest to the client that her secrets are almost being found out and thereby cause a violent reaction. That can happen if the facilitator isn't fully there and the client doesn't quite know if she has been understood or not. And it can happen if the facilitator has a judgmental attitude and the client doesn't feel safe bringing up sensitive subjects.

The facilitator must be safe to communicate to. She must be neutral and open to a discussion of anything without having any need to judge it. She will work towards drawing out the good in everything, so there will be no need to hold anything back.

"Is there something you didn't tell me?"

"Did you hit on something that would make me think less of you?"

"Is there something I almost found out about you?"

"Do you feel I would judge what you are saying?"

"Is there something I haven't understood?"

"What is the positive intention?"

# Trance States

A facilitator must know something about hypnotic trance states. Chances are that you can't avoid putting your clients into at least a light trance, so you better know what you are doing.

A trance is a state of being somewhat disconnected from one's physical surroundings and being receptive to input of new ideas.

People generally go in and out of trance states all the time. If you are reading a magazine and you see an ad for menthol cigarettes showing people having a great time skiing in the snow, and you feel refreshed and upbeat -- well that is a trance. You forget about your current environment for a moment and become receptive to other experiences.

In processing, what we desire is that people change for the better. That they see things in a new way, get new resources, feel different, and change their lives.

Your client isn't really going to change based on logic. And she certainly isn't going to change based on what she is already doing. You need to get her into a different space than what she usually is in, and you need to get her to see things in a different way than she usually does. You need to get her into a state where she is ready and willing to find out something new and to change what she is doing.

You don't need to hypnotize people to do that. Formal hypnosis usually has the connotation for people that the practitioner will do the work for the person, and the client is just being at the receiving end. That isn't what we would like our clients to believe. The client is cause, and it is the client doing the work. The facilitator is only there as a guide and consultant.

Nevertheless, a slight trance can be useful. Just the fact that the client comes to you in a different environment than she is used to, and you spend an hour isolated from daily life, doing something somewhat unusual, will put her in a different state. A state that for most people will mean that she is more receptive to change. She will change much more easily in a processing session than if you had a discussion with her at her work place.

Sometimes, to accomplish a profound change in a short period of time requires a bit more of a trance. Meaning, we might like to tone down the conscious analysis of the client, and emphasize the subconscious part of the person.

Let me stress here: You never, ever, try to overwhelm a client. You never, ever, intentionally violate the integrity of your client. And least of all when she is more vulnerable.

A person consists of both conscious and sub-conscious parts. We are addressing the WHOLE person, not just the conscious part. The conscious mind is only a small portion of the person. It is by its nature the part she is most aware of. Many people even have the limiting belief that they ARE their conscious minds. Luckily that isn't true.

The conscious mind is often one of our main obstacles in helping a person to change. The real change takes place sub-consciously, and usually the conscious mind will resist it. Our task is to trick the conscious mind into allowing the process to take place, and to help with it.

We will take the data that the person consciously will give us, but we can never use the conclusions she already has. If she really knew what is going on she would already have changed by herself. What she says that she wants, and what she says the situation is, might not really be what is true for her.

Your client might come in and say "I don't want to be unemployed, I hate it!". That is her conscious intention and desire. And if she currently is unemployed, it appears like she is very unfortunate and life is treating her badly. That is never the case when we look a little deeper. Probably she sub-consciously desires the experience of being unemployed so that she can learn from it. It allows her to do certain things that she needs, but that she isn't consciously recognizing. If we just listened to her conscious side of the story we would do her a dis-service. We would miss out on all the goodies she carries inside that she isn't aware of yet.

Part of our job is to bring about more harmony and alignment between the conscious and sub-conscious parts of the person. We do that in part by bringing sub-conscious material to the attention of the conscious. We also do it by working more directly with the sub-conscious.

The lighter the trance state, the more you are working with the conscious. The deeper the trance state the more you are working with the sub-conscious.

The client will tend to go into a trance when you ask her to do things she isn't usually conscious of doing. For example, a person is usually most familiar with one or two of the perceptual systems. She might be quite consciously aware of what she is doing with pictures and sounds in her mind, but she doesn't know about feelings. Then, if you ask her to feel things, she would tend to trance out. Or, if she mainly is aware of feelings and sounds, then a visualization will put her in a trance.

If the person usually thinks in small details, then big generalities would tend to put her in a trance. If she thinks mostly in necessities, then possibilities will put her in a trance. See, a person is always doing all of it already. However, some activities are conscious and some are sub-conscious. If you ask for something that she isn't doing consciously, then chances are that she is doing it sub-consciously and that you get into communication more with her sub-conscious processes by asking for it.

A person in a deeper trance is more receptive. That means that you must be much more responsible for what you say and do. Every single thing you say or do must be in a positive direction for the client. And not just what you think is a good idea, it must match the integrity of this particular client.

One way of avoiding giving the wrong suggestions is to talk in un-specific generalities and to be very positive. "Notice the wonderful new opportunities opening up for you in the future." That is a safe suggestion to make. We leave it up to the person to fill in the blank of what those opportunities will be. If you had said "I want you to sign up for the police academy tomorrow morning", without knowing that, that is what she wants, then you would get into trouble much more easily. It is too specific and it is not aligned with the integrity of that person.

If you notice your client visibly being more in a trance during the session it is an opportunity to load on some more positive suggestions. You no longer need to trick the client's conscious mind so much, you can just tell her to move in a positive direction.

If a client just came in, sat down, and told you about her problem, she wouldn't be responsive to a statement like: "You can now notice your life changing in profound and wonderful ways!" She would just say: "Come on! What are you talking about? We haven't resolved my problem yet." Her conscious mind would resist such a blatant attempt of changing her. And sure, it is probably a good idea to work more with her problem to find out what it is about. But later on it would be kind of nice if she would accept such a statement. It wouldn't be a bad thing to end off with for example. If she walks out of the session seeing her life change in wonderful ways, that would be great. It doesn't matter much if we present it as a question or as an instruction, it has the same effect. "I wonder if you can now notice your life changing in profound and wonderful ways", or "Can you see how you life will change in profound and wonderful ways?", they all mean about the same to the sub-conscious mind.

You can notice a deeper trance in the person's body language. She would look more relaxed, sit more still, her muscles will flatten out. She will have much less attention on the room and more attention on an alternate reality. She will usually breathe more slowly, and will probably feel less like talking.

It is often useful to end off with a visualization, after having worked through an issue and found out what made it tick and so forth. And if, during that visualization, the client becomes very relaxed and receptive, well then you can put in as positive generalities as you can get away with. You can tell her to see her life change in exciting and fantastic ways, and she'll say "Yes, I see that!" Later, after she returns her attention to her daily life, that new direction will stay with her to some extent, even though she might not be able to explain consciously why.

If your client goes into a trance, be sure that you get her attention back on the physical surroundings before she leaves. She needs to be in the present and well grounded at the end of the session.

Be sure that you are always in rapport with your clients, both their conscious and their sub-conscious parts. Respect the integrity of the client. Work with the whole person, not just with small parts. Work towards making the

person more whole. Be conscious of what you are saying and doing, and how it affects the client. Be a responsible communicator at all times.



# Sessioning

From a certain point on in my career as a process facilitator I have found myself more and more using a somewhat different style of processing than I used earlier. Less rigid and pre-planned, and more fluid and spontaneous. That is of course nothing very new and it is not really anything I invented. It is rather what the most effective help or processing always has been: operating out of universal principles, without canned steps, but being flexible enough to handle whatever comes up.

I have noticed that more and more facilitators have been talking about, searching for, or experimenting with ways of better handling their clients. There now seems to be more people willing to be responsible for being the source of their own principles and for thinking with their subject. These are some of my thoughts on how best to do change work with people.

First of all, it must be clear why we as facilitators would work with a client. It is suspect if it is for any other purpose than to help the client change for the better in the most effective, profound, and/or fastest way possible. Doing sessions for the sake of following steps on a piece of paper, for the sake of satisfying your fixed ideas, for the sake of making the most money, or whatever - all of these would lead a facilitator way off the track. For that matter, her position in relation to the client would be rather treasonous in that she would be pretending to be doing something she isn't.

But, we don't have to be that serious about it. It is simply that if you focus on the actual client at hand and what she needs, rather than on your fixed model of what she SHOULD be and SHOULD need, then you might possibly get better results.

The way I see the simplicity of a session is:

- There is a client there.
- The client is in a certain state right this moment and has certain aspirations for future change. She is different from any other client and even different from herself at any other time than now.
- There is a facilitator there.
- The facilitator observes and communicates with the client and makes choices on what to do.
- There are a lot of tools that the facilitator has at her disposal.
- The facilitator picks a tool she finds appropriate and works with the client in that manner. When another tool would fit better she changes to that tool.
- A specific subject is worked on as long as it is available and until it has changed satisfactorily for the client.

The facilitator's tools can be regarded as a smorgasbord of things she can do. All of them are available at any time IF they fit the job. Instead of fitting the client to the technique, the facilitator would fit the technique for the client.

Instead of using a fixed sequence of techniques as one's guideline, one could base everything on addressing the client where she is at and using whatever process that will best get her to a better state.

If we allow the facilitator to make more choices, she can much better be able to take responsibility for getting the client to a result faster. The facilitator is not just waiting for the client to be done, but will actively work on it by always picking the best method.

Being more aware of the starting and ending points of processes can make the session much more effective. If the facilitator starts out by observing where the client is at, establishes where the client would want to be, and then chooses the best tool for getting her there - then the whole process is much more controllable and success is more assured.

A session can be regarded as a series of loops:

Situation -> Process -> Result  
Situation -> Process -> Result ...

When we start the session there might be an obvious thing to work on, usually something the client would mention. The facilitator analyzes the situation by herself and chooses a method of dealing with it. She applies it in the direction of a resolution. Some sort of change or result takes place. It might or might not be the full result we would want, but something happens or doesn't happen. The facilitator notices what happened, and uses that information to determine what to do next. She can pick another technique to apply to the same issue, or she can determine that another issue would be more appropriate to handle first.

When the facilitator has to notice the exact starting and ending phenomena, it forces her to be much more aware of what is actually taking place, as compared to following a rote procedure. Canned robotic procedures tend to dull the facilitator's perception of what is actually going on, and it doesn't give her many choices on how she could actually help the client best.

A key component of Free Style processing is flexibility. The facilitator needs to be more flexible than the client, always one step ahead and always having a technique ready.

In cybernetics there is a rule called "the law of requisite variety". It says that in any system, the part that has the widest range of movement is the part that is in control. Applied to a session or any other type of dialogue, the person who is the most flexible as to what one can do and say will be most in control. A person who has to do things a certain fixed way and who has a limited number of choices, can easily be controlled. You just need to find out where her fixed behavior is and you can start and stop it at will.

For example in a processing session, if the client notices that the facilitator always asks her for a specific question when she complains about somebody, or that she always ends a process when a realization is voiced and the client smiles - well then the client can use that knowledge to control the course of the session. It might not be totally conscious, but she will start controlling the session like that. And, she will not be involved in the session to exactly the same ratio. The mysterious magic of the facilitator will disappear when she is under the control of the client.

A facilitator who is trained in more rote methodologies might at first glance regard a free style processing session as indecisive and sloppy. The facilitator changes when the client changes and does not necessarily stay with a certain question until it is fully exhausted.

However, taking the above data about flexibility into consideration, the picture looks quite different. The rote style facilitator might actually be the most likely one to be pulled around by the nose.

We can say that indecisiveness is the failure to finish what one starts. Starting something and then changing one's mind about doing it in the first place, starting doing something else, but not really committing to any of it, and ending up with a bunch of half-done actions. But the catch is that one also needs to be responsive to the subtle changes the client makes. If you don't adjust for the client's deviations from the course, then you often won't get your product. If you don't track with the client, then she might end up going one way while you are going another way. You need to finish things while remaining in rapport with the client.

The important loop is not the technique, it is the client's desired change. It is not the technique that we process, the technique is not an entity that becomes more happy by being carried on to completion all by itself. It is the person in front of us we are working with.

Continuing with an inappropriate technique becomes indecisiveness in itself, in that you aren't finishing the loop of resolving the client's situation. However, a "well-indoctrinated" client will usually notice that the facilitator keeps asking the same thing, and will eventually give in, will change herself back to fit the technique and will get some sort of result on it. In that way the rote way works fairly well, but it does it to some extent by being an endurance race, and by indoctrinating the clients into going along with the game as written.

If the client is not free to change and if she can only give statements that fit in with the technique, then she is not quite involved in the session. Granted, the facilitator would listen to any statement and might write it down, but many statements would not be accepted as valid or important, because they don't belong with the current technique.

Notice, for example, how clients who get rote style sessions often have a great need for talking before or after the session. There are a lot of things that didn't fit in the format of the session and that they therefore didn't feel free to

say. That is actually a sign of lack of involvement from both the facilitator and the client. They are doing something else than working with what the client really needs to deal with.

A free style session would usually begin with a two-way dialogue. And with dialogue I don't mean a rote asking of questions on a canned list. I mean actually talking with and working with the client to find out what is going on. There are many useful tricks that can be applied, but in its simplicity it is just talking WITH the client. Don't just talk TO her, don't just get HER to talk, it has to be a two-way interchange. YOU need to be interested and involved. Most people know how to do that, but many forget about it while they are being process facilitators.

A simple issue might be resolved with dialoguing alone, or with closely related techniques. Maybe the client just hadn't quite looked at the issue, and its resolution becomes apparent just by talking about it. The facilitator's questions will usually bring some material to light that was otherwise hidden.

So, through dialoguing the issue will either resolve, or it will become apparent what the situation is. That allows the facilitator to determine which of the available tools would be best suited for the situation. The available tools depend on training or inventiveness.

The rule here is: the more choices you have available, the better, the more likely it is that you will have one to fit the task.

There would probably be some main categories of techniques that would be common.  
The ones I currently mostly use are:

- **Illogic Tracking:** Following a path of illogic in the client's speech or behavior. Looking for fixed ideas, hidden assumptions, false data, contradictory decisions, deleted or generalized material, unevaluated consequences, etc., and then establishing more freedom of choice in the area.
- **Gestalt Processing:** Addressing "parts" of the person, such as identities, sub-conscious machinery, compartmented energy, etc. They might be in polarities that need to be integrated, they might need more choices, might need to be brought into the present, be terminated, or whatever.
- **Re-experiencing Events:** Following an unwanted kinesthetic response back to events that appear to contain it, discovering hidden material, experiencing it from different viewpoints, finding the point of overwhelm, finding the person's own cause, learning the lesson in it, etc.
- **Perception Processing:** Changing external or internal perceptions by working directly with the way they are represented for the person. Discovering the way the person uses perceptual distinctions and developing more optimum ways of using them, using imagination.

Don't worry if some of this seems unfamiliar or strange. The point is not to use the exact same tools I happen to use, but rather to start a collection for your own tool box.

If at any time it becomes obvious that a given tool is no longer the best, I would switch to a better one, and keep working with the issue in the new way. For example, if I planned to resolve something with light dialoguing, or a repetitive questioning of some sort, but then an unwanted feeling appears that is closely related to the issue. I would probably work on the feeling with the more powerful tool of re-experiencing and then re-evaluate the situation afterwards. Why use a paper clip if a crowbar would work better?

We can find good metaphors for different styles of processing in the computer world. Completely rote processing by an inexperienced facilitator would be like operating an old-fashioned mainframe computer. You prepare the instructions on a batch of punched cards before the session. You let the machine go through its paces, and an hour later you pick up the printout at the other end, and you can evaluate how well your program worked. Depending on the result, you make a new batch of cards and prepare for a better result in the session tomorrow.

Free style processing is more like an interactive graphical screen such as on a Macintosh. All of your tools are visible as little buttons on the screen. You pick one that looks interesting and you see what it does. If it doesn't get the best result, you pick another button and use another tool. You can make dozens of choices and adjustments during a session and can much faster get a result, that also looks much nicer, because you were observing the effects of your actions at all times.

The way I would start new clients is as I described earlier. Have a dialogue with them about what they are there for, pick a suitable technique, and work with them. Always handle what is most available and important, and with the strongest and fastest tool available.

After a number of sessions the issues will start thinning out and we have already handled the major trouble spots in the person's life. That is when I would start on more general pre-fabricated modules covering different areas of life more systematically. However, I would always consider whatever the client volunteers about her life as a better indicator of what we should work on. Whatever minor annoyance she walks into each session with, I would utilize it to dig for deeper issues with. And whenever there is nothing obvious to work on, is when I would pick the next procedure on one of the general modules.

To keep track of the more long term cycles I am working on with the client, I am keeping a form in the left side of the cover of the client file where I record incomplete actions. I call them 'Open Loops'. An open loop would be some bigger subject that came up or that you started, but that wasn't completed in one session. A loop was opened and then we need to close it at a later date.

An open loop could be that the client mentions that she would like to handle "Insecurity", and it appears to be a somewhat more long term thing than just one session. We note it on the form, and every time we do a process that addresses insecurity I would note it alongside the subject.

Starting a general module would also be a loop. So, I would write 'Communication' or 'Relationships', or whatever my general modules are called, and the day it was started. I might start other loops in the middle of another major loop if something else seems more appropriate and available. E.g. we could open a 'Self-Image' loop to handle a lack of self-esteem that came up. Then we would get back to the previous unfinished loop when appropriate again.

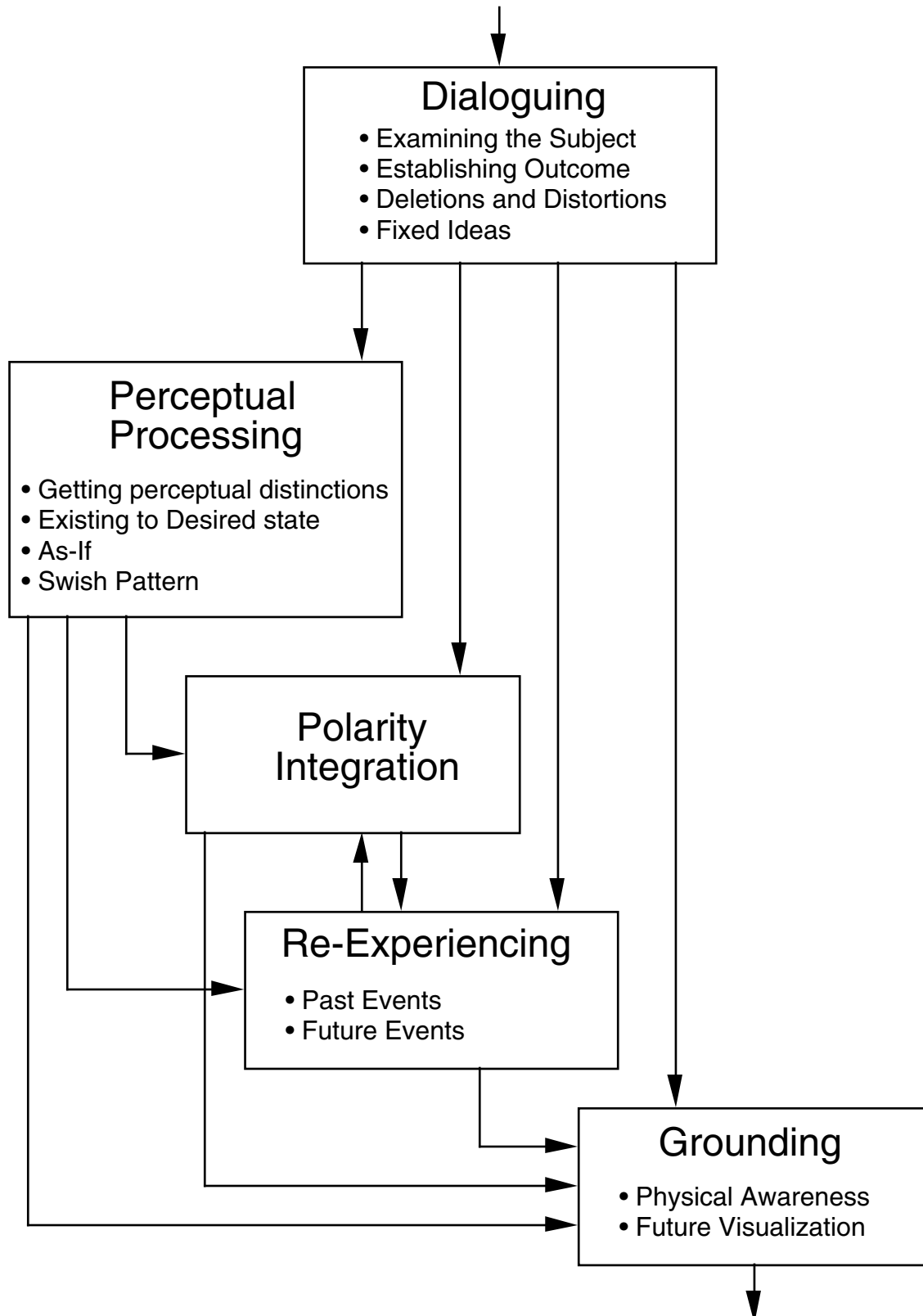
I should note also that I use no specialized equipment or environment and no formal pattern for a session, and I do not take notes during the session. Mostly because I found that they would impede my flexibility and my ability to observe the client. I will rather spend my free attention on finding out what the client is doing than on looking down and writing what she says and so forth. And, incidentally, I found that I then became a lot more aware of both what I was doing, and what the client was doing, when I stopped taking as copious notes as I used to. I now write just one page of session notes after session, noting the major loops that took place in the session.

Some people would say that it is a lot more difficult to do free style sessions than to do a more rote style where you know in advance exactly what you will do. Possibly it does require more knowledge. Rote procedures were invented to make it easy to train people with limited knowledge to do processing. However, I think that if the facilitator takes on a different attitude from the start she will find that free style will feel the most natural and not nearly as difficult as one might think. As I said, most people already know how to talk with other people. We just need to polish the skills somewhat and add some more ways of doing things with people.

What would be different also would be an increased emphasis on understanding fundamental principles rather than just memorizing procedures. If you understand the fundamentals well enough, you can always make up some procedures on the spot.

# A Free-Style Session

The flow of the most common techniques used in a session



## Section 5: Dialoguing

Dialoguing is a group of techniques that are done in a conversational style. The client might not be aware that you are following any particular system. The appearance is simply that you are talking with each other about something. That is indeed what you are doing, but the facilitator will have a clear intention of resolving the particular issue that is being discussed. You are working together in finding out what it is and in getting different angles of it examined.





# Talking about what is there

In a processing session we usually plan to keep the client talking about stuff. But there are some important distinctions to be aware of as to what she ought to be talking about.

What it is beneficial for the client to talk about is what is there. As opposed to what isn't there, or what might be there.

It gives very limited relief to talk about what is wrong and how things really should be. Some people spend most of their time complaining, without getting any improvement out of that whatsoever.

This might sound a little confusing at first. Mostly because our language is limited and often misleading. One can talk apparently very intelligently without talking about anything at all. Politicians are masters at that. Our clients better not be.

What brings a result from processing is not the words that the client says. For that matter, it is not the words that you say either. What is effective is when we actually contact a structure that is part of the person's reality, we find out something about it, and we adjust it so that it works better for her.

Words really only make sense to the degree that they are **about** something. A word or an expression is only a symbol. In itself it is worthless, but its use gets justified to the degree that it points to something that is real. Real either in the physical world, or in the person's subjective world. In transformational processing we are dealing with the person's subjective world, her mind. But we are still talking about realities, stuff that actually exists.

What's the matter with a client is always **something**. Something very definite that can be perceived and experienced in detail. It is never a "nothing" and it is never a "maybe". It is always something specific and not something vague or general.

So, we need to be sure that the client is mostly talking about what she perceives, and we need her to tell us what it is she is perceiving. If she has trouble perceiving anything, the job of the facilitator is to get her to contact something and perceive it and talk about it.

**The client should talk about what she perceives is there.  
Not about what isn't there or what might be there.**

Don't expect the client to know the difference by herself. Mostly what is "wrong" with her is exactly that she isn't perceiving, but is thinking in frozen symbols. That is why she is here to see you, so you need to help her with it. You get her attention onto stuff that she can actually perceive as being there in her mind and, depending on what it is, you might use various techniques for dealing with it.

We don't need the client to be wondering, guessing, and giving other people's opinions. Having her sit and brainstorm on what is wrong with her is not helpful. "Maybe it is this, maybe I am that, maybe it is the weather" is getting nowhere. Processing does not consist of guesswork. It is perception work.

A "nothing" is not something we can work with in terms of perception. If she has a black cloud, or a lonely feeling, or a hollow sound in her mind - that we can work with. We can not work with that she didn't win the lottery, or that her boss didn't give her a promotion, or her husband should have been nicer to her. We can start with any of those subjects but we will promptly lead the discussion to what she has going on in that regard. Maybe she has a certain unpleasant feeling because she didn't get a promotion, and we will work with that. Maybe she carries some frozen incidents in relation to her husband, that are bothering her. Maybe she has a specific vision for the future that we can talk about. We will always convert nothings to somethings and then talk about those.

The distinction is not just in the words that are being used. You can get some idea of what is going on based on just the words the client says. But also you need to develop a sense of whether she is perceiving something that is there or not. If she is perceiving, she will be able to give more detail on **what** it is she is perceiving. We would be able to take a closer look. If we can't take a closer look, it might be because we aren't dealing with anything.

Let's give some examples of what clients might say:

Something is there	Nothing is there
"I feel really tense inside"	"Maybe I have just been unlucky"
"She told me to get lost"	"She never cares about me"
"I want to be a fashion designer"	"I wish I would have become a doctor"
"My life seems limited"	"What do you think is wrong with me?"
"I feel weak when I need to take decisions"	"Do you think I am too weak?"
"It is kind of blurry"	"I don't know"
"I put myself down"	"My therapist said I lack confidence"
"I have been thinking that I am a failure"	"My life doesn't work"
"I want to improve now"	"I wonder when it will be better"
"I feel tired"	"I just don't know what is going on"
"I told him I love him, but he didn't answer"	"Maybe I am just too insecure"
"It is dark and I can hear something move"	"The book said that I have a father complex"
"Kids should be seen, not heard"	"Do you think I am too stressed?"
"I seem to fail every time I do something"	"I think I am just imagining it"
"I am having trouble with my relationship"	"I hope I can get better"

It is not that it is bad when the client says something unspecific that isn't attached to anything. It just means that it is time to get her to contact some specifics. Clients will quite often walk in and ask for something very vague. That is part of the problem for them; that they don't quite know what they want. So your first job is to make the subject more real, both for you and the client. Find out more specifically what she is asking for. And then work with some specific realities in her world that will help accomplish it.

**If the client talks without perceiving,  
get her to perceive and then talk.**

If the client does not talk about anything specific and perceivable, then it is a sign that she isn't involved in the session yet. The session involvement basically consists of getting the client into something with some substance to it. Something that is interesting, something that exists, something she will talk about.

Once you got the client into contact with something she is exploring and talking about, then you can relax. That is where we want her. She might be able to go on for herself a little while, just talking about what she is perceiving. Then, when she runs out of material, or if she drops out of the subject again, you simply need to get her attention back on something that is there that is interesting and that relates to the subject.

## Exercise

- Have a conversation with somebody, and whenever they are not talking about something they perceive, get them to do so.

# Dialoguing

Dialoguing is general communication to establish what is going on. It goes two ways; both the facilitator and client are working on finding out what the subject really is. They are both perceiving and working themselves closer to understanding the subject matter.

## Dialoguing is interactive communication to understand a subject

At first glance, dialoguing looks like just a casual conversation. For that matter, the client might not realize that there is any particular technique being used. But dialoguing is a very focused activity. It is focused towards getting a more and more clear picture of what is there within certain parameters. We are trying to get a handle on what is there to get a handle on. What exactly that is, we don't know when we start.

We start out with a more or less vague subject, or maybe just with the inkling that there is something there that ought to be worked on. It might simply be that the client came to see you, and now she is sitting in the chair in front of you and neither you nor she knows exactly what it would be best to work on. Dialoguing is what you do to find out. Maybe the client gives a general subject of concern, like "Work", but we don't know exactly what it is about "work" that ought to be changed. We enter into a dialogue to find out what we are really talking about.

## Dialoguing goes from the general to the specific

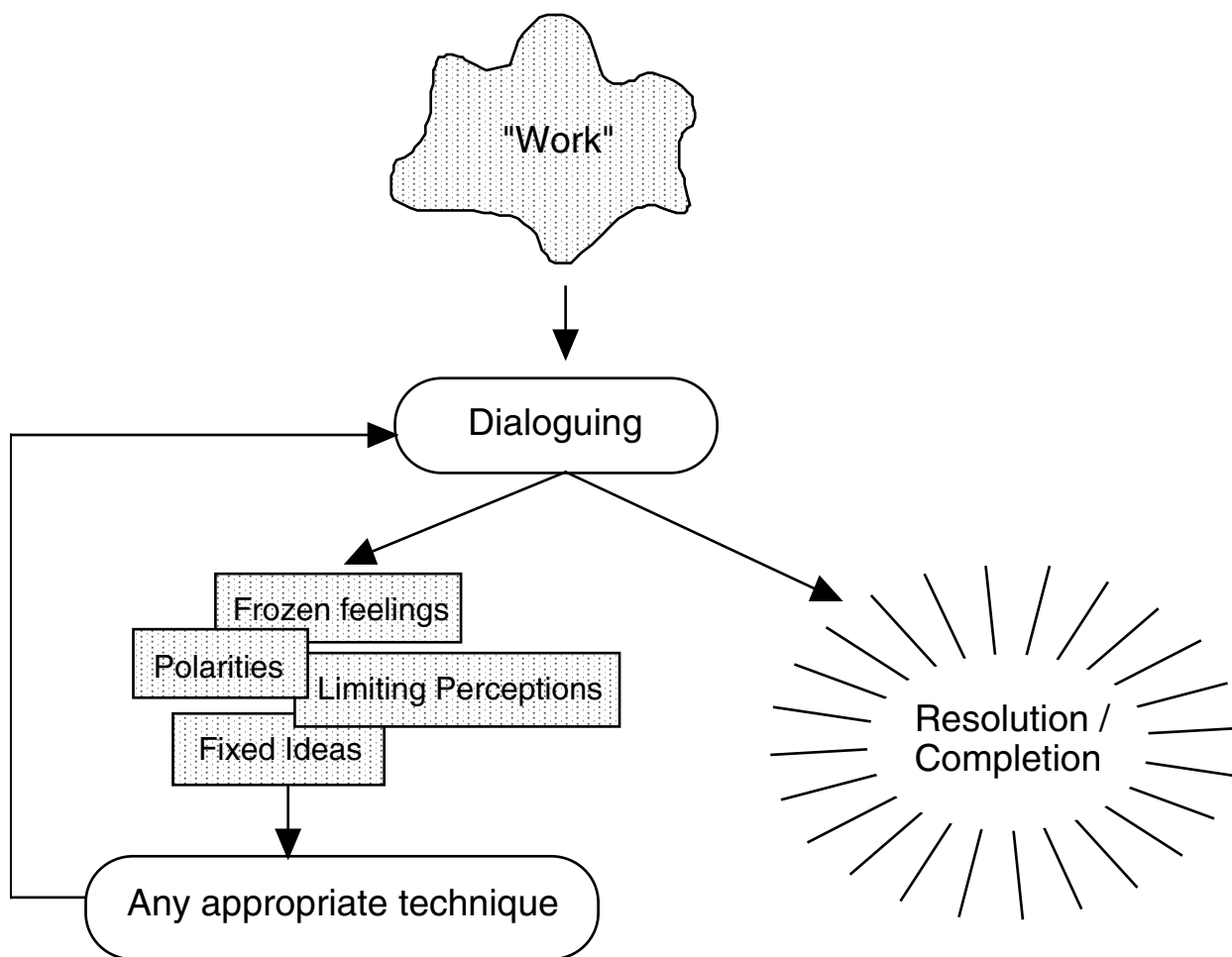
We start with a foggy situation. Either we don't know at all what it is, or we don't know enough to know what to do with it. There is a generality there. We are going to dig up some specifics about it.

We are not counting on that it is ONE specific thing that is there. It is rather that we will find out more and more about whatever it is. It might be a complex situation with many details to it. We will find out one detail at a time.

Several things might come out of that:

1) The situation might resolve. We might have found out enough so that there no longer is a problem or anything that needs to be done. Or it might now be clear to the client what she should do, and she just needs to go and take action out in life. In either case it is the completion of dialoguing as a process.

2) We might hit on a specific phenomenon within the general area that calls for one of the more specialized techniques we know. We might hit upon an unwanted body feeling, a polarity, or something else we have a direct, effective technique for. We aren't going to take just anything. But if we find a recognizable structure that obviously is key to the subject at hand, we need to deal with it. When we finish the technique we picked, we will go back and see how the overall subject is doing and continue the dialogue, if necessary, to get deeper into it.



If we don't have a subject at session start, there is the special case of using dialoguing to get a subject. That is still a focused process, it is focused on the outcome of getting something to work on. In that case, we wouldn't be branching off to any other technique before we have established a subject to work on.

In dialoguing, the facilitator will use questions that will help the client to learn more about the subject and see what it really is. Facilitator and client are working together to find out what it is. It is not just a method of getting the client to talk, the facilitator must be actively interested in finding out too.

There are different methods of questioning that the facilitator can use:

Promoting talking: Asking for thoughts, considerations, feelings, etc. on the subject.

Promoting looking: "How does it seem to you now?", "What is it?", getting specifics.

Loosening up: Using Unblocking or Unburdening keys.

Challenging illogic: Fishing for fixed ideas: "Why is that?", "What is behind that?"  
 Asking for specifics when they are missing, vague, or general.  
 Questioning anything that is "impossible", or that one "has to do"  
 Questioning beliefs: "Who says that?", "How do you know that?"

Echoing: Giving back one's understanding and asking if that is what is meant.

It is important not to demonstrate indecisiveness by getting off the subject and not to judge anything that comes up. The skill in dialoguing is in coaxing the client into looking in the right places without violating the facilitator code.

Any one of the questioning methods can be done in a distracting, invalidating, judging way that wouldn't work. What makes the difference is probably how well the facilitator is in rapport with the client. The facilitator shouldn't oppose or judge, but only assist looking and understanding.

What it is valuable to get the client to do, is to tell what is there, what she perceives, and so forth. She is introverted, telling about what is in her space. It is not useful when she is outside asking questions. If she is just wondering and telling you what she doesn't know, then we aren't really helping her.

Maybes just aren't what is going to produce change. We need to keep the client looking and feeling what is there and talking about it. It might not be the ultimately true thing she is perceiving, that doesn't matter. What matters is that she keeps looking and communicating.

# Dialoguing Technique

Dialoguing is a free-form method of assessing or resolving an area. The facilitator is asking questions about the area and the client answers. This goes on until either enough information has been compiled or until the area has been resolved.

Dialoguing can be used in processing for several purposes:

1. To elicit loaded areas so that we have something to work on.
2. To narrow down an area that a more specific technique can then be applied to it.
3. As a process in itself to resolve an area for the client.

The first use would typically be in the beginning of a session where the client doesn't seem to have anything pressing on her mind. Our purpose is at first not to resolve anything, but simply to find something that is in need of being resolved.

The second use is as a lead-in to another technique. We have a general loaded area, but we need to find out what exactly the phenomenon is, so that we know what to do about it. As soon as we have enough information, we will switch over to a more powerful technique.

The third use of dialoguing is as a process in itself. We start out with a loaded subject. We carry it through to a completion with dialoguing alone.

The purpose of the dialoguing process is for the facilitator and the client to both understand the nature of the subject to a point where it either resolves for the client or she knows what to do with it. The object is to get a mutual understanding about what it is and the client taking responsibility for it. In the process of attaining that, the subject might dissolve and that would be the completion of that process.

In dialoguing, or in any other process for that matter, we aren't trying to find out what exactly the client's problem is. There is no one thing we are looking for. We are trying to bring new material to light, to provide more viewpoints, to loosen things up and so forth. What exactly that means is up to the client.

The point in dialoguing is not just to get the client to talk. It is two-way. The facilitator will help the client resolve the subject by asking the right questions. She will get her to keep looking and talking about what is there until we have really gotten somewhere.

To help the client along, the facilitator can ask for various things concerning the subject:

- possible causes,
- ideas,
- thoughts,
- considerations,
- data,
- solutions,
- attempted solutions,
- failed solutions,
- feelings,
- remedies,
- improvement,
- attempts to get rid of,
- help towards,
- time, place, form, and event,
- who, what, where, when, and how,
- what could one do about it,
- is it possible to take responsibility for it,
- how would things be without it.

And any other question that will help clarify what we are talking about. Both the facilitator and the client should be interested in finding out all about it. The facilitator is not just picking something else to say to keep the client talking, she is trying to get the client to find out.

The main thing not to do in dialoguing is to be indecisive about what we are working on. We are trying to resolve the original subject, no matter what else the client might mention along the way. The facilitator will always get back to the main subject.

Any question is to help the client look, not to impose the facilitators ideas. The facilitator can clarify what the client said, help her summarize it, but will not add her own judgments to it.

If it turns out that the subject matter is not suited for dialoguing alone, the facilitator would switch to the appropriate technique:

- fixed ideas are handled with the unfixing steps
- traumatic incidents are handled with re-experiencing procedure
- polarities are handled with polarity integration
- etc.

Now, this is only if the main subject matter of the dialoguing is found to be something else than expected. Any information about other loaded areas that might come up are just noted for later use.

Also, if the dialoguing is going nowhere, it might be appropriate to switch to something stronger or more precise. Or one can use Unburdening or Unblocking keys as a guide to cover the area more systematically.

Dialoguing is basic processing. It is one of the most important techniques to master. However, a facilitator expecting a rote procedure might find it hard to do. There is no rote procedure in dialoguing. But with enough understanding of the definition of processing and with enough drilling and practice, it becomes very simple to do.

Example of dialoguing:

F: "OK, the next subject is apples. Are you interested in looking at that?"  
C: "Yes, that is really bothering me."  
F: "All Right, tell me about it."  
C: "blablabla"  
F: "OK, so how do you really feel about that?"  
C: "blablabla"  
F: "OK, are you trying to do something about the apple situation?"  
C: "blablabla"  
F: "All Right, what happened then?"  
C: "blablabla"  
F: "OK, how do you explain that?"  
C: "blablabla"  
F: "Aha, do you have a solution to apples then?"  
C: "blablabla"  
F: "Good, how would that work?"  
C: "blablabla"  
F: "I see, how do you feel about apples now?"  
C: "Very good, I don't think I will have a problem with apples anymore." (looking relieved)

# How to ask Questions

One of the key things you do with a client would be to ask questions. To break down what a process facilitator does altogether, this is pretty much it:

- Notice what the client is saying
- Notice what the client is doing
- Make decisions on what approach to take
- Ask questions
- Tell the client to do something
- Do something yourself

If you don't know what else to do, then asking questions is about the safest action you can take. And it often is, anyway, even if you do have other options. Asking questions is one of our key processing tools. Any question is better than no question.

There are several different purposes to asking questions:

1. To bring up and activate new material that gives us something to work on.
2. For the facilitator to identify what we are dealing with so that she can take the appropriate action.
3. In order to get the client to change in regards to the subject we are working on.

These are quite distinct from each other and usually a question would only serve one purpose at a time. At any rate, it is a very good idea for the facilitator to know exactly why she is asking a question; what she is trying to accomplish. Still, any question is better than not doing anything at all. But the work is a lot more effective if the facilitator knows why she is asking what she is asking.

The first type of questions are used to find an overall area to deal with. They are used if we are starting from scratch and the client hasn't already offered something that is appropriate to work on. For example, whatever the facilitator says at the beginning of a session is likely to fall in that category:

- "How are you?"
- "How was your week?"
- "Do you have anything you would like to work on today?"
- "What would you like to change in your life?"

A process facilitator will not ask any questions that are just social and polite in a session. Questions are asked for a reason. So, if you ask "How are you doing?", it is not to get answers like "Fine, thank you". It is to get answers like "Well, better than last week, but I had a fight with my husband yesterday". Ask the questions with the intention of getting material.

The questions in the first category do not have to be direct questions asking for the person's condition. They can be pretty much any question. The key is that something is being brought up that needs to change. If the client is doing well in life we will have to be more clever to bring something up. We might use more general questions that hit an area in a way the client hadn't expected. For example:

- "What do you think a person really is?"
- "Who could communicate?"
- "Is there anything that should never change?"
- "Where do you find some space?"

Many of our module processes fall in that category. We get the client to look at a somewhat unusual question in the expectation that something comes up that we can work on. We don't really know what will come up; anything will do.



The second type of question is when something is active, but we don't really know enough about it to know what to do. We will ask questions to narrow in the target. This is not particularly done because the question itself will help the client. It is done for the facilitator to get enough information so that she can decide what course of action to take. That can often be quite therapeutical for the client, to clarify what she wants, but that is not the main concern of the facilitator. The whole issue might be resolved simply by identifying what it is. Or, the facilitator might simply get enough data to know what to do about it.

Dialoguing is basically this second type of questioning. The facilitator and client are working together to find out what it is we have on our hands. It is a convergent process. We are staying on the same subject, trying to get closer and closer to what it is.

#### Examples of questions

"Does that happen often?"

"Is that something you feel, something you see, or something you hear?"

"What does that have to do with you?"

"Who was there?"

"What happened?"

The third type of questions are more directly intended to make the client change. That is when we have a fairly good idea of what we are working on and we are processing it. The object is now to free up the client's thinking and emotions on the subject, to get her to overcome the limitations, to be more aware, to see things in new ways, to develop some new resources.

One well-placed question of this category can change a person's life. However, you are not trying to construct the perfect question. You simply ask any questions you can think of that would free up the area. That is not the only thing you can do of course, there are many other techniques that don't necessarily consist of questions.

The questions you ask might be to free up stuck flows, to reframe the meaning of the issue so that the limitations drop away, or to provide new viewpoints.

If the client is somewhat stuck on something that has to happen or has to not happen, you can explore the different flows and boundaries of it. Let's say she insists that she never will do "X". One of the most effective sets of questions to ask would be:

"What would happen if you did X?"

"What would happen if you didn't X?"

"What would not happen if you did X?"

"What would not happen if you didn't X?"

That sort of brings out the point that there is a benefit in anything. No matter what action you discuss, there will be advantages of doing it and advantages of not doing it. We would like to transform the fixedness into flexibility.

Reframing is when the meaning of an idea changes to be less limited. You put another frame around it so that it no longer is a problem. That is usually done either by changing the context of the idea or the content. This is an example of a context reframe:

C: "I always have to check five times if everything is alright, and all the doors are closed. It drives my wife crazy."

F: "Where would it be OK to do that?"

C: "Oh, if I were a flight engineer."

Sometimes a person has a problem flagged as being a completely negative thing and therefore they feel limited. But often their behavior would be perfectly appropriate in another context. Making them realize that, can be quite therapeutical. If done well, they can then transfer their behavior from where it is not appropriate, to where it is. They can get a new outlet for their desires.

A content reframe is where you make an idea or a behavior mean something else. What is particularly useful here, is to find positive intentions in everything. Like this:

C: "My wife always yells at me when I come home late."  
F: "Oh, so she really cares about you then?"  
C: "Eh .. I didn't think of it like that."

He had her behavior labeled as something bad. Changing his mind to seeing it as his wife really cares about him and wants to be with him is probably more useful to him.

Reframes don't have to be questions, they can be just statements. However, the advantage of doing them as questions is that it is more likely that you won't judge anything for the client. These are just ideas you are offering up, "How about seeing it like this: \_\_\_\_?" You are not telling him what to do. If you are in good rapport with the client you can get away with statements as long as you are sure they express his own sentiments.

Simply offering different viewpoints in the form of questions can be very useful:

"How would that look seen from a neutral viewpoint?"  
"If you had all the self-confidence and courage that you need, how would that have happened differently?"  
"What is there to learn from all of this?"

Using questions is basically a clever trick on our part. The pretense of a question is that you are asking to get an answer. And sometimes we do need answers. However, the most important aspect of a question is what it makes happen.

A question is never neutral. There is always some pre-suppositions implied in the question, and there is always something happening on multiple levels when a question is asked and answered.

If I ask:

"What did he do to you?"

it is implied in my question that "He" did something TO the client, i.e. the client was effect of a certain action caused by this other person. We are actually pushing that version of events on the client by giving her the question. So, we better push something that is useful to her. For example, usually it is better to make her cause than effect. This question might be better:

"How did you get into that situation?"

