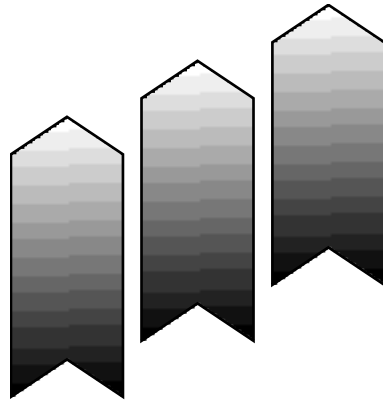


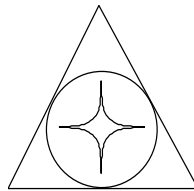
Transformational Paths

Facilitator Training Manual

- II -



by
Flemming Funch



Transformational Processing Institute

About this manual

This manual is the second in a series of three. It is assumed that you have already studied Facilitator Training Manual #1 - Transformational Dialogues. It is also assumed that you have a basic command of the tools of a process facilitator.

This manual is intended to provide the knowledge, skill and tools necessary for you to guide clients through more long term programs of personal development. It contains modules suitable for building a personal path for and with a client.

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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Published by: Transformational Processing Institute
17216 Saticoy Street #147, Van Nuys
California Republic, Postal Zone 91406

Phone: (818) 774-1462, Fax: (818) 774-9203

Internet E-mail: ffunch@newciv.org

CompuServe: 71053,1022

World Wide Web: <http://www.newciv.org/worldtrans/>

Table of Contents

About this manual	3
Table of Contents	5
Section 1: Paths.....	7
Paths.....	9
Discovering.....	11
Learning.....	13
Games	14
Journeys	16
False Paths.....	17
Changing Worlds	18
Path Construction Kit.....	19
Flow	21
Section 2: Principles	23
Demonstrable Results	25
Feeling.....	28
Competence	30
Tangents.....	32
Internalization Loop	33
Waiting.....	35
Knowing the right Question.....	37
Indecisiveness	38
Objects of Worship	40
Rights.....	41
Personal Rights	42
Sovereignty.....	43
Themes.....	44
Positivity.....	46
Creative Acts	47
Multiple Approaches	48
Feeling Life	50
Section 3: Maps.....	51
Domains.....	53
Scales	55
Three Bands of Development.....	56
Positive and Negative Emotions	57
Planes and Subtle Bodies.....	59
Chakras	60
Acceleration	61
Densities.....	62
Materialization.....	63
Density Transitions	64
Expansion States.....	66
Expansion State Considerations.....	70
Section 4: TPS.....	73
Generalities.....	75
Specific and General Processes	77
Procedures or Subjects	79
A Long Term Program	80
Modular Processing.....	82
Menu of Choices.....	83
Working a Question	84
A General Session.....	86
Section 5: Facilitation.....	87
Meta-Facilitation	89
The Facilitator as Consultant.....	90

The Value of a Facilitator.....	91
Section 6: Tools.....	93
Types of Actions.....	95
Do what you can't do.....	96
Philosophical Resources.....	98
Homework.....	100
Unblocking Flows.....	101
4-Way Goal Packages.....	102
Section 7: Testing.....	107
Virtues.....	109
Symbol Test.....	114
Muscle Testing.....	116
Measuring Energy Fields.....	118
Progress Evaluation.....	120
The Progress Evaluation Form.....	121
Body Perceptions.....	122
Section 8: Techniques.....	125
Clearing Incidents.....	127
Polarity Integration.....	129
Entity Processing.....	131
Positive Reframing.....	133
Perceptual Processing.....	135
Visualization.....	137
Recursive Questioning.....	139
Remembering.....	142
Guilt.....	143
Generic Expansion Module.....	145
Generic Clearing Module.....	147
Section 9: Life Processing.....	149
People who know too much.....	151
Competing for Energy.....	153
Control Mechanisms.....	154
Life Efficiency Tools.....	156
How to manage work.....	157
Activity Alignment.....	159
Domain Activity Alignment.....	163
Freedom of Expression.....	164
Meaningless Action.....	166
Meditative Processes.....	168
Section 10: Gestalt Processing.....	171
Holons.....	173
Resociation.....	177
Holarchies.....	179
The Populated Universe.....	182
Entity Networks.....	183
Entities versus Incidents.....	185
Group Entities.....	186
When to start entity communication.....	187
Language of Entity Communication.....	188
Communication Methods.....	189
Consciousness Swarms.....	191
Demonstrable Entity Results.....	193
Astral Noise.....	194
Game Crowd.....	196
Constructed Creations.....	198
A Case History.....	200
Glossary.....	203
Abbreviations.....	208

Section 1: Paths

Paths

A path can take you places if you walk on it. Somebody who has gotten to an interesting place can show her path to others so that they can get there more easily. Following somebody else's path can bring new and surprising experiences.