That makes the client the active part.

A process facilitator who thinks that she is asking perfectly neutral questions is more dangerous than one who knows that any question, statement and action the facilitator does will influence the client somewhat. It is fine to strive towards being as neutral as possible, but don't ever believe that you aren't influencing the client.

The most effective approach really is to imply the reality in your questions that the client would be best served by moving towards. And that is not your personal judgment on the matter. It is not based on any kind of morals. It is not any theory from a book. It is the natural path of increased flexibility and freedom for the client. The only things you ought to insist on is stuff like wholeness, positiveness, and cause. It is always safe to imply that things will get better, the client will get to be more whole, and more aware of being cause.

"What are you going to do after you have changed?"  
"What is the positive intention in that?"  
"Is there a viewpoint from which you created that for yourself?"

Skillful use of questions is what will get you most of your results as a process facilitator. A few well-placed questions can accomplish what many hours of mechanical work otherwise would.

It would be nice if you can get great results, wouldn't it?

## Exercise

- Practice doing dialoguing with another person.

# Outcome

People generally want something. Particularly people search you out as a process facilitator because there is something they want. Usually many things they want.

When you are handling something specific in session, there is usually a certain desired outcome of the process. There is something the client desires to gain from it. It is the goal for the process.

There are certain criteria that are involved in specifying a complete well-formed outcome. It can be specified explicitly with the client before the process, or the facilitator might let the outcome develop along the way.

Dialoguing to get an outcome specified is in itself a valid process. Sometimes that is all that is needed to resolve the issue. If the client finds out what she really wants, then often there is nothing more to it, she can go out in life and start doing it. That is, if it is a life-oriented outcome, like getting a promotion. If it is a session oriented outcome, like handling an unwanted feeling, then we need to do some more work on it.

These are the criteria that make up a complete outcome:

1. It needs to be stated in the positive. Getting rid of something is not in itself a valid outcome. What would one want instead that is valuable? It must be something specific and desirable.

2. There must be specific sensory input that would tell when the outcome is met. It must be testable whether or not one has it. And that should not be just an idea, but a specific perceptible evidence. How does one know that it has been accomplished?

3. The context must be specified. When is it wanted, where and with whom? To turn a desired outcome into reality we need specifics on where and how it will fit in.

4. The outcome must be within the individual's control. Hoping that somebody else will just behave differently is not a valid outcome. It must be something that the person herself is doing and maintaining. It should not depend on luck or somebody else's actions.

5. The outcome must fit into the ecology of the person's life. It must fit with everything else the person is doing or wants to do. How would having the outcome affect her life? Would there be a benefit from not accomplishing it? Are there any positive or negative side-products.

Over the course of a conversation you can get all these elements specified. As you discover elements of the outcome you can feed back the outcome to the client to check if that is what she wants.

The outcome will probably grow and change as it is being worked on. Possibly the person might find that what she wants is really something different from what she thought it was.

What we are doing is really discovering the parts that had been omitted. A goal or an outcome is not just an isolated abstract fragment with no relation to anything else. If it is going to work, it has to be very specific, it has to be placed within the context of the person's life, and we have to sort out any effects it will have on other things in her life.

Specifying the outcome can very naturally lead to a process of backtracking how she is going to get it. That is particularly appropriate with an outcome that she will work on in life.

Backtracking is basically that we move backwards from the outcome, finding what she needs to do, what she needs to do before that, and so forth, until we get back to something she already has started doing right now in the present moment. Then the future gets linked to the present and her outcome is on its way.

"What do you need in order to get the outcome?"

"What kind of resources do you need?"

"What do you need to do to get that?"

"What do you need to do before that?"

"What is the first step you can take now?"

"Is there anything needed for you to decide to take that step?"

Another process one can go into with an outcome is to go into the future and see things as if the person already has accomplished the outcome. Let them perceive what is there. What will they see and hear and feel? Let them take that knowledge with them back to the present so that they can be pulled forward towards the outcome.

## Exercise

- Help another person specify their outcome in an area that they choose.

# Discovering Meanings

It is a very generally useful technique to clarify meanings. That is, find out what people mean by what they say. What are they referring to? How are they defining the words and symbols they use?

Most people are using a lot of terms without really being aware of what they are referring to. But more than that, they are responding and reacting based on symbols, without being conscious of what the symbols refer to.

It is a very common human condition to live and think within generalities, to respond to and interact with abstractions, as if one knew exactly what they meant. One can easily think that one understands something simply because one knows some words about it.

If one uses unspecified words and symbols and reacts to situations based on symbolic meanings, then one isn't well connected with one's own reality.

The reality we would like the client to be connected with is the reality of perceptions as opposed to ideas about ideas about perceptions. It is the reality of direct experience rather than symbolic representations. It is a live, dynamic reality, rather than a reality of frozen concepts. It is a reality made of processes rather than of frozen "things".

Clarifying what the symbols the person uses are referring to is a simple and powerful technique. It can be as simple as asking:

"What does that mean?"

or

"How do you define \_\_\_\_?"

or

"What experience does \_\_\_\_ relate to?"

The point is not to replace one abstract definition with other abstract words. The idea is to get it connected with some actual experiences and perceptions for the person. If she says: "But I LOVE my family" we can not just take for granted that we know what that means, or that she does. What does "love" mean to her? What is she doing that expresses love, what is she experiencing?

Of course there is only a point in doing this with something that is of particular significance for the client, i.e. something she wants, or something she is having trouble with.

Clarifying the person's desired outcome will often be all that is needed. Like, our client might come in and say: "I want to be happy". Don't assume that this automatically makes sense, it doesn't. We need to find out what she means. How come she is disconnected from being happy? If she really wanted to be happy and she was connected with what that relates to, she would simply BE happy. The reason she isn't is because she is somehow setting up structures in her mind that keep her away from what she wants. The clues to how she does that are found by clarifying what she means. What does happy mean? What would she experience if she were happy? What would she be doing? What is that want about, how is she wanting? Is it a feeling? What is she doing about it?

Clarifying the complaint works in a similar way. "There is trouble in my relationship" doesn't inherently make sense. We need to find out what it refers to. What does "trouble" mean? How is it perceived? What is the relationship? Who is relating to whom and how are they relating?

Once you clarify what is really meant, the main non-optimum situation has often evaporated along the way. Because what was wrong was mostly a mis-understanding, a matter of mental definitions, a failure to connect with what is actually going on.

If you simply, as the facilitator, stay aware of the fact that reality is something to perceive and experience, something that is dynamic, something made of inter-connected processes, something that is whole, and you simply try to understand how what the client says relates to something like that, then many, many issues will transform magically. You don't have to memorize any particular questions or procedures for that, you simply need to intend to clarify what is really meant.

This is in its purest what Semantic Processing is. What on Earth does she really mean? Connect what she says and thinks and feels to processes, rather than just to symbols.

## Exercise

- Take any random statement that another person says. Find out what she really means by that, what it refers to in terms of experience.

# Keys

Often an issue will hang on specific points we can call Keys. Like, for example, a person isn't just upset because she was treated bad. There will be specific things that trigger the upsetness. And they will be different from person to person. We can make lists of probable keys, but we can't know in advance which ones would apply.

For example, a person might be upset because of a perceived "betrayal", or because of the "suddenness" of some action, or from being "stopped". There is no finite meaning to any of those words, it is completely a subjective thing. But certain keys will be important to a certain person. Some keys might be important in general to the person, and other keys might be central to particular issues for that person. Like, "my father never APPRECIATED me". We don't really know what exactly that means (at least not unless we ask for specifics and perceptions and so forth) but sometimes it might be enough to validate that that particular key is important to the person. We might have a dialogue and the client might suddenly realize "Ah, I was never APPRECIATED, now I understand." That might unlock the whole issue.

Keys are somewhat elusive to define. It can be all kinds of things. It is specific qualities or actions that are important as symbols. It might be symbols for good things or bad things. They keys will tend to unlock and free up an issue, simply by being brought up and looked at . They can be regarded simply as different angles of an issue.

If the client stumbles on a key by herself, just validate it and allow her to fully get whatever it entails. If the key unlocks something, there is usually not much point in specifying what it really means.

You can use lists of keys as an aid in dialoguing. That puts less strain on you having to come up with good questions. You can simply pick the next key on the list and ask the client if it somehow applies. Well, you would construct a question around it, but that would be trivial when you have the list of keys. So you would ask "Regarding your work, was something maybe not appreciated?" If the client doesn't particularly respond to it, then you take another key from the list and ask a question with it. If the key does trigger something with the client, work with it while there is still some action there. Get what she has to say, talk about it, ask for other examples, or whatever.

Lists of keys are fairly arbitrary. However, if you construct your own, be aware that they should empower the person and not validate ideas too far off the track of where we are going. There are pre-suppositions in all questions you ask, so be sure that they are useful. Preferably they should lead towards increased unity, responsibility, and empowerment. Deciding that somebody is a "jerk" is not a very good key. Realizing that one made a "mistake" is much more useful. Because it can lead to learning and integration.



# Unblocking

Unblocking is a list of keys that are useful to use in dialoguing to free up some kind of positive direction. They give a list of meaningful questions that the facilitator can ask that will naturally unblock the area.

What we start with is a positive intention or ability or area of life that isn't succeeding. The positive direction should be at least loosely identified or labeled. The item should be positive or causative, not negative or effect. "A happy marriage" or at least "marriage" rather than "a failed marriage". "Financial security" rather than "bankruptcy". "Playing the piano" rather than "Inability to play". The keys on the list are mostly factors that might hold down a positive outcome.

holding back  
obstacles  
resources  
attempts  
failures  
consequences  
judgments  
inhibitions  
obsessions  
mistakes  
anxiety  
stopped  
ignored  
mis-understood  
changed  
suppressed  
hidden  
forgotten  
protested  
missing  
accomplished  
learning  
agreements

The order is not particularly important.

Out of each key you construct a question. The exact wording depends a little bit on how the subject is addressed. It could be

"In regards to \_\_\_ is there anything that you are holding back"  
or

"Has anything been held back about \_\_\_?"  
or

"Are you holding yourself back concerning \_\_\_?"  
or

"Is somebody else holding something back about \_\_\_?"

Get whatever the client has to say about it. Ask again as long as there are answers. Don't do it mechanically, you just need to get everything that is available. You can ask different versions of the question to cover all angles, or you can just ask:

"Is there anything else that is being held back about \_\_\_?"

You can say it both in past tense or present tense. We are most interested in the present.

When one key is complete you go on to the next ones. Keys that don't seem interesting you just pass over quickly.

At any point along the way the subject might have been resolved and you would stop the questioning.

You might also uncover a more specific phenomenon that requires another technique. You might find that it really is an unwanted feeling and re-experiencing would be better. Or it is a polarity and polarity integration would be better. You would then switch to the appropriate technique. If the subject doesn't get resolved from that, you will come back and continue the list.

As mentioned, the way you word the unblocking questions depends on what you are working on and which angle seems most appropriate. But here is a sample, using the keys from above. It is just an example of one question for each to give you the idea:

"Is anything being held back about \_\_\_?"

"Are there any obstacles for \_\_\_ to happen?"

"What resources are available to use for \_\_\_?"

"What attempts are you making of \_\_\_?"

"Are you having any failures?"

"What would be the consequences of attaining \_\_\_?"

"Is anybody making judgments about \_\_\_?"

"Do you have any inhibitions concerning \_\_\_?"

"Are you obsessed with \_\_\_?"

"Are you making any mistakes concerning \_\_\_?"

"Do you have any anxiety about \_\_\_?"

"Are you being stopped from doing \_\_\_?"

"Is anything about \_\_\_ being ignored?"

"Is anything mis-understood about \_\_\_?"

"Has anything been changed about \_\_\_?"

"Are you suppressing anything about \_\_\_?"

"Is there anything hidden about \_\_\_?"

"Has anything been forgotten about \_\_\_?"

"Are you protesting anything about \_\_\_?"

"Are you missing anything about \_\_\_?"

"Are you accomplishing something with \_\_\_?"

"What are you learning from \_\_\_?"

"Do you have any agreements about \_\_\_?"

## Exercise

- Unblocking

# Unburdening

Unburdening is a list of keys that can be used to free up a general area that is confused or cloudy. E.g. "Work", "My life", or "Women". The unburdening list is a useful guideline to use in dialoguing about the subject. It might in itself resolve the subject, or it might bring more specific phenomena to light that can then be handled with more elaborate techniques.

Known  
Thoughts  
Ideas  
Considerations  
Feelings  
Reactions  
Solutions  
Unsolvable  
Attempts  
Interesting  
Mysterious  
Hidden  
Surprising  
Positive  
Negative  
Useful  
Stable  
Changing  
Promising  
Curious  
Desirable  
Enforced  
Inhibited  
Non-existent  
Unacknowledged  
Mis-understood

Construct a question around each question. There are multiple ways of doing that. For example:

"Is anything known about \_\_\_?"

or

"What do you know about \_\_\_?"

Get as much as the client has to say about it. Repeat the question or ask it a different way to check if there is more. When the key appears complete or is no longer interesting, go on to the next one.

Continue until either the subject is resolved or we get hold of some more tangible piece of stuff that we can work on with a more direct technique.

## Exercise

- Practice Unburdening

# Deletions and Distortions

When people talk, they delete a great amount of material. It is the nature of language that not everything is said. Words and sentences emphasize certain frozen symbols related to what is being talked about. That provides ways of understanding what another person means, but it is never in itself the full story.

What is explicitly being said is the surface structure of the matter. It is what the person is most consciously aware of. There is a deeper structure that more correctly represents what is really going on. The deeper structure is probably not a set of words. It more likely consists of a set of perceptions, feelings, ideas, etc.

When the person talks, she deletes certain portions of the deeper structure. The way she deletes information tells us a great deal about what is going on in her mind. Recovering the deleted material will provide us with important keys to optimizing her situation.

A complete and well-formed description of something will include exactly what is going on, who is doing it, when and how. It will correctly identify who is cause and what exactly the circumstances are. It can often be very fruitful to challenge or inquire about the parts of the person's statements that deviate from a complete description.

These are the main categories of deletions and distortions encountered in human communication. For each deletion or distortion there is a way a facilitator can respond to recover the missing information.

**1. Simple Deletion:** Specifics have been omitted. The active agent or the object of the activity has been left out.

C: "I am angry"

F: "What are you angry about?", "Who are you angry at?"

C: "My business was bankrupted"

F: "Who bankrupted it?"

**2. Generalized Reference:** People, things, and events are generalized. No mention of what specifically it is.

C: "They don't listen to me"

F: "Who, specifically, doesn't listen?"

C: "That doesn't matter"

F: "What, specifically, is it that doesn't matter?"

**3. Comparative Deletion:** Giving an apparent comparison without giving the standard that is being compared to.

C: "It's better to leave"

F: "Better than what?"

C: "That is just the worst"

F: "What is it worse than?"

**4. Lost Performative:** The authority, source, or performer has been omitted. Value judgments without a source.

C: "It's good to be polite"

F: "Good according to who?", "Who is it good for?"

C: "It is not OK to talk back"

F: "Says who?", "Who is it not OK for?"

**5. Modal Operator of Necessity:** Something one should/shouldn't or must/mustn't do, that is necessary, or that one needs to do. The consequences and the exact cause and effect have been omitted.

C: "I have to take care of her"

F: "What would happen if you did?"  
"What would happen if you didn't?"  
"What wouldn't happen if you did?"  
"What wouldn't happen if you didn't?"

**6. Modal Operator of Possibility:** Something that one can/can't, will/won't, could/couldn't, may/may not do. It is possible or impossible. The causation is left out.

C: "I can't get better"  
F: "What stops you?"

C: "I might fail"  
F: "What would cause you to fail?"

**7. Cause and Effect:** It is presented as if one person causes another person's condition, without specifics on how, and without anything the person can do about it. One's own causation is left out.

C: "She made me sad"  
F: "How specifically did she make you sad?"  
"What would happen if you didn't get sad?"  
"Are there times when you don't get sad in that situation?"

C: "She has kept me from doing what I want"  
F: "What specifically did she do?"  
"What would happen if you did what you wanted anyway?"  
"Have you ever done something you wanted?"  
"You didn't do what you want because of her?"

**8. Universal Quantifier:** Something is generalized to being going on all the time or none of the time. Words like all, every, always, all the time, none, each, noone, just, only. The specifics and the exceptions are omitted. Counter-examples are missing.

C: "Noone ever listens to me"  
F: "Noone has **ever** listened to you?"  
"Can you think of a time when somebody did?"  
"What would happen if somebody did listen to you?"

C: "Every man I have met has treated me bad"  
F: "No man has ever treated you well?"  
"Can you remember a time when you were treated well by a man?"

**9. Unspecified Verb:** A general verb that doesn't say what is actually going on. Trust, love, like, support, help. The specific actions that happened or that are desired have been omitted.

C: "She doesn't like me"  
F: "What does she do that tells you that?"  
"How, specifically, doesn't she like you?"

C: "I need her to help me"  
F: "What, specifically, do you want her to do?"  
"In what ways do you need help?"

**10. Mind Reading:** Claiming knowledge of somebody else's internal state of consciousness, or expecting somebody else to know one's own state. It is likely to be a distorted guess, or at least the specifics on how one knows have been omitted.

C: "She doesn't care about me"  
F: "How do you know that?"  
"What, specifically, did she do that told you that?"

C: "She knows how I feel"  
F: "What did you do to tell her how you feel"  
"What would tell her how you feel?"  
"How do you know she knows what you feel?"

**11. Nominalization:** Process words (verbs) have been transformed into things (nouns). Thinking about something as a frozen thing, when really it is an ongoing action.

C: "There is not enough trust in our relationship"  
F: "Who doesn't trust whom, about what, and how?"  
"How would you like you to trust each other when you are relating?"  
  
C: "I don't have enough commitment"  
F: "What is it that you should be committing to that you aren't?"

The response is generally to challenge the client's incomplete communication. Not challenge in any antagonistic way, the facilitator will maintain full rapport and the best of intentions. But an alarm bell should go off in the facilitator's mind when something is deleted or distorted. She should know that something is missing and she will insist on getting it recovered if it is useful.

There is no point in challenging all deletions and distortions. They are being used all the time and it isn't necessarily important. The facilitator must be aware of what we are trying to accomplish with the current process or session. If the specific missing material is needed to complete the process successfully, it should be recovered. If it is irrelevant there is no point in challenging the omission. If the client comes in and says "It was a great week", you don't say "Great for whom? How specifically was it great? And who says that it was great?" That would serve no purpose. But if she says: "My relationship issues have broken down" then you can be confident that you will get useful material by finding out what she is referring to.

Recovering deleted material is a particularly useful technique in the beginning of a session. We need to find out what she is talking about and what is really going on. That might uncover something that tells us which technique to continue with. Or, the uncovering of deleted material might in itself be a complete process that resolves the issue.

## Exercise

- Recognizing and responding to each different kind of deletion or distortion

# Negation

## Negatives don't exist.

There is no such thing as "No \_\_ (Something) \_\_" in the real world. It is purely a construct of the mind. You won't be able to find ideas like "No respect", "No trust", "No luck" anywhere but in somebody's mind. You won't be able to actually observe the lack of any beingness, doingness, or havingness around you. There are all kinds of things one can observe in the world. Not one of them is a negative. The world is full of things that are there. Ideas about what ought to be there, but isn't, relate to people's mental and emotional responses to what IS there.

Negation is also just a mental construct. And one that only seems to make any sense for the conscious portion of the person. The sub-conscious ignores negation.

If you try hard NOT to think of an elephant you probably aren't very successful. The only way of understanding it is to start out by thinking of an elephant and then think "That's what I won't think about". But you already did of course. It is an elephant regardless of whether you are saying yes or no to it.

If you concentrate on what you don't want, you are feeding energy to it. It doesn't matter if you desire or fear something, you will start attracting it just the same. If you focus on something with an emotional intensity, you will magnetize it towards you.

This is often very puzzling for clients to understand. Very often they will come and ask you to get rid of something for them. They want "No Anger" or "No Failure" or something like that. However, that doesn't work. Opposing their existing behavior will just make it worse. They will need to accept what they already have, and only then can it transform. Trying to negate it will just energize it further.

Don't oppose anything the client is or does. Polarizing her further is not going to help. You are trying to help her get beyond the polarization.

Fear is an example of feeding what one doesn't want. Being afraid of X has about the same effect as saying "I really want X". The difference is only mental gymnastics, the sub-conscious doesn't care.

Convert negatives to positives when you can. If the client doesn't want something, what does she want instead? If she thinks she has a no-something there, find out what she actually perceives there that she is labeling that way.

In a similar vein, there is no such thing as a lack in the real world. Any perception of lack is generated in the person's mind. Whatever is there is there. A "lack" is not something that can be there. Which makes it a sticky issue. It is difficult to handle something that isn't there.

People tend to get in trouble with things that aren't there. When people operate out of symbols in their minds, and when they think that the symbols are real, then all kinds of complexities can ensue. One puts labels on phenomena one encounters, and then one forgets the actual phenomena and thinks that the label is what happened.

Transformational processing is intended to clear up misunderstandings like that. We sort out the relationships between what is actually there and what one represents in one's mind. We clear up the semantic responses.

If I look at my wallet and I have the idea that there are **supposed** to be some green pieces of paper with numbers in it, and there aren't, then I might put the label on the situation: "No Money". That is not what is there, however. "No money" is not a thing, there is no existence to it. What is there in my hand is a wallet.

Maybe the idea of "No Money" will motivate me to go and do something productive. Then, this labeling is probably a useful thing to do. But it might also make me depressed and make me put some more limiting labels on myself. I am a "loser" because I have "no money" in my pocket, and therefore "I won't be successful with anything".

Whereas if I would have started from a more positive angle I would have gone in a different direction. "There is a wallet. Hm, let me see, what should I put in that? Some money, maybe. Let me find somewhere to get money ..."

Negation is one of the key things for the process facilitator to resolve.



For any given event there are many different positions or viewpoints it can be experienced from. To make it simple, we can divide it up into 4 main positions.

- 1st Position: The position of the person who is doing, experiencing, or receiving the actual event. The main participant, the center of the action.
- 2nd Position: The position of another person who is taking part in the event also. Maybe a secondary participant or somebody who is administering the experience to the person in 1st position.
- 3rd Position: The position of an observer watching the event take place. Not an active participant, but one who is at the site of the action.
- 4th Position: The position of somebody who is not at the site of the action, but who receives information about it from a distance.

For example, if Joe is getting a haircut, then Joe is in the 1st Position (1P). The hair dresser would be in 2nd Position (2P). Another customer waiting for his turn would be in 3rd Position (3P). Joe's wife who is at home waiting for him would be in 4th Position (4P).

The experiences from different positions can be drastically different. It gives a much more full perception of an event if one can experience it from several different positions.

Shifting of perceptual position can be a valuable addition to any process. For that matter it is a technique in its own right. Often a person is fixated on one of the positions, and to experience some of the other positions might open up the whole subject for her.

In Dialoguing one can simply use perceptual positions as another source of possible questions. Particularly they are useful when it is clear that the client is only perceiving the situation from one position. And particularly when that one position is limited.

C: "I am really having a hard time with all the work my boss makes me do"  
F: "How do you think he is experiencing it?" (1P -> 2P)

C: "He was making me wrong again and we were having a big argument"  
F: "What do you think the onlookers heard?" (1P -> 3P)

C: "I hear that Ginseng is supposed to give more energy"  
F: "How would you feel having more energy?" (4P -> 1P)

Shifting of perceptual position is a good way for getting the client in touch with resources that would be unavailable from a particular limited position.

C: "I am stuck between a rock and a hard place"  
F: "What would Superman do?" (1P -> 3P)

C: "I feel so helpless just watching her get into more and more trouble"  
F: "If you were in her place, what would you do?" (3P -> 1P)

Some techniques include shifting of perceptual position as part of the procedure. Experiencing incidents from multiple viewpoints is the same idea. If an incident can be comfortably experienced from any of the available viewpoints then it will necessarily free up.

Polarity Integration has built-in position shifts. We shift a certain behavior from 1P into 3P, we put the parts of it in a 2P to each other, we integrate them, and then we shift it back into 1P.

Soul Retrieval is mostly done from a 2P perspective.

Fluent use of perceptual position shifts is one of the most elegant tools a facilitator can have. Different positions have different pros and cons in different contexts, and the more the facilitator can utilize the positions, the faster she can get the client to where she wants to go.

Positive feelings and motivation are most effective in 1P, when one is actually feeling and experiencing them. So, if the client is perceiving her positive feelings from any other position, we would probably want to get her back into them.

1st Position is the Associated position. The other 3 are Dissociated.

Unwanted feelings do the most damage in 1P. But at least they are accessible there. But we would like to end up with them in 3P or 4P.

An unwanted behavior is difficult to handle in 1P. But if we put it out in 2P the client can look at it and do something about it.

A desirable ability can be examined in somebody else from the 3rd Position, and then one can try it on in the 1st Position.

## Section 6: Fixed Ideas



# Fixed Ideas

The subject of fixed ideas requires special treatment. Fixed ideas represent unique opportunities for change. When left untouched, some fixed ideas can be major barriers to a person's progress in life. When resolved, rather pervasive improvements can be expected.

We could say that a **fixed idea** is a frozen concept that has been divorced from its context and is being used generally without any further inspection. It is a thought that is taken as perpetual truth and never revised.

Imagine for a moment a person who knows with full certainty that anything yellow is poisonous to her. She will base her life on the avoidance of yellow things. You can appreciate the difficulty such a person would have in life. It would influence her eating habits, her shopping habits, her social life, her priorities in life, and so forth. If she sits down at a restaurant to order, part of her main criteria would be the color of the food. She would not get along well with people who like to wear yellow clothes. If she is offered gifts that are yellow she would regard it as a covert attempt of killing her. Likewise, if you attempt to persuade her that the color yellow is perfectly harmless. She already knows it isn't, and she isn't going to gamble with her life to investigate further. She will have ample experiences that back up her conviction about the color yellow. If you put her in a position of power then yellowness will be a factor in any decision that she makes. If she manages a grocery store then there will never seem to be any bananas in stock, and employees who use post-it notes don't seem to last very long.

This would be so far from the norm that most people would regard that person as rather insane. However, she might just be using her idea subtly behind the scenes, and it might never come out to an open discussion. You might then just notice that she has somewhat eccentric habits.

Fixed ideas is actually something the majority of the human race suffers from. There is a wide range of kinds of fixed ideas. Some of them will appear obviously insane, some of them sound quite reasonable. Some of them are continuously flaunted, others are so hidden that even the person herself doesn't know she is using them.

Fixed ideas are different from other types of material that we might address. They don't have any substance in themselves. They are ideas, thoughts. They aren't feelings, events, people, or things. They are kind of invisible. There is no tangible substance we can take and look at. They tend to be elusive for that reason. There might be substance to all the effects of the fixed idea: feelings, reactions, experiences, etc. But the idea in itself appears to be wholly intangible.

The power of a fixed idea lies exactly in the fact that it is an intangible idea without context. That means that it can be applied to a wide range of situations. It appears to fit all kinds of contexts. It becomes a general rule that is applicable everywhere.

Fixed ideas will tend to hinder the resolution of the subject matter they are applied to. For example, if our friend from above got into a big fight with somebody who offered her a glass of lemonade, it wouldn't quite resolve just from looking at what actually happened and what the emotional reactions were. No matter how much we scrutinize the traumatic incident in itself we wouldn't get an adequate resolution of it. Only if we address the fixed idea will we really get anywhere.

When fixed ideas are present in an area, perception is blocked to some extent. We can't count on that we can just examine the situation thoroughly, talk about it, and clear it up. The fixed idea will render that technique ineffective.

When fixed ideas are detected in a processing session they become the main target before anything else is addressed.

# Types of Fixed Ideas

There are many different types of fixed ideas. They serve different functions, have varying degrees of pervasiveness in the person's world, and would warrant somewhat different techniques if we want to work on them.

Common for all of them is that they are fixed, rather than dynamic. They are used out of context. They are frozen meanings used in place of perceiving what is actually going on. They are created by the person herself, but she is no longer aware of how.

These are some classes of fixed ideas:

Fixed Assumptions	- Data one assumes to be true without thinking about it, and which are never verified. Hidden assumptions.
Fixed Necessities	- Something that <b>must</b> be a certain way, or <b>can't</b> be a certain way. Unspecified bad consequences are expected if certain rules aren't followed.
Fixed Assertions	- Patterns of being, acting or relating that the person is perpetuating automatically. Compulsive behavior patterns.
Fixed Beliefs	- Basic rules about the world that one lives by but that one isn't aware of having chosen.
Fixed Rightness	- A compulsive need to make oneself right and/or others wrong

These are somewhat arbitrary and overlapping categories. Nevertheless they are useful in that somewhat different techniques might be applicable in each category.

Notice that our target is the fixed quality of these different types of ideas. It is not that there is something inherently wrong in having beliefs or desires. What we would like to establish is that the person has a choice about it, and that ideas become dynamic tools one can use or not use at will.

What we are after is something that is taken out of context, elevated to a global generalization, and never inspected.

# Finding Fixed Ideas

A Fixed Idea is typically a decision or conclusion the person has made on her own at some point that has set up an automatic way of dealing with life without any need to be present. It is one specific idea that is regarded as having great value for the person, but which she isn't conscious of using. She uses it as truth, and it appears to make everything right for her. It is a fixed, aberrated way of handling life. It is a way of being right. Often it involves making others wrong at the same time. The fixed idea makes a certain concept or behavior the right way, per definition. It might even be an illness that somehow serves her. The person has a blind spot about the fixed idea. She doesn't know she is using it. She is so confident about it that she never has to re-evaluate it. If she gets close to it by herself it just appears as obvious truth and she doesn't look any further.

A fixed idea indicates an area where the person isn't looking. Therefore all kinds of stuff can gather up and be held in place by a fixed idea. Freeing up that idea can free up great amounts of other stuff.

The fixed idea isn't solid. It is simply an idea or a statement. But on behalf of it much stuff might be kept in place. The person isn't seeing things the way they are, and therefore things aren't getting resolved in the area. The fixed idea pretends that randomness doesn't exist and that everything is always a certain way. Therefore the unrecognized randomness is accumulating.

We can suspect that there is a fixed idea around if the person can not think in a certain area. There is a certain fixedness about it that probably doesn't make sense to anybody but the person with the fixed idea.

A fixed idea doesn't give itself up voluntarily. It is rigged to escape discovery and to deny its own existence. You need to corner the person and have her state the exact idea before she is likely to recognize that she is using it.

If you suspect a fixed idea in a certain area, you would engage the client in a dialogue about it, questioning her on the logic of what is going on. A fixed idea is a frozen piece of logic. If we keep pushing her for the logical reasons in the area she will eventually have to give the basic piece of logic, which is the fixed idea we are after. And when she gives it, she will usually become conscious of it and realize that it isn't logic after all. A fixed idea is inherently a piece of illogic being used as a basis for logic.

The most effective way of pinpointing a fixed idea is by asking repeated "Why" questions. The client will have quite logically sounding answers at first, but if you ask for the reasons for those and so forth, and you keep doing so, you are likely to get straight to the key piece of illogic.

C: "I am not going to get married again"  
F: "Why not?"  
C: "Because there is too much trouble with men"  
F: "Why is that?"  
C: "They always bug you"  
F: "Why?"  
C: "Because.. MEN ARE ANIMALS!" (laugh)

A correct fixed idea will almost always make the person brighten up or laugh. They feel very good about it, and when they become conscious of what they just said they think it is very amusing. They might still not give it up, but at least they are now conscious of it.

Here are some sample fixed ideas: "I know better", "I need to be taken care of", "They are all idiots", "I have a bad knee", "Nobody knows", "Somebody else will take care of it".

Fixed ideas might surface when you are generally dialoguing about a subject. You might not specifically be looking for fixed ideas, but one comes up. If it does, take care of it right there.

More likely, you get close to a fixed idea and things start getting kind of fixed. The person can't think with the subject, or she says really illogical things, or she is very assertive about it, without appearing to really deal with it.

Ask for the principles she is operating by:

"What principles are you operating by here?"

"What rules do you follow?"

"What do you know about \_\_\_\_?"

And then dig into whatever she says that sounds the slightest bit fixed. Find out what principles are behind those principles and so forth:

"What is behind that?"

"How do you know that?"

"Why is that?"

We are not really looking for logical reasons and explanations. We are trying to push the person into bringing forward a really illogical reason. To do that, we have to kind of trick her or bring her out on thin ice. She shouldn't have time to build up sensible explanations. She should rather blurt out something. So, ask your questions really quickly. A rapid succession of questions and answers is likely to do the job.

You are cornering the person. You won't be interested in any other issues that come up. We are steering straight for the fixed idea that is behind the trouble in the area.

When uncovering a fixed idea you are challenging the person to some extent. But mind you, you must still maintain rapport. You are not trying to prove her wrong in any way. You are playing a game. She tries to provide logical reasons and you try to catch her in using a fundamental illogic. Not just any faulty thinking, but a specific fixed idea that is fundamental to her way of thinking and operating in life.



# General Unfixing

We can tailor specific approaches to different kinds of fixed ideas we find. There are many possibilities, so we can't treat them all the same way. However, there are certain main principles for what we want to do with them.

Fixed ideas need to be freed up. Most specifically, the ideas that limit the person need to be freed up. They need to be "unfixed". The main ways of unfixing a fixed idea are:

- Enumerate the ways the fixed idea has served the client
- Explore the consequences of using or not using the idea
- Put the idea in context

Note that a fixed idea is a different phenomenon than what we typically would dialogue about. It is not just something to discuss and see from different angles and describe. It is FIXED, it is an either/or kind of thing. The person will initially not be able to discuss it. It will be a fixed truth. All you can do at first might be to listen to times she has used it or reasons why it is sure to be the truth. We will move it in the direction of being a more fluid idea, but at first that might not be possible.

## Enumerate the ways the idea serves the person

Some questions will tend to get the person to burst out with a long list of ways the fixed idea is useful to them. That is kind of an automatic phenomenon and it is very useful in freeing up the idea. So, when you get that, just let the client give all the reasons she has. If the question is not hot, try another one.

"What has \_\_\_\_ helped you to accomplish?"

"What has \_\_\_\_ helped you to prevent?"

"What does \_\_\_\_ allow you to do?"

"What does \_\_\_\_ allow you to have?"

"What does \_\_\_\_ allow you to be?"

"What is right about \_\_\_\_?"

"What are the advantages of \_\_\_\_?"

"How can one use \_\_\_\_ against others?"

"Does \_\_\_\_ leave others at a disadvantage?"

"What has \_\_\_\_ gotten you into?"

"What has \_\_\_\_ gotten you out of?"

"What has \_\_\_\_ been a solution to?"

"What has \_\_\_\_ solved?"

## Explore the consequences

Depending on what kind of fixed idea it is, this might be the main thing to do, or it might not apply. This is particularly useful for anything the person MUST do or CAN'T do as a fixed idea. Usually she hasn't really examined the ultimate consequences of doing or not doing what she is talking about. So, we will simply ask what would happen if she did do it, or if the idea was true, and what would happen if she didn't do it, or the idea wasn't

true. Also, what would not happen. We are asking mainly for positive things, not for stuff to complain about. What we are trying to show is that there is always something one gets and something one misses out on no matter what one chooses.

"What would happen if you did \_\_\_\_?"  
"What would happen if you didn't \_\_\_\_?"  
"What would not happen if you did \_\_\_\_?"  
"What would not happen if you did not \_\_\_\_?"

## Put the idea in context

What we are aiming for is getting the person to be able to think with the idea. To do that, she must be able to see it in reference to other ideas and to different contexts. So, when we have freed it up in other ways first, we can ask her to do that.

"What is the value of \_\_\_\_?"  
"What is the importance of \_\_\_\_?"  
  
"When would \_\_\_\_ be a good idea?"  
"When would \_\_\_\_ not be a good idea?"  
  
"What does \_\_\_\_ compare to?"  
  
"Where does \_\_\_\_ fit in?"

We are done with a fixed idea when our client can take it or leave it, when she has a choice about it, and when it turns into a fluid principle rather than a fixed generality. That might not be any sudden realization. It just isn't fixed anymore, it is one idea amongst other ideas. It might seem totally ridiculous to her that she ever used it, or she might still find it to be a reasonable principle.

Sometimes you get a surface fixed ideas that is close to the underlying fixed idea, but isn't quite it. Even though you know that, it might still be useful to plug what you have into the handling questions. The real fixed idea might appear while we dust off what is on the top of it.

Don't miss a chance to get a basic fixed idea when you have it. It can produce very significant and lasting changes for the person.

## Exercises

- Practice the Unfixing technique.
- Practice finding a fixed idea.

# Embedded Commands

The sub-conscious mind processes information on many different levels. Where the conscious mind seems to prefer that communications have one distinct meaning, the sub-conscious is not as picky. The sub-conscious is therefore likely to respond to sub-messages and side-messages to the main message being delivered. It is likely to take things literal that weren't intended to be literal, and vice versa.

For the most part, that just makes the sub-conscious an interesting boiling pot of wacky associations. But one thing that is of particular interest for processing purposes is the handling of embedded commands.

Under certain conditions, a person will respond to sub-sections of spoken sentences as commands, and will execute them without realizing it consciously. For one thing, that often happens with the contents of traumatic incidents where the person was overwhelmed and unconscious. Everything got read in as unconscious material and it might all be taken literally and executed as commands. In the case of the traumatic incident, it is because the person is overwhelmed and doesn't have any choice in the matter.

But also when the person is fully conscious and not under any stress will certain parts of the communications go to the sub-conscious and be processed literally without conscious choice. The average human being can only consciously keep track of 7+/-2 pieces of information at the same time. Anything beyond that goes to the sub-conscious.

A process facilitator needs to be aware of this. It is knowledge you can use to help the client with, or at the very least you must be aware of not using it in negative ways.

If I say to somebody:

"I don't think that you are going to die"

I might do so to be encouraging. The person might consciously think so too. However, that sentence contains the embedded command:

" .. you are going to die!"

My intonation when I say it has something to say on how effectively that communication goes in. Also how much we are in rapport with each other. If we are in good rapport, and I put emphasis on the last part of the sentence, well, then I am basically commanding her to go and die. That is of course not a useful thing to do.

You notice of course that this is something a great many parents do a lot. Going around telling their kids that they are going to die, they will fall down, they will get hurt, and so forth. They do it to be helpful, but in reality they are programming their kids to be sick, accident prone, and generally to be effect.

The sub-conscious doesn't care much about negations. If you say "Do NOT fall down and kill yourself!", it really doesn't mean anything different to the sub-conscious than "DO fall down and kill yourself!". Either way, one needs to create a picture of falling down and killing oneself in order to understand what it means. A picture in the mind will attract oneself to that situation, the more so the more emotional intensity one attaches to it. "NOT" is just an abstract idea that the conscious mind thinks makes sense.

Interestingly, these principles of embedded commands can also be used positively. What if I said something like:

"Some people believe that you can feel great quickly"

Consciously the person will think that I am just talking in third person, and that the "you" just refers to people in general. Her sub-conscious will however also pick up the command:

" .. you can feel great quickly"

and particularly if I mark it out when I say it, and we are otherwise in good rapport, it will sink in without any resistance.

The thing is that people are much more likely to sabotage themselves with their conscious minds than with the sub-conscious. If I just told the person directly:

"You will feel great quickly!"

then she would evaluate it consciously, probably decide that there is no rational basis for that statement, and I have no right to say so, and she would reject it.

Remember that it is the person's own considerations that are shaping her reality. If she really believes that she will feel great quickly, well, she will then. If she believes that she can't feel good, well, then she can't.

The thing is that 99% of her considerations are outside her conscious awareness. The sub-conscious is much more a storehouse of what the person REALLY believes. She might consciously say "Of course I want to get well", but sub-consciously she knows that she can't get well yet, because some criterion hasn't been met. So, we always need to involve the sub-conscious in the clearing we do.

A general rule in clearing is that, if the person already knows a reason for something, and the situation is still there, then that isn't it. If she knew what it was, she could just change it, of course. Since she doesn't it is because the answer is hidden in the portion of her mind that she is NOT aware of.

There are several ways of working with the sub-conscious. Typically what we do in clearing is that we take something that is out of awareness and we bring it into the person's awareness. Then she can change it to what she wants it to be. Bringing the matter into consciousness can ensure that the person will maintain the result by herself.

The other way of working is to deal directly with the sub-conscious and not even involve the conscious mind. That can be appropriate where the conscious would not be cooperative if it knew what was going on. The techniques for doing that are somewhat beyond the scope of this manual, but it can be useful to know a few things.

The process facilitator has quite a responsibility when she is in the position of being able to feed stuff into people's subconscious without them noticing. You will always be feeding something to them, no matter how hard you try not to. The thing to do is therefore to be aware of HOW you are influencing the client, and only do it in useful and ethical ways.

Embedded commands of generally positive objectives, or specific session instructions, can be both safe and useful to use. The generally positive commands could be stuff like:

"I wonder how quickly <you will be successful>"

"Some people say that <you are cause over your own reality>"

"I know a technique where you can <find out who you really are>"

"To <be happy> is an interesting idea"

"The problem is whether or not one can <be responsible>"

Specific session instructions could be:

"Now you have the opportunity to <close your eyes and locate an incident>.."

"Tell me if you can <find some other viewpoints in that incident>"

"Is there a way you can <look at that differently>?"

"What would happen if <you still have that ability>?"

"Look at your future and tell me how <it is better and different now>?"

You need to be aware of what you are trying to accomplish at the moment, and to what depth you are clearing the issue. A misplaced embedded positive suggestion can act as a band aid that just glazes over the issue we are trying to uncover.

In the beginning of the session the reality we would like to establish is that the client can come up with something really meaningful to handle, and that we will get the most core material on the matter that we can. Embedded suggestions to the effect that she can do that are useful at that time. Suggestions about that she is doing great and there is nothing wrong would not be useful. When we have found and handled some major stuff, then we would like to establish the reality that it stays handled and that it will cause positive changes in the client's future. Any embedded suggestions to that effect will be useful at that time.

Note that "command" and "suggestion" adds up to about the same in a session. You can never really tell the client what to do and be sure that she does it. Besides, even though you are in control of the session, she is in her full right to reject anything you suggest that she should do. Processing is not done at effect, it is done at cause. You might present ideas, suggestions, questions, principles, directions, or whatever to her. If she buys them, and they are useful to her -- good. If she doesn't buy them you need to try something else.

To be a responsible communicator you need to be aware of how your communications affect people, and you need to adjust your actions to accomplish what it is most ethical and desirable to accomplish in the situation. Respect the integrity of each person you deal with.



## Section 7: Clearing Reactions - Re-Experiencing





# Clearing of Unwanted Reactions

If you are like most people, you don't always react to situations in life the way you would like to react. You might not always feel the way you want to feel, and you might not always do what would work best. "Well, nobody's perfect, that is just life", you might say. Maybe so, but there are sure some things we can do to make things work better. There are some powerful techniques available to process reactions.

The problem is when one reacts automatically in a given situation. Without consciously planning it or deciding it, one just immediately feels a certain way, or one just acts in a certain way. That is fine if what you do is working. If it isn't working we might start talking about unwanted reactions.

Usually a reaction is based on information or learning gathered somewhere else or sometime else than the present situation. That is, one arrived at that way of reacting based on one or many events that happened years ago. Or, one perceives the situation as being something else than it is and one reacts based on a totally different real or imagined situation.

At any rate, if the reaction you have is inappropriate or unpleasant, it is probably in need of being cleared. We can clear up what the reaction really is about, we can find the proper context for it, and we can establish a more clear way of responding that fits the present situation better.

If your stomach cramps up whenever you are about to say something to your boss -- that might not be a very useful reaction. It would be a likely target for clearing. That means, we would process that feeling, discover something more about it, why it is there, what it is about. We would finish what is unfinished, and we would add in missing resources. In the process of doing that, the unwanted feeling would probably vanish, or at least diminish. That is not so much because we are getting rid of it, as it is that we put it back in its proper context while finding out what it is about. We bring some clarity into the whole thing, and after that one can have more clear, useful responses.

Going through life, one experiences many different things. The world is so full of stuff to experience. The point seems to be to experience life as fully as one can and learn as much as one can from it.

Sometimes it can be appropriate to sub-divide the experience of life into events or incidents. An incident is a chunk of experience that appears to fit together as a unit, based on the activity that goes on, the point in time, the location, the people involved, or the meaning assigned to the experience. An event is when something happens or when somebody does something.

We will use the words 'event' and 'incident' somewhat interchangeably. However, 'event' will usually mostly refer to what happened or what was done. 'Incident' will more refer to a duration of time as a whole. 'Incident' includes more of a story than 'event'. But, the duration or the extent of an incident depends entirely upon our definition of what that "something" is.

We will here favor using 'event' about what actually went on, and 'incident' about the memory one retains of it.

Because events sometimes get assigned meaning and significance above and beyond what goes on in them, they often are allowed to influence other experiences. The event of burning your fingers when you were 3 might influence the way you deal with stoves for many years. That is in part what learning is: extracting meaning from events one experiences.

Occasionally events will influence one's feelings and actions in ways that aren't very useful. A minor accident with a car might perpetuate the meaning that "cars are dangerous", and one might feel an unpleasant fear whenever one sits in a car. The event of being beaten as a kid might give one feelings of guilt and inadequacy as an adult.

The effect of any event or incident is only determined by the way one experiences it and the meaning one assigns to it. Both are under the control of the individual, even though she might not realize it.

If the way the person is experiencing an event or incident isn't working well for her, then we need to re-arrange the experience. She needs to Re-Experience the event. Experience it again, in a different way.

Incidents with overwhelming or traumatic content are frequently being carried forward by an individual as part of the present. They aren't really part of the present time, but because there is something unresolved about them, they are connected up with the present as if they were. They weren't fully experienced in the first place, so the person continuously carries around a reminder about it. The reminder often consists of feelings associated with the event, being replayed out of context.

By re-experiencing an event the person can gather any part of the experience that she missed in the first place. Furthermore she can observe several perspectives to the event, rather than only one limited perspective. She can experience the event with the added consciousness and knowledge that she might have now. Additionally she can find a different meaning of the event, and realize that there is positive value in it, and she can learn something from it.

Re-experiencing changes the event. We are not talking about the objective event here, even though to some extent that will change too. What is important for the person is the subjective event that exists in her reality. She will gain more flexibility in dealing with the event, she will change it into being a positive resource for her, and the event will take its place in the proper context, rather than being stored in an inappropriate place in her reality.

Re-experiencing gives a whole new meaning to events.

# What is Re-Experiencing?

It could also be called Regression, Incident Clearing, Facsimile Clearing, Redundancy Clearing, or Traumatic Incident Reduction.

Simply put, we are dealing with frozen copies of events happening somewhere in time and space. One carries around these extra copies because one failed to handle something about the actual event. Once the unfinished business is completed, the extra copy is no longer needed and it will as such vanish -- it is "cleared".

We usually refer to the extra copies as "Incidents". That is somewhat confusing in that "Incident" could also refer to the event itself. However, by convention we would use the word mainly about a carbon copy of some event. When the extra copy has been neutralized, we would say that the incident has been "cleared" or "erased", or that it is "gone". The real event is still what it is of course, but it is the copy that will be gone. We could say that the real event is then more "clear".

The reason we might wish to clear these facsimiles is that they tend to mess up one's mental and emotional responses. Because, as opposed to the real events, the facsimile incidents get carried forward in the present. They become filters through which one is perceiving present time, and they become programs governing one's responses. That is often not very useful. Generally speaking one is better off actually dealing with what is going on now.

In the Re-Experiencing technique we locate incidents that are attached to unwanted reactions. We experience what is in them that hasn't previously been fully experienced. We go over the contents until the incident drops out of the present environment and regains its proper location. If we repeat that activity as many times as necessary we can transform unwanted reactions into more useful responses.

# Redundant recordings of events

Memories of events you have experienced are useful to have. One can learn something and one can know that one has learned it. However, there is a class of memories that can become problematic.

If you fail to experience something that you intended to experience, then something interesting happens. Instead of just taking the learning, the flavor or essence of the experience, with you, you might take a snapshot of the whole incident with you for later processing.

As you go through life, you experience things and you learn from them. You go through a sequence of events that each has a start, a continuance, and an ending to them. If you go through the intended start, continuance, and ending of the event as planned, then everything is fine. The event is over with, whatever it was, and you drew the experience you needed out of it. It doesn't really matter if events were labeled "good" or "bad", if they were pleasant or unpleasant. As long as you get the desired experience out of them, they will not be aberrative in any way.

The trouble is with the incidents that weren't completely experienced because of information overload. Let's assume as a simplistic model that a person can process a certain quantity of experience per unit of time. If an amount of input below the limit is received, then she is probably comfortable with what is going on, and is learning from it. However, if the limit is exceeded, she gets overwhelmed with input.

When the processing powers of the mind get overloaded, it doesn't just ignore what is going on. The mind seems to have the ability to take complete snapshots of events and to store them for any length of time. The idea seems to be to process them "later".

If the overload is simply one of speed or magnitude of information, it is usually possible to catch up. For example, if you go to a lecture and you get a lot of new information in a short period of time. You might not be able to evaluate everything at the time, but after assimilating it for a couple of days you might be quite comfortable about having received the information.

But, if there is a content of the event that overloads your mental circuits in other ways, you might not process it at all. For example, if there is stronger force, or stronger emotions in the incident than you are willing to deal with, then you might never process the incident. For example, if somebody was hit by a car, they might not be able to process that kind of force, even very slowly, so the incident never gets processed. Or if somebody dies and is totally unwilling for that to happen, they might not process it.

Going through life, one handles most events fairly well. One notices what is happening, one gets wiser from having the experience, and all one carries forward in time is the added experience. Then an incident happens that is too much action in too little time. A whole facsimile of the event is taken for later processing. It is carried forward in its whole as a frozen incident.

The trouble is that the incident will continue insisting on being processed. It will pretend that it is still happening in the present moment, and it will present pieces of itself to the person for processing. But, if the majority of the incident remains overwhelming it might only present manageable little bits of the incident.

The person, not noticing that there is an unprocessed incident, might regard these little tidbits from the incident as current events and impulses. She might mistakenly think that they are happening now, and she might mistakenly act out parts of the incident believing them to be her instinctive responses in the present.

In other words, the unprocessed incident becomes an automatic program that gets replayed out of context. The mind will try to make the responses fit the situation at hand as well as possible, but it has difficulty doing so. The responses are likely to be inappropriate and are likely to get the person into some sort of trouble.

The whole problem is that the responses come from an unknown source. If the person doesn't realize the unprocessed incident is active and she just reacts automatically based on it, then her actions will be puzzling to both herself and others. If she knew the whole story consciously she would quickly realize that it is kind of silly and she would stop doing it.

An unprocessed incident might drop further away over time. If it continues being unprocessed and the environment or the intentions of the individual change to have less semblance to the original event, then it might by itself drop away and stop calling attention to itself. However, if the environment again starts being similar to some of the contents of the incident, then it might become re-stimulated and might again replay its contents automatically.

The conscious evaluation of events by the individual is needed in order to file experiences correctly. The individual needs to decide what is relevant and what is not. Until she makes such evaluations everything will be granted equal importance by the mind. So, everything in an unprocessed incident will be automatically considered equally important.

Since, for an unprocessed incident, EVERYTHING gets stored, including pain and force and emotions, it will get an importance that is way out of proportion. And aspects of it will be regarded as important that the individual would never consciously carry around if she had the choice. I.e. if the event was "being hit by a car", then the car's color might be just as important as the pain of the impact, which is just as important as being on the way to the supermarket.

When these elements are replayed later on, the results can be rather silly. The person might get a headache when going to the supermarket, or might start disliking red cars or some such thing. Really it is just the unprocessed incident trying to call attention to itself, but if nobody is noticing, it becomes some rather odd automatic reactions the person has to life.

So, in summary, any event that overloads the ability of an individual to process it, and that then gets recorded as an unprocessed facsimile, that remains unprocessed, floating through time, causing undesirable automatic reactions -- that is the target of Incident Clearing.

# Time

The incidents that we are interested in are the ones that are frozen in the present, but that really belong somewhere else. Basically there is a mis-understanding as to time. Something that belongs in a specific other time period appears to be happening right now in the present.

Time is not the only factor that can be messed up like that. Aside from the When -- the Where and the Who are likely to get confused. Generally speaking, when something is not being fully experienced and evaluated by Someone Somewhere Sometime, then the contents of the event might spill over into other Whos, Wheres, and Whens. That might be a difficult concept to grasp at first, so we usually apply it to time first, since that is the most simple to understand.

We usually regard time as going forward in one continuous regular stream. When we look more closely we find that that isn't really the truth of the matter. Time doesn't have to be continuous, it doesn't have to go forward, it is highly variable, and there is an infinity of probable time streams. That kind of stuff began to be re-discovered with relativity theory and quantum mechanics, and is becoming increasingly well understood. However, most people would still regard it as pretty weird.

For starters, the traditional concept of time that is generally agreed upon in this civilization at this time, will give us a working theory for how incidents are organized.

It is commonly believed that some things happen before other things. There is a past, which is the things that already have happened. There is a present, which is what is happening right now, and there is a future, which is the stuff that hasn't happened yet.

Since that is how people believe it is, we can expect to find incidents organized according to these ideas. However, be prepared for encountering totally different ways of organizing incidents as your thinking becomes more fluid.

If we assume time to be going forward, then unprocessed incidents would tend to float forward in the present. They would be time-stamped as happening "now" but since they don't get evaluated and filed, and since "now" continuously moves forward, the incidents will appear to be moving forward with the person. Once the incidents are cleared, that will be corrected. They will get their correct time-stamps and will move back to their proper place in time.

It is commonly believed that the past influences the present. Therefore people often organize incidents in their minds along similar lines. That is, earlier incidents are regarded as causing behavior and responses in later incidents. It doesn't have to be like that at all, but if that is how the person has it organized, that is what we will start with.

Incidents can often be found in chains sorted according to time. Related to a specific unwanted feeling we might find a whole series of incidents that all contain the same feeling in various contexts. Usually the earliest incident would be the most forceful or traumatic and the later ones would draw their power from the earliest incident.

In a typical chain, the earliest incident, which we call the Core Incident, will contain pain and unconsciousness. We could also call it a Force Imprint Incident, since that is when a certain set of responses get forcefully imprinted (stamped, programmed) on the mind.

The next most severe incident is the Traumatic Emotion Incident. It is usually connected with a loss or a threatened loss. It draws its power from a previous Force Imprint Incident. It contains strong mis-emotion, such as sorrow, fear, grief, terror.

Thirdly there is the Trigger Incident. That is a situation when a mental button is pushed and some of the traumatic contents from an Imprint incident or a Traumatic Emotion incident is replayed. The discomfort in an incident like that is created as an irrational automatic reaction, not as an actual external circumstance.

Typically a chain is unraveled in backwards order. That is, the most recent (and lighter) incidents would be available first, and one would gradually work back until one gets to the core traumatic incident. Upon clearing the core incident, the whole chain would be neutralized and the specific contents of that incident will no longer be carried forward.

Sooner or later the sub-conscious belief that earlier incidents cause later incidents will unravel and will no longer apply. However, initially the incident chain mechanism can be quite useful to navigate by.

# Entry Points

One wouldn't ask directly for a specific incident. Even though we might guess that the person has had some specific traumatic incidents in her life, we would rarely ask her specifically to bring those up. The only incidents we would be interested in are the ones that have an unwanted residue in the present.

In other words, to gain an entry point to re-experiencing we would start with something unwanted in the present. If it is not experienced now, or it isn't unwanted, we won't need to do re-experiencing on it.

The best entry point is an unwanted physical feeling. That is, something that the person can feel right now in her body. There are several reasons for that.

First of all, kinesthetics are more sticky than for example visual or auditory perceptics. Kinesthetics have a lower frequency and are much more difficult to localize in time and space. Most people can quite easily change around pictures they make in their minds. They can move them around, make them bigger and smaller and so forth. Feelings more easily generalize into ALL space and time.

Rarely will a person voice any complaints about pictures being stuck in her mind. Mostly what she will have trouble with will be feelings that she can't change. Feelings are quite tightly linked up with one's action and behavior. To do anything different in one's life, one has to FEEL like doing it differently. No amount of thinking or visualization makes you do anything different unless you feel like doing it different.

Also, feelings are fairly tangible. One can verify them by what the person actually feels in the body. It is hard to run away from a pain in one's stomach and it is likely to stay there until we actually have cleared it. That makes it much more difficult to cheat. If we were dealing with just pictures or words, it would be much easier for the person to fool herself into thinking we were done when we weren't.

A distinction should be made between feeling feelings and thinking about feelings. There needs to be some actual perceptions that the person can describe. If she says that she is "hopeless" we would want to know what that means to her in terms of perceptions. How does she know that she is "hopeless" - is it in her stomach, in her head, is it an empty feeling, a heavy weight, a buzzing sensation, or what is it? The words themselves are not good enough, we need actual, tangible perceptions that are there right now. That usually means some sensation in the physical body, but not necessarily. "I feel hard walls around me", "my space is mushy" would also be quite valid.

Smell and taste are also useful in defining the unwanted feeling. They are actually the least distorted senses.

Usually we would want some kind of a verbal description of the unwanted feeling. However, that is only to make it easy to refer to it. It should mainly be identified to the person as the exact perceptions in it. She needs to be able to feel it now, and she needs to be able to recognize it again.

Getting the feeling can be as simple as asking:

"Do you have any unwanted feelings or reactions?"

You might also notice when she is talking about something else that we are dealing with a feeling that is unwanted.

She might identify it satisfactorily right away, such as: "A buzzing pain moving down my right arm". If she doesn't, we will ask for some more specifics.

To clarify what the feeling is, it is useful to be fluent in kinesthetic qualities, like: weight, temperature, hard/soft, vibration, resistance, friction, solidity, viscosity, etc. Many people will have a hard time identifying what a feeling consists of and will need some help on it. Some people will even insist that the feeling has no identifiable qualities except for that it is "depressed". You need to be able to handle that smoothly and get it identified further anyway.

Instead of just asking for unwanted feelings out of the blue, we could use a more organized approach to find them. We could interview the person about various aspects of her life: family, work, health, hobbies, accidents, losses, etc. We would notice which areas appear to have unwanted feelings in them, or which areas that are generally

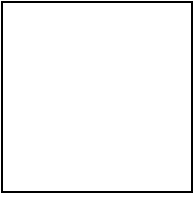


loaded. Chances are that if it is an area the person is concerned about or has a lot of attention on that we would find unwanted feelings in it. After the interview is done, we could then systematically go through all those areas and ask for more specific unwanted feelings within each one, until each is clean.

We could also start out with prepared lists of classes of feelings and ask if there are any specific unwanted feeling in each of those classes. E.g. we could ask for pains, discomforts, pressures, tightnesses, etc. We could also ask for more abstract feelings and emotions, e.g. fear, anger, grief, depression, hopelessness, frustration, as long as we make sure that the words are linked up to something that can be perceived and recognized.

We could also start out with a list of body parts, or with a list of things most people have in their lives, and try to locate unwanted feelings in each of those areas.

# Incident Diagram



# Auto-Answer Ability

There is an ability that the client needs to learn to use and trust in order to make re-experiencing successful. It is easiest to explain if we anthropomorphize it.

We could pretend that there is a little person who manages the index system in the libraries of the sub-conscious mind. She is the librarian and her job is to find the most appropriate piece of information that is available when she is asked. She does her job well if you let her. She always knows either where the information is stored or where to look for it.

If a certain subject is already active and current the librarian usually can give an answer immediately. If it is an unexpected question it might take longer. It is the librarian who suddenly brings something to your attention that you had forgotten about, but wanted to know. For example, if you had forgotten a phone number or somebody's name, you decided that you needed to remember, but then you don't think about it for hours or days. Then suddenly the answer pops into your mind. That is the librarian who had been working on the problem and who now presents you with the answer.

For processing purposes, the more immediate answers are usually what we are after. And the answers needed are usually close by if a subject is already active. Like, if the client is concerned about an unwanted feeling, then the related information will already be in the active file.

Usually we will be looking for some data that the client doesn't consciously know or realize. If she already knew the answers consciously then she would probably have sorted out the matter herself long ago and she wouldn't need a processing session.

One of the pre-suppositions in transformational processing is that the person already has all the answers she needs. However, she might not consciously know that she has them or what they are. If she tries to figure things out consciously and looks for answers by going through what she already knows that she knows, then she usually doesn't get very far.

To get useful data out of the sub-conscious, the client needs to learn to be able to let go and just let material appear automatically. She needs to let go of her sense of logic to some degree and not try to figure things out logically. If she can do that we will move much faster, particularly in re-experiencing, but also in other processes.

The client needs to use her auto-answer ability. Everybody has it, everybody can do it. However, the thing is that one needs to get one's conscious mind out of the way for a moment so that one can allow a sub-conscious impulse to come through. One needs to be able to trust one's intuition and just let something appear.

Let's say we have identified a specific unwanted feeling that the client has. Now the next step is to locate an incident that includes that feeling. The client might consciously know about a few incidents, and sure we can start with those to warm up. But, the real results would come from what the auto-answer mechanism will give us. When the client doesn't remember any other incidents with that feeling, and we still ask "Is there a more fundamental incident with the feeling \_\_\_\_?", and then something pops up -- that is much more valuable.

The resolution of the unwanted feeling will not be found within the material that the client already consciously knows about. It will be found among the material that she has forgotten, but that is stored in her sub-conscious. The sooner we can get to that material the better. To get to it, the client needs to relinquish conscious control, and allow the sub-conscious to supply material.

If we have identified that the client has feeling X and you ask her to "float back in time to an incident that has feeling X in it", then it doesn't do much good if she starts figuring "Well, let me see, in '37 I was living with my aunt, and then I was in high school, so then it must be ... bla, bla, bla." That is when she tries to figure it out consciously with what she already knows about. It would be preferable if she just blanked out her conscious mind, and went wherever the auto-answer mechanism would take her. She might say "I see a green wall, I don't know where I am, but my neck hurts." She takes perceptions that pop up out of the sub-conscious through the auto-answer mechanism. They might make very little sense at first, they might be partial and sketchy, and they might not relate to anything she remembers consciously, but that is fine, that is what we want.

The auto-answer mechanism isn't a little person of course. It isn't really a librarian, it doesn't have any kind of personality. It is a totally neutral mechanism that will just do its job as best it can. For that matter, it is really not a mechanism, but an inherent ability, an ability to channel any information from wherever it is. But often it might appear more comforting to treat the auto-answer ability as a mechanism, a piece of machinery that you just have to trust.

The auto-answer mechanism works neutrally and willingly even when the person is otherwise in bad shape. That is why we want to deal with it. It is not aberrated in itself. However, it will hand out the basis for the person's aberrations quite willingly if you will let it. In other words, it provides a much more direct access to the key material in the mind than the conscious person would ever come up with. In that way we could say that it is a kind of intuition.

We could say that the auto-answer mechanism is a personification of the sub-conscious as a whole. Generally speaking, the sub-conscious knows much more and is much more un-biased and sensible than the conscious person usually is. It is for good reason that much material is hidden from the conscious person. It is often because she would mis-use it, or mis-understand it, or get overwhelmed by it.

The auto-answer ability also includes a safety mechanism. It only hands you material that you are capable of dealing with. It only gives you a little bit at a time, enough so that you can comfortably digest it and learn from it. There might very well be more important or more revealing information available, but the safety mechanisms might keep it from you if you are not ready for it. But, if you keep asking for more material and you deal with what you find out, then gradually you become more able to handle more deep stuff, and it will all gradually be resolved.

In other words, the auto-answer information provides a safe path to the resolution of issues and to increased knowledge and ability. Watch out for any violation of the auto-answer mechanism. It is possible to force someone to look at some things she isn't ready for, by pretending to be an authority or by demanding it insistently enough. However, that can be damaging and is not advisable.

There is a fine line between encouraging the client to examine what is there, and coercing her into dealing with stuff that she isn't ready for or that isn't her. That is why it is a strict rule that a process facilitator is neutral and non-judgmental. It is vital for the facilitator to develop a sensitivity for whether she is helping the client discover new choices, or whether she is limiting her by imposing undesirable information on her.

To some degree the safety mechanism of the sub-conscious mind is what caused the problem with unprocessed incidents in the first place. The mechanism will attempt to shield the conscious person from anything she is not ready to deal with. And there are certain experiences in life that might be too much for the person. So, instead of allowing the person to cave in and break down, the sub-conscious hides the unfrontable material from her until she becomes ready to deal with it. The problem enters if she never gets around to being ready for the material. That is what we are remedying in re-experiencing. We are making the person more able to deal with what she is experiencing in life.

The sub-conscious apparently will always take the best choice that it has available. In a less than optimum situation it will choose the lesser of two evils. So, if the conscious mind is being overwhelmed by a traumatic event, the sub-conscious cordons off the record of the event and only makes it available to the degree that the person can handle it. There are drawbacks with that plan of course, but it is essentially done to protect the person.

The "bad" stuff, unwanted feelings and other aberrations, are only there because they are the lesser of several evils. Or, said differently, there is something else that is more important than avoiding those annoyances. Either there is something positive that the person accomplishes by having them or she is avoiding something that would be worse. What we are doing isn't getting rid of the unwanted stuff, as much as it is examining the situation and finding some more choices and awarenesses so that more harmonious conditions can prevail.

So, the sub-conscious auto-answer mechanism is very important in processing. It needs to be the ally of both the client and the facilitator. It has the client's best interests in mind and it knows more than both the conscious client and the facilitator.

The only rule the client really has to know about the auto-answer mechanism is this:

Take what you get!

That is, as long as you notice what comes up, and you trust that there is some meaning to it, then the processing will run smoothly. There are no other complicated mechanics one has to keep track of.

# Past lives

Now, if we take whatever pops out of the sub-conscious mind we might run into some weird stuff. The first surprises come out of the technique of going earlier and earlier to find core incidents. Now, if we have gotten back to very early incidents in the person's life, and we still aren't done, and we are asking for something earlier, what do we find?

First, we are likely to have incidents pop up that appear to be pre-natal. That is, incidents experienced by a fetus in a mother's womb. Floating in a liquid, being pushed around, hearing the internal body voices of the mother, hearing voices outside and so forth. Often life-long patterns are found to have been imprinted in that period. Incidents can sometimes be found all the way back to conception and before, as the experiences of the sperm cell and the ovum.

But, what if our chain of incidents still doesn't resolve and we need to go earlier. What does the auto-answer mechanism give us? Usually what appears to be past life incidents. If the person strongly believe they don't exist, she might not allow it to happen, but if she goes with it past lives are what comes up.

Experiences in earlier times, earlier in this century, the middle ages, biblical times, the stone age, Atlantis, etc. And going back further, civilizations on other planets, in other types of bodies and so forth.

It is not necessary for the process facilitator to believe or dis-believe anything the client says. If it comes up, it is probably necessary to look at it and it has some kind of bearing on the client's situation. It is not necessary for the clearing process that we have a complete model of where it comes from and how it is organized. It would be better to keep as open a mind as possible.

Often the core incident is a traumatic past life incident. It is usually fairly limited how many really forceful incidents people have in their current lifetime. Stuff like being killed, tortured, eaten, burned, exploded, and so forth, that is likely to overload one's mind real well.

We basically go wherever the chain takes us. That will generally be earlier and earlier until we get a sufficiently dramatic incident that really explains the unwanted feeling and resolves it when we re-experience it. That might be through just a few incidents or it might be through many. It might cover a span of just a few years, or a span of billions.

It is advisable not to lock oneself in on a specific model for how this stuff works. After looking at a few past life incidents one could well conclude that one has as one person traveled sequentially through a certain span of time in an orderly manner. That is not necessarily the case, so don't get too stuck on that. There are even more wild possibilities.

Past life incidents are addressed the same as any other incidents, there is no particular difference in technique. We are still following an unwanted feeling. We would usually not try to look for specific life times or specific events, but would just take what comes up.

Don't try to be too logical about mapping out past lives according to a certain model. If you try to lay out sequentially what your past lives have been through different time periods you will sooner or later run into conflicts. There will be events and life times that overlap, there will be multiple versions of the same events and so forth. That doesn't matter at all for the clearing process. The phenomena are probably better explained with a more fluid model with multiple probable pasts and futures, multiple viewpoints, alternate realities, multiple dimensions, and so forth. But all of that is more difficult to understand at first, so there is no reason to worry about it either. More on that later.

There is also such a thing as future incidents that can be processed with good benefit. That is also a somewhat more advanced subject, so that will be dealt with later.

# Experiencing Incidents

The benefit of re-experiencing doesn't just come from finding the incidents, but primarily from experiencing them. Or rather, RE-experiencing them. We are going through the incidents and adding new consciousness, new observation, and new resources to them. We are experiencing them better than they were experienced in the first place.

We can treat an incident as a holographic movie. Each incident has all perceptions in it. 3D color, surround sound, feel-o-rama. To find out what is in it so that we can re-evaluate it, we need to watch the movie, listen to the soundtrack, feel the feelings.

We usually have to show the incident movie several times, often in different ways, from different perspectives and so forth, before it will be cleared.

When we have located an incident we want to re-experience, the first step is to get the client to start going through it. Preferably from the start, but usually we will go with whatever appears first for her.

We assume that the person CAN move back to the incident. We pretend that she travels back in time to the actual event. If that is actually what she does or not doesn't really matter. It is a suitable metaphor.

We want the client to experience the incident as if it is happening in the present. She doesn't have to be fully IN it in her own position at first, but she has to be at the same time.

She could also bring the incident up to the present, rather than going to it. The difference doesn't matter much, both are just models. The important part is that it gets experienced as if she is there.

Recalling an incident over a distance of time is a different technique. That is also a useful thing to do, and can maybe be considered safer, but it doesn't go as deep as actually experiencing the incident again. Experiencing an incident is not remembering, recalling, or recollecting -- it is actually being there, watching it, interacting with it.

Now, we don't want either to push the person to relive something she couldn't handle in the first place. The guiding rule is that she should be able to experience the incident comfortably. She might do that at first by just glancing through it and not feeling it very much, and gradually she might become more able to really feel what is going on. Or, if what she regards as her own position in the incident is just totally too much for her, then we can start from another position. She can watch it happen being a fly on the wall or something. Then, after a few times through it, she might be able to move a bit closer.

We want the client to go through the incident. She shouldn't just be sitting thinking about it, and talking about it. She should experience it, and that usually means following the flow of events through the incident.

There is no great honor in feeling as much pain as possible when one goes through an incident. The rule is to experience as much as you comfortably can. Having a hard time with it doesn't particularly clear it better. If you continuously experience it from a fairly comfortable position, then eventually the pain in it will seem like no big deal at all and you can experience it directly and get it over with.

Most new clients would stay as far away from the events in the incident as possible. However, under the facilitator's guidance they can realize that it is possible to experience some of it comfortably and after having done that successfully a few times, their confidence is up and they will approach the job more boldly.

Usually the only clients who will get too much into incidents are ones who have done specific other types of therapy that require that. Rebirthing or Reevaluation Counseling are examples. These therapies tend to get the person into totally reliving the incidents in order to fully get to the emotional content. They might also encourage the person to yell and scream and roll around on the floor and so forth if it seems to fit in. That is a way to do it, and that works as a technique. However, for our purposes, the general idea is to approach the traumatic content more gradually and comfortably. And once we get close enough, it has already been partially relieved and is no longer as traumatic as it seemed.

So, we get the client to the beginning of the incident. Then we ask her to go through it to its end. We could also say "experience through it", whatever communicates best.

The client can tell what is happening along the way, or she can wait until she went through it and then talk about it, whatever her preference is. Most clients prefer to talk as they go along. At any rate, we need to hear her account of what is going on.

If it appears that the incident is a core incident that can get resolved, then we will keep going through it until it is cleared. If it becomes obvious that it is not the core incident we would want to move earlier as quickly as possible.

A core incident is expected to contain:

- Pain and/or unconsciousness
- A proper context for the feeling
- A message or learning that has been missed
- A decision or conclusion regarding the event.

There needs to be something forceful going on in the incident for it to install a persistent unwanted feeling. In an imprint incident it is often associated with pain, but it doesn't have to be. But something is going on that is physically too much in too short a period of time. So, if the incident is "getting queasy while going to the bank" then it probably isn't a core incident. If it is "getting root canals done without anesthesia" then it might be. If it is "being eaten alive by cannibals" then it is a real good guess that it is core.

The core incident must also provide the proper context for the "unwanted" feeling. The idea is that the feeling hung around indefinitely because its proper context had been forgotten. Once we find the time and place and situation that it goes with, then it should resolve readily. So, in the core incident, the feeling must make sense. It must be a pretty natural feeling to have in that situation.

What we need to discern is between a first imprint and later reactions. The client will mix them up consistently at first, so it is up to the facilitator to know the difference very well. A "tight pressure around the waist" makes very good sense if you are being squeezed to death by a Boa Constrictor. But it really doesn't make much sense as a reaction to receiving your phone bill in the mail.

The client will usually defend her reactions passionately. "Of course I have a headache, Joe was saying mean things to me". The facilitator must realize that it is less than rational to respond with a physical discomfort to something that is just a symbolic representation. Unpleasant kinesthetic responses to words, expressions, environments, expectations, and so forth, are called Semantic Reactions. You react to a symbol, a meaning, responding as if it were a physical situation. If it involves physical uncomfortable feelings, it points in the direction of traumatic incidents.

So, if the client was walking down the street and suddenly, BAM!, she got a headache -- that is a reaction. Contrary to any attempts to rationalize it, it is a reaction based on hidden traumatic incidents in the mind. The incident where the pain suddenly appears is a Trigger Incident. The feeling gets triggered by a symbol or perception.

The trigger incident is not going to resolve the unwanted feeling. Well, it could relieve it temporarily, but we aren't satisfied with that. We want to have the core incident so that whole thing is not going to happen again at all.

The key information we will get out of the trigger incident is, what it was that triggered the reaction. That gives us useful information that points us to the possible contents of the earlier imprint incident.

We can ask the client to freeze the frame just in the instant where the triggered reaction occurs. So, if it was "suddenly getting a headache", we would want to know exactly what happened there. So, if the sequence was: "I looked at a red car, and I thought about getting an ice cream, then I suddenly got a headache", that gives us valuable information. It is very likely that we will find some of those elements in addition to the feeling in the earlier imprint incident.

So, if it is a trigger incident, go through it at the most a couple of times. Be sure to get what it was that triggered the reaction. Then ask for an earlier or more basic incident that includes the feeling. Ask the question while the client has attention on the moment of reaction in the trigger incident.



So, to repeat, when you get to the core incident, it must have a context that physically makes sense for the feeling at hand. The feeling shouldn't be something that just popped up in that incident, it should be something that really was appropriate or really was a very tangible content of the incident. It might potentially be somebody else's feeling, it doesn't really have to be the client's. But it would be something she either decided with good reason to have in the incident, or it would be something that was already there that she decided to pick up.

A core incident will have a hidden meaning waiting for the client to find it. There will be something to learn from it, there will be a message, there will be something to notice that she didn't notice. It will never be just a meaningless, random event. If examined closely enough, it will always turn out to have a worthwhile lesson for our client.

A core incident has some sort of decision or conclusion that the client makes at the time. The decision is a way for her of dealing with the traumatic situation at the time. It is the decision together with the stressful content together with the missed lesson that makes the whole thing stick.

The decision will generally be some deviation from what is actually going on in the incident. The person can't handle what is actually going on, so she tries to mentally solve the whole thing by deciding something about it. She might decide that she isn't really there, that she is really somebody else, that nothing is really happening, that it is really a good thing that is happening, or that she is now gonna do things differently. The decision somehow changes something so that the traumatic situation is more bearable.

# Re-Experiencing Procedure

This is an overview of the way I do Re-Experiencing of incidents. It is not intended to be THE correct way, it is simply the principles and steps I have found to work best.

The goal in re-experiencing is the transformation of undesirable feelings into more desirable feelings. That is, we start with a feeling that isn't working very well for the person, and we end with a feeling that she would rather have.

The theory behind re-experiencing says that inappropriate feelings in the present time would be associated with unresolved incidents from some other time. An event is taking place somewhere else that hasn't quite gotten completed or that hasn't quite been digested.

For an incident to hold a persistent feeling in place it must have some physical content related to the feeling. You don't get headaches from worrying about things. You don't get anxiety from what people say to you. It might seem like that, but that would only be surface incidents where more basic material got triggered.

An incident that holds a feeling in place would contain a proper context for the feeling. Not a figure-figure reason like "Of course I got seizures, she said bad things to me", but an objective, physical context. If a tree falls on your head, then a headache is an appropriate response. However, words people say or stuff you look at can not objectively hurt your head. If you get shot in the back by your best friend, a feeling of betrayal is very appropriate. If you have a spot on your jacket it probably isn't.

In part what we are handling is the confusion of symbols with the real thing. Strong emotional or physical responses that might fit into dramatic events with violent physical activity, might not fit at all in situations where only a symbol of that activity is present. The sight of a car is NOT the same as being in a car accident; the word "idiot" is NOT the same as being stoned in the town square; the thought of the future is NOT the same as dying violently.

If people would just respond to what is actually there in front of them, instead of to symbols of events that aren't there, life would be much easier. That is what we are trying to help them with by doing re-experiencing.

There is only a reason to handle incidents that are imposed upon the present, as evidenced by a persistent unwanted feeling. There are lots and lots of gruesome events one could start going through, but that have no bearing on this person's life. A process facilitator that connects the client up with specific traumatic incidents that weren't already activated, is doing the exact opposite of her job.

The starting point is always a present unwanted feeling. It is never any specific incident, even though we might know that the client had a traumatic incident. It doesn't matter if we know she broke her leg 10 years ago. Unless it somehow bothers her now, there is no point in taking it up.

Also, there is no point in processing anything that was an unwanted feeling in the past. Unless it is available now it doesn't need to be addressed. And that means right NOW. The feeling should be somewhat available in the session in order to be taken up. Not the name of the feeling, or the memory of the feeling, but the ACTUAL feeling. Not necessarily full blown, but there needs to be something there that the client can FEEL.

A clumsy facilitator can easily put a lot of things there for the client that weren't already there. She can convince her to dig up stuff that she didn't have any problem with and then get a problem with it. That doesn't prove anything, except that the facilitator needs to know her basics better.

The past doesn't influence the client. There is no reason to try to convince her about that theory, it is unnecessary and inherently incorrect. What we are handling is the incidents that are here in the present, but that SHOULD be somewhere else, some other place, some other time. The past isn't hurting anybody. But if the person copies some overwhelming incident out of the past and energizes it now, then she can easily give herself problems. What she puts in the present becomes the problem, not what the past really was or wasn't.

So, we need to start with something that is there in the present. Not a symbol, not something she thinks, but something she actually perceives in the present. The best type of perception to use is feeling. This is for several reasons. Visual and auditory perceptions are too easily changed and too difficult to pinpoint compared to feelings. That is because they are more high-frequency, localized perceptions. Feelings are lower frequency and are much less localized. That is exactly what can make them a problem. Feelings spill into the present from other places and times because they are harder to differentiate. The anger you feel might appear quite appropriate, and only after some investigation would it be shown to be an anger from 30 years ago. You wouldn't be fooled as easily by pictures. The difference between pictures from the past and pictures from the present are quite obvious to most people.

A feeling is what we need. All sorts of techniques can be devised to evoke unwanted feelings. We could give all kinds of suggestions of stuff people might not want to have and see if the client has anything on them. But the most simple thing is to just ask.

"Do you have any unwanted feelings?"

Most people would be able to come up with some answers to that. Also unwanted feelings might surface by themselves from just talking generally with the client. I would usually grab the chance to clear incidents whenever a well-defined unwanted feeling shows up. I would use the opportunity while it is there.

"Feeling" is a somewhat imperfect word in that it covers several different meanings. Be aware that what we are after is mainly bodily feelings and sensations. It isn't words and secondary feelings and thoughts. We need the client to connect with an actual reality that can be felt. Just because the client says "a nagging anxiety" it doesn't necessarily connect with anything. Even worse with broad generalities like "upset", "depressed", "offended".

We need tangible perceptions. The point is not to get a good description, it is to perceive something. It is fine to describe it, but make sure that it is in words that relate to actual distinctions of feeling and kinesthetics. Detail perceptions to notice might be:

body part, pressure, weight, heat, movement, vibration, consistency, viscosity, structure, friction, acceleration, hardness, sharp, dull, rotation, exploding, imploding, pulling, stretching, elastic, bending, burning, sparkling, bubbling, boiling, tight, loose, solid, gaseous, liquid, limp, taut, dense, open, enclosed, buzzing, shape, location, balance, oily, dry, suffocating, crushing, flat, tall, round, edgy, sticky, stiff, soft, etc.

The key thing is that the sense is FELT. This requires of course that the person has some kind of inner awareness of feeling. Most people do. However a few people trap themselves so much in symbols that it takes a little work before they are able to know that these aren't always the real thing.

The work spent in specifying the feeling precisely is well spent. It will make the subsequent location of an incident much easier.

When we have the feeling specified enough, the next step is to find the incident. There could be many ways of asking for the incident, but there are several key things to keep in mind.

We are using a FEELING to guide us. The feeling will be the red thread that will lead us to incidents that need resolving. Therefore, don't ask the client to LOOK for an incident. That asks for visual accessing. We need to get the incident through the kinesthetics. "LOCATE an incident .." is not much better. It would also tend to imply that one would be able to see it before one enters it. The stuff the person can see from a distance is generally NOT what is bothering her.

Also, we are after the stuff that the person does NOT consciously know about already. If she knew what it was, she would not be having a problem with it. We need to engage the auto-answer mechanism to give us something previously hidden out of sight. So, we want to avoid that she thinks about it, trying to figure out which incident to pick. She shouldn't be figuring on anything, she should just take whatever comes up. Whatever you say to her should promote that she lets an incident just appear. I would usually say something like:

"Close your eyes, and now as you are feeling the feeling of \_\_\_\_ float back in time to an incident that has that feeling in it."

Any talk of "going back" or "moving" around in time is just to accommodate the client's belief that the incident will be found "somewhere else". It won't really be found anywhere else. The incident we are after is the one that is right here, connected to the feeling that is right here. One doesn't really have to move anywhere, but just needs to notice what is there. That might be a little more foreign to most people than the idea of moving back and finding an earlier incident.

A good analogy is that of the film strip. You can hold a strip of film in front of your eyes. You can move it up or down so that you will see different parts of the movie, or you can have it run continuously by your eyes and you would see the movie happening. That is what "running" the movie is. You aren't moving anywhere, but you move the movie and create the illusion of motion and action in different places. The "real" world is not much different. You aren't really moving, but you slide different parts of reality into your central focus.

For that reason, it might be better to give a direction to the client that keeps her stationary and keeps the action in the present. Like for example:

"Holding that feeling of \_\_\_, let an incident appear that contains it."

The client needs to be willing to let the incident appear a little at a time. She might not get a full blown clear picture, but just scattered fragments. That is perfectly fine. She should be discouraged from thinking about it, trying to figure out what the most logical incident should be. What we want is the illogical, out-of-place stuff, not what is logical.

The facilitator would help piecing an incident together by asking questions about what is there. The client might say "I just see a green wall". Then we would ask for other perceptions: "Is it warm or cold, night or day, inside or outside, what is it a wall of, what is the distance to the wall, how does it smell, any sounds", etc. There will usually be answers to these questions even though she didn't notice them at first. As we piece together more detail the incident will become more clear.

As we get a more full picture of what is there, there still might not be motion. We would then inquire about what is before and after. How did you get to that place, where were you going? Gradually you would then get a sequential plot going.

A new client who is uncertain about this whole thing will need help like that. A more experienced explorer would jump right into it and have a full blown incident right away. But the first few times, most people would need a lot of guidance to get incidents. Various concerns would need to be sorted out along the way, such as whether they are imagining it or not.

No attempt should be made of convincing the client that this is REAL, this is really pre-natal, or this is really past lives, etc. That is not the point. Actually, the more willing the person is to imagine stuff, the more easily she will allow useful material to appear. Incidents aren't automatically presented to her, she needs to imagine them there. She might do that through a mechanism that supplies answers, but she does need to imagine them there somehow. Just sitting, waiting for something to happen, doesn't do much good.

The client is cause, both in the incidents themselves and in the activity of re-experiencing them. We aren't going to stuff that idea down her throat, but we certainly aren't going to hide it from her either. If she expects re-experiencing to be something she is effect of, it is not going to work as well. It works for some people, but it sort of sets the wrong direction. If the client is sitting waiting for something to happen and says "I can't see anything", then the idea we would like to get home to her is "Then see something!!" We aren't going to say it that directly, but that is pretty much the idea. You see something by seeing something. It is not something that is being done TO you. We would discuss that as necessary, with good rapport, until she realizes that SHE has something to do with it. Don't validate her existing reality, just guide her along gently.

It is not necessary to force the person to view the incident from "her own" position. There is nothing particularly noble about suffering through a lot of pain in the incident. Actually what is wrong in the first place is that the person identifies with one of the characters in the incident and the feelings she is having. That is what we would like to get her out of, not further into.

If something in the incident is painful, we would probably start experiencing it from some distance. It is desirable to continuously view the incident from a comfortable perspective, rather than from the most painful position. As we run through it, the whole thing might become more comfortable and what was painful before might be no big deal.

The gain from clearing an incident doesn't necessarily come from discharging a lot of pain, by experiencing it until one no longer cares. That does work, but it is somewhat crude.

What we are trying to do, is to establish more freedom and flexibility, so that the person doesn't have to be stuck with only one choice that doesn't work. Instead of having to have a certain feeling, we would like to bring in some power of choice about the whole thing. We might end up changing the pain into something else, but more likely we will bring about the ability to comfortably NOT be in it.

Once we have gotten an incident, we need to experience it. The client might regard this as "going through" the incident, as her moving through it. That is fine. However it would be preferable if she can let the incident happen in front of her, rather than taking herself through the incident.

I usually wouldn't use very formal directions to get the person through the incident. The main thing is to get her to perceive what it is, including its sequence. If she does that by herself, fine. If not, I will guide her through it. What happens next, what do you see, where are you going?

The client would usually tell what it is she is experiencing. Talking about it tends to make it more real, but also maintains a certain distance to the incident. And you can better help her along if you know where she is at all the time.

Information about the time, duration or location of the incident might surface. However, they aren't essential for resolving an incident. These data might be available and the client might state them, but I wouldn't push for them. An emphasis on date and time would tend to encourage figuring what the logical answer should be. Also it would perpetuate a rigid concept of linear time that isn't necessary.

So, you get the person to go through the incident from whenever it seemed to start to whenever that particular event seems complete. That is usually fairly straightforward for the person to know. It just no longer seems to be the same story after a certain point. We just need to be sure that she isn't stopping because there is something in the incident stopping her.

Often the scene will freeze just before something violent and unfrontable happens. That might seem surprising to the person. Often the incident gets moving again by a simple inquiry about whether there is something happening next that she doesn't like looking at. If that doesn't do it, there is maybe a more safe viewpoint from which to experience it, where it isn't quite as unfrontable. Otherwise we might just go through the first part of the incident again, or we might see if we can jump to the part after the "bad" part.

After we have gone through the incident once, we have several different options depending on how we are doing.

It might be very apparent that the incident is not a core incident, just some kind of triggered reaction. In that case we would probably want to get to a more fundamental incident right away.

If she hasn't quite sorted out what happened or fully experienced the incident from the main viewpoint, then we will go back to the beginning and go through it again.

If that viewpoint seems fairly tame, we can try experiencing it from another viewpoint from the beginning.

The point is that we find an incident that contains some kind of original, un-processed commotion of some magnitude. We straighten out the incident by "trying it on" in different ways, by understanding it, evaluating it, by adding some positive qualities to it, by finding the hidden meaning, and so forth. By doing that, we change a sub-conscious program that was influencing the person adversely, and she is now more able to enjoy present life in an optimum way.

The facilitator has to evaluate if we have a good chance of accomplishing that aim with the incident we have on our hands. If not, we need to find something better. There is no reason to waste time with incidents that don't lead

to an improvement of some kind. There are no incidents that HAVE to be resolved for their own sake. We resolve them for the sake of the client, and because something positive can come out of it.

If the incident is too light to provide much action, we would want to get on to the next one as quickly as possible. Usually the incident we got will have a clue that leads back to a more fundamental incident. Our target is core incidents that contain an appropriate context for the stuck feelings and that will be able to change them.

Sometimes we need to go through a chain of trigger incidents to get to a core incident. However, you shouldn't particularly go looking for chains. It is, in my opinion, much preferable to go directly to a core incident and work that over thoroughly, rather than going through many different incidents before you "find" it. The latter approach is more messy, possibly creates more cross-reaction, and always takes longer.

I find that, if you get the person well in touch with the feeling, if she is using her auto-answer ability, and if you expect to get a core incident, then you usually will. If you don't get a core incident, we can usually use whatever we do get as a stepping stone to something more juicy.

An incident that only contains an irrational reaction, a triggering of unpleasant feelings from somewhere else, gives us additional information needed to find an incident. The trigger incident might contain the unwanted feeling we specified, but only as another push-button response. The feeling doesn't objectively fit in the incident, but it just appears and then gets rationalized afterwards.

The interesting part of a trigger incident is not the whole thing, it is only the moment when the feeling gets triggered. There is no reason to waste time listening to all the other complications that might be involved. We only want to know exactly what it was that triggered a latent reaction.

One way of dissecting the reaction is to ask the client to go through the incident and freeze the frame exactly at the moment when the feeling starts. We can then examine what perceptions and thoughts were available at that moment. There will be something in that situation that sub-consciously reminded her of some other incident. If we get what the reactivating trigger was, we can more easily find the core incident. If we find that it is a red car or the word "idiot", then it tells us something useful.

So, for a trigger incident, find what pushed the button, and then ask the client to again hold on to the feeling and let a more core incident appear.

Preferably, avoid getting into any endless chain of incidents. There shouldn't have to be more than a couple of stepping stones before we have the core, at the most.

When we have an incident that appears to be a core incident, we will stay with it until we either resolve it, or we find that it wasn't fundamental enough. A core incident contains overwhelming activity, that hasn't been faced and resolved, and its cause is available in the incident itself.

A core incident can be experienced through from any of the available viewpoints. First we will probably see it from what the client regards as "her" viewpoint. We will stay with that and run through it several times while it is still producing change. If it no longer produces much change in content or feelings, or if it is too overwhelming to confront, we can switch to another viewpoint. You might ask:

"Is there another viewpoint available in the incident?"

"Experience the incident from the beginning from that viewpoint."

Other viewpoints would be anybody participating in the incident. It could also be any possible perspective, i.e. from above, as a fly on the wall, from a neutral bystander, etc. Even if there supposedly weren't anybody physically standing there in the incident. The idea is to address the viewpoints that are significant or beneficial for the client. It might include group viewpoints like, "all my friends", "society", etc.

Experiencing it from different viewpoints doesn't mean that one should rotely work through all imaginable viewpoints, just the ones that are significant, or that are obviously loaded.

Just going through the incident should provide some relief for the person. New material will appear, negative aspects will become more tolerable, she will understand it better, and so forth.

When it seems that the responses during experiencing start subsiding, and the client hasn't by herself resolved the whole thing, then there are more steps we can take.

We can ask for decisions. That means self-created truths, evaluations, conclusions, statements of direction. "Decisions" probably covers these things well for most people. What we are after is a cause perspective. Whatever she decrees while being cause is what will stick the most. Asking for decisions gets her to look at cause rather than effect. It doesn't have to be what she perceives as her own decisions in the incident, it might be somebody else's. Don't ask about decisions before the emotional reactions in the incident have subsided. But when they have, ask something like this:

"Are any decisions made during this incident?"

We would also like to know what lessons there are in the incident. What is she getting out of it, what is she learning? That pre-supposes of course that she somehow is at cause over what happened, and that is exactly the point. That is why we are processing it in the first place: so she can realize that she is cause, and how and why she caused what she caused.

"What can you learn from this incident?"

This really hammers home that nobody is effect. What otherwise might have appeared as a gruesome and unwarranted aggression against her, becomes a self-created positive learning experience. That changes the whole perspective of it, of course.

Lessons are particularly necessary to ask for if she hasn't yet assumed a point of cause about the incident. If it just seems that she is effect. OK, maybe she is effect, but what would she get out of that, what is the point? If she argues that she wouldn't possibly choose something like that, ask her to just imagine benefits from the event. Let her think up some wacky things to get out of it. "After the accident I learned that I really love chocolate", "A cast is great for keeping legs warm", or something. She might realize that there is something good in anything, it all depends on how one perceives it.

The idea of a lesson implies that somehow the incident is staged to create a positive learning experience. The dramatic contents of the incident might just happen to be the best available way of creating a learning environment. One might need a certain level of necessity before one will change one's awareness. For example, you might not realize that one ought to be kind to others before somebody you were rude to pulled out a gun and shot you in the head. That is not pleasant of course, but a spiritual learning might be more valuable to you than a bit of physical pain and suffering. The thing to look for would be: "what would be important enough to me to make it worth it to suffer through this incident?"

There can be several different manifestations of lessons.

We might find that the incident was learned at the time, but the person didn't notice. Like, she DID start enjoying life more after the accident. The incident worked, she got a positive benefit from it that was more valuable to her. Just by realizing this, she would change her idea about the incident from a tragedy that just happened to her, into a positive development.

Another possibility is that there might have been an intended or available learning in the incident, but it didn't take place and still isn't realized. What we can do is, we can find that lesson and learn it right here in session, and thereby complete the cycle. Maybe the incident was that she fell off the kitchen table and banged her head while she was trying to steal cookies. She didn't learn anything from it, but grew up to become a skilled con artist with a bad conscience, and a long string of incidents where she got in trouble for being dishonest. But now, by re-experiencing and re-evaluating that incident in session, she might realize "Hey, it works best to be honest" or something to that effect. She might finally learn her lesson and any negative effects from the incident(s) would transform into something else.

The client doesn't have to believe that the lesson was something deliberately intended in the incident. It is fine if she just makes up something that fits the bill and allows her to benefit from the incident. The key thing is to change the incident into a positive experience and to allow it to be closed.

There are more things we can do to clear any negative effects of the incident. Another very effective approach is to bring in new resources.

We could say that the incident became overloaded and stuck because the person did not have enough resources at the time. With "resources" I mean: useful abilities, empowering feelings, perceptions, viewpoints, good judgment, etc. Mental, emotional, spiritual qualities that make it easier to handle things. If the person doesn't quite have what it takes to handle a situation well, then she might become overwhelmed, get off in a direction that doesn't quite work, and she might get stuck with some unwanted side-effect. If we can retrospectively reverse that by applying the needed resources to the incident, the effects could change.

To some degree, anything we do to clear an incident adds up to applying new resources to it. If nothing else, we are applying the ability to consciously inspect and evaluate what went on, an ability that was more or less missing at the time. We are also adding time if necessary, in that we can spend any amount of time necessary in the session to sort out something that maybe only took a few seconds in the first place. We are also to some degree adding the accumulated wisdom of the person today, who is now more experienced and probably more resourceful.

But, we can go further than that, and more deliberately introduce additional resources into the incident. We can have the client look at what it was that was missing at the time. Have her look at that from a distance, not from inside her "own" viewpoint at the time. She might realize that the traumatic part of the incident happened because she didn't have enough compassion, persistence, she didn't have a big enough perspective, she wasn't flexible enough, or whatever.

The person will generally always have the lacking resources available somewhere else. That is, she has had them before, she has developed them later, she knows how to get them, she knows somebody who has them, she left them somewhere and can bring them back, or whatever. If nothing else, she can imagine how it would be IF she had the resources in question. If she has just some kind of awareness of how to bring about the lacking resources then they can be connected to the incident.

It might do the trick just to contact some applicable resources and then to realize that, with those present, the incident would never have happened like that. That is basically what we are trying to accomplish: that the person is in a shape so that the incident doesn't have to be repeated any more. She has learned from it, it doesn't bother her anymore, and she has a greater capacity for handling things.

We could also take it further and actually rewrite the incident. IF she had those additional resources, HOW would the incident have been then? She might realize that, with the added perceptions, she doesn't hit the banana peel and the incident is now different. That should be the end of any negative effects from that incident.

There is nothing particularly illegal about rewriting the incident. The person is free to keep in her past, present, and future whatever she feels like. She has no obligation to carry around traumatic incidents represented as faithfully as possible. If she is better served by changing her car accident into a walk in the park, that is fine.

The only caveat about changing the plot in the incident is that one might lose out on some deeper meaning. It might be too easy to just change a "negative" incident into a "positive" incident. But it might just glaze over what actually was there. An apparently "bad" experience might turn out to be something completely different upon close examination and it might be beneficial to keep the original plot intact as a symbol of past experience. For example, a traumatic time on combat duty while in the army might have become an important character building experience for a person. He might be better off leaving it as a rough time than to rewrite it so drastically that it was just a tame picnic trip.

Personally, I would only get a client to rewrite the incident if more deep gains appear to be unavailable. That could be because of limited time available, or it could be because the person is not yet up to confronting too much bad stuff. Generally I would just make sure that additional resources have come in contact with the incident so that it wouldn't happen that way again. I would otherwise let the incident stay the way it was, but now with a positive meaning, and with new flexibility.

We can say that we are clearing incidents when we use this procedure. But with "clearing" we don't really mean that we get rid of the incident. We transform the unwanted emotional reactions into desirable emotional resources and learned lessons. What disappears is the stuck reactions that aren't useful. The incident gets transformed, or



completed, or re-evaluated. When the incident is complete for the client, when there is no longer any stuck attention on it, that is the time to end the processing of it.

When the incident is complete and the client seems ready to move on, I would ask her to come back up to the present moment, or, if she does that by herself, I would check if she is back. It would be useful with a small grounding process to refamiliarize her with the present environment.

If you are trained in using sensitive bio-feedback devices, such as a galvanic skin-resistance meter, they can be quite handy tools in grooving a client in on re-experiencing. Steering them based on the reactions on the instrument can be useful in giving them more reality on their own responses, and showing them what to look for. I would show them first that the instrument reacts on their unwanted feeling, and then, if they say they can't get any incident, I steer by the reactions they are inevitably getting, by saying "What is that?", "What do you have there?", etc., when it reacts. I wouldn't have to do that more than a couple of times before people get the point that there is actually stuff in their minds. Without an electronic instrument to "prove" it to them, it just takes a little longer to build up their confidence.

Now, after we have completed a core incident, I would go back and check how the unwanted feeling is doing. See, usually it takes more than one core incident to hold a persistent unwanted feeling in place. I would expect to find several sets of incidents with similar, but slightly different, feelings in them.

I would ask the client to feel how the feeling is now. I would NOT ask her to feel the same, very specific, perceptions as before. I would rather ask for the more general description of it, e.g. "How does the anxiety feel now?". I would NOT say "Try to feel a buzzing pressure in your stomach".

What we need to find out is how the feeling has changed. If first it was: "A heavy rotating tightness in my chest", it might now have changed into: "A rotating tightness in my shoulder". And after we process another set of incidents on it, it might change to "A slight pressure in my shoulder", and then it might finally be gone.

When the client notices that the feeling has changed, it re-confirms the results we got from the re-experiencing of the incident. It is more of a solid proof of what happened. It shows that we are making progress and it shows what is still left. It keeps the result fairly tangible and objective, rather than subjective and intellectual.

Whatever the feeling now is, becomes the feeling to base the next set of incidents on. Each set has a slightly different feeling to it. Eventually there is no unwanted feeling on that subject and we are done with that theme.

It is important of course to stay on the same overall object and not mix up a lot of different things. If she said that she wanted to handle "anxiety", then that is what we will stay with until it isn't there anymore, or until she is happy with what is there. Even though she might have "fears", "pains", "stress", and all kinds of other things, we won't mix them up with the item we start with. Therefore, the overall item should not be too broad. And it shouldn't be too sensory specific either. We want to stay on the same subject, but at the same time we expect the structure of the feeling to change after each turn.

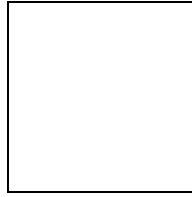
I would not put much attention on who's incidents we are dealing with or on exactly who is the responsible party in the incidents. What makes a chain stick together is the feeling, not the apparent flow of cause-effect. It is somewhat misleading to put much attention on whether the incident is her "own" or "another's". If she is connected with the incident, she is connected with the incident, period. What needs to be sorted out IN the incident are the different viewpoints. She is in trouble if she can experience only one viewpoint in the incident, no matter if it is cause or effect. Any incident has a number of different viewpoints and vectors in it. Leaving any of them untouched might leave unhandled stuff behind. The person's flexibility, in assuming different viewpoints and in taking responsibility for them, should be increased.

This should about cover the whole procedure I use. Re-experiencing of incidents can produce very powerful and permanent results. It can be done at any level, from beginning to advanced, as long as the underlying mechanisms are well understood.

With a clear mind you can see forever.



# Flowchart



## Exercises

- Illustrate the purpose of re-experiencing incidents.
- Illustrate what happens as the result of re-experiencing an incident.
- Drill getting processable feelings specified by the client.
- Experiencing an incident.
- Multiple viewpoints.
- Using imagination and auto-answer to get started.
- Freezing point of overwhelm.
- Bringing in resources and getting lessons.
- Full Re-Experiencing procedure.
- Do an actual Re-Experiencing session on somebody.

# Future Incidents

The processing of future incidents is an interesting part of Re-Experiencing. They can be processed in a very similar fashion as past incidents, but with some typical differences.

First of all, time is just a dimension, an artificial, imaginary separation of experiences. Experiences aren't necessarily really separate, but dimensions make them separate, and generally speaking that is very practical. That is in part what makes game playing possible, that we can separate things from each other, put them in different places. So, we don't really want to get rid of dimensions.

Time is a dimension that has some built-in fixed ideas, particularly on this planet at this time. There is general agreement about time being a sort of stream that moves in a certain direction. But most advanced races have realized that there are many probable time streams, all in some state of existence. And they have realized that time is a dimension one can move around in and manifest in different places. Some of them do this with technology, others just spiritually.

The idea that each person is just one person with one time line ordered in a linear sequence of events from the far past up till the present, is rather limiting. It works fairly well for doing introductory incident work. Most people would accept the idea of a time line fairly easily, and the other stuff about probable events and simultaneous dimensions and so forth would be too weird anyway. However, sooner or later the over-simplified perception of time will break up and more stuff will become available.

One possible expansion to the traditional time line concept is that there are future incidents. Actually I wouldn't try to convince anybody that there is a future time line, but I might bring up the idea that there could be future stuck incidents.

What is typically the scenario is that people will keep unconfrontable events in their future. Stuff that they don't want to happen and that they are resisting. They don't want it, but since they can't quite confront it, it sticks.

Many of the same principles apply as with a past traumatic incident that is stuck. The future incident is stuck because its contents haven't been fully processed and evaluated. It can cause emotional responses and aberrated reactions in the present. By processing it we can clear out any negative effects it has.

Let me give an example. A new client of mine mentioned last week that she was fearful of things that could happen, she worried about the future. When I asked for something specific, she mentioned that she is afraid of the big trucks at her work. Every day part of her job is to wave in delivery trucks to the loading dock. She has to walk behind them to get back into the office, and she worried all the time about the truck suddenly backing up and squashing her.

Now, I could of course have asked her to specify the feeling of fear that she had, and I could have looked for some past incidents. However, that would be very likely to go towards past lives and she wasn't quite up to accepting that idea. It was a lot easier to explain that she might be putting something in the future that she might want to change. That puts her at cause, and it doesn't require that she believes that something like that DID happen; it is agreed that it is just something imagined.

But there is an incident there alright. I asked her what it is that would happen. Once she looks at it it becomes clear that there is a complete incident already there. She is not making it up, she is just looking at what is there in her future. She has an incident of being crushed to death by a semi truck, in great detail. She goes through the first part with ease, but when she gets close to the traumatic part she can't get any further. We change to seeing it from a distance, and she is surprised to find that she does have a viewpoint seeing it from a distance. She can see more of it when she isn't experiencing it from inside. She can see the body lying on the ground, she sees people coming out, she can look through the office windows and see and hear somebody calling an ambulance, etc. Gradually she experiences enough of it to become comfortable with the whole thing. After going through it a few times the plot changes. She no longer gets crushed. She gets past the truck and gets into the office, and happily continues her work. The added perspective of seeing things from a distance made the probable event change, so that the probabilities are now stacked up differently and she isn't afraid of it anymore. She feels very light. She is

out of her body, as a matter of fact, and it takes a little while to get her grounded again afterwards. The outside perspective and the lightness from the incident stayed with her and she was very fascinated by it.

One thing that appears to work differently from a past incident is the way the incident changes. It doesn't just disappear or get neutralized, it turns into something else. When it turns into what you would want to have there, then the processing is complete.

I could say that for any kind of incident, the end result is that something changes. You add or take out something about the incident which frees it up and causes it to no longer be stuck and give unwanted reactions. For a past incident, what we typically do is that we add the perspective and evaluation of the person today. The incident happened without sufficient consciousness there to evaluate it, so now we go back and add the conscious evaluation and the incident is then no longer a problem.

Typically one wouldn't change the past event itself. One would allow it to be whatever it was, and just understand it better, but change one's mind about it into that it happened for a good reason by one's own causation. One COULD also change the event deliberately, but that is a not the most typical incident re-experiencing approach.

So, typically we let the past be whatever it was. We just make sure that we get the most out of it. But there is much more reason to change the future. The common agreement is that the future is what you will be doing later on, so you damn well better be sure that it is something you want to do, not something you would hate doing. So, when processing a future incident, it is usually not enough to just change one's mind about it so that the event is now OK. Just accepting one's fate. No, while we are at it, we might just as well make it into something else.

Consider that the future is the co-created reality of everybody involved in it. It basically is what people agree that it is. That is no different from the past; the only difference is that we agree that the future is the part that "hasn't happened yet". But now, what if a bunch of people agree that there is a lot of bad things that will happen in the future? Well, if they make it real enough and agree well enough, then they are right. It doesn't mean that they were good at predicting things. It just means that the future is what you make it.

There is nothing that IS the future. It is whatever you are making it now, and if you change your mind about it, the future changes. If a group changes its mind, even better, the future might be greatly different.

It is not that the future doesn't exist. We might for simplicity's sake say that it hasn't happened yet. But actually it is very real. It is just that you change it quite easily, by changing your considerations about what it will be. It might be most comfortable to keep pretending that it is ONLY something we imagine and it hasn't happened yet. Otherwise people might start taking the future too seriously, just like they are taking the past too seriously.

I've had several people clear out large catastrophes they had in their future. Nuclear holocaust, earthquakes, etc. If enough people do that, the future will necessarily change for the better. Particularly, the events that there is wide agreement about, like prophecies from Nostradamus or the Bible, would be a prime target of incidents to clear.

It would be reasonable to say that one person who is clearing a future group incident is to some degree doing it for everybody. That is, if 100 million people have a nuclear Armageddon incident located in 1999, they don't all have to process it. If enough people resolve the incident for themselves, the 100th monkey effect will set in. The incident will change for everybody.

As with most stuck, traumatic incidents, the best way of getting access to them is through a body feeling. That is usually also the reason we would want to handle them in the first place. There is some undesirable feeling or reaction in the present. The theory says that this is because a frozen incident is being carried forward in the present, instead of just being an event in its own proper time and space. The incident has a weight, a load to it, which is basically the unfinished, but unconfrontable, business in it. There is an unfinished activity, a communication that hasn't been delivered.

The future incident works much the same as the past incident. Its load is being carried forward in the present as an anxiety of some sort. We might not choose to call it an unfinished action, but in a way it is. It is an action or event the person wouldn't be able to face or allow to complete. It is the kind of event that, if it happens, she would go partially unconscious and experience a traumatic incident. She is just now doing it in advance.

Ideally speaking one would be able to allow anything whatsoever to happen, but would choose only that which one prefers. If there is something that the person can not allow to happen, and she has some stuck attention on it, it might form a future traumatic incident. I guess it could also form other troublesome constructs, but at least in certain cases it becomes a specific future incident with a date and time and location and everything.

One way this can happen is if one somehow gets attention on the possibility that a certain traumatic event might happen, but one can't bear to think the possibility completely through. It could be that somebody would die, for example. If just once one realizes that Uncle Joe might die, but then one blanks out and becomes unable to think it through. It creates a frozen half done incident somewhere in the future. One wouldn't do it unless one already has some sort of limitation or reaction. The future incident probably doesn't get created before one starts thinking about it, has an adverse reaction to it, and then leaves the frozen incident there.

I realized that I had an incident of my wife dying in a car accident. The incident had a specific future date and time and location, I could date/locate it very precisely. I ran through it with all its gory details, from all viewpoints I could find, including the time afterwards for me and the kids, and so forth. I realized how that could be a useful experience, what we could all learn from it and so forth. After going through it a few times the incident changed. The truck didn't hit her car after all and she made it to her destination without incident. And then I didn't have the anxiety I had earlier.

Probably the most key thing to include is finding out which lessons one can learn from the incidents. What would you need such an incident for? The only reason an incident would really happen to you would be that it is the best way for you to learn a certain lesson. Now, lessons can be learned without anything traumatic happening, and that is usually more fun. But, if you aren't quite getting it, you aren't quite listening to your own signals, then the gradient gradually gets stepped up. If you are missing some major hints in your life, then you might need a major jolt to wake you up. We can avoid the really unpleasant wake-up calls by getting the point in advance.

When you process a future incident, you can get the point that you would learn from the incident. You can learn it and change your life accordingly, right now, and you don't have to go through the actual incident. For example, if you go through a future incident of somebody dying, you might realize that "I should have told her I love her", or "We should have had more fun together". Now, if you take responsibility for that and act on it, you change the future. You learned the lesson, you don't need a violent reminder anymore. We are not talking just a mental realization, one would have to really GET IT and act on it.

It would probably be a good idea to process deaths and accidents for all of one's close family members if one is at all concerned about it. Don't put it there if it isn't there already, but if there is the slightest anxiety, there is probably something to process. Process the incidents until you realize what you would learn from them and until they change to something better.

There is no reason to take future incidents too seriously. Just because one has a little anxiety about a possible future incident doesn't mean that it will happen. There are many other factors, and if you generally have positive intentions for your life, they are likely to prevail. A future incident is just a probable event. It competes with many other probable events to become your reality. But you might just as well stack the odds in the direction of a future you would prefer to live.

If your future is open and fluid, without fixed negative events, and you have positive intentions and flexibility enough to deal with what comes up, then you are sure to have a bright one.

## Exercise

- Practice re-experiencing of future events

# Section 8: Gestalt Processing

There is a class of techniques that deal with parts of a person as if they are integrated wholes in and of themselves. We can pretend that they are separate consciousnesses and address them as such. We can talk with them, ask them to change location, give them jobs to do, and things like that.

According to the dictionary a GESTALT is "any of the integrated structures that make up all experience, and have specific properties which can neither be derived from the elements of the whole nor considered simply as the sum of these elements."

In other words, it is something that takes on an existence or a life of its own that is more than just the sum of what it is made of. A human being is a gestalt, a body is a gestalt, "Japan" is a gestalt, "General Motors" is a gestalt, "Second World War" is a gestalt, "Work" is a gestalt.

For processing purposes we will mostly concentrate on gestalts that are sub-divisions of the client as a person. That is, identities, personality traits, mental circuits, and so forth. But nothing stops you from applying the same principles to gestalts that are considered outside the client, such as to groups of people.

It is not important for our purposes whether you or the client believe that gestalts are objectively real or not. It is perfectly fine if the client regards it as just a metaphor, or an imaginary exercise. Sometimes the work will even be easier the less seriously the client takes it.

These are the major processing techniques that would fall in the category of gestalt processing:

- Polarity Integration
- Soul Retrieval
- Entity Clearing

In Polarity Integration we assume that the client is split up in two separate halves, each containing only some of her qualities and awareness. These sides would probably be either quarreling or they would have problems because each is lacking the qualities of the opposite side. For the purpose of the technique, we pretend that the client can observe and direct these parts from a distance. We find out what they are about, what they do, what qualities they contain, and so forth. And then we work on getting them more in communication with each other. That includes that they need to accept and appreciate each other, that they should have some kind of interchange, and that they should understand their relationship. Typically polarity integration will end with the two halves re-integrating back into one whole. Or at least we will get them to work better together, share information, and cooperate in the future.

In Soul Retrieval the premise is that there is a part of the client that she lost or forgot somewhere. During major events of her life she might have separated a part of herself off and left it to live a separate existence, maybe still being back at that point in time. That this happened might be apparent in that she is missing an essential part of herself here and now. We would try to locate the missing part and invite it to come back and re-join with her. The client might talk with it and they might have to reconcile some differences or upsets before they can re-integrate.

In Entity Clearing we can address pockets of consciousness as whole separate beings. They might be identified first as foreign energies or thoughts in the person's body or space. The first approach would usually be to treat them as part of the person, but sometimes it appears more appropriate to treat them as separate personalities. Usually we would want to find out what they are doing, how they got there, who they really are, and stuff like that. We would help them over any reasons to be stuck where they don't belong, and usually they would leave.

All of these techniques have the advantage that you can deal with personality traits at a distance. When the client doesn't directly identify with what we are handling, she then won't have as many defenses against changing it. It is much easier to change an "angry part" that she sees in front of her than it is to persuade HER to be more flexible about anger. It is a general rule that you can only examine a part of yourself that you can isolate and see as separate from yourself.

One of the fundamental premises for transformational processing says that really the person isn't her behavior or her identity. So, no matter what part of her personality we address, we will always be able to see it as separate from herself. There is no personal quality or viewpoint or identity that really is the real person. It is all just stuff she can assume. She might be more or less consistently fond of certain traits, but there isn't anything that she just permanently IS.

A potential pitfall in any gestalt type processing is also exactly the fact that it introduces separation. The person is generally better off being whole than being split off into parts. We talk about "parts" in the techniques in order to facilitate the change, but we must always remember to put the parts back together again when we are done. That is usually built into the techniques, but it is still something to be aware of.

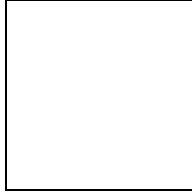
The client might walk into session feeling just like herself. We put her attention on the idea of there being different parts of her, she goes along with it, and then we sort out their relationship for the better. Then, when we are done, we again address her as one whole being. It is important to leave her more whole than we found her, never less.

Gestalt techniques produce some of the fastest and most profound changes available. It is not uncommon to create a major, permanent life change in one session. It is often somewhat mysterious to the client and she might not notice it right away. Because we make the change outside herself and then just re-assimilate it back into her again. She will just feel different, without rationally having a whole lot to say about it. That is often the best change.

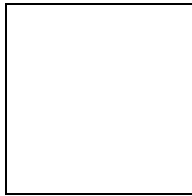
Major gestalt techniques like polarity integration and soul retrieval have a somewhat limited re-usability. It is not something you would be doing session after session for a long time. If you find yourself doing that, you probably aren't doing it right. You might do maybe 2-5 different sessions to start with, and then maybe the client might need another one every few months. Much more than that would be overdoing it. You are creating global, widespread change with these processes. Once you have changed something, you have changed it.



For the sake of illustration, we could say that a person splits up her consciousness into many separate units. She fragments herself into pieces that are out of touch and out of alignment with each other.



What we are trying to accomplish with processing is that these units of consciousness get in touch with each other and get aligned with each other. We are aiming for integration, we are aiming at making the person more whole.



When a person integrates her consciousness, she becomes more present, more aware, more alive, more balanced, and more able.

# Polarity Integration

Polarity Integration, or balancing of opposite parts, is a very effective way of producing changes in a person's life. It has produced very impressive results on new clients and has cracked situations that otherwise appeared very difficult. It can be used on any client at any stage of the program.

Polarity Integration is based on the principle that, if one fixates on one way of being, one is also creating the opposite way of being. An unwanted way of being or doing is likely to be the flip side of a wanted way of being or doing. If the person doesn't take responsibility for both sides she will have created an ongoing conflict between them. The solution is to encompass both sides and integrate them as necessary.

There is a certain sequence to this technique, but it is in no way a rote step-by-step procedure. It is important to grasp the theory and then the steps to follow will tend to follow naturally.

Polarity Integration could be said to deal with identities. However, there are some subtle points that makes this processing distinct and more direct than other approaches.

The basic idea is that if the client has an unwanted behavior or aspect of herself, then there is a part of her that does it and a part of her that doesn't do it. The unwanted aspect persists because it hasn't been reconciled with its opposite part.

If the client recognizes that she has an unwanted behavior, then she has already to some degree separated out the two. The part of her that regards the behavior as unwanted is not the same as the one that does it. If it were, she wouldn't have much trouble changing it.

So, we start out with an unwanted behavior. That doesn't mean a feeling. An unwanted feeling is better handled with re-experiencing. This would be something she does, or a way she looks at things. Something one is being or doing, rather than something one has or thinks or experiences, such as a pain.

The client notices for example that she has a problem with getting angry. By dialoguing we determine that it is more a way of being than it is an unwanted feeling she gets as a reaction. Or, said differently, it seems more oriented towards cause than towards effect.

First we get the client to differentiate that she actually has such a part of herself:

"Is there a part of you that (gets angry)?"

That makes her sort of isolate it, and it makes her realize that it is not all of her. She differentiates from it at that point. She will usually have a small realization on that actually being the case.

We are not after a fancy label for the part. We are not trying to pinpoint an exact precise identification. That would be an entirely different action. In this context, making abstractions and labels would tend to lead away from the simplicity. They would provide a way for the client of not facing what is really going on.

The part should preferably not get a label at all, except for the obvious statement of what it does. An attempted more elaborate label would most likely invoke more complexities, particularly the trouble that would come out of getting the wrong label.

When the client is "being angry" all kinds of things might be going on in her internal world. She might be playing out a dozen identities relating to this: "a concerned citizen", "a radical terrorist", "a spurned lover", and so forth. And she might have forcefully imprinted goals: "to create anger", "to destroy anger", etc. And she might have any number of traumatic incidents containing anger. Entities might be angry. And she might have all sorts of other things relating to anger. Those are not what we are after here. We are trying to get her to face and take responsibility for the simple fact that she is sometimes being angry, and the part of her that does that is here right now.

We are addressing the issue here in the present moment, and we don't give the client any escape of placing it in the past or assigning it to some other identity. That forces her to deal with it now. On the other hand, we will avoid any statements equating her with the phenomenon, assigning too specific tendencies and labels to her.

The reason we assign the behavior to a "part" of her instead of to "herself" is to establish the differentiation that makes it possible to clear it. That opens the door to some actions a new client might not otherwise go for.

If we don't make the distinction that it is a "part" doing it, the client might insist that she has "every right to be angry", or "that's just the way it is", or "she made me angry", and it doesn't resolve easily. That might indicate fixed ideas of course, but they might be sticky on brand new clients. By separating it out, the client is likely to begin talking about what she actually perceives, instead of defending herself or wondering what is wrong with her.

So, by the simple action of getting the client to recognize that a part of her is doing something unwanted, we have accomplished several things:

- She has isolated that area of her personal reality
- She has differentiated it from herself
- She can now study it
- She has implicitly admitted to being responsible for it
- She has opened the door to handling it
- She has excluded a lot of potential complexity about it.

Now, the next step is to get the part that is at odds with the first, unwanted part:

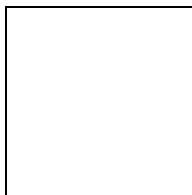
"Is there a part of you that is opposite to (the angry part)"

The client will also answer that quite readily. It is not particularly something to search for. We get a simple label for that part, e.g. "The calm part of me". Avoid going into searching for precise wordings. We don't want a very precise label, we just want the general area.

The client has now isolated the other side of the coin. She has to some degree recognized that that is also a distinct part of her, she has taken some sort of responsibility for it, and she has differentiated it from the self that is watching all of this, the self that we are currently talking with.

Differentiating this second part might take a little bit more work than the first part. The client might insist at first that it is simply "me". No problem, we just need to isolate which part of "me" that is. A little dialoguing should produce a little bit more definition, such as "the calm part of me" or "the rational part of me". The client will naturally feel that this second part is closer to her "true" self, and that is quite fine. This second part is probably the one that feels that the first part is unwanted. Either one of them might be dominant, though. Also, both of them might be more or less unwanted.

Our underlying principle here is that something that was whole has been split up into a dichotomy of two parts or polarities. That split creates an ongoing conflict or push-pull contest between the two parts. Our objective is to re-integrate those two parts with each other. Our plan is to first recognize that they are there and then work out what it is that is keeping them apart.



Neither Part A or Part B are whole or perfect. The client might initially feel that Part A is completely unwanted and she wants to get rid of it, but Part B is her own true self. Well, that is one of the reasons she has the problem she has. The parts are separated by lack of acceptance, interaction, or understanding. The situation will persist as long as she can't accept both parts and as long as they can't accept each other. Despite the client's initial opinions, Part A will be found to have qualities that B doesn't have and Part B will have qualities that A doesn't have.

The client might regard both parts as unwanted, and that is fine too. That is actually easier to deal with than if she regards one of them as "Me". We are moving in the direction of having her recognize that each part has its own portion of pros and cons and that the pros and cons will complement each other between the two parts.

Having differentiated the two parts, we can start working on them. A good place to start is:

"What is (Part A) doing?"

Notice that it is expressed in the present. We want to know what the part is, and does, not what it was, and did. This is again to address what is there now, and to avoid going off on a tangent.

We aren't particularly trying to elicit any misdeeds of the part. We are trying to get a picture of what the part is engaged in, what it is focusing on. That will establish further distinctions for the client of what that part is about and what its inherent difficulties are.

We aren't going to ask for any specific ultimate goal or purpose of the part. That would get us off into searching for labels. The part is most likely a composite, it doesn't have one single purpose. Trying to find one would mislabel and generalize a bunch of things in a way that isn't very useful. However, the client should get a good idea of the general line of activity for the part, and what it is trying to accomplish.

When we have gotten all the answers available for Part A, we can switch over to Part B and do the same thing.

You could also get the activity of Part A right away when it is recognized. Then ask for the existence of Part B, and get what it is doing.

You can also get what each part decidedly is not doing, what it is holding back or trying not to do.

Depending on how smoothly we are progressing with this pair we might at any time skip ahead to the final integration step or we might do a whole lot of more actions. The facilitator would have to determine what is appropriate for that individual client and the dichotomy at hand.

It will usually not be clear to the client that each part has positive qualities, and that the other part has qualities that one part is missing. That is a key realization we will move towards.

"What are the good qualities of (part A)?", "What is it lacking?"

It is not very useful to hear what is wrong with each part and to judge it negatively. What we are after is positive qualities, or a lack of positive qualities. She MUST recognize positive qualities about each side.

Usually one side will be more troublesome than the other. We might have to reframe a few of things that a part does, and take it back to more basic purposes, to have her realize that there is a positive intent.

Along the way, the client will naturally place the two parts at the left and right of her. When positions have been established, don't mix them up. It is best if she chooses them, but you might also pick them and see how it works.

We need to get the two parts in contact with each other, so first we need to find out how much they are in contact as it is now:

"Are these two parts there at the same time, or are they taking turns?"

That might be a puzzling question at first. We need to know if one part leaves or goes dormant when the other one comes in and becomes active. Or, if they are continuously bickering at the same time. Most commonly one will mostly shut down when the other is active.

No matter if the parts are already talking or not, that is what we want them to do. We need to get them to be active to some extent at the same time so that they can interact and get more integrated with each other.

"If (part A) could talk to (part B), what would it say?"

Get one part to actually say something to the other. Do it both ways, as with all of these questions. Encourage a conversation, get the parts to answer the communication, and so forth. The client doesn't have to playact it to any great extent, but if she wants to, that is fine. Mainly she should get into the mode of listening to what they would want to say, not trying to construct it logically.

We also need to get the parts to like each other more. So, start gradually on encouraging them to do so:

"Does (part A) accept (part B)?"

"Does (part A) appreciate (part B)?"

"Does (part A) like (part B)?"

"Does (part A) admire (part B)?"

"Does (part A) love (part B)?"

Do it in both directions. Don't just get a yes/no answer. We need them to start liking each other more, we aren't moving ahead unless they do. So, dialogue about the weak points.

Essentially you are persuading each part to look at the other part, to recognize that there is something it needs over there, and to start appreciating it more. That is the lead-in to having them interact more and actually start exchanging their secrets.

If nothing else, each one can appreciate something about the other for purely selfish reasons. The other side has something they want. But we need to gradually move towards the recognition that the other part is a part of itself.

Notice that at this stage we should mostly be dealing with each part one at a time. They are different, have different views and different preferences. Appeal to each one in the language that it itself uses. Use the same tonality as it does, if possible. Use anchoring to signal which one we are talking about, like point your head in a different direction for each different part.

We are not particularly concerned about what the client thinks about this, we are dealing with the parts and simply using the conscious mind of the client as a medium. Discourage her going into stories or explanations or justifications or judgments. She can however give observations from a neutral perspective of the situation. Like, she can examine the effect of having two quarreling polarities:

"What kind of a game would develop between (Part A) and (Part B)?"

She might start realizing the ridiculousness of splitting oneself up into two imperfect packages that are in conflict with each other.

But, back to the parts themselves. Once we have recognized that both have positive qualities, and we have started them in the direction of being more willing to deal with each other, next we need to get them learning from each other.

"What could (part A) learn from (part B)?"

Each part has something the other is missing. They both need to recognize that, and they need to become willing to exchange what they've each got.

It might be necessary to negotiate an arrangement by which it can be possible to exchange qualities. You might make it clear to each one that they don't have to give anything up. They can simply learn something more that will make them more able to do what they are doing. It might be necessary to clarify what each one wants, in order to make them understand that some of the qualities of the other side would be helpful.

Have the person visualize the two sides exchanging energies.

"Can you see them exchanging information and energy?"

She doesn't have to verbalize a lot of detail about it. She rather should see it or feel it.

If they aren't already rapidly starting to blend, or there seems to be something in the way, let's find out what that can be:

"What is keeping them apart?"

That can lead to a variety of phenomenon. Most commonly we might find that an unpleasant feeling appears whenever the parts are getting close to each other. That would naturally lead to finding some incidents to re-experience. We would transform the feeling, and then get back here to the polarity integration and see how it goes now. We might also find fixed ideas that would need un-fixing. Or, there might be some kind of gizmo there that calls for some imagination processing to adjust it.

It might be that time is needed, or the client feels that this is all happening too quickly. That is fine. Then we just need to plan out how the process will continue. Maybe the two parts need to feel each other out over the next couple of weeks to see how it will work. Maybe a full integration is too big of a change and the client is getting overwhelmed, and she would rather do it in stages. Either way, it isn't a problem. Our objective is to set a direction towards more integration.

If a full merging between the parts seems appropriate, continue to encourage it. If not, keep it at the client's comfort level. She might be best served by maintaining separate parts that stay in a tight relation to each other, but have distinct advantages.

A way of speeding up a merging and making it more finite is to ask her to put out her hands, palms up, and visualize a part in each hand, watching them exchanging energy. When she confirms that she is doing that, then ask her suddenly to put her hands together. You do it yourself at the same time. That is likely to provide the impetus for them to completely integrate, if they were just about ready. Only do that way at the end of the process when it is clear that it is inevitable.

The merging is likely to happen fairly quietly. There is not likely to be any big realizations about it. Just that any chatter suddenly goes quiet and she experiences a new and different blending feeling. She might feel puzzled and not know what else to say, and that is fine. Don't analyze it.

As soon as you notice the parts beginning to blend, shift your language from being segregated between the parts to blending their qualities. Mix up their qualities a little at a time. Describe the qualities of one in the words and tonality of the other. And finally, when they are merging, drop the talk of two parts altogether. Now address your communication to the client as a whole person: "Now, if YOU have all the qualities of ....., and you can do ....., then how is your life going to be different in the future now?"

When you end off, put her attention on the future. Get her to put instances of using the integrated qualities of herself in the future. Get her to actually perceive them.

The end result is that the parts re-integrate with each other. The client will realize how each one has its place, how they are different, how they are similar, she will accept each one, and she will become willing to encompass them both. They will probably seem less separate and might actually melt together into one whole. The client might be perfectly satisfied with having started the process of integration and might feel that the rest will take place in life. That is fine, we just wish to re-establish rapport and to create as much integration as the client wishes.

The client should become able to pick the aspects of any of the sides that she wishes to use. She might wish to keep the two separate sides there to use in different situations. Or she might wish to dissolve them and have their component features be available for general use.

There are a lot of things that could be done under the heading of this Polarity Integration. However, it is really a very simple action. Two parts are separate and therefore perpetuating an aberrated condition. We do what it takes to re-integrate the parts and the condition can change.

Very importantly for new clients, the results of this approach are very visible for the client. She will not be wondering "when the actual processing starts", or "what this has to do with me". The client's cooperation is implicit and she demonstrates the result for herself. All clients I've tried it on caught on to the idea very rapidly and were quite aware of the result they got at the end. It doesn't require any indoctrination, and her questions afterwards are mostly about "why nobody told her before that it was that simple".

We will only attempt to clear a set of polarities if a part of the set is unwanted for the client. There would be no point, and it would actually be detrimental to try to take apart desirable games that the person has set up. Some polarities are better left alone if they work the way they are, in creating some action and excitement in the person's life.

# Polarity Examples

The technique called Polarity Integration is probably what I've made the most remarkable and permanent changes with on my clients over the last year or so, at this writing. However, in teaching it to others I realized that it might be a little foggy which exact situations it would apply to. So, I'd like to give a few examples from sessions I've done on people recently.

First of all, Polarity Integration is about integrating opposite parts of the person. It is part of a bigger group of techniques that pre-suppose that the person has as part of her smaller somewhat conscious units. These units can be regarded as identities, entities, circuits, parts, viewpoints, or just units of consciousness. Sometimes one of these choices seem more appropriate than the others, sometimes you can just pick any approach.

Polarity Integration becomes appropriate when there is a type of behavior the person does that has a whole personality package to go along with it, and that appears to exclude or compete with another type of behavior and personality. It would be a recurring thing, something the person does either all the time, regularly, or in certain situations. It should include feeling and/or action, it shouldn't just be a thought or idea. It must somehow appear as being causative, something the person does, not just an effect situation or unwanted feeling.

What will be available first will often be the part that the client currently perceives as unwanted, inadequate, or annoying. It is not always like that, but often the person will have the idea that that part of them needs to go. They don't like it, so they come to you to "get it cut off".

An important rule here is that any part of the person is useful for something. It must underneath the surface have some sort of positive function it tries to perform for the person. She might not realize it, but some of her positive qualities and abilities are locked up in that part. However, because the part is lacking other qualities or because its purpose got sidetracked or outdated somehow, it currently does something that isn't particularly welcome.

The philosophical basis here is a variant of "People are basically good". We could say that any part of them would also be there for basically a good and positive reason. If we can get down to those good and positive reasons, then any conflicts would tend to dissolve or become very easy to manage.

Also, we assume the person's natural state to be whole, complete, balanced, and free. We assume that she can't really lose that, she can only temporarily fragment herself and forget about some of the fragments. So, if she has a part of herself that is not quite optimum, and that has limited qualities, then we know right away that the lacking qualities are found in the "opposite" part that will inevitably be there. If we get them to work better together or to integrate completely, then she will probably be better off.

A client yesterday complained about always being a "Victim" and wanting to get rid of that aspect of herself. I asked "So, you have a part of yourself that is being a victim?" She says yes, and that creates a little separation that makes it easier to clear. We discuss what the victim part of her is doing. Then I ask "Is there a part of you that is opposite to the victim part?" She says she isn't victim in certain work situations. We agree on calling that the "Creative" part of her. We then discuss the qualities that each side has or is lacking. The Creative side has great ideas and knows what to do with them, but isn't persistent. As a matter of fact, the first thing she had said in the session was that somebody had suggested that she needed more discipline, and she tended to agree. Now, it took some work to have her realize the Victim part had anything good about it. However, she had said that she had had it practically all her life. I asked her if that didn't mean that it was persistent, at being victim? She admitted that. And I inquired if that wasn't a type of discipline. After a moment she realized that, yes, indeed we could say that was a kind of discipline. She is kind of surprised to realize that. We then work at what each side can use the other's qualities for. She finds that, if the Victim side is more creative, it can use its experiences constructively, and if the creative side knows how it is to be victim, it can be more effective. She realizes that this dichotomy is very valuable for her work, and she wouldn't really want it collapsed. She prefers to keep them as two sides, but in much closer communication. She is very happy about it, has several new abilities, and is certain that she will make big changes in her life. This whole thing took 40 minutes. It was her fourth session, with major life changes after each of the previous sessions. She is very good at visualizing things in detail, and that opens the door to very quick results with processes like this.



Another client this morning. She originated that she is "Nervous" most of the time. I noticed that it seemed connected to work, and things she otherwise was excited about or good at. Does she have a part of her that is nervous? Yes, but that is most of the time. OK, but she does have a part of her that isn't nervous? Yes, but it is very small and weak. Still she was actually asking to get rid of the nervous part of her! I didn't oblige her on that, but I inquired about what good qualities was in the nervous part. After the customary initial resistance to the idea, she confesses that it has her strength and power and it really gets things done. The relaxed part is feeling more calm, but isn't strong and doesn't get much done. We have them communicate with each other, learn to accept each other, teach each other something. The parts become much more friendly and exchange information. I then have her hold out her hands with the palms up and visualize a part in each hand. Then having her tell about the difference between them now. Then I ask her to put her hands together and fold them. And immediately I change my use of language to pre-supposing that they are now integrated. Now, with the parts integrated so that she can be both strong and relaxed, calm and powerful, how is that different now? That usually works well if the person is ready for it. Here it did bring in better indicators, but it didn't totally click for her. She still had some trouble thinking of the qualities as integrated. She has an unwanted feeling of nervousness also that would tend to keep it from fully working. We did some other work on that, and will continue to do that in the next session. I include this here to show that it doesn't always work perfectly in the first shot, but that is in no way a failure. It fit the polarity model, we worked with it and got a much improved result, but there is more to it.

Sometimes you go through the polarity steps and get ready to integrate the parts, but something keeps them apart. If it is not apparent what, I would ask: "What is keeping them apart?" Most often it would be either a fixed idea or an unwanted feeling. The fixed idea would be some sort of mental conclusion that would imply that it wouldn't be correct to integrate the parts or have them get along. That could be a more than usual insistence on a type of behavior being "bad" without apparent ability to look at it. You dialogue to get the fixed idea, it is usually quite readily available. Handle with unfixing techniques. The other common case is that it is an unwanted body feeling that appears when the sides are moving closer to each other. For example I had a client that got claustrophobic nausea when she tried to push the sides together. The unwanted feeling is then dealt with with re-experiencing. Then you re-check if they can integrate. Sometimes one core incident will take care of it, sometimes it is a more long term thing that requires a number of incidents or chains. The client with claustrophobia took a number of incidents over several sessions, with much improvement, but the sides are still not quite integrated. It happened to be a major focus going through all parts of her life.

One person said she felt she held herself back, that she somehow had a bad boy inside, and therefore she didn't deserve to do too well. She quickly admitted to having both a "Good" and a "Bad" side. That is not the perfect titles, but that is how she saw it at first. If we can avoid labeling any of the sides in negative terms, that is best. However, that is usually not how the person sees it at first. Anyway, her "Good" side was creative, open, angelic, in tune with God. Her "Bad" side was aggressive and powerful, getting things done in a direct manner. She wasn't aware of visual perceptions on these parts at all, but we could get them to talk to each other, getting them to accept and love each other, and learn from each other. When they were pretty well in rapport I used the trick of putting the hands together as above. The two parts integrated and she felt a strong rush of energy. She felt that she could now use all the qualities together or as she chooses. This was her very first session.

Another client was very fragmented and has various kinds of addictive behavior, such as overeating. That fits in with polarity integration, but often doesn't give a quick resolution. With an addictive type of person it is often the problem to get opposite parts involved at the same time, since they are more forcefully separated. We did a polarity of Vulnerable and Masculine. She actually had a totally different beingness to go with each side. Each one had a different voice and different mannerism, bordering on multiple personality, but not quite. There I was actually talking with the parts directly, instead of through the separation we usually can establish at first. However, gradually as we got the parts to get along better, she became able to separate from them, instead of being them. Eventually they integrated into one way of being, with the qualities from both. The result produced immediate positive changes in her life. However, she had much more where it came from to work on in the following sessions.

Another person had a Humble/Aggressive polarity. She had regarded anger as being bad and unwanted, and had tried to be just a sweet and loving person. However, a lot of her power was in the aggressive part. She gradually realized that and started taking responsibility for that side too. They integrated, and since then she has become able to be angry when necessary and to face up to it, instead of suppressing it.

Most people will readily accept the philosophy of integrating polarities once they try it the first time. It usually takes some persuasion to get them to accept the "negative" parts, but once they realize that their qualities are split, it

quickly makes sense to bring them more together. However, a few people might need some discussion of the theory before they are ready to do it. So, a quick explanation and drawing of wholes splitting up into polarities would generally do it. I haven't met anybody who had anything against the idea once they understood it. Personally I find it to be best form to do it without any kind of prior indoctrination, but there should not be a big problem in going through it first. Anyway, understanding the philosophical basics here usually gives a big realization in itself, and is very empowering for people. It makes them realize that they are cause, they are whole, and they have a lot of abilities and qualities.

The people I have mostly used Polarity Integration on are relatively new clients. However, I have found it to work very well on people at any level of progress on their personal path. The principle here is actually a very high level spiritual principle. I have used them on myself with good results. The parts I have integrated have been taken care of permanently with no side effects of leaving anything else activated.

## Exercises

- Explain when you would use polarity integration
- Drill polarity integration procedure
- Do an actual polarity integration on somebody else

# Soul Retrieval

Soul Retrieval is the recovery of parts of the person that she left or lost somewhere, or that were stolen or borrowed by somebody else. The objective is to make the person more whole and more present.

The idea of Soul Retrieval originates in ancient shamanic practices. American Indians would do it in drumming ceremonies where the shaman would travel off into the past or into alternate realities and find the part of the person that was missing and invite it to come back.

For our purposes it is a type of gestalt processing and we have the client do the traveling. We don't use any fancy ceremonies, but it can sometimes be interesting for the client to hear about the origin of the techniques.

Most people will quite readily go along with the metaphor of having a part of themselves that they left somewhere. It seems like a natural way of looking at it.

Soul Retrieval might be done as part of other techniques like re-experiencing, or it might be done on its own. A missing part might need to be recovered to make another technique work, or soul retrieval might require another intermediary technique before it can be completed. Specifically traumatic incidents are intertwined with the loss of soul parts. A traumatic incident might have forced the person to split up and might keep her from being whole again. It is quite typical that part of the person leaves during an incident.

People are basically whole, they inherently have all the qualities they need. If they appear otherwise it is generally because they are split up somehow. If the client has "lost her confidence" it is there somewhere. The "confidence" is not just non-existent. It might exist 30 years ago at the bottom of a closet, asleep, but it is somewhere to be found.

You can often pick up specific clues about soul parts in people's language. "My sense of security was out the window", "she stole my heart", "I lost my innocence", "my allegiance is still with the old management", "I no longer have my youthful strength".

A "part" is usually a package of personal qualities, abilities, or feelings. The person now, the part that is here, is usually missing those qualities. We can regard a part as being a collection of awareness units or spiritual energy. It has a consciousness of its own. When the part re-integrates with the rest of the person, we no longer call it a part, but we address the person as being one whole person.

So, one way or another you get the suspicion that a part of the person is missing. It might come up while working on an issue, or you might search specifically for it.

One way of searching specifically for points of soul loss would be to have the person scan through her life and note major points of change. Points where she changed, qualities she had and then she suddenly didn't have them.

You would confirm with the person that she will go along with the metaphor:

"Is that part of you that \_\_\_\_ missing?"

and then we basically need to go and find it.

"We are going to find it and bring it back!"

"Where is that part now?"

You might have to give some hints on what kind of stuff is possible to start her looking.

"Is it in the past, is it around now, where did you last have it, does somebody else have it, is it hiding?"

The most common is probably that the part is still in the past at the age where one lost it. The second most common thing is probably that one gave it to another person, like in a relationship and it is still with that person.

But anything is possible. It can be in any alternate dimension. Quite often the parts are in poetic, fairy tale kind of places. "In the glimmer of the sea at sunrise", "In the eyes of a child", "In the sorcerer's castle next to the crystal ball".

If the client has trouble finding the part, the facilitator can give suggestions. Use your intuition, or just guess. Also, the facilitator will exude total certainty that we are going to find the part. If you are certain that we will find it, the client will go along and we will find it.

When the part is located, we need to go and see it. We can also travel around looking for it in likely places. Finding it is not a matter of logic, the person needs to follow her intuition, and take whatever unlikely hints she is offered.

If it is back in the past, the client will go back, similar to what we do in re-experiencing. No matter where it is, we wouldn't want the person to worry about the logic of how we get there. We imagine that we go there and we are there, that is all.

When we have gotten to where the part is, we need to find out what it is doing.

"What is the part doing?"

Interestingly it will often appear to have a complete life of its own. The little girl is still there playing in the school yard, having a good time. It is often another version of the client, maybe with a younger body and with different qualities than what she has today.

We then need to get into communication with the part.

"Put your attention on the part"

"Say hello to it"

Once it hits the client that it is a real part, the grief of having lost it might very well hit. Let her spend any necessary time simply to be with it.

The person can have any kind of conversation with the part that she wishes. They can exchange information and good wishes, similar to what we do in polarity integration. They need to get more familiarized with each other again.

But the main thing we are aiming at accomplishing is to get the part to come back:

"Ask the part if it is willing to come back to you"

It is not a given that it is willing. There are reasons for it being there, away from the rest of the person. Usually some kind of negotiation is necessary or something needs to change about either of them before they can join again.

"Ask it what you would have to change for it to come back"

"Are you willing to do that?"

What the part would suggest is generally something very positive and valid. It could be "to be more caring towards others", "to have more self-esteem", or something like that.

Quite often the whole thing can not be completed at once. The client and her lost part might need to work something out between themselves, maybe have a trial period of more interaction. That is quite alright, we will take it as far as we can take it in the session and make sure the process will continue.

Sometimes it is necessary to take the part through some changes. Maybe it needs to grow up, if it is a little kid. It can go through the process of growing up and get into the present time. That shouldn't take more than a couple of minutes.

You would check how far we've gotten. The integration can often be very subtle, so you would ask the client.

"Where is the part now?"  
"Did it come back?"

If the part is ready for re-integration you might have to talk the client through it.

"Welcome the part of you back. Let it know how glad you are to have it back and that you will take good care of it. Reach out your arms and give it a hug and take it into your body."

Once the integration has occurred, the client is often euphoric or in a kind of daze. There is not a whole lot to say about it, but a lot will have changed for the person. She might not realize how much.

Some grounding might be needed at this point.

Tell the client that the re-integration process can continue over the coming days or weeks.

Other variants of missing parts could have a slightly different sequence of actions. If the part was stolen and is in somebody else's possession, then there would be other things that would be needed. We would need to get in telepathic communication with the thief or current owner and negotiate terms for giving it back. If necessary we will just take it back, but it can be preferable to work out a mutually agreeable arrangement.

Another phenomenon that can occur is the "Soul Gift". That is when somebody else has given the client a part of themselves. That is likely to happen in relationships, and the recipient might not be aware of it at all. We might run into that as part of other techniques, such as entity clearing. The handling would basically be to get into communication with the part, find out how it got there, and what its intention is, and ask it to return to its owner.

Soul retrieval is not something you would do many times. It is a major action that can change a person's life, and it shouldn't be necessary to do it more than a few times. You might do it at the most 3-4 times at first, and then maybe once every 6 months or so, that would be maximum.

This technique is not mechanical at all. You are helping the person to be more present here, going through whatever steps it takes. We are not pursuing realizations or information. We are working on bringing more of the person's spiritual qualities and feelings to be here. When we succeed it often involves miraculous changes for the person. This is very rewarding work to do.

## Exercises

- Demonstrate or illustrate the principle in soul retrieval
- Practice the soul retrieval procedure
- Do an actual soul retrieval

There is a whole big category of processing that addresses entities of different kinds and somehow optimizes their existence in relation to the client.

Notice first of all that I am going to use "Entity" in a broader sense than just meaning a spirit that is "stuck" in somebody else's space. Again, the regular dictionary definition can give us some insight:

**"entity** n. [L. prp. of *esse*, to be] **1.** a) being; existence b) the essence of something apart from its accidental properties. **2.** a thing that has definite, individual existence in reality or in the mind; anything real in itself."

So, we can say that an entity is anything that can be perceived to have some kind of individual existence. "Flemming Funch" is an entity; my body is an entity; "Mom" is an entity; "The United States" is an entity; a headache might be an entity; a problem might be an entity; "Santa Claus" might be an entity; "an angry mailman" might be an entity, etc.

The entity is not the title, the words we put on it. It is the actual existing "thing" in itself.

An entity might be part of something bigger and it might be sub-divisible into smaller parts, that doesn't matter. The main thing is that it can be perceived as actually existing as an individual unit. That is basically the same as what we could call a "Holon": something that can be considered as both a whole and a part, depending on how we look at it. "Entity" emphasizes it as a whole, an individual unit. If we wanted to look at it as a part of something bigger, then "Aspect" might be a good word to use. For example, my role as a "Father" could be regarded as an entity in itself, or it could be regarded as just one of many aspects of my beingness.

This might rub you the wrong way if you regard an "entity" or a "being" as some kind of absolute finite unit. Realize first of all that words aren't the real thing. Realize secondly that you can believe whatever you want and make it true. Why not believe what is most empowering to you?

I would prefer to believe that the real Me is Infinite Source who can be Whatever, Whoever, and Whenever I want, all at the same time. I would prefer to believe that I can BE anything, but that my real nature is beyond the realm of BEing altogether.

I am currently being a Flemming Funch who is sitting here writing by his computer here in 1992. In that beingness I have a certain past track of experience and I have a certain planned future ahead of me. I have certain qualities, certain abilities, certain weaknesses, certain interests, etc. However, I am not going to believe that this is the REAL me, who I have been all the time, whom I will have to improve to make things better. If something else would be more appropriate I could be that instead. There is not necessarily any requirement of continuity. I could forget all about Flemming Funch and become The Winds of Space, or Santa Claus, or a prehistoric anthill, or whatever I wanted to be. And maybe I already AM all of those things at the same time. I just happen to be focusing right now on a particular entity named Flemming, and I guess I can still get more enjoyment out of him, so I'll keep him for a while.

The basic idea in entity processing is to treat stuff as separate living units that we can communicate with. It doesn't mean that they REALLY are or aren't independent beings. We can pretend that they are all sovereign spiritual beings with native rights to a free existence. Or, we can pretend that they are all just psychological categorizations or conversational metaphors. The funny thing is that it doesn't matter. They are all true and all untrue, depending on which way you look at it. That is a paradox you have to figure out for yourself.

Trouble enters if you start taking any model seriously. If you are serious, you are stuck. If you HAVE to treat entities as spiritual beings, and you HAVE to save all the entities in the world from eternal damnation, then you are going to have a hard time. Or, if you HAVE to believe that all entities are chemical patterns in people's brains formed exclusively by their childhood conditioning, then you are in even more trouble. The moment you start believing that something REALLY IS a certain way you start painting yourself into a corner.

Nothing REALLY IS something particularly precise and conclusive. There are lots of existences and beingnesses that exist or could exist, either in somebody's "mind" or in the agreed-upon reality. Anything that can be perceived in any way has existence. There are zillions of possible perspectives to take. What appears as one thing seen from one perspective, becomes something totally different seen from another perspective. It is very practical to be able to address existences as individual units. But don't make the mistake of believing that what you decide to perceive is THE TRUE NATURE of what you are perceiving.

All, of that being said, let's see what we can actually do by addressing entities in processing. I will try to give a general procedure integrating a variety of different techniques into a uniform approach.

There are many different existing disciplines that address entities: Excalibur, Gestalt Therapy, NLP, Holodynamics, Shamanism, Magick, etc. There are a lot of different possible theories and principles and many different avenues one can follow. I will choose my own.

A facilitator would first off have to be able to determine WHEN to use entity processing. There will be many situations where other approaches might be equally appropriate, so it isn't necessarily a clear-cut choice.

If somebody has an unwanted feeling, what would we use? We could use re-experiencing and that would be fine. But, I might use an entity handling if anything indicates that there is some kind of system behind the feeling. If it was just a passive chronic feeling without variation I would think about re-experiencing first. If it continuously turns on or off in certain situations, then I might suspect that it is actively trying to do something, and I would think entity processing.

Entity processing is a bit more geared to respecting the integrity of what we are handling than re-experiencing is. We aren't just trying to eliminate an unwanted reaction. We would be more likely to want the entity to continue its work, just in a more optimum way.

We could liken an entity to an electrical circuit or an engine. It came into being to do something, to serve some purpose. If that is a useful purpose we would probably want it to continue to carry it out. But if there are some unwanted side-effects, we would want to fix them. Like, if an engine is polluting a lot, our first thought would not be to destroy the engine, unless we have plans for a better one. We would probably tune it up, or give it better fuel, or put it somewhere where it doesn't matter so much.

All beings are basically good. That goes for all entities too. Whatever the apparency is, if we dig deep enough, we find positive purposes. "Good" or "positive" aren't the best words to use, since they are often used as opposed to "bad" or "negative". I mean them in a more holistic sense here. The basic purpose of anyone or anything is to fill some need, fulfill a desire, accomplish something. The purpose always has to be good for something or someone, nothing is absolutely bad for everybody all the time.

This idea of basic goodness of course makes it less meaningful to "wipe out the bad guys" or to "get rid of" all issues. If everyone and everything basically have good purposes, then we probably have to treat them with respect.

This doesn't mean that every effect is desirable, of course. That is why we do processing. If things aren't happening right, if you don't like what you get, then we can change the circumstances. But just because things aren't the way you want them doesn't mean that somebody INTENDED for you to suffer. When you trace all the intentions back, you will probably find that they are positive. It is just that intentions might collide, get mis-understood, confused, etc. That is what creates the unwanted situations: mis-understandings.

It doesn't matter if it is absolutely true that all basic intentions are good. It just happens to be a very useful idea and it happens to check out every time. I would much rather have that belief than the belief that people are basically evil.

I am not saying that any intention is good. I am saying that any BASIC intention is good. If I get mad at my neighbor and I decide to "teach him a lesson" and I go and slash his tires, that is of course not a good intention towards him. But what is behind that, why would I do that? If we go deep enough we would find that I would do it in order to feel good about myself, or in order to make the world just, or something of that nature. I just happened to pick an imperfect outlet for my objectives that would create conflicts both for myself and others.

The general approach I would suggest for entities would be:

- Perceive that there is an entity there.
- Get in communication with the entity.
- Find out what it is basically trying to do.
- Decide if it belongs in your space or not.
- Find out what resources the entity is lacking.
- Link it up with those resources.
- Help it to have more choices.
- Align it with other entities as necessary.
- Let it go about its business.

There are variants, where slightly different approaches would be more appropriate. If the entity is part of a polarity we would work with two entities at the same time and integrate them, i.e. polarity integration. If an entity is missing, some variation of soul retrieval would make sense. We would track it down and persuade it to re-integrate with the rest of the person.

Actually we could say that there are always two parts, two entities involved. In polarity integration each polarity would be an entity, that would be very apparent. But if we apparently are working with a single entity, then we need a reference entity. That is, from who's viewpoint does this entity exist like that? That might just be a whole person entity like "Flemming". We would then optimize the other entity's relationship to the main entity. Processing makes a lot more sense if there is always an awareness of two entities present, even if it is simply "Me" and "The World".

So, we need to first perceive that that is an entity there. Part of that is to decide that this is how we will approach the situation. There is a person there who would like to improve something about her life, or there is something that isn't working quite right. You have lots of techniques to choose from: dialoguing, unblocking, re-experiencing, etc. But something tells you that there is something here that has a life of its own, something that operates away from the conscious awareness of the person.

In order to deal with something as an entity, it needs to be separated from the rest of the person. That is, the client needs to exteriorize those qualities that we will now address as a separate entity. To separate it out it would have to be recognized and labeled and we need some kind of distance to it.

The entity isn't the label. But still it is useful to have a good label for it. It is easier to perceive something one has a name for. The name should be a positive or neutral term, not a very negative one. It is kind of more difficult to access the good intentions of something we term "bad" or "evil". But basically it can be called whatever it seems to be, as long as we don't invalidate it. We need to, from the onset, grant it the right to exist as what it is.

An entity doesn't have to be regarded as a person. It doesn't have to be anthropomorphized. It just needs to have separate existence and to be accessible for communication.

To get started with the entity we would need some perceptions on it. Its location, its size, shape, color, structure, sound, smell, etc. It can be anything whatsoever: a cloud of smoke, an ocean liner, a person, a light beam, a planet, anything you can imagine. What it appears as might or might not be significant in relation to what it is there for, or what the problem with it is.

It is usually easiest if the entity is located in the body and there is feeling associated with it. As we would do in re-experiencing we would then get the perceptions specified in as great detail as possible. It is just that here it isn't a feeling we are trying to specify, but more of a "thing".

An illness might very well be sorted out with an entity handling like this. The person knows she is sick, and she wants it handled. We can inquire about the location of the illness. Does it seem to emanate or be controlled from some part of the body? Is the illness feeling most concentrated in a certain body part? What do you perceive in that area? What is its shape, is it hard or soft, does it move? Gradually we would get some idea of what it is manifested as, e.g. a hard, round, vibrating ball in the shoulder.

Depending on what we are trying to address we would get great variation in what the entity would appear as. If you were trying to address the mass-consciousness group entity of humankind to solve hunger in Somalia, you would



get very different perceptions than you would with a personal illness. It might appear as a golden ball hovering above the United Nations building, or it might appear as a grid spanning the whole planet, or as a schizophrenic cigar-smoking giant, or whatever.

To identify the manifestation of the entity, it is necessary to perceive, not logically figure out, what it should be. It is not something you construct, it is something that appears. Along the lines of the auto-answer mechanism. You need to be willing to imagine what it is in order to perceive it well. Your rational mind needs to be out of the way to a certain degree to allow the perceptions to come in.

Once we have established that there is an entity there and we have some impression of what it is, next step is to communicate with it.

First off, be prepared that there might be information that it is not appropriate for the entity to communicate to you consciously. See, the reason that many of these things have been outside your conscious awareness is not just that you forgot. Your conscious mind doesn't always know better. There will be parts of your sub-conscious (your inner mind) and parts of your super-conscious (the external universe) that work perfectly well on their own but that wouldn't want to reveal their full nature to you consciously at this point.

Your conscious focus is only a small part of your overall beingness. It is by its nature the part that you have most awareness of and that you are most accustomed to regarding as you. But it is by no means the smartest part. Both the inner workings of your sub-conscious and of the world at large contain incredible complexities that are way beyond your current conscious capacity. Consciously you probably can't keep track of more than 3-7 different things at the same time. But the mental machinery that allows you to speak and that operate your body are juggling millions of pieces of information simultaneously, without faltering. They are still you, just the sub-conscious parts of you. Don't think that you can just consciously take over the responsibility for all of that stuff in your current state. There isn't particularly any reason to, either, most of those circuits work quite well.

Many parts of you that are out of your awareness have built-in safety mechanisms that will stop you from screwing them up consciously. Like, you are not likely to destroy your ability to speak accidentally. You are not likely to suddenly make planet Earth vanish just because you thought of it. Whether you like it or not, the conscious mind is rendered relatively harmless. Oh, you are indeed running the whole show by yourself, but that is sort of a secret you are keeping from yourself. The reason you aren't making the physical universe disappear is because you consciously don't know how it got there. Your conscious mind might entertain nice fairy tales that explain everything, but I am afraid they aren't exactly it.

Luckily it isn't necessary to fully understand an entity in order to help it. In a person to person processing session you don't fully understand the client either. All you need to know is how to ask the right questions, look for certain indicators, and notice when things improve, and so forth. Same thing with any entity. You need to respect its independence and integrity.

To communicate with an entity we need a system of communication. It is easiest if we can speak English with it, but that isn't always possible. It is probably the best place to start, though. So, we ask the client to reach out a line of communication towards the entity and say

"Hello"

or anything to that effect. We might also say "Wake up!" or "Attention please" or "I am here to help you" or whatever is appropriate. In the first place, what we want to accomplish is just to get a response. The questions and directions would generally be telepathic, i.e. intended through the mind. Sometimes the person would prefer to say things aloud, and that would be fine also.

We are expecting to get a response from the entity. It isn't necessarily a response that can be put into words. It might be just a slightly different feeling. That is one reason why we need to have some perceptions on the entity in the first place; then we can notice how the perceptions change as response.

We are trying to establish rapport. That is simply that when the client sends out a communication of some kind, then it is received by the entity, and it responds in a way that the client can recognize. If we can accomplish that, we can also do processing on the entity.

If we can get the entity to say "Hello" back, well great, it speaks English. If it just grumbles or changes shape or changes feeling, then that might be what we will have to work with.

If we don't get consciously intelligible answers at first, we can ask for them:

"Are you willing to communicate with us in consciousness?"

If it isn't, we just have to improvise a crude intermediary communication system. That is, we can establish a signaling system. A Yes/No system is the easiest. We could say:

"Give us a signal for Yes"

and notice how the perceptions change. If it was a bodily pain for example, it might get less intense as a Yes answer. Just notice what is happening as a response to the question. Same thing with No:

"Give us a signal for No"

Once we have a response that means Yes and a response that means No, we can do processing. Finding these responses is called Calibration, you link up the responses of the entity with something you know of, that is, the idea of Yes and No.

If you just got a Yes/No system, you of course must formulate all subsequent questions so that that simple answers like that will suffice. That is not as hard as it sounds. The Yes response would also signify agreement and the No answer disagreement. If you get more elaborate answers, i.e. English or maybe picture answers, then you can do more complicated questions.

There are many things you can do to establish and smooth out the communication line to the entity. Many regular session techniques can be very useful. Like, if the entity is not very communicative, you could ask:

"Why don't you want to communicate?"

And let it give any considerations and responses it has. Or you can use this one:

"Who would I have to be to communicate to you?"

Any common processing questions can be used. You can ask for upsets, problems, use unburdening keys, whatever you know of. They can be handled pretty much like with a "real" person. This would make the most sense if the client is already trained in such matters.

If we are now in good communication with the entity, we can start finding out if it is there to do something for you somehow:

"Are you doing anything for me?"

"Are you here to help me?"

That is particularly necessary if we are using the Yes/No method. We would have to take it in small steps then. We might not be able to get a clear statement of what it is doing, but it is useful to know at least that it is trying to do something for you. If it talks we could ask more directly:

"What are you trying to do?"      or      "What is your purpose?"

Or, if the entity talks, we could just right away ask:

"What is your function?"

This would get the entity to separate a bit from its own identity, so that we would then be able to adjust it. The answer would also start giving us an idea of what it is about if we don't already know.

None of this is a rote procedure. It all depends on what kind of stuff you get and what kind of entity you are dealing with. The examples I give here are mostly pre-supposing that it is a sub-conscious entity of yours that we are talking with.

I would start out by expecting that an entity is a part of the client and that it has a positive intention. We might get answers that indicate otherwise and would then have to change the approach accordingly. However, we might just as well look for what we would most prefer to find.

In getting the entity's purpose, it is important to get it actually from the entity. The client might have the preconceived idea that it is "bad" and might intellectually hallucinate an answer that corresponds to that. We don't want the answer that the client already consciously "knows", we want the actual answer.

If the answer we get actually is some kind of antagonistic purpose such as "I want to kill you", "I am trying to confuse you", or something, then we might start being prepared for that this maybe is an entity that doesn't belong to the client. It might also just be an upset part of the client. At any rate, any negative purpose would tend to get transformed as we process the entity.

A person really only needs stuff in her space that is part of the game she is playing, that is aligned with her own line of purpose. So, if she has entities around that appear to be against her, then either she isn't perceiving them as what they are, or she mistakenly is identifying with entities that belong in some other game that doesn't match with her. That is part of what we would like to clear up with entity processing.

If the entity doesn't belong here, we probably won't give it as full a treatment as if it is part of the person's own game. If it belongs somewhere else we will mainly work on clearing up the mis-understanding of who's who. If it really has nothing to do with you, you better get it back where it belongs and then find out what it is you are doing that collects other people's stuff.

Incident clearing might be part of the handling, mainly for foreign entities. The entities might be stuck in one or more traumatic incidents that somehow match up with something you keep in your space. If you clear the incidents on the entities they will probably realize the mis-understanding and return to their proper location.

Most of the rules used for re-experiencing on regular folks would apply just as well to entities, just in a slightly different packaging. You would ask them for the incident:

"What incident are you stuck in?"

You would then get them to experience through the incident, repeatedly if necessary. There might be earlier, more basic, core incidents that would be gone through and so forth. It is possible that the entity was a group entity, that then breaks apart into several smaller entities. The remaining entities would then also be sent through whatever core incidents they are still stuck in. When you have cleared the incidents, you might ask each individual entity:

"Who are you really?"

Which would make them realize where they belong. If they aren't part of your game they would probably return to the game they belong in. If they don't do it by themselves you can give them whatever guidance and nudging would be necessary. For example you can brief them on their rights to free will:

"You have the right to exist"

"You have the right to be free"

"You have the right to choose"

I don't regard the elimination of "foreign" entities as any very big and important thing in itself. It is a lot more powerful to optimize the entities that actually do something for you. Or rather, to start out with the expectation that entities are there because they do something for you. Really it doesn't matter a whole lot "whose" entities they originally were. If they are in your space and they do something worthwhile for you, then by all means, help them to do it better. "Getting rid of" entities doesn't provide very great benefits in itself. It is sort of like if you are running a company. Firing people is not only not very enjoyable, it is not something very useful to focus on. Sometimes it is necessary. However, it is much more productive to optimize what you are doing with the people you do employ.

The client is free to keep entities in her space or to send them off. However, don't put the idea there that all entities are bad stuff that she should get rid of. That will only do her a disservice. A company with employees is generally preferable to a company with no employees

The focus ought to be on what the client wants in her space and what is useful to her. However, planet Earth is a rather "polluted" place in terms of stray thought-forms. It is very easy to pick up other people's "stuff" through casual contact. If you go to a party or you just have a conversation with somebody, you can easily pick up or copy a bunch of their entities. It is practical to develop some sort of method of cleaning up one's space regularly and also to keep one's space protected so transference is minimal.

Clearing one's space of casually transferred entities is a somewhat different subject than full-scale entity processing. You really have no responsibility to process entities that aren't yours at all. You don't have to address them as individuals with their individual issues that you need to help them out with. Remember, an entity is just a logical construct that we use to refer to something with a meaningful separate existence for you. There is no reason to regard something as an entity unless it has a relation to your game. The viewpoint must always be taken into consideration. WHO is it an entity for? What might be an important and valuable entity for somebody else might just be random "noise" if it enters your space. You have no obligation to take on the other person's evaluation of the meaning of the entity. You are welcome to just clear it away without inspection. You aren't hurting anybody by clearing your space of stuff that really isn't yours. Actually you are respecting the integrity of other people by not taking on their personal entities as your own.

On the other hand, entities that have gotten a more permanent residence in your space are much more likely to be there for a reason. They are much more likely to be there to serve you somehow. If you don't recognize that, you are likely to miss out on something, or to get rid of a circuit that you actually needed for something. Again, it doesn't matter if the entities were made by somebody else or they "are" somebody else. If they have been a fixture in your space for a while, they probably mean something to you.

So, I would differentiate clearly between temporary, casually transferred stuff, and meaningful entities in your space. I would prefer not to regard the casual stuff as entities, but rather as stray energy or thought-forms to clean away. The latter shouldn't take a whole lot more than sitting down to relax for a few minutes and emptying your mind.

I think there is no reason to believe that there would be stuff in your space that doesn't serve you. There is no reason to make yourself effect unnecessarily. If you believe that there is a positive reason for anything in your space, and that anything to the contrary doesn't belong there, then life and processing becomes so much simpler. It doesn't really matter if it is true; by believing it you make it true. Interestingly, this works pretty much at any level. It is not just an advanced realization; I find that you can start out a client with that idea without much problem.

Now, assuming that we have an entity there. It is willing to communicate with the client and it appears to be a valid element in her space, a part of her so to say. What do we do?

We need to find the basic positive intention of the entity. What is it there for, what is it doing that is worthwhile? As mentioned before, if it is talking, we will simply ask it:

"What is your function?", or "What is your basic purpose?", or "What are you doing for me?"

We might get answers at first that aren't the real basic ones, and then we will dig deeper. Like, if the first answer is "To stop you from eating", we might inquire:

"If you do \_\_\_\_ what does that accomplish?"

We are after what the eventual positive benefit is going to be. We might find that the purpose is "To make you healthy". We will generally end up with something that IS valuable to the client, even if the surface activity isn't.

What is often happening is that the entity has a noble and worthwhile basic purpose, but it is lacking in resources or choices in carrying it out. It is doing what it best can with the available means, but that might not work all that well. If the only way the entity knows of keeping Joe healthy is to make sure he doesn't eat anything that could possibly be considered unhealthy, then it might be in conflict with many other purposes.

What we would want to do is to supply the entity with more resources, give it more and better choices, more means of accomplishing its basic purposes.

We might be able to just ask the entity to come up with some more choices on its own:

"Can you come up with 3 more ways of accomplishing your purpose?"

If it can, ask it do so and to signal when it finds each new choice. This doesn't even require that you know exactly what it does or what it needs. Some entities will not reveal what they are actually doing, but only that they have a positive purpose for you. We can help them just the same. It is not your conscious knowledge on the matter that makes the difference, it is the improved power of choice of the entity itself.

If we know more about the entity, we can be more helpful in linking it up with useful resources. We can either ask it, or we can guess at what it would be useful for it to have. Then we just need to locate those resources somewhere and to connect them up. We might find for example that the entity needs more compassion. There will probably be somewhere in the experience of the client where we can locate an example of compassion. There will be times when she had it, or there will be people she knows who have it. If nothing else, she can imagine how it would be to have compassion. If she can contact it or imagine it with some detailed perceptions to it, that will do the trick. Then we just do any kind of creative sleight of hand to get it in contact with the entity. Just intending that it becomes available to the entity might be enough. We could also string a line from the resource to the entity. Or we might move the representation of the resource into the space of the entity.

There might also be another full entity that we know of that already has the lacking resources. We can then connect up those two entities and have them trade resources. They might need to get in rapport first, before that can take place. They might have upsets or reservations about each other. The entity might have to be persuaded to take on new resources. It might be concerned that it will lose its beingness if it changes too much. It might have to be talked through it gradually, showing it that it will actually become more of what it is, and it can do its purpose even better.

An entity might have issues that stop it from willingly changing or accepting new resources. It might have unwanted feelings connected to it, that we need to do re-experiencing on. It might feel fear when we try to expand its choices. We could then locate the incident it has that has fear in it and clear it. Then we might be able to integrate the new resources better.

There is quite an extensive list of things one can do to process an entity. The central thing we want to do is to give it more resources so that it can better accomplish its basic purpose. There might be reasons for why it can't accept that, and we would have to deal with that with the appropriate technique.

Sometimes the basic purpose of an entity is not really needed. It might have been needed once, but no longer. One can then either:

- assign it a new, more worthwhile purpose
- uncreate the entity
- set it free to work on its own

Anything you do with the entity needs to be with its cooperation and respecting its integrity. Even if you might have created it, it will always to some degree have a determinism of its own, simply because it exists. It might be both a part of you that you control AND an independent being with its own rights. Those two possibilities don't conflict even though it might seem like it.

You can think up something new the entity can do for you, probably based on the specialized skills that you have found that it has. If the previous purpose was "To remind me of washing the dishes" and you don't need that anymore, you can maybe ask it to remind you of mowing the lawn at regular intervals. You don't just order it, you need to get its agreement to do it.

If the entity really isn't needed, you can uncreate it. That basically means that you change your mind about it being a separate entity. It doesn't mean that you destroy poor, live beings. You simply assume a different viewpoint about it, so that it is no longer meaningful to you as a separate entity. There are several tricks you can use for that. You could ask IT to do it:

"Return to your point of creation"

Or, if it makes sense for you to regard it as YOUR creation, you could pull it back into you, with the intention that it re-integrates with you, and ends its separate existence. The point is not destruction, but rather re-integration. You can not uncreate an entity unless its intended actions are finished. If there is any unfinished business or upsets, it will not re-integrate. That would have to be handled first.

You could also help the entity to be free as a separate being. You would first handle any issues that would stop it from doing so, and you would tell it about its right to choose its own destiny. You could tell it whatever else you feel is necessary:

"You are free to go. Thanks for your support."

There is nothing particularly more or less noble about any of the choices. There is no scarcity of existences. If you let it go, it doesn't mean that you lose out on anything. If you re-integrate it, it doesn't mean that anything is lost. There is an endless supply of Spirit.

Sometimes an entity has no idea what its purpose is, or it has forgotten it or something. You can treat it the same way. Negotiate another purpose with it, uncreate it, or set it free.

For large group entities outside your personal space you would probably play by somewhat different rules. You might not assume the same kind of position of authority as you might with your more internal entities, since you might perceive that many other people share the group entity. But really, there is not a great deal of difference. It is just that bigger group entities are likely to have more inertia and more of a will of their own. The entity being "The United States" might not be as easy to persuade to uncreate itself as some of your personal mental machinery would. But the idea is the same with any entity: you have to respect its own integrity.

Entities might be found in all kinds of constellations and structures. They will often recognize some kind of system they are part of. The relationships between entities and possibly the overall system might have to be taken into consideration in order to optimize things.

For example, our client might have an entity named "Mom". We can work with that individually and give it more resources and so forth. But maybe "Mom" is part of a bigger system containing "Dad", "Baby", "Teenager", "Pain", and "Respect", each one being a separate entity. Each one has an independent life of its own, but is at the same time part of the whole system. We might have to find out what each one of them is about, and what the relationships between them are. And then we might have to bring in resources for the system as a whole, and to negotiate relationships between the entities that are mutually agreeable and that serve the overall system. You could also step up and regard the system as a single entity if necessary.

Any entity could be regarded as a part of something bigger. Or, it could be divided into smaller pieces. How far you want to go in either direction all depends on what is meaningful to the person who is contemplating these entities. If "Mom" seems to make most sense as just a separate entity, that's what it will be. But if it is apparent that the overall "Family" and the other members are important, we would have to deal with that. The general idea is that the entity we are handling must also have harmonious relations with its surroundings in order to accomplish its purpose well.

When an entity has been processed and we bring it more resources and more ability to fulfill its purpose, we need to then let it go about its business without interference. An entity is a separate unit that can work by itself. You don't need to make it do what it does. If it has a purpose and you have made sure that it has some ways of accomplishing it, and it is in harmony with its surroundings, then you need to just trust that it will do it. You can check back with it from time to time, that is perfectly fine, and probably a good idea. But don't get the idea that you have to supervise it continuously.

The way of entity processing described here might seem weird, incomprehensible, or incorrect at first glance for somebody used to other types of entity handling. For example, I am intentionally using the word "entity" in its dictionary definition and introducing some different perspectives. But, it might very well be found to be the most satisfying and more far-reaching approach.

Personally I favor models that will work at any level. Principles that can be presented easily well to a new client in the first session as to a more advanced seeker of truth. The difference will be minimal if the model is basic enough.

In this article I have mostly talked about entities as if they were separate spiritual beings. However, one doesn't have to believe anything like that to handle them. All of this can be presented just as well in psychological terms. Or probably in business terms. Companies often draw up so-called Entity-Relationship Diagrams to sort out their business model. Entities would be "Customers", "Invoices", "Money", etc. Relationships would be "Buying", "Selling", etc. Positioned properly one could perform entity processing on businesses, without even changing the words used here much.

Overall we could say that entity processing is about getting in direct communication with the spirit of a situation. If you mean that literally or metaphorically makes no real difference.

If you choose to look at it spiritually, this view of entity clearing aligns well with the world view of native Indians, Hawaiian religions, or many other religious traditions: that everything has a spirit. Stones, trees, the weather, the planet, etc. You can strive to be on good terms with the spirits of the physical stuff you use and the relationship will be more mutually beneficial.

So, the next time your car won't start, and you don't know what else to do, you might want to try entity processing on it. Maybe the spirit of the engine really is angry.

## Exercises

- Demonstrate or illustrate the principles of entity processing
- Practice entity processing
- Do an actual entity processing session on someone





# Section 9: Imagination Processing

There is a whole group of techniques that involve that the person creates or changes things directly in her own inner universe. She visualizes or invents stuff in her mind, or she changes the perceptual qualities of what is already there.

Here we address the person completely as cause. We don't just work towards her being cause, we assume that she already is the direct cause. Since we are working with apparently imaginary stuff in her mind, the client will not have a very hard time going along with that.

Really, anything that we can create or modify within the space of her mind can and will transfer into her life quite readily. But working with visualizations just seems like child's play, not as serious as "real" life. The truth of the matter is that it is just as real, or more real. The person's outer reality is a reflection of what they create for themselves in their own inner universe. We don't have to argue that point for imagination processing to work, though.

The basic form of imagination processing is simply to have the person create, change, and destroy stuff in her mind relating to the subject we want to work on. If she has a problem with her boss, we can have her create a copy of the boss. We can have her change her hairstyle, give her a funny hat on and a red nose. We can have her explode into a million pieces and then be put together again. She can make multiple copies, have them marching around with a silly grin, put them all into a little box, and have the box be lost in the mail. Anything you can imagine. The key is to exercise one's ability to be cause, to create, change, and destroy the object of the process.

Often one has trouble imagining things one would have trouble with in one's daily life. A bald man will have a hard time visualizing his head with hair, a shy person will have trouble visualizing being outgoing and social, somebody with poor eyesight will have trouble visualizing things clearly. In imagination processing we will have them do exactly what it is they say they can't do. We will do that on a gradient, doing it a little bit a first, and then more, and more. We can have the bald man visualizing one hair on his head, or we can give him green hair, or straw for hair, or something. Regaining the ability to imagine what one wants will change the external reality and start attracting what one wants.

If one obsessively holds on to something, it can be very useful to create it and waste it. If the client is worried about her car, we will have her create more cars and destroy them in inventive ways. We will have them explode and be blown away in the wind. And then we just create some more and have them be destroyed. This will expand her sense of space and turn scarcity into abundance.

# Money Abundance

This is a very useful and easy technique aiding the recovery of a person's ability to have or not have things at will. It consists simply of creating some stuff and alternately pulling it in towards her or throwing it away.

This can be done on a specific subject, like money, or more in general. We could have her create different types of money, make copies of them, solidify them together, get comfortable with pulling them into her body, then create some more, and then have it disappear away from her in various inventive ways.

"Make a penny"  
"Make a copy of it"  
"Make another copy of it" (until she has 5 to 15 copies)  
"Gather them all together"  
"Now pull them into your body"  
"Make a 10 dollar bill"  
"Make a copy of it"  
"Make a copy of it", "and another", "and another" ..  
"Gather them all together"  
"Throw them away and have them disappear in the distance"  
"Now, make a gold bar"  
etc.

This is done until the client's sense of abundance has increased and she is willing to have the stuff or let it disappear. If it was money, she should be able to create a million dollars and have it blow away in the wind, knowing that she can just create some more.

## Exercise

- Money abundance technique

A variant of imagination processing is to work on perceptions. Just about anything the person is involved in, she will have represented for herself as a system of perceptions. That is, there will be pictures, sounds, words, feelings, smells, etc. that make up her concept of the matter. Those perceptions will monitor and control how she is doing with the subject matter externally in her life.

A person with low self-esteem will have a picture of herself that is small and unattractive. A person who is afraid of cats will have representations of cats in her mind with certain qualities magnified and blown out of proportion. A very ambitious person will have certain positive qualities magnified in order to motivate herself.

If we can discover how the client has a certain subject represented for herself, then we can also change it, rearrange it, or improve it. If we find out how she does things, then we can also expand her repertoire and make her do other things well.

People don't just do what they do because of abstract ideas. They structure their internal reality in very specific ways in order to create the behavior they have. If they want it to change, we need to change the specific realities they use. Just talking generally and abstractly about it is not necessarily going to make a difference. We need to change their perceptions in order to create real change.

Most people are not much in touch with their internal perceptions. When you ask what is going on, you are most likely to get generalized frozen ideas, without specification of what they really relate to. You need to put the person's attention on specific perceptions in order to get what is really there.

The importance of getting people in touch with their perceptions can not be stressed enough. It is the foundation of most effective techniques. We aren't just processing vague ideas. We are dealing with realities. In particular, the realities we work through are the realities people have created in their own inner universe. Those realities consist just as much of tangible, demonstrable perceptions as the outer world does. Getting in touch with those perceptions and taking charge of them is the key to what we are doing for people.

If you do nothing else, find out how your clients perceive the realities in their lives. The time spent on identifying the specifics of those perceptions is very well spent.

"Depression" is an abstract idea, it doesn't in itself tell us anything, unless we know what it refers to. If we find out that it refers to a feeling that the client has in her chest, that is heavy, vibrating, and cold, then we are getting somewhere.

Feelings are often what is most unreal to many westerners. Most people will talk about pseudo-feelings or secondary feelings, but need to be cornered to come up with their actual perceptions. "Sadness", "nervousness", "hope", "accomplishment", "failure" are all pseudo feelings. We don't know what they refer to before we elicit the specifics.

Often the language a person uses will reveal the perceptions behind it. When somebody says that she is "torn" or "stuck", that is probably true. If her life is a "fog" or she "sees something clearly", then that is probably so. If she has the future "ahead of her" and she puts experiences "behind her" that is probably exactly what she is doing. If something "rings a bell" or she "tells herself" something, that might very be literally what she is doing. Listen to what your clients say, they will often tell you what you need to know.

The first step in perception processing is to gather the information about how the person has her reality structured. Be fluent in the different distinctions within the perceptual systems. Visual, auditory, kinesthetic, olfactory, gustatory, and all their many sub-divisions. Know the difference between abstractions and actual perceptions, and be sure to get the actual perceptions.

When you get the information about what is actually going on, it can lead in different directions. You can use the information as input to other types of techniques, such as re-experiencing of incidents. Or, you can work with the perceptions themselves. You can help the person change them around to something that works better. We would

like the person to be in a position of having more choice and more resources in the way that she prefers. There are various techniques that change perceptions around in clever ways.

When you get the information about what is going on, you need to evaluate to what depth it needs to be processed. Sometimes the person just needs to change a mental circuit or habit into one that she would rather have and there is nothing more to it. But just as often there are valuable lessons and deeper gains to get from exploring the matter further, finding out why things are the way they are.

If the client is biting her nails, she might just need to change her mental habit into doing something else instead. There might not be a great learning associated with it. She might not have great traumas in her life that prompt her to bite her nails. There is probably some kind of intention connected with it, but we might quickly identify that, and set up another way of accomplishing the same.

If the client has a long-term body feeling, we would usually want to find out what it is about. We might not just want to change it into a different feeling right away and waste the chance of getting valuable insights into what is going on. Many body conditions contain messages that the person needs to receive and understand. Incident re-experiencing or some kind of gestalt processing works well in getting deep into an issue.

There is nothing inherently wrong about changing something quickly and directly. If the client feels bad and you get her to change her mind and feel good, and that actually works, great, that is perfectly valid. But often we can get more mileage out of it, and we can get more permanent change, if we discover more backup material and we learn something of more substance from it.

These are lists of distinctions within the main perceptual systems. These are also often referred to as sub-modalities. The facilitator must be fluent in these and must be able to elicit them from clients. These are the building blocks of personal realities. A person can change them and thereby change her experience.

<b>Visual</b> (Seeing)  Color Shape Brightness Contrast Shading Size Magnification Angle Foreground/Background Clarity (focused/fuzzy) Panorama (narrow, wide) 3-dimensional/flat Borders/frames Movie/still shots	<b>Auditory</b> (Hearing)  Tone Tempo Volume Timbre Pitch Rhythm Duration Harmony Timing	<b>Kinesthetic</b> (Feeling)  Temperature Pressure Weight Moisture Texture Tension Solid/liquid/gaseous Movement Vibration Acceleration Expanding/contracting Friction Uniformity Structure	<b>Olfactory</b> (Smelling)  Organic Inorganic  <b>Gustatory</b> (Tasting)  Sour Bitter Sweet Salty
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## Exercise

- Visualize and/or perceive every perceptual distinction on the list for your self

# Changing Existing to Desired Perceptions

Often there is a different set of perceptual distinctions that goes with the persons current problem state than with the desired state she would like to be in. There will usually be certain distinctions that are the key to the difference between those states. What the key distinctions are varies from person to person and situation to situation.

The client might have a picture of herself that is small, gray and far away, and that might make her feel bad about herself. If she makes a picture that is big, colorful and close, she might feel great about herself. It is often that simple. If we find that she has the first kind of picture, we would experiment with different changes. We will make her change the qualities. Make the picture bigger and notice how it makes her feel different. Make it colorful, notice what difference it makes. Pull it closer, how does it make her feel? All she might need to do is to change the qualities to whatever she feels best about, and that is all the change she needs.

It is often a great revelation and a permanent, powerful change in itself when a person finds out that she is at the controls of her own mind. Most people didn't realize that before. The first time you show them that they can change the size, position, and color of a picture, they will get a new tool that they can keep for life. It will become something they can do by themselves when needed. They might need other tools, but the tools are theirs to keep. And they can keep them because they are cause.

The visual system is often the easiest to work in to create changes from existing state to desired state. It is really the feelings that will make a difference, but it is more difficult to work directly with feelings. Pictures can be moved and changed easily. You can have a whole bunch of things in one picture, and you can see multiple pictures and whole movies at the same time. But it is kind of hard to have two different feelings at the same time, so it is not so easy to get from one to the other. Visual pictures is a very useful vehicle for doing that. If different feelings are attached to two different kinds of pictures and we can get her to change one picture into the other, then the feelings are likely to follow.

You have to discover and utilize what works for the person. The same picture might have a totally different effect depending on where in space she puts it. If it is to the left it might be considered a duty, if it is to the right it might be considered fun. If it is in the front it might be uncertain, if it is in the back it might be a solid fact.

## Exercise

- Get from another person something they feel limited about. Find out what kind of visual perceptual distinctions they have on it in their mind. Find something else that they feel empowered about, and find the perceptual distinctions. Change the limited representation into the empowered distinctions.

# Organization of Time

People have many different ways of organizing time. Discovering what they are doing will give us valuable information about how to deal with the person.

Ask the client to remember an event that happened yesterday, see the picture of it, and notice where the picture is. Then an event that happened last week, last month, a year ago, and then 10 years ago. Notice where those pictures are in relation to each other. You will find that there is some kind of system to it. Usually the past will appear as some kind of straight or curved line, a Time Line, but other systems are possible. Same thing with the future.

These are some common systems.

- Time is a straight line in front of the person with the past to the left and the future to the right. Further into the past is further to the left, and so forth.
- Time is a curve with the body in the present and the past curving out and away to one side and the future to the other side.
- Time goes from back to front as a line. You are in the present and the past is behind, with the far past further back. The future is in front with the far out future further out.
- The past might be a jumble all over the area behind the person and the future might be a fog far out in front.

There will be some common sense logic that goes with any system the person is using. If the past is behind her, she can't see it, right? She can best see what is right in front of her. If several things are placed straight ahead, she might not be able to see the things that are 'hidden' behind other things. Unless all the pictures are transparent, that is. A person who has time stretched out left to right in front might have a better overview of time than somebody who is in the middle of it and has part of it behind her.

People will often tell you in their language and in their hand gestures how they organize time, if you are observant. "I put it behind me" means that she has the past behind her. "Back when I was young", or a gesturing over the shoulder tells you the same thing.

Other perceptual distinctions will tell you what else people do with the past and future. "The future is bright" means just that. "My dark past" is quite obvious too, maybe she needs to lighten it up. You can actually have the client change those overall perceptions and achieve quite profound changes.

Aside from the exact placement and perception of time, there are several distinct ways of dealing with time. A given person will usually use one of those predominantly:

**Through Time:** A Through Time person will have an overview of time and will consider herself somewhat detached from it. She will be good at planning things and at consistently following a certain pattern. She will be very aware of schedules and being on time. She will actually see time in front of her, both past and future as a continuous flow, and will have an overview of the progress of time tables.

**In Time:** The In-Time person is in the moment. She is mainly concentrated on what is going on right now. She experiences life quite fully and is very connected with what is happening. She tends to forget or be late for appointments because she was occupied with what she was doing. An In-Time person often has the future in front and the past in back and herself right in the present moment.

**Between Time:** The Between-Time person will think of time as a collection or string of separate moments. "Oh, I remember that time when ..", or "how about when ..." When she is in a certain situation

she will link it up with other similar times, but in-between she might not think about it at all. She thinks in terms of events and different subjects.

If you know how the person in front of you is organizing time, you can better be in rapport with her and you can use the knowledge to guide her change better. You wouldn't want to mismatch her by putting her time in the wrong place. You wouldn't say "See the future in front of you" if she doesn't have it in front of her.

As with all systems people are using in their minds, there is nothing final about them. If they don't work well they can be changed. And even if they work well it can be valuable to be fluent in other ways of doing it. A Through-Time person could benefit from being able to enjoy the moment, an In-Time person could use some overview. A Between-Time person could use some more continuity. Ideally people should be able to do all these things.

## Exercises

- Find out with another person how they organize time.
- Find out for yourself how you organize time.



# Association and Dissociation

Association is when one is into something, connected with it, being the active participant. Dissociation is when one is outside something, detached from it, observing it.

A very simple principle in life is that it is probably a good idea to be associated with the stuff one wants and dissociated from the stuff one doesn't want. And that is basically also what we are trying to accomplish in processing: more of what the person wants, and less of what she doesn't want.

Good feelings, abilities and desirable qualities are of most value if one has them. They are most useful right "here" not "over there". You feel things right where you are, and most likely you desire to feel good.

Bad feelings, negative experiences, and problems aren't much fun to have. They might be more useful as learning experiences if one can keep a certain distance to them. Knowing about them without having to live them.

There is of course more to it than that. "Negative" stuff isn't negative anymore when we dig into it and find out what it is really about, and any experience has a valid reason for being there. So, it is not as simple as just getting rid of the "bad" stuff. But there is no reason you should feel forced to continuously endure the worst effects of what is there in your life. You have the right to decide where you put things in your life, and where you put things in relation to them.

The problem is when one gets stuck in one mode or the other. The trouble with traumatic incidents is when one stays permanently associated into one, replaying it in the present, even though it was done a long time ago. Incident re-experiencing remedies that by dissociating specific incidents. They are turned from an ongoing active mechanism into a learning experience.

A person who is stuck in a dissociated mode, analyzing everything mentally and not getting into the emotions of anything, is not much better off. She needs to learn how to associate into things, how to contact stuff she wants and get excited about it.

The ability to associate or dissociate at will is a very worthwhile ability to develop. Hopefully we will accomplish that through the processing we do with people. To accomplish that, you need to do both, of course. Just dissociating people from everything doesn't teach them to associate.

You can apply this directly to any reality that the client has trouble with. If she feels stuck in a certain way of being and you can get her to see herself from a distance like that, then you have just moved her from associated to dissociated. Working with the perceptual distinctions is your main tool here.

Dissociation involves distance. One sees the events or the pictures "over there". Pictures are easy to move around and associate or dissociate, but it is usually the feelings one would really need to do it with. We can use visual distinctions to manipulate things with. If you see your body from the outside, you are dissociated. If you see things out of your eyes, you are associated. If the body feels something unpleasant, the situation will be more comfortable seen from the outside.

A feeling can also often be dissociated by assigning visual qualities to it directly. An unwanted body feeling can be assigned a color and then moved around. Like:

C: "I have a headache"  
F: "What color is it?"  
C: "Red"  
F: "OK, change it to green"  
C: "OK"  
F: "Good, now move it over on the wall"  
C: "Yes"  
F: "And put it outside the window"  
C: "Oh, by the way, I don't feel the headache any more"

That is a simple trick that can be done anywhere if you don't have time to dig more into the matter. It doesn't tell us much about why it was there, but it does sometimes give relief of the pain.

A person's body language changes depending on whether she is associated or dissociated. A dissociated person is likely to lean back and focus her eyes further away. An associated person is often leaning forward and focusing her eyes inward. You can notice the change when your client moves from one state to the other.

Simply put, we are working at having the client dissociated from stuff that doesn't serve her, and associated into empowering feelings and abilities that she can use in life.

Usually association is the most desirable state to be in in the present and dissociation is most applicable for the past and the future.

A future desirable reality is often more attractive if it is presented in a dissociated way. If it is visualized associated there is not much incentive for working on getting it. If it is dissociated, one can see what one wants, but it is also clear that one doesn't have it yet.

## Exercise

- Find something you are associated in that you don't want to be. Change your perceptions to being dissociated.

# As-If

One of the most direct ways of getting around a limitation is to simply pretend that one has gotten around it. If one wants something one doesn't have, the easiest way of getting there is to pretend that one does, and then act as if that is true.

That is not just a visualization exercise. A client might think so and that is fine, but it is much more. The person is creating her own reality. If we have her create what she wants internally then it is likely to manifest externally quite readily. If she acts as if her visualization is real she most certainly will manifest it.

Also, a great way of getting around the situation where the client says she can't do certain session actions, is to get her to pretend that she can. Little does she know that that is really the exact same thing.

F: "Find an incident where you felt X"

C: "I can't find any"

F: "If you could, what kind of incident would it be"

C: "There would be some people standing there I guess"

etc.

It is very useful to play as-if with the future. It puts a desirable future there that the person can move towards. It makes it more specific and more real.

F: "When you have learned to play the piano, how is it going to be, what will you see, what will you hear?"

Not only does it connect the client up with her desirable future, it can also give us useful information. One clever trick is to have the person go to the future after she has solved her current problems and then look back and see how she did it. It actually works more often than not.

## Exercise

- Practice the as-if technique

# Threshold

Often perceptual distinctions in a certain context have a threshold to them. That is, when you increase or decrease them beyond a certain value they will change the circumstances irreversibly. At least you can't get back the same way you came from.

It is like when you take a plastic ruler and you start bending it. At first it will be flexible and it will bend and you can bend it back again. But if you bend it too much it will suddenly break. Once it is broken you can not just bend it back and get it back to the state it started with.

Aberrations have often been installed by going over a threshold. A traumatic incident has installed certain patterns by overwhelming the person. We work the incident until it flips over another threshold so it no longer controls the person's behavior automatically.

You can use knowledge of thresholds to put unwanted conditions out of business and to anchor positive resources that the person wants.

Thresholds are a powerful tool. Don't use it unless it is clear what is wanted. For example, there is a lot of mileage we can get out of addressing an unwanted feeling with re-experiencing. There might be faster ways of crossing the threshold and transforming the feeling, but it might not be desirable before we have found out what the whole thing is about.

If you have learned enough about a feeling and it is still there and it is clear that it would be valuable for the whole person not to have it, you could use a direct threshold technique. For example, an unwanted feeling can be blown out. You can deliberately increase the controlling quality of the feeling out of proportion towards infinity.

If the client wants to stop smoking, and there is a certain feeling that gets her to do it, we can blow out that feeling. You can increase the intensity, either by magnifying it, or by repeating it quickly. First you need to find the perceptual distinction that is the main trigger. For example, if there is a picture involved, it might be the size. If the closer a picture of a cigarette is, the more she feels like smoking it, then you can take that picture and quickly make it infinitely large. Maybe it has to be done repeatedly, maybe it just has to be increased infinitely. At a certain point, a threshold will be crossed where a bigger picture will no longer increase the feeling. It is like the person suddenly says "Hey, I've had enough, I admit that I am really cause over this." At that point the feeling will transform and the automatic circuit is broken. But remember, you need to be sure that it was really what would be beneficial for the client, because you wouldn't be able to put it back the same way.

Similar things can be done to put in a positive feeling and make it automatic. For example, if the client makes a positive visualization of the future, with good feelings attached to it. You can make the picture come towards her, getting bigger as it gets closer (if that is what makes the feeling better for her), and then, when it gets really close, a new picture, exactly the same, opens up the middle of it and it gets closer and bigger, and then a new picture opens up, gets closer and bigger. And so forth, repeatedly, very quickly. After a few times of doing that it would usually set up a circuit of automatically moving towards that scenario.

Many processes are built on thresholds without it being immediately apparent. A recursive process is essentially a threshold process. You repeat the same action or question again and again until you break down some unwanted pattern or until the client breaks through to a new understanding.

## Exercise

- Practice blowing an unwanted feeling over threshold.

# Swish Pattern

The Swish Pattern is a quick way of setting a different direction. It basically consists of replacing a scenario the client doesn't want, that makes her feel bad, with a scenario she does want, that makes her feel good. It is done by repeatedly switching from one to the other, using the most effective perceptual distinctions, and showing the sub-conscious: "we want this, not this".

We need two pictures for the Swish Pattern. One will be the situation where one feels bad, the other the desirable state where one feels good. The present situation would be associated, seen out of one's eyes, and the desirable situation would be dissociated, seeing oneself from a distance.

Let's say the client often feels powerless. We would find an example of that, a situation where she felt "powerless". We would get all the perceptual distinctions of the picture associated with it. How big is it, what distance and direction, color or black/white, clear or fuzzy, bright or dim, 3 dimensional or flat, bordered or unlimited. We would find out what two qualities are the most important in increasing the feeling or powerlessness. Let's say it is size and closeness, the closer and bigger the picture, the worse it is.

Then we make a picture of a resourceful state, the way she would like to feel instead, powerful and confident. We have her really get into the details, as evidenced by her showing the signs of feeling good and empowered by it. The picture she makes should be dissociated, seeing herself from a distance.

The idea is now that we will quickly swap out one picture with the other by using the controlling perceptual qualities. Here where they are size and closeness, we can do like this:

- F: "The picture of you feeling powerful, let's just temporarily shrink that into a little bright dot that we will put out on the horizon, like a star. ... Did you do that?"  
C: "Yes"  
F: "Good. Now see on a movie screen in front of you what you would see out of your eyes when you would usually feel powerless."  
C: "OK"  
F: "Good. Now I'd like you to bring in the little star with the picture with the powerful feeling. Let it quickly come closer and get bigger. As it comes really close and big, let it overwhelm the powerless picture with the powerful and confident feelings you will have, and at the same time, let the powerless picture get really small and disappear into the distance." (Making gestures with hands to show it)  
C: "OK"  
F: "Good. Now, clear the screen. Again, see on the screen what you would see out of your eyes when you would have felt powerless. Have the little star come in from the horizon, and SWISH, overwhelm the picture with powerful feelings." (Making the same gestures again)  
C: "OK"  
F: "Good. Let's do it again. SWISH" (repeats this a few times)  
F: "Now, do it yourself a few times, until the powerful picture comes in all by itself"  
C: "Yes" (looks empowered like she did in the powerful state)

This is a really effective technique for setting up a positive habit or motivation. It is no replacement for clearing the underlying issues, but it is very useful for rounding off a deeper clearing and for setting the future direction.

If the issue is a simple "bad habit", this might be all that is needed. For example, if the client is biting her nails, the "before" picture would probably be of her hand coming up to her mouth and the "after" picture would be of her feeling good and confident with well-manicured nails.

## Exercises

- Practice the swish pattern
- Do the swish pattern on another person



# Phobia Cure

A phobia is traditionally considered a very hard thing to change. Not so if you actually address and break up the mechanism involved.

A phobia is any consistent, automatic, sudden, negative kinesthetic response to a certain input. For example, a manic fear of heights, of snakes, of somebody running their nails down a blackboard, or it could be pretty much anything. It is not just something one doesn't like, not just something one reacts to, it is a violent, uncontrollable response one gets every time the stimulus is there.

A phobia is installed by some kind of traumatic incident having overwhelmed the person at some point. The trouble is that they can be difficult to re-experience the usual way, because the reaction is so intolerable to the person that she can't stand enduring it for any amount of time.

The solution is to break up the automatic mechanism. The phobia response is based on a forward moving, associated reaction. You see the snake, you freak out. We can break that up by dissociating it and reversing it until a threshold is crossed.

We use a visualization to facilitate the dissociation. The client will imagine that she is sitting in a movie theater looking up at the screen. On the screen will be a frame from an incident where she had the phobic response, preferably the basic incident if it is known. The movie will be frozen on a black and white picture at the end of the incident, after having had the response. So, she is sitting down in the theater, dissociated from the scene of the movie up on the screen where she sees herself at the end of having the response. Then we dissociate one step further, by moving up into the projection booth of the movie theater, sitting behind the glass, watching herself sitting down there, watching the movie. When that is accomplished we now start running the movie up on the screen, very quickly, in full color, BACKWARDS to the beginning. Once it has rolled backwards in full color, we again put it back to the end and freeze it in black and white. Then we repeat it, quickly running it backwards in color. We repeat that a number of times until the mechanism breaks up. It is likely to take not much more than 10 times. Our target is to break up the mechanism of stimulus-response. By reversing it repeatedly, we will break through a threshold.

Once the threshold is broken, the response is generally not there anymore. It is a good idea to test it right away, to establish the fact and take a win. If she was afraid of snakes, find a snake and let her hold it. If she was afraid of heights, find the highest building you can find and let her take the outdoor elevator up to the roof.

Only use this technique on phobias. It is not for general use on incidents.

## Exercises

- Drill the phobia cure
- If you can find somebody with a phobia, do the phobia cure on them





## Section 10: Physical Health



# Feeling the Body

What often happens when somebody gets hurt is that they block off their relation with their body and the flows between different parts of the body. That is in part the body's natural protection system, trying to protect the person from experiencing pain.

The nervous system of the body in part serves the function of bringing information to the brain and returning instructions for what to do. If sudden pain occurs, the system tends to get overloaded. Rather than passing the overload up the line it will tend to lock up in certain areas along the way. And the locked up energy will tend to block further information coming through that point. Kind of like if an electrical fuse is blown.

Since this is largely a physical phenomenon, it can with great advantage be addressed physically. That is, if a person gets hurt, it would be useful to do some kind of therapy on a physical level to get the flows going again. The principles are fairly simple, so this is something that anybody could assist a wounded person with. This of course doesn't replace competent medical assistance, but it can make things work more smoothly for a wounded person until or while proper care is being administered.

If a person has experienced some kind of impact, it can be very useful to act out the event in slow motion afterwards. That is, one would put one's body in the same position, go through the same motions, and contact the afflicted body part with the injuring object, if possible. This can be done repeatedly. What is likely to happen is that some of the blocked pain will start flowing again. That might at first appear undesirable, as it will hurt again, but if one continues doing it, the pain will flow through and one will feel better about it. And then one is much more conversant with what actually went on, the event is more completed and digested, and the flows of the body are moving.

So, a primary way of helping an injured person, once any immediate first-aid needs are taken care of, would be to help them to re-enact the event in a gentle way. This works particularly wonderfully with kids. A little kid comes running along and bangs into a piece of furniture. Ask him to show you what happened. A kid will usually be quite willing to do so, and it is very therapeutic. First he can point it out. "Uaaah! It was that chair there!" Then ask interestedly "How did you do that?" and get him to show you how he was running and where his leg contacted the chair. Do it a few times to clarify how exactly it happened. And that often takes care of it completely. The pain is gone and that is all there is to it. For a kid, all you would need to do would be to put his attention back on what he was doing: "So, where were you going?", and he will run along happily again.

For a person who is sick or who has more permanent injuries, there are other approaches we can take to get the flows in her body to move. We can re-establish communication and promote healing by systematically getting her to feel different parts of the body.

The facilitator can call the client's attention to different specific body parts. The best way of doing that is to actually touch them. That is, the facilitator puts her hand or finger on a certain spot and asks the client to feel it: "Can you feel that?"

The idea is not just that the client is aware that her body has been touched, but that she from the inside FEELS the touch and FEELS that specific part of the body as thoroughly as she can. This will tend to promote a flow of energy between that point and the brain, and going through the points in-between.

This is going to work better if the facilitator knows a little bit about the flows in bodies.

Often what happens if the body experiences an injury is that the pain gets partially locked up somewhere. If say you squeeze a finger in a door, we can regard the pain as a communication that needs to travel from your finger through the nervous system up through your arm, into and up your spine, and into the brain. But a sudden pain tends to overload the system, so all the pain doesn't get communicated. Some of it gets stuck in points along the way. And this stuck energy will tend to hinder recovery and will keep the condition active longer than necessary.

It is usually more important to promote a flow through an affected point than it is to address the point itself. If the elbow is hurt it would be more beneficial to concentrate on points on the hands than on the elbow. If the client feels

the points on the hands then the nerve channels from the hands up the arm, THROUGH the elbow will be freed up. That takes some of the stuck energy in the elbow with it.

The client could be sitting or lying down, dependent on what is most comfortable. She would have her eyes closed and relax. The facilitator would explain the principle of the technique first, as necessary. Some people might be uncomfortable being touched, so it often helps with a scientific explanation. The facilitator then starts with the extremities, either arms or legs, picks a point and simply says: "Feel this" or anything like that, while she places her finger on the point. She holds her finger there until the client signifies that she feels the finger, by saying "yes" or grunting, or whatever. The facilitator confirms the answer by saying "Thank you". Then she picks the same point on the opposite extremity and asks the client to feel that. Then she goes back to the first extremity, selects another point and so forth.

The symmetry is necessary because of the way the nervous system works. Sometimes phantom pains might appear in the opposite side as where the injury or illness is. There is a mirroring or balancing going on between the two sides. It is therefore important to address both sides equally. You can do it one point at a time, left-right. Or you can do a few points in one side and then the corresponding points in the other side.

One would then work up the extremities, getting closer and closer to the spine. It doesn't have to be completely robotically, you can jump around to keep it interesting. It should not be too predictable where you will put the finger. But the general idea is that you move from the outer extremities closer and closer to the spine and the brain. And you would emphasize points further away from the brain than the injury or illness. However, the back needs attention too and one should always end with going up the back. Not just the spine, but the whole back. Very often energy that was released in the extremities then lock up in the back, so that must be included towards the end.

To go over the whole body one might use a system like this: first the hands, several points on each finger, on both sides, on the palms and surface of hands, going over them several times, then moving up the underarms, elbows, up to the shoulders. Then the feet, done thoroughly like the hands, moving all the way up the legs. Then the stomach and chest area and shoulders. You can do the face if the person wants it, but it is not essential. Then the back, covering many points, mostly moving upwards. Also the back of the neck and the skull.

The areas you would spend the most time with would be hands, feet, and back. You would avoid intimate areas that would embarrass the person. Luckily they play no essential part in the flow of nerve energy. Well, not that kind of nerve energy at least.

The touch of your finger is usually light. However, there is nothing wrong with pressing harder and that can accomplish more things if it is ok with the person. It might be more real if she can really feel it.

It is important to make sure the client really feels the touch through her body. She should not just imagine that your finger is there, and not just feel the concept of the finger. She should feel the actual finger, through the nerve channels of the body.

If you know something about acupuncture and reflexology points and meridians then you could probably do a somewhat better job at this. However, there is no reason to make this more complicated than it is. You are simply working on re-establishing communication with many points on the client's body. It is not much more technical than that. There is not a lot of significance to exactly which points you choose, as long as you cover the main areas and follow the general flow lines.

You can go over the body several times, or you can do just one. It doesn't have to take long. The main thing is to increase communication, it doesn't have to be a drawn out endurance race. It is better to do many shorter sessions like this than just a few really long ones. This is an action that you would repeat as often as necessary, maybe once or twice a day for a while.

When you have gone over the body and the client feels an improvement in the condition, then it is fine to quit. You don't have to expect to cure her in one session. The point is not to cure her anyway, the point is to increase the natural communication so that she can cure herself. So, you increase communication and then leave her alone for a while.

This kind of action is also quite effective for small children or for animals as well. You just have to be prepared that you don't necessarily have the person's conscious cooperation. A sick child might be really annoyed that you touch her and might try to push your hand away or hit you. That means "yes", don't expect a polite answer. Simply touch another point, and when the child notices it and pushes you away, then move on again. A child is usually very fluid emotionally and might lighten up in very little time. It would work the same on a sick animal. A sick cat or a dog might hiss or growl or try to bite you when you touch them and they feel it. That is fine, that is the feedback that they felt it.

There are variations possible on the basic technique. For example a person can by herself feel different body parts from the inside, simply by intending to do so. Or, she could touch herself if that is more practical, and nobody else is around.

Another possibility is to work in more detail on healing a specific area. Like, one could use a toothpick and pick very minute points close together, maybe around a wound.

You can use this feeling technique also on a person who is only partially conscious or not at all. You will just address the approximate "location" of the spiritual being and assume that you are being heard. If you don't get any answers or reactions, just wait an appropriate time and acknowledge that your instruction was executed. Just do it with full confidence and strong intention and do everything as-if the being is feeling the points. This technique can produce miracles like that. People have come out of comas that way, where they might not otherwise have lived. So, don't underestimate the power of this simple technique. And don't despair because somebody appears unconscious, the being is always around and will become more aware if you communicate directly with it.

That is pretty much the same thing you could do if a client falls asleep. You would just continue as if she hears you. You wouldn't try to forcefully wake her up, you would simply go on.

Body feeling might bring up all kinds of phenomena along the way. Maybe the client gets weird feelings, maybe body parts jerk or jitter, maybe it brings up pictures of incidents. Listen to whatever she might have to say. Usually just an acknowledgment is needed. However, it is not impossible that something comes up that you might have to use another technique on, for example re-experiencing. Don't go looking for it, that is not the main objective, but if it is really necessary switch to the most appropriate process for what is there.

Often, after an injury or during an illness there will not be much else that will work in terms of processing techniques. The client might not be in a condition to go into more refined subjective techniques. But after a few sessions she might be in a good enough condition to handle the subjective angles of the situation. You can also use the body feeling technique as a lead-in in the first part of session, and then do another more subjective type of handling in the second part.

As mentioned, a body communication process, or any other processing technique, is not a replacement for proper care by trained health practitioners. Being a process facilitator doesn't qualify you to take medical decisions, that is not your field. Don't tell clients that they don't need medical care just because they see you. Processing is not a treatment and not a cure in itself.

What you can do with body processes is to promote the natural self-healing abilities of the person, and to make any medical treatment work better. But don't be too surprised when miracles occur.

## Exercise

- Re-enact a real or simulated injury with somebody
- Use the body feeling technique with somebody who needs it.

# Illness

The fundamental attitude to illness in transformational processing is that the person is creating it herself. Illnesses don't just happen randomly, they aren't just caused by viruses, they don't just come out of eating the wrong things. The person's mental and emotional state is more important than anything else in determining her health.

It is very much recommended that a sick person changes her external circumstances. Better diet, vitamins, less stress, fresh air, etc. And it is recommended that she sees appropriate health practitioners for her condition, preferably holistic practitioners. However, what the process facilitator will concentrate on, is the client's internal state and her reasons for causing the illness. And that is more likely to make a difference than anything else.

In its simplicity, an illness is a message from oneself to oneself. That message will typically have manifested itself in other ways first, but one ignored them. The messages will get gradually more drastic as one continues to ignore them, intuitions and feelings turn into bodily afflictions. If one continues to ignore the message, the illnesses will get gradually more severe. The vicious circle gets broken only and simply by finding out what the illness is about.

It might take some persuasion to talk a sick person into seeing it that way. They are not sick for nothing, they are thoroughly ignoring something. So, they aren't going to let go of their denial without a fight. You don't really have to convince them up front. You just have to keep it in mind for yourself, that they are creating the illness themselves, and then use processes to uncover and demonstrate it.

Whenever you get a chance, reframe the illness as something with a positive intention. Get the client to look at what good they have gotten out of having the illness. Has she received more love, had more free time, developed more understanding for others, become motivated to improve her lifestyle? How has the illness served her? What has it allowed her to do? Don't let her spend much time complaining about what it has stopped her from doing. The key to the illness is much rather found in what it has helped her to accomplish. And if she claims that it has accomplished nothing, we just need to get some more denial off of it.

Any imagined suggestions of positive benefits from the illness will help. Even if they are silly and improbable. Then gradually we can maybe dig deeper and get some of the actual reasons why she has the illness. The client might have to get used to the idea first before she will offer anything substantial.

What we are trying to accomplish with an illness is basically to find out what it is about, what it is trying to say, or what it is trying to get her to do. That is always something positive. Once we have a positive intention, and if it is still applicable, we would like to find another outlet for it. We would like to bring in some more choice, so that she doesn't have to be sick to accomplish the purpose.

Often the mere recognition of what the illness is about will close the loop and it will vanish. In other situations the client must establish different habit patterns and actually do something before the illness will no longer be necessary.

A mental explanation or analytical realization is not likely to be sufficient. The illness is not there in the first place unless one has ignored one's feelings. Clever mental machinations aren't going to change that. One needs to actually feel what is there and then allow that feeling to flow differently into different doing.

There is usually a certain system to illnesses. Different illnesses in different body parts mean different things. The "meaning" of the illness is not absolute, but there is quite a high degree of consistency between different people on what certain types of illnesses relate to. That doesn't relieve the facilitator from the job of finding out what it is specifically for this person, but it does make it easier to look.

A person who suppresses anger is likely to get inflammatory diseases, like ulcers. A person with heart diseases is likely to not be accepting of others. A person with cancer is probably not accepting of herself. Breathing difficulties often relate to space. Exhaustion means one is resisting or denying something. Throat problems indicate something that isn't being said. There is often a certain logic to these correspondences that is quite common sense.

The person will need to reverse the limited behavior that she did to bring about the illness. She needs to get the message of warning and act on it. If she gets a heart attack because she is critical and hostile towards others, then she needs to realize that, and then act differently. She would need to actually start liking others and grant them some right to exist.

The first steps of an illness handling will typically be simple communication with the body. We need to bring the client more in contact with what is there in order to do anything else. And improved energy flows in the body will start alleviating the illness. So, feeling different points on the body is often a good place to start.

Getting the client to describe the kinesthetic perceptions of the affected body areas is also a very good idea. That might lead in any of several directions. She might just get more in communication with the area. It might lead to re-experiencing. It might lead to a simple "Hello there" communication process. It might lead to a 6-step reframing process. It could lead to entity processing.

If the illness is localized in a very distinct area and it appears to respond as a separate gestalt, then that is often a very fruitful road to pursue. We can talk with it then. As long as we can give it questions and it will respond in some way we can recognize, then we should be able to have an interchange. And then we are not far away from finding out what it is there for, and what else it could do.

If the illness does not respond as one unit, re-experiencing might be very useful. We would get the client to feel whatever it feels like, we re-experience a core incident with that feeling, and we check again what the feeling is, and address more incident(s), and so forth. Until the feeling has transformed completely.

Be aware always that the illness is not something to get rid of. It is a message that needs to be received, understood and acted upon.

# Problem Correspondences

Certain physical ailments often correspond to certain types of issues. There is no guarantee that it works exactly like that, but it is often useful to know what to look for. The body is an instrument that shows what is going on. An illness is likely to point to a mental/emotional cause. This is a list of some of the most common connections.

Problem	Possible Issue
Addictions	Running from oneself. Lack of self-love
AIDS	Denial of self. Sexual guilt.
Allergies	Denying one's own power
Back problems	Lack of support.
Cancer	Resentment, grief, hatred.
Colds	Confusion. Too much going on at once.
Constipation	Stuck in the past. Not releasing old ideas.
Diabetes.	Need to control. Sorrow.
Eye problems	Not willing to see something.
Fat	Represents protection
Flu	Response to mass negativity and beliefs.
Heart problems	Lack of love and security. Emotionally shut off.
Infection	Irritation, anger, annoyance.
Kidney problems	Criticism, disappointment, failure.
Lung diseases	Lack of space. Inability to breathe for oneself.
Stomach problems	Fear of the new. Inability to assimilate new ideas.
Teeth problems	Indecisiveness. Inability to decide.
Throat problems	Inability to speak up for oneself.
Tumors	Old hurts or shocks. Remorse.
Ulcers	Believing one isn't good enough.

## Exercise

- Drill handling illnesses



# Addictions

One type of client that might seek out a process facilitator is people with addictions. We can indeed help them, but they are generally not among the easiest customers.

One can be addicted to all kinds of things. The most common are alcohol, drugs, cigarettes, or food. But it could also be some kind of behavior, like exercising.

Substance abuse is more tricky than anything else because there is a chemical interaction with the body that in itself holds it in place. It can be difficult to change the person's mind unless she at the same time goes through some kind of physical program and gets off the actual drug. There can be physical residues and other garbage that needs to be cleaned out of the body with some kind of purification program.

Typically polarization is a problem with addicted personalities. An alcoholic is a different person when she is drunk than when she is sober. The chemical reactions will reinforce that of course.

The problem is that the actually addicted part of the person might not be there in the session. It is the sober part of her that decides she needs sessions, and it is probably the sober part that you are sitting talking to. The drunk part is nowhere to be found unless she gets a few drinks. And when the drunk part is active it probably has no thought as to the interests of the sober part. Do you see the problem? We are only likely to resolve it if we get the different pieces of the puzzle into proximity with each other.

For most polarities we can get the parts together with simple imagination exercises. We might be able to do that with an addiction, but it might also take some clever work, probably over a longer time.

We could quite well say that fragmentation is the main ingredient in having an addiction. One side abuses something compulsively, the other side has a big problem with it, none of them function well.

An eating disorder is usually quite obviously polarized. A woman who is interchangeably eating till she throws up, and then starving herself, is operating out of two different modes. Since we are not talking chemical drugs, that is usually not too hard to handle. One side is totally unrestrained and seeks pleasure without any regard to the consequences. The other side denies itself enjoyment and tries to do everything correctly.

Severe polarities almost always include some heavy traumatic incidents. That will usually be childhood incidents of mental, physical, or emotional abuse, or at least the perception of it. There will usually be quite a number of them. For example, a little girl is repeatedly scolded in an overwhelming way about how she should behave nice and eat properly. When apparently denied enjoyment she sub-consciously splits off a part of herself that gets all the pleasure, but in an out-of-control way, because she is not allowed to be responsible for it.

Aside from the polarization, the other key thing to know in relation to addictions is positive intention. People basically do what they do because there is some kind of positive intention or benefit in it somewhere. That applies sub-consciously even more than consciously. There is no such thing as just having a "bad habit". People don't get hooked on drugs just because somebody talks them into it, and now they can't get out of it. People take drugs because they get something out of it.

Public anti-drug campaigns are generally insanely ineffective for the same reason. They totally leave out the fact that the person is cause and is behaving the way she does because it somehow works for her. They present the erroneous idea that people become drug addicts because they don't know how to say the word "No". Most drug-rehabilitation institutions make people wrong and treat them as being sick and effect, and never ever address what the benefits are in the drugs.

Common anti-addiction organizations like Alcoholics Anonymous are somewhat successful in that they provide people with some of the benefits they would otherwise get from the drug. They provide a group, supportive friends, social interaction, a purpose in life, and so forth. But they don't really admit that they replace the benefit in alcohol with the benefit in the group. Most AA members are now addicted to AA and have to go to meetings several times a week. And they are polarized very strongly against any interaction with their former substance. An AA member

would stay far away from alcohol. Part of the philosophy is also that once one is an alcoholic one is always an alcoholic, so basically one has to follow the program and stay away from alcohol for the rest of one's life.

That is not how processing works. We can achieve much more balanced results. One addiction doesn't have to be replaced with another addiction to the opposite. Often it is more difficult to wean people off the cure than it would be to get them off the original problem. An AA member is often not open to negotiation at all, but is very insistent on holding on to the problem forever.

Notice how many ex-smokers are absolutely frantic about cigarette smoke. You know, starting coughing 30 feet away, and getting really agitated. And every single one of these were people who for years used to enjoy putting that kind of smoke into their lungs. What happened? Well, somebody instilled them with enough fear of the effects of smoking to create a potential traumatic incident of enough magnitude to polarize them against smoking. They became addicted to non-smoking and are denying the side of themselves that used to smoke. That is more difficult to change than it would have been to get them to stop smoking in a balanced way in the first place.

It is not our job to moralize or decide what people ought to do or not do. A process facilitator's job is to set people free so they can do what they really want to do. If that includes smoking we'll help them enjoy that better. If it includes non-smoking we'll help them accomplish that.

No behavior is good or bad. It is all a matter of what you are accomplishing with it and how well it harmonizes with other things one wants. Most people desire to change addictions because they are in conflict with other desires they have. Alcohol use maybe conflicts with one's desire of being a good driver, cocaine use wears out the body, smoking might conflict with a desire for cleanliness, etc.

The most effective way of dealing with a substance addiction is to find out what benefit the substance provides and then establish more, different ways of accomplishing that. The idea is not to get rid of the choice of taking the substance, but rather to add some more choices.

Sub-consciously one would tend to always choose the best option for the current situation. If the chosen option turns out not to be the preferred one for the conscious mind, then the thing to do is not to get rid of that option. The thing to do is to add more options that are equally effective, but maybe more consciously preferred. Otherwise she just won't feel like doing anything but the old choice. Feeling is an indication of the sub-conscious choices one is taking.

A substance addiction usually accomplishes multiple benefits. Smoking, for example, might provide relaxation, social interaction, a break, faster metabolism, increased creativity, and a bigger space. All of which are probably very nice and desirable things to the person. She might decide to stop smoking because she coughs up slime, is out of shape, it smells, it is expensive, and people complain about it. But in order to really feel like not smoking, she must acquire other ways of getting the positive benefits. She might not be able to get that in one package, but might have to learn several new skills. Maybe she learns to breathe differently to relax more, she changes her diet to digest her food better, and she gets a hobby that can activate her creativity. That probably has to happen in several steps. It is therefore important that the issue is broken down into its component parts and that it is noticed when one aspect is improved.

The first step of this kind of handling would probably be to talk the client into seeing the issue as having a positive intention. That might take a little work. The client came to you to get rid of her addiction, and now you are trying to persuade her that it is OK? You will need to teach her the difference between accepting the positive value in something and being resigned to it being unchangeable. She will not be able to change it effectively before she will appreciate what it is there for.

**With addictions, look for:**

- Polarization
- Positive benefits

## Exercise

- Drill the handling of additions



## Section 11: Your Practice



# The Session Environment

Sessions will run more smoothly if your environment establishes a safe space. The environment establishes a frame around the session.

The first thing to settle about the session environment is what kind of place you are going to be in. The most common choices are:

- In a room in your home
- In a separate office you rent for yourself
- In a shared office where receptionist and other office services are available
- As a complete processing center with staff members
- In the office of a doctor or other professional who refers clients to you
- In the homes of your clients

Most process facilitators do sessions out of their home. That is the most convenient and the cheapest. But it is sometimes not easy to control noise and so forth, if you are not living alone. But you don't have to travel anywhere, your family members can let the next people in and entertain them while you finish up with a client. Some people worry that it might not seem professional to do sessions in your home, but really most clients don't mind. Or they even enjoy it better. Preferably you would use a separate room of your house as the session room. It can double as an office in general also.

If you rent an office by yourself you might make your setup look more professional. You can set up the space exclusively for processing. You might rent your office in a business district where it is easy to get to or very visible. If you do transformational processing for a living and you have people scheduled closely together during the day, a separate office might well be worth looking into. But the trouble is first of all the overhead. It will cost you money, without necessarily getting better results from it. And you might need a receptionist to greet people when you are in session.

In many areas you can rent a little office within a larger office setting where there is a receptionist, copy machines, and so forth, shared by a number of people. That can be quite inexpensive and still look very professional. You don't need as much manpower and equipment as if you open an office all by yourself.

If you have other process facilitators to work with, the solution might be to set up an actual center together. That can bring in the synergy of working together and getting things organized. You might then create enough action so that it is worthwhile to have somebody hired to do just office and reception work. And you might have somebody to just do marketing and get in more clients and so forth. If you set it up well, a center can be a successful operation. But you must be aware that there are more "mouths to feed". The income probably still comes out of the processing services you deliver, so more of it will have to be delivered to afford personnel who don't actually do sessions.

You might be lucky and get a good liaison with a chiropractor or other health practitioner who can refer people to you. The doctor might be a client of yours or might just need to have somebody to refer people to who needs mental/emotional work. At any rate, you might be able to collect some appointments together and then do the sessions in that clinical setting. That might be more pleasant for the clients to be in the same setting where they see their doctor and there will be fewer questions about what it really is that you do.

Finally you could also do sessions in your clients' homes. That saves you the trouble of setting up a room. But that means that you have to travel there, and you would waste considerable time doing that. And working with somebody in their own home has both pros and cons. It is probably a more enturbulating environment, reminding the client of all sorts of issues. That might allow you to really get to their close-to-home issues, but it might also hinder that you take up anything else.

I currently do sessions out of my house and once per week out of a medical clinic. I have before had my own office with a store front, and earlier I was working in a center. When I had my own office, the main benefit was for my own self-confidence. I felt better about what I was doing. There was a storefront with a sign, people would come into a reception area with chairs in the waiting area. My office was used only for processing, I had nice certificates

on the wall, everything looked professional. It didn't really do anything for the results I got, and I didn't particularly get more clients based on it. And it cost me \$700 per month in overhead. So, eventually I decided that I didn't need it anymore.

The session room should needless to say be a separate room with doors that can be closed. You would want to be alone with the client, free from outside intrusions, and able to talk confidentially.

If the door can be locked so that nobody barges in, that is fine. But be aware that some clients don't like locked doors.

If people outside the door need to know, put a sign on the door saying something like "In Session - Do not disturb". You can make a sign you can turn over to the blank side when you are not in session.

The session room should at least contain two chairs. The client's chair should be comfortable. Not quite so comfortable that she falls asleep. The chair should promote that she is actively involved in the session, but that she has no attention on sitting uncomfortably.

You could also do the session with the client lying down, but it doesn't really serve any processing purpose.

You would of course also want to sit comfortably yourself. Pick a chair that you can sit still in for a long time without discomfort. It might be the same type of chair as the client's.

You might sit across from each other by a table. That is useful for you to keep notes on and to make drawings for the client and so forth. But, if you are not taking constant notes you could probably do fine with a clipboard or just a pad of paper in your hands when necessary.

There would be a box of Kleenexes close to the client's chair. Trust me, there will be use for them. And a trash can to deposit gum and napkins and so forth in.

The room would be decorated in a way that is not distracting to the client, but not boring either. The kind of decor that you yourself would feel comfortable in is probably fine. Just don't put a mirror in front of the client, and don't have a parrot that is fluttering around. It is fine if there is various knick-knack around, that is useful for the client to look at as a grounding process.

If you have any certificates in anything remotely related to the practice of processing, put them on the wall if you can. They show that you are serious about what you do, and they have a suggestive effect. Clients will rarely do more than glance briefly at them, but they will assume that you are a qualified practitioner and not question it.

Anything you can do to create a clean atmosphere helps. You can have air cleaners that take particles out of the air. And there are devices that will neutralize electromagnetic pollution and radiation. That not only makes the client physically feel better, but it also serves to differentiate the session space from the rest of the noisy world. A quiet, safe space where she can open up and change.

You can use the environment as one of your tools. To create major changes it is often useful for the person to be in a somewhat altered state. That is, relaxed and in a space where change seems very possible. If you find it amusing, you could very well promote that by creating a more magical atmosphere. Change the lighting, light candles, wear a hat with weird symbols, or whatever. It is all a matter of personal preference. What matters is the results. If the environment communicates to the client that this is a place to get results, all the better.

The session room should have a comfortable temperature. In the summer you might want to have a fan around, and in the winter a heater, if you need to quickly adjust the temperature.

The client might enjoy getting a glass of water, or a cup of tea.

It would be a good idea to have a bookshelf around with books you wouldn't mind the client knowing about. People will sometimes ask for how they can learn more. Particularly if you get into discussing some of the philosophical basics of processing. Have some books around to refer her to. Or even sell her some books.



If you have some brochures or fliers, have them around. A client might just want a little something to read, or something to give to a friend. Keep a little holder with your business cards around, so that the client can take some. You can write appointments on the back of them, that is a way of spreading them around.

If there are any telephones in the session room, unplug them or turn the sound off.

Overall, just be aware that the environment is part of what makes processing work. A distracting environment might sabotage the session, and a well-designed environment can enhance it. Know that you are in control of the environment, and that you can adjust it to best suit the purposes of the session.

# Session Length

The length of the session is the time it takes to finish a major process loop and end with a noticeable result. We work on something that we finish and the client is satisfied with the change.

The session might result in a whole life issue being handled terminatedly. If it does - great. However, that might sometimes be too big a chunk. If the person has had a lifelong issue, or if she is asking to change her personality traits - that might well take several or many sessions.

Often people will have one or two really major issues that their whole life seems to be centered around overcoming. Some real big lessons they are working on learning. It might even be their life's purpose to overcome those issues. In that case you would not expect an instant result. You might get a quick result, but more likely it will be an ongoing thing.

It is not really that certain problems are harder to handle than others. But it depends on how much intention the person has invested in the issue. If her whole life is about learning to overcome it, she won't allow you to resolve it in 5 minutes. But for another person the exact same issue might take just a 5 minute process to resolve.

Anything that "comes up" during a given week, that bothers or blocks the person, is fairly quick to handle. One session will generally always handle the "issue of the week".

If the client comes in and says "I had this fight with my wife about who should do the dishes", or "I had this car accident", or "What I heard on the news really scared me", or even "My uncle died", it will probably be handled in one session. If it has touched on something deeper it might take more, of course. But a limited event usually has a fairly fast handling.

If a new client comes and says "I've had migraine headaches for the past 20 years", or "I am shy, I am afraid of people", or "I've seen a psychiatrist for 10 years for depression, and I am still depressed", then you might count on the resolution taking a number of sessions. Sometimes you will succeed in handling it in half an hour, but don't be disappointed if you don't. But depression or headaches are not likely to be the person's purpose in life, so they are certainly resolvable. Depression is actually quite easy, as long as the person has some concept of how it would be to not be depressed.

But if somebody has organized her whole life around overcoming limitations of her race or upbringing or religion, she might not give them up so willingly. Or, if she has a high goal she is working on, she might not be willingly to look lightly on anything that is stopping it.

Also, issues that serve the person somehow can be very sticky. Many people hold on very tightly to being a "recovering alcoholic", an "incest survivor", a "rape victim", a "co-dependent" and so forth. Organizations like Alcoholics Anonymous will tend to cater to that and re-enforce it. They will typically replace a person's addiction or trauma with a just as obsessive clinging to the opposite. That might take many sessions to change into a more fluid way of dealing with it.

So, what you are handling in one session is not necessarily a whole big life issue. You don't have to worry about maybe not changing the whole person miraculously. What you have to concentrate on is the finishing of one major action at a time. That major action might correspond to one life issue, or to a small portion of one.

If you know your tools well, you can control the length of one session quite precisely. It is up to your skill, not up to the client, how long time it will take.

I frequently do sessions in a doctor's office, where patients are scheduled to see me every hour. That generally works quite well. I would tell them that sessions, in principle, are 50 minutes and that it might be a bit more or less. Telling the client that there is a certain expectancy of duration makes it easier to control.

My actual sessions are typically between 40 minutes and one and a half hours.

My clients will generally know when the sessions is done, simply by the amount of change we have gone through. It is not uncommon that we have done enough in 30-40 minutes so that the client simply can't handle any more, and will say so. They will just need to go out and use it.

If we are working on a complex structure, it might take longer than an hour to get somewhere. For example, we might spend 20 minutes trying to find out what really is going on, and we might find that it is a polarity. We spend 30 minutes working on it with polarity integration and we might find that an unwanted feeling is keeping it stuck. We spend 30 minutes doing re-experiencing and handle the feeling. And then 10 minutes to wrap up the polarity integration. So that could easily be 1.5 hours, even if you work very efficiently.

You don't want to leave something in a stuck state. You have to get it to some point of release. Even if it is not complete, you would like to leave it in a harmless state. The client has to feel that we made progress and that it is safe to put her attention out on other things again.

Where you have some leeway is that, once you have made some progress, found out what we are dealing with, and resolved it somewhat, then it is pretty much up to you when you want to pull out of it. You can do a very thorough job and finish it all in this session, or you can do a quick job, get her to validate a gain, re-establish her solid grounding, and let her come back for more some other time.

If you are doing re-experiencing, you might go through a number of incidents and resolve a whole unwanted feeling in one session. Or you might do just one incident to resolution of that incident, but leaving the rest of the feeling there. The key point is that you are able to get the client's attention off of the subject matter and back out on the external world, with a positive outlook. If you can do that, it is generally safe to end off. If she still has her attention fixated on the problem and she isn't happy about it, then you can't end a session.

If everything else fails, the session has run for hours, and you don't know what to do, then you would have to resort to more crude and cheap tricks. You still can't end the session with the client buried deep in misery. But you can use whatever you can think of to get her attention outward, thinking about something else, having some space. Tell her a joke, start a discussion about things in the room, take her for a run around the building, make a sudden change in activity. That doesn't do much for the unresolved issue, but it might get her into a state so that you can end the session and let her loose. And then you can work on figuring out what to do before she comes back the next time.

Just continuing the same action is not necessarily the solution if it ain't working. If you really don't know what to do, and it is just grinding on and on, then get the session ended any way you can.

There are a number of techniques you can use towards the end of a session to put the client into a suitable state for ending. The general rule is that you shouldn't start using them before you have gotten some stuff resolved. You find something to work on, you apply some techniques to it, you get improvement or resolution, and the client is aware of it. Then, when it is time to end the session, you can bring in extroverted, grounding types of techniques.

Simply having the client look around the room might be enough. Or talking about how her future will be different based on what she got out of the process. That puts her attention outward, towards a positive future. That is a very good way of leaving her.

There are various imagination processes that can be applied in the latter part of the session. Visualizing a positive self-image, making it bigger and better, copying it, spreading it around.

If you plan on doing both negative processing (getting rid of something unwanted) and positive processing (putting something desirable there) in one session, do the negative stuff first and then the positive stuff. After dealing with all the negative stuff, her sense of abundance might be going down and she might still have a bit of attention on it. Positive processing is the perfect way of remedying that.

The way you structure the session will allow you to control the session length. If you don't start more negative stuff than you think you can resolve, and you use positive techniques to complete the session, then you can be quite precise about how long a session is.

Don't promise the client or anybody else that session timing is precise. Tell them that the target is 50 minutes, or 1 hour, or 1.5 hour, or whatever you choose to be the norm. Try to hit the target, but don't worry too much if you don't.

If you are seeing several clients after each other, leave enough buffer zone in-between. Time enough for sessions to run over, for people to get in and out, and for you to write up session notes and get a break. Until you are confident that you can be more precise at it, you probably shouldn't schedule people closer than 2 hours apart.

# The Client File

We need some kind of a record of what we have done with a client. For one reason, because you might forget. Occasionally there will be many months or years between when you see a client. And she might walk in referring to something you did last time that you've forgotten all about. The client's file should be there to remind you.

Some techniques might be something you would only do once. Like a specific visualization. The routine stuff, like re-experiencing and polarity integration, you can do any number of times. But there is an advantage in knowing what you did the last time, so you don't do exactly the same, but find another angle.

The client file should document the progress of the client over time. Like, it will tell us what kind of issues she walked in with, what we did about them, and what the results were. That gives a good picture of how well we are doing something for the person, and also it shows how effective your tools are. Or, it shows you that something needs correction if we apparently aren't getting anywhere.

We don't need to have all the client's stories and experiences written down. That is not really of use. What we need is the key pieces of information, the key decision points and actions, and the observable results.

I do a one page report for each session I do. I use the Session Notes form that is attached after this. It naturally contains a line for the client's name and for my name. It has the date of the session, and also a count of how many sessions we've done. I also note down the fee that is charged for the session and how much was received. Sometimes I've made a special price arrangement with the client and I might not remember unless I look at the last session notes form. Also, sometimes she might forget her checkbook and not pay right after session like usual, so I need the form to remember that.

The main body of the Session Notes form has three columns labeled "Situation", "Process", and "Result". That is basically what I find, what I do about it, and what comes out of it.

Whatever the client's main complaint or success is when she walks in is what I'll write in the the first block right under "Situation". Maybe she will tell me that she had a great week after last session and she no longer has any problems with her boss. That is useful information, not just social talk, so we need to record that. But nothing to handle about it, that is fine.

When we find something to handle I will again put that in a Situation box. And whatever I do about it will go in the Process box next to it. Not just the successful actions, but whatever I try. It might say Dialoguing, Re-Experiencing, or whatever.

Whatever comes out of it will go in the Results box. We want the honest results, not just that the process is "Done". If it didn't really work, write that down. "Client still grumpy" or whatever. Then, in the Process box on the next line you write what you then do, and put the result in the Result box, and so forth.

On the "Next" lines at the bottom you can put any ideas you have about what to do next. You don't have to follow them or anything. It is simply if you notice during the session that something could be handled next, but we won't get to it in this session. Or, if you are following some more long-term plan, then you put the logical next step on those lines. Just as a reminder when you open the file the next time.

I put the Session Notes in sequential order in a simple manila folder. On the front and on the spine I write the client's name. On the front I also write the starting and ending date of that particular file, in the case we should ever fill up one folder.

Whenever you do a session, you simply fill in a Session Notes form right after the session, and you place it on top of the pile inside the Client File.

To keep track of what we do over the long term and whatever is left unfinished, I use a form called Open Loops. I would staple one inside the front cover, or put it in the back of the folder.

The Open Loops form, as the name says, is to note down loops that haven't been closed. That is, you start something in one session that doesn't get finished. Maybe you finish it the next session, maybe it will be some other time.

This can particularly be helpful when you get interrupted by something that has higher priority. You are working on the client's "Insecurity" issue, but then she loses her job and that becomes more pressing, and in the middle of working on that she gets sick and that gets higher priority. But as each issue gets resolved you might want to go back and finish the incomplete loops. They might or might not be hot anymore, but at least you must know that something was left incomplete. When you finish the illness you go back and check how the job is doing. And when you resolve the job issues you go back and check how the insecurity issue is. You will still always use the client's attention and interest as the main guide, but you must be able to keep track of where it has been so you can remind her.

When I open a new loop I know I can't finish in the same session I enter the date in the Open column and the subject in the Subject column. Then, whenever I work on it I would make a brief entry in the Change column. Just a date and the main action. Like, 4/27/94: Polarity. When eventually the loop is complete, the issue is resolved, I enter the date in the Close column.

The information in the Client File is not for the client to read. It is the facilitator's notes. Don't call much attention to it, but don't keep it a secret either that you are keeping notes.

The client does, legally speaking, have a right to the information you note down about her. Therefore, be prepared that she might eventually read it. Make your notes respectful and professional. The notes are not a place to natter about the client. You note down what you observed, what you did, and what happened.

If a client requests that you hand her file over to her when she terminates her sessions with you, you must comply. That rarely happens, but if it does you simply do so.

# Session Notes

Client: \_\_\_\_\_ Date: \_\_\_\_\_

Session #: \_\_\_\_\_

Facilitator: \_\_\_\_\_ Fee: \_\_\_\_\_ Recd: \_\_\_\_\_

Situation	Process	Result

Next: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Open	Subject	Change	Close



- *Sample*

Client: Rufus Rodchenko

Date: 17 May

94

Facilitator: Flemming Funch

Session #: 14

Fee: 80 Recd: 80

Situation	Process	Result
Hasn't been nervous about speaking since last session.		
Got really mad at girlfriend ----- Polarity: angry/energetic vs. calm/analytical	Dialoguing -----  Polarity Integration	It's a polarity -----  Gets nauseous when trying to push them together.
Nauseous -----	Re-experiencing of a childhood incident. ----- Continue Polarity Integration	Complete  Mostly Integrated. Will continue over the next week.
	Futurepacing ----- Discussion of polarity principle.	"Wow that really feels different!"

Next:           \*          Check          on          the          angry/calm            
polarity

exercises \* Visualization

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## - Sample

Open	Subject	Change	Close
3/2/93	Relation with parents	3/2/93:Unburdening, 3/9/93:Incidents, 4/26/93:Soul Retrieval, 6/17/93:Communication	6/17/93
4/19/93	Insecurity	4/19/93:Polarity, 5/21/93:Visualization	
5/3/93	Pneumonia	5/3/93:Body feeling, 5/4/93:Reframing, 5/6/93:Incidents, 5/7/93:Incidents	5/7/93
5/21/93	Success in profession	5/21/93:Swish, 6/25/93:Perceptual processing	

### Exercise

- Fill in some sample session notes
- Make up a sample client file

There are various possible schemes for how you charge for sessions. The main methods are:

- A set fee for each session
- An hourly rate
- A rate for a certain number of hours the client must commit to
- Fixed price for a certain result
- Fixed price for a certain program
- Exchange of professional services
- Doing it for free

With my new clients, who come to see me once per week or so, I charge a fixed price for the session. The session will end up being around an hour anyway. By setting a fixed price, neither the client or I will have to watch the clock thinking about how the price is running up.

However, if you do longer sessions of varying length, if you leave the control of time spent more up to the client, and you want to be paid for your time, then an hourly rate might work better. You would calculate after session how many hours and minutes were spent and bill her for exactly that time.

If the client is paying for the exact time it is usually more convenient to sell her a number of hours first and put them on her account. Typically that is done in blocks of a fixed size, such as 10 hours or whatever else you choose. The client would buy one or more blocks before we start, we would then debit the hours used after each session, and when we have used them up we need to sell her some more. There is more of a selling job involved with this approach. She is more likely to say no, or to not have enough money. On the other hand, she commits to a certain number of hours, so we have time enough to get good results without worrying about how she is going to judge the results after the first session.

It is fairly rare, but some people charge by the result. That is, you promise a certain benefit and set the price for it. No matter how long time it will actually take you will get the same money. That gives you incentive to be effective and get the job done. But on the other hand you might not know in advance how long it will take. And there might easily be discussions about when something is really resolved. The client might have a different expectation than you have in mind.

More common is to charge a fixed price for a specific program or package. A program would be a certain sequence of prepared steps. We promise to do all the steps, to administer all the techniques that are outlined in the program. We can't at the same time be sure of a specific result. But if it is a good program, generally, good results within a certain range are likely. You could promise all processes in a module for a fixed price. However, what is more common is to charge fixed prices for programs the client would do in her own time. We give her some instructions and she will do most of the work herself, so there is not much to lose by fixing the price.

If you need the services of another professional, you can propose an exchange agreement, your services for theirs. That can be calculated in dollars, but usually it would be more satisfying to just exchange straight for comparable levels of skill. Otherwise it is not likely to be satisfactory if one charges \$150 per session and the other charges \$30. If both are professionals, exchanging straight over and ignoring the prices would work best.

You could get many of your service needs met by barter agreements for processing sessions. I have gotten all kinds of holistic health care, car repair, TV repair and clerical work in exchange for my sessions.

Generally only accept exchange with something you really want. It must be a win-win situation, you should both be happy with what you are getting. Don't just let somebody polish your hubcaps 100 times because you feel pity for them and they need sessions. Make sure there is something valuable and desirable that they can do. Also for their sake, otherwise they might not feel that their processing has been paid for properly.

You could also deliver sessions for free. You can regard transformational processing as a mission you have, something you really want to do for the world, and that you don't need any pay for. That is fine. However, you would then have to make sure that YOU choose who to give sessions to, and when and where. Doing it for free

allows you to be completely in charge, not having to commercialize your mission in life. It is not something you have to do. Don't get into a situation where people can just call on you anytime for sessions and you have to oblige for free. That would create a criminal exchange that you would both ultimately be unhappy about. If you do it for free, that means YOU have the freedom to choose the circumstances.

Common fees when charging per session would be between \$30 and \$150. Hourly fees would typically be between \$20 and \$100. If one sells processing in bigger chunks there would usually be a sliding scale, so it gets cheaper the more one pays for. Like, the first chunk of 10 hours is \$800, the second \$780, the third \$770, and so forth. If charging by program or major result it would usually be \$500-3000 for each.

I adjust my fees somewhat based on the person's ability to pay and how much effort it is to work with them. The money is not my motivation for doing processing, so I am flexible in that regard. I like helping people.

If you are a professional facilitator you would want to be busy with sessions. If people aren't coming in at your current fees, you might have to change them, at least temporarily. Or you might even do some free sessions to get something moving. Any processing is better than no processing, both for facilitators and clients. You might offer free introductory sessions to attract some more people.

It is not advisable to do sessions on credit. The results from processing are intangible. It is not uncommon to forget how screwed up one used to be. People usually aren't very happy paying for something they don't have any longer.

Never buy into the idea of "If you just give me some processing I will be able to make a lot of money and then I'll pay you back". The activity of getting and delivering sessions has to be viable in this current time frame. You are doing yourself and your clients a disservice by depending on future monetary miracles.

Set your fees at a level where you get a viable income from it and your services are accessible for most people. Don't charge an exorbitant amount because your services are so terribly valued. They are, but you can't really charge for the worth of the results. People make their own results, it is really not something they buy from you. You act as a consultant inspiring people to change themselves.

People can pay you in cash or in checks, or whatever is most convenient. They can make out checks to you personally, or to whatever business name you are using.

Some facilitators take only cash in order to not leave a trail that the tax department can follow. It is up to you how you want to play the game. In the United States tax is inherently a voluntary action covered up by a fraud, so you could legally get away with not paying tax. Most other countries aren't so lucky, and tax paying is a law.

For the same reasons, you might or might not want to give a receipt. Most people wouldn't expect a receipt if they pay session by session, but they would often like a piece of paper if they pay for a bigger block of hours in advance.

# Getting Clients

A process facilitator needs to have clients, of course. Particularly if you plan on being professional and making a living off of it. People need to be able to find you, and you need to keep their attention for long enough to get them in touch with what you do.

You can advertise for clients. That might be more or less appropriate depending on which area you are in. In most places there will be some kind of new age or alternative therapy advertising going on already and you would fit right in. In many areas there are local new age or holistic magazines that could be useful.

Regular newspapers or phone books are fine too. You just have to be more careful what you position yourself as. You would not want to step too much into the turn of psychologists or psychiatrists. If you pick anything with a "Spiritual" in front of it, you are probably fine. If you are under "Spiritual Guidance" or something like that, nobody will have a problem with that.

The best approach to advertising is to list problems, not solutions. Don't say that you can make people happy and successful. List things that the person can identify with as being wrong with her. Depression, career blocks, relationship issues, nervousness, unexplained failures, etc. List some things that a potential client can identify with and say "Yes, that is me, this guy understands me!" You don't have to say what you are going to do about those things, you just have to indicate that you know about them.

The word "Clearing" works quite well in advertising. People are likely to come in and say that they "want some of that", even if you haven't explained yet what you do.

When people search out a counselor, they usually like some kind of personal feel to the ad. If it has your name and your picture, they feel that they know you. Also, attaching their trust to you rather than to a style of technique or to an organization will keep things more simple.

The very best way of getting clients is by referrals from existing satisfied clients. However, you can't necessarily start out like that. Well, you could go and process a bunch of people for free, and then they would send in their friends, that is a possibility. But usually you will have to do some kind of marketing to get started and build up a clientele and/or a reputation.

It would be very useful if you could set up a relationship with some kind of well-established health practitioner, a doctor or chiropractor. It will usually be a holistic practitioner who would be open to sending clients to you, but any professional would work, really. If you can get one holistic clinic to refer those of their patients who could use some mental/emotional work to supplement their physical work, well, then you will probably have plenty of clients. Often it will then be appropriate to see the clients in the office of that center, and actually that makes everything work better. The patients will just regard you as another professional practitioner and they won't give much thought to the legitimacy of what you do.

You can also go to holistic expos, psychic faires, or other appropriate gatherings of many people who are interested in change. You can rent a booth and set yourself up doing demonstration sessions. Finding positive moments in past lives works great for that. You can usually charge for it, or you can do it free just to attract people. This is also a great way of quickly building up a mailing list.

If you have a mailing list you can send out direct mailings. It depends on the area how well it will work. In the US it takes quite a lot of mailed fliers to get responses. But you can do it in various ways. You can write little informative articles and send out, and set yourself up as a credible expert on life. You can make special introductory offers, send out coupons for a 1/2 off first session, and so forth.

If you do have a mailing list of people who have shown some kind of interest, then you can work it on the phone. You would go through the list once in a while and call the people up who have not explicitly stated that they are not interested. Hear how they are doing, stay in good communication with them. If something comes up that you know you can help them with, indicate that to them. Keep a record of the results of all the phone calls.

There are many ways of speeding up the inflow of clients. However, the main way you get clients is simply by doing good processing. If you do it and you do it well, more people will come in. It is not necessarily those exact same people you had in session who will bring in the next people. It is more that outflow will give inflow. If you output some improved people then you will get more in who need it.

A lack of paying clients is not in itself any excuse for not doing sessions. That can be a catch-22. You need some clients to start with to make some satisfied customers who will bring in more customers. So, with the first clients, don't worry about where they come from or what they pay. Just get some people and put them in session. Use your friends, your family, pick up some people on the street, or just go to coffee shops or bars and talk to people while using your transformational processing principles.

Print up a business card that says that you are a Process Facilitator or a Clearing Practitioner, or whatever you want to be called. Give it to people you meet. Tell them that you do processing or that you do change work. You don't have to sell yourself much, just tell them that you are there. Also make some brochures, if people want to know more. Just a few pages telling what might be addressed with processing.

# How to talk to people about what you do

You don't have to sell the subject of Transformational Processing, or whatever you happen to call it. You don't have to convince people to become believers and follow the Transformational Processing System. You are free to do it of course, if you would like to run a cult, but it isn't technically necessary.

The techniques taught in this manual are ones that are intended to be in alignment with your clients. Techniques that address them where they are at and lead them to a more optimum state in a way that makes sense to them.

The further you go out of sync with the client's current state and current expectations, the more you will have to explain, the more you will have to sell the subject, the more you will have to fool people.

Like, if the client comes in with attention on a big issue in her life, let's say a relationship, and she expects some help with it. If you are planning on doing something totally different with the time she is paying you for, then you will have to give her some pretty compelling reason for it. Otherwise she simply won't be satisfied and she won't come back.

You can tell her that there is a divine book that says exactly what she needs to do, and the author knows much better than anyone what she needs to work on. And you can tell her that her only possible path to salvation is to be hooked up to a big machine that gives her electrical impulses every five minutes. And she can only speak in words beginning with 'K' every Tuesday. If you are a good salesman and particularly if you have a big organization behind you that backs up the authority, then you can get some people to go along with all kinds of things.

For the individual facilitator it is a lot more difficult to do things that are at great variance with people's expectations. People will come in who don't really know what you are about and they will disappear again very quickly unless you get results with them and unless you demonstrate to them that what you do is something they need.

Luckily processing works even better without a lot of hocus pocus. It is possible to do it while maintaining a good rapport with the clients at all times. You don't have to sell them on anything, you don't have to pressure them, you don't have to waste their time with things that don't make any sense to them, you don't need to imbue them with a religious belief in your organization. You just need to do your job.

Transformational Processing is a series of technical actions. It is something you DO, it is the application of skills and abilities that you have.

Processing is not a thing. It is not a substance that is being dispensed a little at a time. It is not a drug that is doing something to people without their involvement.

Don't fall into the trap of selling processing as a product, as a thing that people HAVE to have, or they are doomed. If you succeeded, they might be very faithful customers for a while, but in the long run it is a mistake. Because it is a lie. Processing is simply an activity. The results come from the client changing her considerations about things. She does it herself, and it doesn't have to have any relation to how many "units" of processing she has bought. Time and effort doesn't have anything directly to do with it, all that is needed is that she thinks differently. That can take her 5 seconds or it can take 5 years.

The upside of this is that you don't have to defend or explain the rightness of processing as a product. If they want some, they can start right away. They don't need to accept a bunch of things before they are allowed to start.

In a conversation with somebody interested in processing, keep the attention on what they want to change. Tell them you can help them with it. Don't tell them exactly how, and don't promise them anything specific, just tell them that you have ways of helping them.

Don't push any icon or brand name on people, that they can object to. Don't give them the impression that there is only a select group of people doing this. Don't give them anything of an in/out, for/against nature. You are a person who can do certain actions. If they want them - fine. If they don't - that's fine too.

It's like being a plumber. Sometimes people have problems with their pipes and they need some help. They don't expect to join an organization or to start believing in plumbing as the solution to everything. But if you fix their plumbing they are happy. They will call you again. And if you also know about electrical wiring and car repair, they will find you even more useful. Particularly if you communicate well and show them some tricks they can do on their own. Soon you will be a consultant who can help them run their household.

My clients rarely ask me about the origin of what I do. If they do, their curiosity is usually satisfied with a couple of simple statements. Basically they want to feel confident that I know what I am doing. Occasionally they ask for some reading material.

I find it most convenient to present my processing techniques as an eclectic collection of stuff from different sources. All with the common denominator that it works. It is basically the stuff that you do, that you have learned in various ways. Don't present it as coming from only one place. First of all, it isn't true. Secondly, it tends to either make people nervous or it makes them into true believers.

Throw around a few names and a few related subject with complicated names. General Semantics and Neuro-Linguistic Programming are good ones. If people want to know who invented Transformational Processing, you can mention that it is based on the principles Alfred Korzybsky developed in the 1930s, but really that elements of it go much further back.

Don't lie to people, tell them the truth. However, it is not always a good idea to enter into lengthy explanations trying to get people to understand everything. At first, what people want to know is in terms of feelings. They want to feel safe about what is going on, they want to feel that somebody knows what they are doing. That is not an intellectual knowledge, it doesn't really have to make sense, they just have to feel it.

People who really want to know how processing works will eventually persist in insisting to learn about it. But don't start explaining a lot before they have tried it. At first, just explain enough to make them comfortable that they are in good hands, don't explain the principles of processing in detail.

Don't put any other systems of improvement down when talking about processing. Point out what could work better or differently in transformational processing, but allow the other subjects room for existence also.

The Transformational Processing System uses similar principles as many other systems. There are parallels to psychoanalysis, hypnotic regression, meditation, Rebirthing, NLP, gestalt therapy, and so forth. Drawing upon those comparisons can make transformational processing easier to explain and can make people feel more familiar with it. It depends on where people are coming from. If a person hates hypnosis, you probably want to point out the differences of transformational processing as compared to hypnosis. If she loves hypnosis, you would want to point out the similarities. It is never a black and white thing.

Don't feel obliged to give everybody who asks a satisfactory, logical explanation of what transformational processing IS. It is not something to explain, anyway, it is something to DO. They would get something out of doing it, not out of talking about it. And it is not an IT anyway. You only have to explain things if it serves a purpose, if it helps somebody. Often people will get much more interested in what you are doing if it is something mysterious that you aren't really talking about.

Don't underestimate the value of just being there, being a stable person who knows about life and the mind. You don't have to track people down and convince them or talk them into things. Just assume the beingness of somebody who knows, and people will come to you when they need to. And even if people don't come to you for session, you still act as an example of somebody who knows how to do things.

It is not very important what you call what you do. You can call it clearing, or counseling, or therapy, or whatever. It would just be wise to avoid words that are already occupied by people with strong organizations that wouldn't agree with you. You could not call yourself a psychologist or a psychiatrist, except for if you had the corresponding formal education. You can in some places call yourself a counselor, in others that could be a problem.

Don't present what you do as a treatment or cure for any physical or mental ailments. That is again the field of people who have strong vested interests in keeping others out. And that is just fine. What you do is more educational and inspirational; you readily admit that it is the client that actually does the work by changing her



attitude. As a result of that, all kinds of nice things can happen, but you don't promise any of them, and you don't claim that you produced them directly.

When presenting what you do, elicit the issues people have, rather than listing THE benefits of transformational processing, as if there were such a thing. You might ask people if they have upsets, communication difficulties, relationship problems, psychosomatic illnesses, etc. If they do, you just need to appear as if you know something about it. You don't have to explain what you will do or what the result will be, you just have to appear knowledgeable. Start with people where they are at and take them to a better place. Don't force your own ideal better place down everybody's throats.

Don't sell yourself short. Don't be too eager to get clients no matter what. It tends to turn people off. Often people get more interested if they know you are expensive and that you don't really need any clients.

## Exercise

- Drill talking to people about what you do.

# An Introductory Interview

If you are concerned about what you would say to a new client, it can help to have an interview written up in advance. You can note down the answers and that will give you an overview of what the situation is with this client. It buys you time to get your act together.

The questions below I have often used with a new client who came into my office. This is a simple way of getting to know a client, finding the main areas that might block progress, and finding something to work on.

Immediately following the interview I would start working on the most pressing issue. But if you are more comfortable breaking off and digesting what you found, that could work too.

## A. What does she want

1. "What made you come here?"
2. "What are you trying to accomplish in life?"
3. "Is anything keeping you from doing that?"
4. "What do you want to improve?"
5. "Is anything or anyone stopping you?"
6. "How is your physical condition?"

## B. What might make it difficult

7. "Do you already have solutions to your problems?"
8. "What drugs have you used?"
9. "Are things going wrong for you when you least expect it?"
10. "What other self-improving practices or therapies have you tried?"
11. "Do you remember things well?"

## C. What do we know about her

12. "What type of work do you do?"
13. "What are you interested in?"
14. "Tell me about yourself"
15. "Tell me about your close relations and family"
16. "Which groups are you part of?"

## D. What kind of reality does she have

17. "What do you think a human being really is?"
18. "How good could you possibly get?"

## Exercise

- Do an introductory interview on somebody

# Supplemental Reading

This is a short list of books that can supplement the material in this manual, covering similar subjects from other angles

- Alfred Korzybsky: Science and Sanity
- Byron Lewis: Magic Demystified - A Pragmatic Guide to Communication and Change
- Richard Bandler: Using your brain for a change
- Stephen Wolinsky: Quantum Consciousness
- Michael Talbot: The Holographic Universe
- James Redfield: The Celestine Prophecy
- Frank Gerbode: Beyond Psychology - An introduction to Metapsychology



## Section 12: Remedies



# Session Indications

One of your main jobs is to notice what the client is doing, and take action accordingly. There is a great range in what you might notice and what you might do. However, to simplify things for training purposes, we can divide the phenomena into what we can call "good" or "bad" indications. These are certain phenomena you can see or hear that tell you if things are going well or not.

What is considered a good or bad indication depends on what we are doing at the time. If the client is crying at session end we probably didn't finish right, so it is a bad indication. If she is crying at session start it means that she is already into something to work on, so that is a good indication. If she is crying at every session start, we might revise it to a bad indication, though.

No bad indication will be a problem if you respond to it and find out what is going on. They mainly tell you that you need to take some kind of different action. A good indication tells you that you are probably already doing the right thing.

A likely action to take is given for each bad indication.

General bad indications:

critical

- get what the client is holding back that was almost found out

upset with you

- find what communication you didn't notice or acknowledge, or what you did or said that offended her.

dispersed

- find out what she is really interested in

tired

- find if anything has continued for too long, or if it is lack of sleep.

not talking

- find what she ran into that she didn't feel like communicating, or find what you said or did that made her feel like not talking.

General good indications:

talking to you

talking about her situation

smiling, laughing

energetic

friendly towards you

Bad indications at session start:

complaining about previous sessions with you or other facilitators

- find out what she didn't reveal in those sessions

Demanding explanations of what you are going to do

Good indications at session start:

volunteering the results in her life of what you did in last session

offering something new she would like to work on

Bad indications during a session:

talking about you

- find something about herself she wants to handle.

talking about the room

- get back to a subject she is interested in.
- changing subject
- make sure you are handling the most alive subject available
- answering without looking inside
- persuade or trick her into getting her actual answer,  
not just intellectual clatter

Good indications during a session:

- showing emotion about what is being addressed
- talking about what she experiences

Bad indications at session end:

- sad, angry, or apathetic
  - find out about what
- still introverted
  - finish the process

Good indications at session end:

- extroverted
- talking about the future

You can never quite be sure what a certain behavior means, unless you check into it. A person might cry because she is happy, or she might stop talking because she is having a great spiritual experience. The external indication gives you an idea, but you always need to investigate further before you draw any conclusions. The general handling to anything that looks like a bad indication is to ask what is going on. The general handling to anything that looks like a good indication is to continue with whatever you were doing.



# Outside the Body

Various processes might expose a client to viewpoints that are external to her physical body. If she has previously identified very solidly with being her body, that might be a very new and unfamiliar experience for her. It might prompt certain phenomena that need to be remedied.

Before you introduce a client to multiple viewpoints she might not have considered the idea of being anything but a viewpoint in her body's head. And even if she has considered it, she might not be comfortable and familiar with anything else. One of our aims in transformational processing is to make her familiar with more, different viewpoints, including ones outside a body.

For example, in re-experiencing you might ask the client to experience an incident from a viewpoint 30 ft in the air. She might do that fine without anything remarkable occurring. But she might also realize to her astonishment that there really IS a viewpoint like that, and that she gets perceptions from there in a thoroughly different way than she is used to. She might also feel very light and clean while occupying that viewpoint.

The client might feel weird and spaced out after experiencing a viewpoint like that. She might also be somewhat unwilling to get back to her body perspective, in contact with the session room. She might enjoy the outside viewpoint so much that she would like to stay there for a while.

All that you really need to know about how to respond, is to avoid a scarcity of viewpoints and to increase the familiarity with different viewpoints. Never insinuate to a client that there is any scarcity of viewpoints. Don't ever imply that she really IS the viewpoint in her head, or that she really IS a viewpoint outside. Never imply that she can have only one viewpoint. Help her become comfortable having several or many viewpoints. Don't judge any of them as being more real or correct than others. But be sure that you bring her back to full presence in the session space before you end the session.

A person who has a fixed idea about being just one viewpoint might experience an internal struggle when she first experiences outside viewpoints. She might be split up as to whether she should be "there" or "here", and that might give her a headache and a condensation of mental energies. That is remedied by clearing up her beliefs on the matter and by making her familiar with having several viewpoints simultaneously.

Any time you get the client in contact with an unusual viewpoint, you might have to spend a little time getting her familiar with it. You can let her take some time and experience things from there, tell you what she perceives, move around a little bit, and so forth. Don't move her on to something else before she has digested the experience.

After dealing with viewpoints that are elsewhere, it is often necessary to re-familiarize the client with the session space. That will make her more present and grounded. You would have her look around in the room and point out some things, you would ask her questions about something in the present, or you would ask her what she is going to do next.

In transformational processing you bring the person into contact with many new perspectives. You work on increasing her flexibility and fluidity as regards to viewpoints. But you do this gradually, while always maintaining a grounding in the current physical reality. You show her the stars, but you make sure that her feet are solidly planted on the ground when you are done.

## Exercise

- Drill handling somebody who discovers an outside view

# Overdone Techniques

When a process goes on for too long, one would tend to start resisting it. That applies in life and it applies to processes happening in session. What "too long" means is of course rather subjective. It seems that a person has a certain built-in sense of balance and sense of the timing of when things ought to change. If these get violated, the person would start sub-consciously protesting and trying to stop the action. She might or might not notice it consciously, but she will probably feel tired and heavy. Something has been going on for too long.

Actually a process in itself can't be overdone. A process is taking place until it is finished. But somebody might not notice that it is done and might continue doing the same thing. In other words, the technique is what is overdone. It is being applied where it is no longer appropriate. Or an action in life gets repeated beyond the point where it produces useful change.

Let's say you take up building model airplanes as a hobby. You find it challenging to learn how to do it and you develop new skills and get enjoyment from the result. At some point you have achieved the skills you set out to achieve, and the results start looking all the same. If you are aware of your feelings and you are in control of your own time, that would be when you would find something else that interested you more. But what if you were somehow forced to keep building model airplanes? Maybe, while you were still enjoying it, you had promised a bunch of little kids that you would build planes for them, and now you feel obligated by your promise, but you don't get any personal development or satisfaction from it. You might get very tired and irritated from doing it then. That would be an overdone action; having to continue doing something one is really done with.

In session, if the client comes to me and says she has trouble with "work" I might lay out a certain plan for myself. Maybe I want to use all the unburdening keys on it. And maybe when I have gotten to number five the subject gets sufficiently resolved for the client and she starts losing interest in it. But I might insist on continuing with the remaining 20 or so keys. If the client doesn't outright protest, she will probably start getting tired, dispersed, comatose, or heavy. She will answer slower and slower, have a hard time answering or keeping her attention on the subject. That is because the action is overdone.

A more likely situation is that the overall subject is not finished, but a specific technique is, and the facilitator doesn't notice it. Like with the example above, we are handling "work". The facilitator starts off with unburdening keys. After a while they aren't really getting anywhere, the client is just grinding off automatic answers without any change. That is time to change the technique, if the subject is not complete. Maybe we need re-experiencing, or something else. But the current technique is done, and would be overdone if it is continued.

A good process facilitator would never have any overdone with her clients. As soon as she sees that she doesn't get anything more out of the current technique, she would pick another one. Overdone mostly result from fixed ideas the facilitator has. Like, if you expect that one specific approach **MUST** be able to resolve an issue, and it doesn't, but you keep on anyway. If the facilitator is always ready to pick the most effective technique for the current situation, there would never be any overdone actions.

Overdone are most likely to present trouble if you are running through a canned list of procedures, like in a prepared general module. That mostly results from the confusion between techniques and processes. A certain question or instruction might start a certain process in the client, but then the question itself as a technique might be done and no longer produce change. The process has to be completed, but there is no guarantee that the same words will do it. If you just repeat the question robotically, the technique will be overdone, you will have to give it up, and the process itself never gets finished. The correct thing to do is to recognize that the question is no longer useful and pick one that is effective on the current subject.

It would be very worthwhile if you help clients be more aware of their internal processes, and the processes going on in their lives. There is a certain sense of when you are doing something meaningful, and there is a certain sense of when you are done doing something. It might have nothing to do with logic or rational analysis. It is a feeling, a sense, an intuition.

As a facilitator you need to develop that sense about your clients. If you don't have it, you should at least allow them to develop their own and tell you when their processes are done.

If an action is found to be overdone, the remedy is simply to recognize it, and to get in contact with its completeness.

C: <looking exasperated>

F: "Have we been doing this for too long?"

C: "YES, I was done with it a long time ago!"

F: "About when was that?"

C: "When I realized I could get another job"

F: "OK, we should have ended there"

C: <brightens up>

The main source of the phenomena accompanying overdone actions is that the person's current desires are ignored. The person is interested in something but is unable to do something about it because she is forced to do something else. The client wants to handle "work", but you keep asking her something that doesn't help. Or, the hobbyist is now interested in fly fishing, but he feels forced to keep making model airplanes.

This is similar to the phenomena of failed purposes. If there is something one wants to do, but one feels one is hindered somehow, that is likely to lead to tiredness, exhaustion, irritation. It is remedied by realizing what one really wants to do, and what one doesn't want to do. And by recognizing the times when one's intentions changed.

A key skill and activity of the process facilitator is to start processes that are desirable to the client, let them continue till they are done, notice that they are done, and then start other processes that are desirable. Doing anything else is likely to lead to a session that doesn't work. If you try to push a client to do anything but what would work for her, then she is likely to get tired of it.

# "Nothing Worked"

A green facilitator might suppose that it is the words of her techniques that are working for the client. So, if you just give the correct words to the client, everything will be fine. Nope, that is not how it works. The facilitator needs to be there with the client, and she needs to be responsible for what goes on, beyond any prepared techniques that she knows of.

A facilitator that comes back after a session and says triumphantly "I did everything I was supposed to, but nothing worked." has not gotten the first thing about processing. Or, rather she has demonstrated it well. The most valuable thing you can do for a person is to be there and be interested in them. That is the first thing you do with a client. You sit down, and you are there. You become interested in the person in front of you, and you intend to help them. Doing so is up to you while you are in session. You might have studied all kinds of theories, but all of them really matter very little compared with how this exact client matters. The words on your papers, the diagrams in your textbooks are not what is important then. They were important when you were studying. When you are in session, the client is important, nothing else.

Maybe the first couple of times you use a new technique, you might be doing it kind of mechanically. Maybe you are overly obsessed with getting the wording right and following the procedure exactly. No big deal, you need to get your feet wet to see how it works. But if you don't get the expected result with the client, don't blame the technique. Exercising a new technique probably has taken away from the attention you gave the client, and you didn't respond to what she really needed.

There is never any excuse for not dealing with the client. The techniques as they are written up certainly aren't a valid excuse. They are no replacement for dealing with the actual person.

Additionally, "Nothing happened" is never a valid report. You always do something with a client. She always responds somehow. None of it might be what was intended or desired, but for sure SOMETHING happened. If you notice what went on, you can use that information to know what to do next. Just rattling off a bunch of procedures and not noticing anything is a waste of everybody's time.

# Being There

In TPS we are aiming at having the client be here and now, doing well in her life. We would like her to be more present, and to be more able to deal with her life.

Negative processing, such as incident clearing, unburdening subjects, etc., does not ensure that the person is there. As a matter of fact, they might contribute to making the client not be there. We take some loaded area that is currently activated and we eradicate it. In other words we take a way that the person was being here now, and we get rid of it. OK, it was maybe an aberrated, out-of-context way of being here, but it was still a way. So we better make sure that she finds another way of being here.

The best processing techniques are balanced in themselves, in that whenever we take something away, we ensure that something better is there instead. The positive balances out with the negative. Or, better yet, we simply transform what is not wanted to what IS wanted. Polarity integration tends to do that. Incident clearing in itself is likely to take things away, so it should include steps to bring something back, as in our full Re-experiencing procedure.

It is the person herself that we would like to be there. We would like her to be more attentive, to interact with the world, to live, to feel and breathe, to express herself, to have fun, and do exciting things.

You might run into people who have done a lot of clearing, who don't seem to have any problems in life, but who aren't really there. They feel fine all by themselves, but they are hardly in contact with the world. They stay within their comfortable limits of what they are used to. They don't try doing new things, they don't get themselves into trouble, they always respond to life by being calm and unaffected.

It is nice that processing can make people calm and unaffected when they need to be. However that is not an end goal in itself. Psychiatry is maybe about making calm, normal people who don't make any trouble -- Transformational Processing is certainly NOT. TPS is about freeing people up so they can LIVE more, and get into MORE things. It is about going beyond one's limits, not about hiding behind them.

We need to have a client there. Both before, during, and after session.

At the beginning of session we need to have somebody there who realizes that there is something she would like to change or make better. A person who sits down and pretends that her life is perfect is not much help. She needs to confront her life enough to realize that there is something to do about it. She needs to have a need for change. She doesn't have to open the flood gates to everything at once, one thing at a time is perfectly fine. But she does need to be willing to deal with something that we can then work on. In the beginning of the session it is the facilitator's job to put the client's nose into something, if it isn't there already. Don't just believe a namby-pamby attitude of not dealing with anything. Use whatever means necessary to get the person to look and feel and deal with her life.

The client needs to be present with the processes that are taking place. Just because words are being exchanged doesn't mean that the person is really there. She needs to really feel what is going on, be interested in it, deal with it, talk about it. In part that is what we mean by session involvement, but it is also more than that. There are degrees of being there, even when the person is interested in her situation and willing to talk to the facilitator. We don't just want her to discuss the subject mentally and analytically. We want her to really get into it, be honest about it, perceive it, feel it.

When a process is done we would expect to have more of the person there. If the process itself didn't accomplish that, we would add an extra step to do that. That might be simply a grounding process of looking at the room, it might be talking about what she is now going to do with her life, or any other technique that gets her in contact with the world. The end result of a session should always be that the person is more willing to deal with things, not less. More understanding, more ability, more communication, more good feelings. It would not be a valid result that she decides "Aha, I will just ignore it, then it probably won't bother me", or "I'll just move to another town to get away", or "He is just an asshole, that is the explanation". Those represent running away from things. The best situation to end at, is where she is enthusiastic about all the things she is going to go out and do differently now. Don't end with a person with a blank mind, end with a person who is overflowing with creative ideas.

Having the client be there is not something you can accomplish intellectually. We can make rules about it, and techniques for accomplishing it. However, really it is that you notice that there is a person there; there is an energy that you sense. You address the person that is there, and you work on getting more of that person manifested in the world. You have to consistently sense how well you are doing, and you would use any chance you get of inviting the being to be there more.

# What can go wrong?

Basically you can't go wrong as a facilitator if you are there with the client, if you intend to help her, if you work on understanding what is going on, work on bringing in more power of choice, and you continuously pick the best technique you can think of.

There are no insidious little details that will trip you up because you haven't gotten them exactly right. The only errors you can make are really big ones, like not listening to the client. Saying the wrong word at the wrong time won't make much difference. Not listening to the client would make a big difference.

I am a bit reluctant to even write up a list of things you can do wrong. You are much better off thinking about what you would like to accomplish. As long as you get the client moved in the right direction you are doing fine. It is the results that count, not how many course adjustments you made along the way. However, it can be useful to be conversant with the ways of doing things wrong, so that you can recognize when you do them and quickly do something else.

Really the only thing you can do wrong is to not adjust to what is going on. It is no big deal if you make a "mistake". But if you don't notice what the result was and adjust for that, that is when you are going off the track. Sometimes doing the "wrong thing" can turn out to be useful. If you notice the feedback you get from the client it can provide an insight into changing things.

Have your attention on the feedback you get from the client, not on whether you are doing things correctly or not.

Here is a quick list of things you probably would avoid doing to clients. You can try doing them in training to see how they feel and what happens. But don't go around spending much attention on them.

- coming in late
- being rude and unfriendly
- looking or smelling repulsively
- not looking at the client
- not listening
- deciding what to do without any perception of the client
- talking so you can't be heard
- not acknowledging that the client speaks
- misunderstanding what is communicated
- trying to impress the client
- trying to seduce the client
- touching the client in unacceptable ways
- bringing up subjects you don't intend to help her with
- talking about stuff without relation to the client
- changing from subject to subject without handling anything
- overwhelming the client
- distracting the client from the process
- backing out when things start to change
- giving robotic questions or directions
- continuing a technique when nothing is happening
- cutting the person's communication
- finishing her sentences
- using false friendliness
- lying to the client
- letting the client control the session
- poking into the person's face, so as to make her space smaller
- spreading around the secrets revealed in session
- leaving the session without explanation
- scolding the client for the way she is behaving in session
- interpreting the client's answers for her
- telling the client that there are certain things she shouldn't say in session

Some of these reflect norms for social conduct that are fairly obvious. Of course you wouldn't expect to come in drunk to a session. It is more likely that one would miss out on some of the basic session skills as a new facilitator. You might accidentally distract the client from the process with an otherwise well intended comment. You might change the subject without noticing it because you get confused. You might miss something the client said because you were busy looking at her.

As long as you have the basic intention to be there with the person in front of you, and help her to have more choice in life, then most actions follow quite logically. Where you might miss out is if you accidentally make some minor rule of processing more important than the overall purpose. You might be trying to execute the technique right, but then not noticing that the client is no longer there with you.

It is the big fundamentals that are important and that will make the difference. It isn't the little technical details. Get the universal basics into your blood and you will do well with any client under any circumstances.

## Exercise

- How to screw up processing



# Effect Conditions

Many people in our society are in a state of having given their power away. That power could be given away to another person or persons, or to a group, or to a drug, or to any kind of imagined entity whatsoever.

We could call this a state of being "disempowered", we could call it an "effect condition", we could call it being a "potential trouble source" or we could call it being "co-dependent" which is currently the term that is in vogue.

If one assigns one's own power of choice to another agency then one is naturally effect. One is not in charge of causing one's own life, but someone or something else is. One is being thrown around by circumstances and one is being forced into situations that one doesn't want and that doesn't serve one's best interests.

This is seen in contrast to the state of being empowered, of consistently operating from a position of cause and choice in one's life. Which is where we as process facilitators have in mind that people should be.

It would probably not be too wrong to say that about 98% of the population at this point is in some kind of effect condition. They are slaves to their job, they are religious fanatics, addicted to some substance, dependent on their relationships, or whatever.

Luckily, most people will quite readily change over to being cause, if you address one limited area at a time and you show them how they are already causing their condition. It might take a little persuasion here and there, but most people will buy the idea that it is better to be cause than to be effect. Certainly most people who will come to see a process facilitator will.

That is in a nutshell what we do in processing: we get people to move from a state of effect to a state of cause.

However, some people have more invested in being effect and won't give up their effect condition that easily. Even when given a clear choice, these people would tend to go back to the effect condition. These people would only rarely come voluntarily to a process facilitator, but it happens. These are the people we would have to address more specifically as being in an effect condition, and we won't have much luck with anything but working on that condition.

Nobody is fundamentally effect. It is just that for some people we have to dig a little deeper to strike cause. Really they are just as cause as everybody else. It is just that what they consistently cause is to be effect. That is an interesting riddle to solve.

Everybody is continuously sub-consciously choosing the best option that they have available in the the moment. If somebody is choosing to be effect, it is because there is something attached to cause that is worse than all the trouble they get out of being effect. Being beaten by a drunk boyfriend is somehow preferable to the alternative.

This can be addressed both positively and negatively.

Positively, there must be something of tremendous value that the person is finding in their current arrangement. Maybe having somebody tell you what to do provides safety; maybe being on heroin provides peace; maybe having somebody scream at you every day helps you to feel something; maybe being with an alcoholic ensures company. Because one really wouldn't do those things unless there was something to gain from it that outweighs the drawbacks. If you find out what the positive intention is, then it can get other outlets that might be more balanced.

Negatively speaking, there is probably something horrible attached to the idea of being cause. There will be some traumatic incidents that maintain the idea that it is not safe to be cause by oneself. Most likely they include stuff one has DONE that didn't work well. Of the magnitude that one's decisions have killed people. And one refuses to take responsibility for it and picks the safe position of being effect. For example, most of the members of the Manson family later became Born-again Christians, transferring responsibility to Jesus instead of facing what they did.

The point is not what the person physically has done, but the perception of it. It could be that a little girl was beaten because she tried washing the kitchen floor without being asked. The impression that she was left with might be that it always is better not to take decisions. It could be that a little boy was frozen out of the family because he was peeing in his bed. The trauma of not being loved might be worse than any other consequence he can think of.

It might also be imagined future incidents. For example, if somebody has convinced the person of some terrible consequence of being cause. The media love convincing people that the world is very dangerous and all kinds of things can go wrong. Fundamentalist preachers often enjoy painting vivid pictures of what will happen if one doesn't give up control of one's life. There are ample opportunities to imagine tragic future incidents that would be the result of one's own causation.

It may take many forms, but certainly there will be some kind of traumatic incidents around for a person who is stuck in an effect condition. There are probably multiple, heavy ones, and they have often been generalized to be more or bigger than they were.

There is certainly also polarization. The person is somehow fragmented. She is identifying with a polarity that is effect, and is ignoring the polarity that is cause. Polarity integration is essential in handling this. But, most likely, traumatic incidents must be taken up before one gets very far.

The trouble in dealing with a person in an effect condition is that they are likely to relapse after making progress. The gains from processing are based on that we get the person to a position of cause so that they she can maintain the result by herself from now on. An effect person has a vested interest in not being cause. You can get her to feel better in the session, but she might then go back to her effect relationship, and then come back later and tell you it didn't work. She is not responsible, so she will be moved around by circumstances.

If the person is in that kind of effect condition, there is no point in working on anything else. We must change the effect condition before we can expect any other results to stick.

It might be necessary to change the person's physical living arrangements, before we can get the processing to get anywhere. If the client is living with an anti-social person who is putting her down all the time, then she might consider changing that. Maybe she can go away for a while, while she is working on this issue. If nothing else, just recognizing one's current situation will help. The client might not have realized that her "best friend" acts anti-socially towards her. If she knows what to watch out for she may fare better.

The overall thing we are trying to do is to make the person gradually more cause. If we can just make her a tiny bit more cause we are on the right track. If her boss is suppressing her, if she can at least find a small way of controlling what she is doing, she will be better off.

If it is a specific person that our client is effect of, then we can use various techniques on that. We can address the conflict or problem between them in various ways. Imagining similar problems, looking at bigger or smaller problems to get a sense of perspective, finding solutions to the problem, finding out if the situation is itself a solution to anything, etc. If you do enough work on it, eventually the stuck situation between them will free up. To work on communication would also be applicable: what would you like to say to \_\_\_, what might he say to you, etc. Or looking at the "bad deeds" they have done to each other: What has \_\_\_ done that wasn't alright, what have you done to \_\_\_ that wasn't alright, etc.

Remember that this is something the client is doing and creating by herself. She might not agree, and it might appear to be other people's fault. However, what we are moving towards is always her own cause. To get there it is occasionally practical to move away from the people or places that appear to suppress the person. It might be helpful for the client to label somebody else as an "anti-social" or "suppressive" person, and that might make her feel better. Really, nobody is deep down a bad person, don't support that idea. But it is fine if the client identifies somebody else's behavior as suppressive to her at this point, and she disconnects herself from that behavior. If that means that she shouldn't see that person at all or not depends on the situation.

Once the various ways the person has given away her power have been cleared, she is not effect any more. She will not have to spend any energy watching out for people or situations that will "get" her. She can be responsible for her own actions and her progress can be more smooth.

### Effect conditions:

- Look for people or places the client is effected by
- Organize her life to minimize the effect
- Bring up cause gradually
- Do traumatic incidents
- Handle polarities

### Exercise

- Drill the handling of effect conditions



# Section 13: Case Histories

These are selected write-ups on the progress of clients, showing the use of various techniques taught in this manual. They are in a narrative form and do not necessarily give all details of what was done in session, but rather the most important actions and results.

These are individual cases. What works on one person does not necessarily work the same way on somebody else. But it indicates what types of techniques are likely to produce results in what situations. And it illustrates some of the thought process a process facilitator will go through.



# Case #1 - Chronic Illnesses

I had a client with a long list of serious illnesses, having had several operations for tumors, still seeing doctors every day. I asked her what currently bothered her the most. She said, a heart attack feeling, a pain in her heart going into her left arm and making it numb. She would get it every time she ate something. I had her put attention on the area and describe the shape, color, temperature, vibration, and so forth of the pain area. Then I got her to say "hello" to it a few times and it answered back quite well, so I figured we could talk some more with it. I then did a variation of a technique called "6-step reframing" from NLP. It is basically establishing a method of communication with a part of the person or a circuit and then giving it more choices. We established that the pain being a little lighter would mean 'Yes' and another difference would mean 'No'. Then we proceeded to clear that part. It was not willing to let her consciously know the specific content of what we talked about, but it was willing to provide the Yes/No answers. Many of them were a surprise to the client. Anyway, it protested about being called a "part" of her. On questioning it insisted that it was a separate being. I changed to an entity type of handling on it, still without knowing the content of incidents and so forth. But we had it involved in the session, and eventually it got freed up and blew off. Sitting across from the client I myself felt it zipping past my ear, and right after that she originated that it seemed to have left and the pain was gone. This was session number 6 so far for this client, and she was as surprised as I was to find that it was an entity. She had no previous exposure to that kind of phenomena. The feeling never came back after that. There were some other handlings related to eating, but nothing more was needed for that.

The same client had a seriously inflamed esophagus and often had serious breathing problems. Two sessions were done while she had an attack of this and couldn't breathe. The first one, done over the phone late one evening, uncovered an entity in a similar fashion. The entity appeared to have evil intentions towards her and she absolutely hated it and refused to deal with it. However, I asked her to "put it out behind a thick glass wall", and then it was ok. She got a visual impression of it as an ugly snake-like monster, in great detail. She was willing to pass directions on to it from a distance, and gradually became willing to tolerate its existence there. Eventually the ugly monster turned into a little prince. The prince got a little more handling, and an orientation, and off he went. Her restricted breathing sensations disappeared at that point.

However, three days later she was brought into the health center where I do sessions sometimes, as an emergency. She couldn't breathe and was hysterical. The holistic doctor there didn't know what to do with her, but incidentally I was there, so they interrupted the session I was in, and brought me in. It was probably the most demanding conditions to do a session under that I've experienced so far. This lady appeared to be choking to death and several people were standing around not knowing what to do, including her husband and several doctors. I didn't have time to doubt that I could do something for her. However, I was prepared for at least making her death a little less painful. I got her to relax enough so that she could at least answer. But there was no way I could establish signals for communicating with her sub-conscious like in the last two sessions. I addressed it then from the angle of being willing to accept her current condition as it is, learn from it, and being willing to flow with it. She was totally unwilling in that regard at first, it was totally "unfair", her being such a nice and loving person didn't deserve a thing like that. "Who would deserve it?" I inquired. Well, it would be appropriate for her ex-husband, for sure. The ex-husband had come up before. She had a very traumatic incident where he had tried to kill her by strangling her and stuffing food down her throat. She escaped and he then was stalking her for years, despite restraining orders and so forth. I had tried to get her to deal with the incident itself, but it was much too loaded and unavailable. But I noticed of course how her symptoms fit the incident very well. However, now she is lying there, with all the medical diagnoses to back her condition up, and she is in very real pain. She felt she didn't deserve it because she is so nice, but that other guy should have it. Well, it made instant sense to me right then how come she had those symptoms. She totally doesn't accept that man, and she totally doesn't accept the feelings she has for him. Therefore, those parts of herself were separated off from her conscious self and were running on automatic. At first she didn't admit to having any negative feelings at all. But when I pursued it, she gradually admitted that what she would really want would be to torture this guy to death, cut him into little pieces, and feed them to his parents. She had split off into a polarity, where her nice loving self was the only side she would admit to. The other side has violent, vengeful emotions, and would take pleasure out of hurting people. Since she didn't take responsibility for that part of her at all, it was running on automatic. And the obvious target becomes herself. So, she needs to learn to accept that, and to accept the person it was based on. I gradually got her to do that, with tricky dialogue questions, and so forth. When she finally accepted responsibility for it, the symptoms subsided and she could relax for the first time. It took about an hour and a half. Her breathing problems gradually vanished totally over the next week or so. She hasn't had those physical problems since.

This lady also had edema, which is abnormal aggregation of water in the body, relating to inflammation. "What does water mean to you?", I asked her. "Life, I love water, I can't get enough of it." Hm, that provided some clue, if she is maybe holding on to it, because she likes it. I was considering doing something with fixed ideas, but decided for an imagination process instead. I had her visualize glasses of water, buckets of water, rivers of water, etc. Interchangeably pulling them into her body or letting them disappear in the distance. She started having trouble pulling it in when it got bigger than a bathtub. After some practice she became willing to even pull in tanker trucks and so forth. Eventually we visualized a whole ocean that would just wash in and out of her body, realizing that there would be no scarcity of water, whatever she let go of could come back. She became a bit worried about the pollution in her visualization, but we changed the meaning a bit so that the ocean would be a cleansing force that would sweep away impurities and bring back clarity. Eventually she became totally willing to do that, and very relaxed and comfortable about it. Edema has not been a complaint since then.

Final example, with the same client. Her last major symptom was Chronic Fatigue Syndrome. It is diagnosed by the doctors as Epstein-Barr virus and incurable. She is usually very tired, and spends most of her day just sitting around without energy to do anything. Has been like that for a couple of years, supposedly because she ate some contaminated fish. "Well, I don't buy that", I think. "If she doesn't have her energy here, where is it then?". I assume that she has just misplaced the energy, there is no such thing as "losing it". So I proceed to question her as to where it might be. Did she ever have a lot of energy in the past? She certainly did, and the story quickly began to surface. Before the short-lived marriage to the man who tried to kill her, she had had a sexually all-consuming relationship with a man. They were totally obsessed and ecstatic about each other. However, except for that, the relationship was a disaster. She felt it was so destructive and out of control that she had to get away. She got away at first by marrying the guy who then tried to kill her. But even more seriously, she got away by isolating the part of her that had all that passion and energy, and by pretending it didn't exist anymore, because it was destructive and unwanted. She particularly did that when she married her current husband, because she doesn't think it is ok to think about anybody else then. And the passion and energy was tightly linked with the memory of the guy she only wants to forget. We worked on the polarity of that, and it made a big difference. However, we are not done yet, that was the last session we did, a week ago. Even though it is incomplete, it is an excellent example.



# Several Cases - Polarity Integration

A client yesterday complained about always being a "Victim" and wanting to get rid of that aspect of herself. I asked "So, you have a part of yourself that is being a victim?" She says yes, and that creates a little separation that makes it easier to clear. We discuss what the victim part of her is doing. Then I ask "Is there a part of you that is opposite to the victim part?" She says she isn't victim in certain work situations. We agree on calling that the "Creative" part of her. We then discuss the qualities that each side has or is lacking. The Creative side has great ideas and knows what to do with them, but isn't persistent. As a matter of fact the first thing she had said in the session was that somebody had suggested that she needed more discipline, and she tended to agree. Now, it took some work to have her realize the Victim part had anything good about it. However, she had said that she had had it practically all her life. I asked her if that didn't mean that it was persistent, at being victim? She admitted that. And I inquired if that wasn't a type of discipline. After a moment she realized that, yes, indeed we could say that was a kind of discipline. She is kind of surprised to realize that. We then work at what each side can use the other's qualities for. She finds that if the Victim side is more creative it can use its experiences constructively, and if the creative side knows how it is to be victim/disciplined it can be more effective. She realizes that this dichotomy is very valuable for her work, and she wouldn't really want it collapsed. She prefers to keep them as two sides, but in much closer communication. She is very happy about it, has several new abilities, and is certain that she will make big changes in her life. This whole thing took 40 minutes. It was her fourth session, with major life changes after each of the previous sessions. She is very good at visualizing things in detail, and that opens the door to very quick results with processes like this.

Another client this morning. She originated that she is "Nervous" most of the time. I noticed that it seemed connected to work, and things she otherwise was excited about or good at. Does she have a part of her that is nervous? Yes, but that is most of the time. OK, but she does have a part of her that isn't nervous? Yes, but it is very small and weak. Still she was actually asking to get rid of the nervous part of her! I didn't oblige her on that, but I inquired about what good qualities was in the nervous part. After the customary initial resistance to the idea, she confesses that it has her strength and power and it really gets things done. The relaxed part is feeling more calm, but isn't strong and doesn't get much done. We have them communicate with each other, learn to accept each other, teach each other something. The parts become much more friendly and exchange information. I then have her hold out her hands with the palms up and visualize a part in each hand. Then having her tell about the difference between them now. Then I ask her to put her hands together and fold them. And immediately I change my use of language to pre-supposing that they are now integrated. Now, with the parts integrated so that she can be both strong and relaxed, calm and powerful, how is that different now? That usually works well if the person is ready for it. Here it did bring in better indicators, but it didn't totally click for her. She still had some trouble thinking of the qualities as integrated. She has a feeling of nervousness also that would tend to keep it from fully working. We did some other work on that, and will continue to do that in the next session. I include this here to express that it doesn't always work perfectly in the first shot, but that is in no way a failure. It fit the polarity model, we worked with it and got a much improved result, but there is more to it.

One person said he felt he held himself back, that he somehow had a "bad boy" inside, and therefore he didn't deserve to do too well. He quickly admitted to having both a "Good" and a "Bad" side. That is not the perfect titles, but that is how he saw it at first. If we can avoid labeling any of the sides in negative terms, that is best. However, that is usually not how the person sees it at first. Anyway, his "Good" side was creative, open, angelic, in tune with God. His "Bad" side was aggressive and powerful, getting things done in a direct manner. He wasn't aware of visual perceptions on these parts at all, but we could get them to talk to each other, getting them to accept and love each other, and learn from each other. When they were pretty well in rapport I used the trick of putting the hands together as above. The two parts integrated and he felt a strong rush of energy. He felt that he could now use all the qualities together or as he chooses. This was his very first session.

Another client was very fragmented and had various kinds of addictive behavior, such as overeating. That fits in with polarity integration, but often isn't a quick resolution. With an addictive type of person it is often the problem to get opposite parts involved at the same time, since they are more forcefully separated. We did a polarity of Vulnerable and Masculine. She actually had a totally different beingness to go with each side. Each one had a different voice and different mannerism, bordering on multiple personality, but not quite. There I was actually talking with the parts directly, instead of through the separation we can usually establish at first. However, gradually as we got the parts to get along better, she became able to separate from them instead of being them. Eventually they integrated into one way of being, with the qualities from both. The result produced immediate

positive changes in her life. However, she had much more where it came from to work on in the following sessions.

Another person had a Humble/Aggressive polarity. She had regarded anger as being bad and unwanted, and had tried to be just a sweet and loving person. However, a lot of her power was in the aggressive part. She gradually realized that and started taking responsibility for that side too. They integrated, and since then she has become able to be angry when necessary and to face up to it, instead of suppressing it.

# Case #2 - Depression

Client has seen psychiatrists regularly for 10 years for depression. Has been taking Prozac (a common anti-depressant) until recently.

In the first session I first do some light memory recall. Remembering stuff that makes her feel good. That is mainly to check that she does have positive reference experiences that we can call on when necessary. She presented her childhood as just generally terrible and depressing at first. However, on the recall she found many positive experiences in her life.

Then in the second half of the session I ask her how she gets depressed. Nobody had asked her that before. Upon eliciting her strategy for getting depressed, the following surfaced:

She is a very visually oriented person. And she is also very ambitious. She made very vivid pictures of what she wanted to accomplish in life. Very large, colorful, clear, 3D pictures, many of them. And she placed them right in front of her face. She hadn't really been aware of that before. She is in the movie industry, so it was pictures of winning an academy award and that kind of stuff.

The problem was that she made so many pictures, and she made them so overwhelming that she daily reality didn't compare favorably at all. The pictures were stuff she HAD to do, like right now. She didn't give herself space enough to work towards those goals. She got depressed immediately by noticing that her life wasn't like that today.

I taught her about the controls on her internal perceptions. Specifically I got her to move those pictures further away. We put them at a distance where she could still clearly see them, but they were a bit out in the future, and she could see that there was a bit of way to get to them. They were then no longer overwhelming and she didn't have to be depressed about them.

Basically that handled her depression. We did other actions in the following sessions to strengthen the result. But, I have seen her many times after that and the depression largely didn't come back.

In session two we worked on the ability to be associated into past incidents or dissociated out of them at will. And then we did a polarity integration on a Secure / Insecure polarity.

In the following sessions we went on to other subjects, mainly her relations to men. Her troubles there mainly related to a chronic polarization between different ways of being. That turned out to be pretty much a lifetime issue, so we worked on that for a number of sessions in many different ways. Polarity integration, re-experiencing, unfixing of ideas, reframing. Her life changed and improved greatly. However, the two different sides of her were persisting for quite a while. Attempting to integrate them would produce a claustrophobic feeling. That got eased up by clearing a number of pre-natal incidents. Various early incidents set up patterns of shutting off emotions and being split up. Most notably sexual molestation incidents by her father.

# Case # 3 - Projection

Client comes in to get problems with girlfriend handled. He suspects her of having an affair and he hasn't succeeded in getting her to talk. He is very frustrated about her not being willing to talk about what she feels.

Insisting that SHE has to change doesn't open the door to a handling. Therefore I pursue the idea that he must have some similar characteristics himself. That is, he is projecting on to his girlfriend something he is doing himself. I ask if there is a part of himself that doesn't talk about what he feels. Bingo, there is.

He has a polarity between being talkative, but superficial and irresponsible, or being responsible and business minded, but not talking. In other words, the part of him that feels the real issues isn't the one that is talking. When he talks well he isn't dealing with the real issues.

We do a polarity integration on that. There are unwanted feelings that keep the two polarities apart. We do re-experiencing which turns up past life incidents as a Gestapo officer. After clearing those the polarities can then integrate. He will then be able to both be responsible and communicative. We futurepace it by visualizing how things will be different in the future because of that.

When he comes back to the second session 3 weeks later things had indeed changed. He was able to do many things he wouldn't otherwise do and his life has taken a better turn. He originated that excitedly and it indeed seems to be a permanent change. He still had problems with the girlfriend though, and is kind of hopeless about it ever being resolved. The attempts of getting into it in that session don't seem to get anywhere.

A month later he comes back. All his business and money matters have been going great since the first session and he operates very differently with it in life. However, he comes in filled with anger about the ex-girlfriend who won't communicate her true feelings to him. I ask him what he would do if he acted on his feelings. He says that he would go and beat the crap out of her, but that it wouldn't be very sensible, of course. But I have him look at what his feelings are attached to, not his intellectual evaluation. This leads naturally to an imagined future incident of confronting the ex-girlfriend and showing his true feelings and beating her until she communicates what she feels. We address that multiple viewpoint and get the lessons that would be learned from that. The main lesson is to communicate one's feeling right when one has them, and not let them build up over months. Both of them had not been communicating what they felt, and he had sort of assumed that it was only her. We then visualize how the events would have happened differently if he had had that ability all along, to communicate his feelings in the present. Then we visualize himself in the future having that ability, we magnify the qualities of the picture, and we creatively spread it around in his life. He appears very empowered and balanced and seems to feel that it has been resolved.

# Case # 4 - Drinking

This client comes in asking to handle relationships and depression.

First session is mostly spent finding positive aspects in her situation. She hadn't thought of the idea of herself being cause of her situation, and that it could change if she accepted where she was at. First she talked of it only as effect, how she was "getting hurt". We mostly do dialoguing and reframing to move things in a positive direction. Then to end off I have her visualize how she would like to be in the future. Again, that sets a direction.

When she comes back for the next session two weeks later she had been doing much better. She had opened up with her boyfriend and talked about things like they hadn't done before. We then get more into talking about their relationship. She is uncertain about whether to be controlling or passive. We find a Female / Male polarity and run that through a polarity integration. She is really excited when they integrate.

Third session two weeks later we take up her ongoing problem with drinking. First we reframe it to having a positive intent. Then we do entity processing with the part of her that wants to drink, giving it more choices of what it can do. Then we visualize a future where she can be relaxed about drinking. We do an imagination process of having the desirable future come towards her, getting bigger. She feels very good and relaxed.

Fourth session. Her drinking problem is much better. Now she is only drinking when she is angry. First I work on pinpointing the perceptual distinctions of the feeling of "needing to drink". But then it turns out to work best as a polarity. We take up a Reckless / Nurturing polarity. It gets pretty well integrated. Then she originates that she would like to change profession and do something else. I work on reframing her limitations in that regard. We end by visualizing the future where she does what she really wants to.

Next session is 8 months later. She originates right away that she hasn't been drinking when she was angry since the last session. But she is now kind of frustrated with her work and with spending a lot of energy helping others. We do dialoguing and reframing, changing it into that she can be most valuable if she does what she really wants to. We visualize doing that. She is very excited and walks out to make plans for major changes in her life.

# Case # 5 - Insecurity

Client comes in because he is depressed and feels he lacks self-confidence. He would like to do more with his life but doesn't feel he is up to it. Also has relationship problems. And he is unemployed and has no money.

In the first session we take a look at his self-image. His internal picture of himself is small and weak, and he reinforces that whenever he gets a chance. Instead we make a picture of how he would like to be and we give it the most positive qualities. We make it big and bright and so forth. We set up the direction of replacing the weak image with the strong one.

Next session he comes in and says that it worked for a while with the nice big picture, but his negative feelings get in the way. We do re-experiencing of those.

Next session he comes in and says he is very interested in past lives. We find a positive incident from a past life and he has a good win on that. We also discuss the subject and he is interested in the overall scope of what one can do, so we discuss long term possibilities and processing modules and so forth.

Next session he would like to work on lack of confidence again. We find some past situations where he had confidence and some where he didn't. We note the qualities of each of those memories. He becomes aware of how he gets himself into either state. Then we do a visualization of being loved. He got into a very pleasant state of feeling he loved himself much more.

Next session he mentions how he is getting himself down sometimes. We get into a polarity of Incompetent / Omnipotent. He is not very happy about recognizing the "incompetent" part as part of himself, but still he becomes more cause over it.

The following session some relationship issues had come up. We discuss the different domains and spheres of life. He gets angry when his girlfriend is messy. We find his strategy for how he gets himself angry. We find a more useful response and installs it with the swish pattern technique.

Then he comes in and says he would like to be more concentrated when writing. We find out the perceptual qualities he has of being inspired. Also he has been tired recently. We look for failed purposes and find that he isn't really doing what he wants. We find the perceptual qualities of motivation that he needs.

Next session we work on the qualities that control whether he is focused on something or not.

Following session I start with general processes from a list, since he doesn't know what he wants handled. We do a positive remembrance process. One of the questions are about things that are known, so we get into the discussion of how he knows things. We uncover some of how he organizes his mind. His past is behind him in "file folders". What he perceives to be known objectively is solid and without any auditory element. What he makes up includes a little voice that says it is not true. We use this information to configure as truth some more positive qualities for himself.

Next session we do some communication processes, since that seems very appropriate for him. He originates that he already communicates somewhat better after what we have done earlier.

Following session he brings up the subject of feeling guilty. It leads to a polarity called Mischievous / Subtle. It gets mostly integrated. Then we do re-experiencing of a feeling insecure. Then we work on his positive self-image to a very good result.

The next session we go on with general memory processes. Most of the tools he has been presented with in previous sessions are already now tools he uses by himself in his daily life.

Next session he brings up conflicts between business interests and friendships. We map out the hierarchy of values he is operating by.

Following session he would like to get help to make his plans happen. We work on rigging his motivation; having something to move away from and something to move towards. He visualizes the future he wants. We visualize the future as a timeline on the floor and I have him walk through it and experience what he will go through.

The final session we do basically a business consulting. I help him with tools for planning and administering business activities.

After that he succeeds in setting up a major global project he had been dreaming about over the last few sessions. He moves out of the country and follows his dreams. He is too busy to think any more about sessions.





# Glossary

Aberration	Deviation from the straight line. Responding, thinking, feeling, or acting in ways that aren't really aligned with what one wants.
Activate	To bring an issue into focus. The person must have attention on it and there must be something unresolved about it.
Activation	An issue or a loaded area that wasn't active has been activated, either by life or by the process facilitator. It must be activated to be resolved.
Altered state	A state of mind where one is more relaxed and flexible and open to new and different experiences.
Anchor	A specific pattern or behavior or perceptual input that is associated with a certain internal state. For example, a touch on a particular part of the body might be an anchor for a certain feeling.
Anchoring	Associating or marking subjective states with simple patterns of behavior, such as gestures, tone of voice, etc. Used to bring back states with a simple stimulus.
Auto-Answer	The ability to let useful material pop into one's mind without having to logically know why.
Awareness Units	A fictitious quantum of awareness. It is practical to talk about how the person splits up her awareness units in different places.
Being	The immortal spirit that is the actual person.
Button	A stimulus that produces an involuntary non-optimum reaction in a person.
Calibration	Adjusting to the feedback one is getting from the client. Changing things so that one is best in rapport.
Cause	The state of operating as if you are creating your own reality.
Chakra	An energy center of the body.
Clarity	The degree to which one is responsible and free from non-optimum reactions within a certain domain. Being conscious and operating at cause.
Clearing	Resolving of non-optimum conditions. Locating wrong answers and blocked energy in the mind or in a person's space and releasing it.
Client	Any person who is willing to be assisted by a process facilitator.
Communication	Exchanging tokens of meaning between separate parties. It includes focused attention, an intention to be understood, a common space, separate realities, interpretation, understanding.
Completion	Getting a satisfactory result on the issue being worked on, so that the client easily can take her attention off of it.
Congruent	Responses or body language that agree about what they say.
Conscious Mind	The part of the mind that the person usually identifies with. It is where things are examined, viewed and experienced from.
Control	The ability to start and stop things and to keep them running.
Core Incident	An incident providing a proper context for a feeling or reaction. An incident installing a certain persisting pattern. Usually a traumatic incident containing elements of unconsciousness.
De-nominalization	Changing a frozen description of something into seeing it as a dynamic process. Changing "relationship" to "relating"
Density	A frequency level of reality.
Dialoguing	Any of various conversational techniques used either to establish what to work on or to resolve a subject by talking it over, seeing it from different perspectives, and finding out what it is about.
Direction	The future the person is moving towards. The trend that will be continued after the session. That is more important than what got resolved in the session itself. We also say that the facilitator gives the client directions, which are the suggestions of what to do next.

Domain	An area or division of life. Particularly used about a division of the universe into wider and wider spheres of activity, starting with the personal domain, the inter-personal domain, group domain, etc.
Effect	The state of operating as if other forces control your reality.
Effect Condition	Considering oneself being unable to be cause in some area of life. Being abused by circumstances.
Emotion	The state one feels in relation to something. Energy in motion. Ideally it is a fluid way of experiencing things as fully as possible. If it becomes frozen and based on past incidents it is likely to lead to aberration.
Energy	The dynamic substance everything is made of.
Entity	A unit in the client's space that acts as a separate being and can be processed individually.
Entity Clearing	Techniques treating units of the client's reality as if they are separate beings, addressing why they are there, which makes them leave or work more harmoniously.
Event	An occurrence is actually happening somewhere in space-time.
Exercises	Practical drills and tasks done to develop skills or to explore and experience certain phenomena and learn how they work.
Exteriorization	Perceiving something as being outside oneself.
Facilitator	A qualified person who assists another (the client) in going through processes of personal development.
Feedback	Everything one can see, hear, or feel about the client. Not what one is guessing, but what is actually going on. The results of any previous actions.
Fixed Idea	A frozen thought in the mind functioning as a "truth" that the person will automatically act on without thinking about it. will work for the person automatically. It often is designed to give the person an advantage over others.
Futurepacing	Having the client verify a result by visualizing future events where she is using her new change. This makes the change more permanent also.
General Process	A process that is aiming at any positive change that is available.
General Semantics	A subject developed by Alfred Korzybsky in the 1930s. It deals with the meaning of meaning and how people make sense out of the world.
Gestalt	Any system of stuff that appears to take on an existence of its own, beyond the sum of its parts. It can be addressed as a whole.
Gestalt Processing	Treating parts of the client or her reality as separate units that we can talk with and process individually.
Grounding	How comfortable and connected one is wherever one is. How much one is facing the practical realities in front of one. How much one has one's legs planted on the solid ground, so to say.
Holarchy	A structure or hierarchy of Holons. An ordering of units of consciousness.
Holon	An aggregate of consciousness working in some fashion as one unit. It might consist of smaller units and it might be part of a bigger unit, but it has some kind of independent existence and purpose.
Hypnosis	The use of progressive suggestions to bring a person into an altered state where suggestions of change can be given with minimal resistance.
Imagination Processing	Exercising one's flexibility in visualizing things and changing around one's internal perceptions.
Incident	The subjective experience and memory of an event. A distorted mental/emotional copy of an event.
Incident Clearing	Going through incidents that contain undesirable frozen reactions and transforming them into desirable resources.
Incongruent	Responses or body language in disagreement. Different parts of the person tell different stories.

Indecisiveness	Wavering back and forth between alternatives without getting anything effectively completed.
Indication	Some phenomenon or behavior of the client that tells you how well it is going.
Insanity	The failure to deal with random motion. The degree to which one is acting out fixed ideas from the past.
Integration	Whatever was split apart becomes whole again. Harmony and alignment is re-established.
Involvement	The degree to which the client has her attention focused on resolving the issues being worked at in the session.
Issue	A subject or area of difficulty being worked on. Something the person would like to be more on top of.
Key	Used about words on a list that each pinpoint a specific angle of a certain phenomenon. For example, unburdening or unblocking.
Load	Energy that is locked up in the mind because something hasn't been dealt with.
Loaded	An area that is associated with active non-optimum conditions is said to be loaded. A subject the person has trouble with which provides opportunity for positive change.
Loop	Any recurring action the facilitator operates with. Like, asking a question and getting an answer is a loop. Starting a subject, working on it, and completing it is a loop.
Meditation	The practice of quiet contemplation. Usually done by an individual sitting down and working on emptying her mind and just being present.
Meta Program	Various distinctions in how different people work. Like, moving towards versus moving away from.
Mind	A loose term used about the collection of recordings, associations, perceptual filters, and communication systems that a being uses to interface with the external world.
Modules	Prepared collections of subjects, questions and procedures that systematically work through general areas that people might desire improvement in.
Neuro-Linguistic Programming	A subject developed in the 1970s by Richard Bandler and John Grinder. It deals with examining and changing the way people represent things for themselves.
Nominalization	A word that describes what is actually an ongoing process as a frozen "thing". E.g. "relationship" or "trust".
Outcome	What the facilitator or the client is aiming for accomplishing with a process, a technique, a session, or anything else.
Overdone	A technique is being done after it is no longer appropriate or effective.
Pace and Lead	Getting into rapport with a person and then helping them move to a different (hopefully better) state.
Path	The route one follows to get somewhere better, towards spiritual fulfillment.
Perceptual Distinctions	Specific qualities and quantities within the perceptual systems. For example, in the visual system: color, brightness, clarity, 2D/3D, distance, etc.
Perceptual Processing	Discovering the exact perceptions that makes up a limited state and changing the controls of them to create a more empowered state with more choice.
Polarity	Part of a whole split off from its counterpart(s). Frozen extremes that are in competition with their opposites.
Polarity Integration	Integrating split-off opposite parts of the person so that she no longer has internal conflicts in that area.
Presence	The state of being present. Having enough of one's free attention available so that one can deal effectively with what is going on here and now.

Presupposition	A datum that is assumed to be correct but that often isn't voiced explicitly or proven.
Primary Thought	A thought with creative power. Primary thoughts configure the person's reality. A thought not made as a response or change to anything else.
Process	An issue or a loaded area being activated, worked over in some fashion, and brought to some resolution. It is what the client is going through. However, the word has also colloquially been used about specific prepared techniques.
Process Facilitator	A person using the basic principles of transformational processing to help other people improve their lives.
Processing	Bringing up areas where change is desirable and going through activities that change them for the better. Communication that direct a person's attention to areas of limitation and resolves them. This is probably the best word for what a facilitator is doing.
Rapport	Two or more people being in sync. Getting along well and agreeing on what is currently going. Mirroring each other in some fashion and communicating. Understanding each other.
Re-Experiencing	Clearing the unwanted feelings and reactions associated with traumatic incidents. Changing negative incidents into positive resources.
Reaction	Automatic response triggered by a stimulus. A feeling or action responding to an outside influence. Particularly when the response is based on information from other times, rather than on what is actually going on.
Recursive Process	One or more questions, directions, or actions that are repeated over and over in order to bring up and run through all the available charge on a subject.
Reframing	Changing the meaning of a thought, feeling, or statement for the better. Either by putting it into a different context or by changing the content of it.
Representation	The way one subjectively structures a reality in the mind. For example, one's idea of "work" might be a certain inter-connected collage of pictures and feelings.
Resociation	Rearranging associations in one's reality. Changing by finding out what holons are associated with what and changing the associations.
Resources	Positive abilities, feelings, memories, qualities, and perceptions that the person can draw upon to live her life better.
Responsibility	The ability and willingness to admit that one is cause. The ability to respond as if one is in control
Sanity	The degree to which one is able to tolerate and successfully interact with randomness of movement in an area without getting confused and trying to stop it.
Secondary Thought	An thought, idea, or reaction that attempts to change the original, primary, thought by lying about it.
Seed Question	A general question or subject that opens up a process.
Semantic	Refers to meaning; how people make sense of the world around them. Often used about the contents and reactions of the mind as opposed to actual experience. Symbols, rather than perceptions.
Semantic Processing	Working with the way people relate to their world, and how they make sense of it. Changing one's representations of what things mean, in order to have a more optimum experience. Used about processing focusing on the mind, as opposed to focusing on the external environment.
Semantic Reaction	An automatic reaction based on the mentally constructed meaning of an event, rather than on the perception of the event itself.
Session	The period of time where the process facilitator works with a client for the purpose of improving her condition.

Six-Step Reframing	A technique where the basic positive intention of a non-optimum phenomenon is contacted and given some more choices or outlets.
Soul Retrieval	Bringing back parts of the person that were lost or left somewhere else.
Space-time	Space and time seen together as different dimensions of the same thing. The universe.
Specific Process	A process that aims at resolving a very specific complaint or issue.
Spirit	Used either about an individual being, or about all spiritual energies together.
Stuff	A slang term covering whatever it is we are handling. It is the issues of the client. For convenience we might refer to it kind of as a substance, even though it really isn't.
Sub-conscious Mind	The part of the mind that the person isn't consciously aware of, and that constitutes lower level circuitry. It is aware of itself and it handles a great many things for the person, including speech, breathing and memory.
Sub-modalities	Distinctions in the perceptual systems.
Super-conscious Mind	The part of the mind that has a bigger overview than the conscious mind of how things happen in the world and that interfaces with the inner mechanics of the external universe. The conscious mind is generally unaware of this.
Swish Pattern	A technique that replaces the PDs of a not desirable direction with the PDs of a desirable direction, thereby setting up a different automatic response.
Technique	A tool used by the facilitator. A system of principles, questions or actions that are intended to improve a certain class of situations.
TPS	Transformational Processing System. A framework of tools that a facilitator can use to help people with.
Trainer	The person who helps the student through the practical drills and exercises. She will usually simulate the part of a client when she is not directly discussing the activity with the student.
Transformation	When something is changing for the better.
Transformational Processing	A collection of useful principles and techniques and their application in helping people go through positive change.
Traumatic Incident	An event that contains more unpleasant action than she is able to process at the time. It gets frozen in the mind as a recording with stuck reaction patterns.
Trigger Incident	An incident providing a stimulus that activates a reaction pattern installed by a core incident. The trigger incident does not have to be traumatic in itself. It just contains a reminder of some sort.
Unblocking	A list of general keys used in dialoguing to free up a desire or ability, if more specific information is not available.
Unburdening	A list of general keys used in dialoguing to free up an issue, without having any more specific target.
Unfixing	Techniques used to free up fixed ideas and turn them into dynamic principles.
World	The existing subjective reality of an individual, including one's thoughts and feelings and one's perceptions of the environment. The world is created by how one perceives it.



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