However, people are different. And they get to be more and more different the more freedom they attain. They will respond differently to the same directions, they have different priorities, different intentions.

We can lay out processing programs as paths that people can follow. That can provide the valuable service of making it simple and systematic to get to a higher level of awareness.

It must not be forgotten, however, that it is always the person herself who is creating her gain. All that processing can do is to encourage and invite her to change. Nothing is actually being done TO her.

A prepared road map is only valid to the degree that it inspires each individual to make her own progress towards states that are more desirable to her.

There is no right place to get to, and there are no right steps that one must follow. We can't even say that everybody has to get to any other state than what they are already in. It is totally up to the individual. She is already creating her reality in a fashion that is at some level perfect for her. We are not going to judge and say that anybody is living their lives wrong.

However, many people desire some kind of improvement in their lives. They can see that things can be better, they could be more able, more aware, more successful, more happy, more rich, or whatever. Most likely they are already going through experiences in life that take them in the direction of what they want. But possibly they might need some assistance.

Everybody inherently have different paths to follow. We can not make one very specific and detailed series of steps that all are supposed to do exactly like that. Well, we could, but it would not be respecting the integrity of the people we are dealing with.

The only way of making a road map that can work for many people is to make it general enough that anybody can insert their own situations and interests in it, but precise enough so that we address the actual situations and interests.

Let's say you give me instructions for getting from your house to the nearest gas station: "Go down the stairs, get into the white car, drive 2 miles north, turn right opposite of Apple Drive, park on the left side of the street". Maybe that is the way you do it, and those instructions work for you. But maybe I come from a totally different place, and if I tried following your instructions I would get lost. The white car and the Apple Drive wouldn't be there.

Supposing we lived in the same city, it would work much better if you gave me a street map and you circled a gas station on it, and you helped me find out where I am starting from, and what direction I would go based on that.

Same thing with personal development. We are not all starting from the same street, we don't all want to go to the gas station, and we have different styles of driving.

An effective processing program is a road map. More than that, it is a universal travel guide that will apply just about anywhere. It doesn't tell you exactly what to do, it doesn't assume that everybody starts in the same place. It tells you what kind of places there might be to see in your area, and how you might go about experiencing them.

Paths are generally not linear in this universe. There are no purely straight lines. It can sometimes be useful to simplify things and pretend that we have a linear program one can do one step at a time. However it only works as long as people are willing to change themselves somewhat in order to fit into the program. The drawbacks of a simple, linear program might be outweighed by the advantages of having a more flexible game that everybody can agree on.

Exercise

¥ Write down some paths you have followed in your life. Were they laid out in advance or was the path discovered along the way?

Discovering

The state that it is most beneficial for the client to be in during a session is that of continuously discovering.

When the client is looking and learning, then we are on the right track. Nothing else really needs to happen. If she could do that all the time, she would not even need a facilitator any more. That is what we are aiming for: making life a continuous act of discovery.

If the client isn't perceiving, that would be the first order of business. She must perceive rather than not perceive. She must realize that she **can** perceive and that her own perceptions are valid. She needs to look, listen, feel, sense, intuit her own reality and the world around her. If she doesn't do that, the facilitator must lead, persuade, or trick her into doing so.

When the client is perceiving by herself, the next order of business is to get her to realize, learn, and discover. That means she will not only perceive, but she will be aware of what she perceives, she will learn from it, and she will expand her awareness with what she learns.

Initially, the most likely scenario is that the client starts out not perceiving the subject matter, and resisting the idea of perceiving it somewhat. The facilitator gets her to look at it and interact with it. After doing that for a while, the facilitator will get her to realize something about it, despite her inclination not to realize anything about it.

No looking -> Looking -> More looking -> Realizing

It is desirable to move the client towards the ability to do more of those actions by herself, not relying so much on the facilitator to do so. We will aim at accomplishing that gradually through the processing program. There are certain turning points that signify that it is happening.

The first turning point is when the client starts to naturally look by herself without much prompting. The facilitator merely has to bring up a subject and the client starts perceiving what is going on with it. The facilitator might repeat variations of the question or other questions to keep it going, but the client will by herself gravitate towards the examination of the subject.

The second turning point is when the client by herself realizes something after looking at the subject for a while. The facilitator no longer needs to persuade her that there is something to learn. She will by herself look for the learning that is there.

The third turning point is when the client will both perceive and learn simultaneously in a continuous process. The facilitator just needs to put attention on a pertinent subject and the client starts learning something about it right away. She no longer regards a realization as something she gets at the end, but rather practices realization as an ongoing activity.

The fourth turning point is when the client will enter a process of discovery based on just about any subject that is brought up. It is no longer a requirement that we first find a particularly loaded area to work with. We can systematically address aspects of any area of life and she will be discovering things about it.

The fifth turning point is when the client will be naturally able to choose the next subject to work on. When she no longer runs into road blocks, but can by herself engage in a continuous process of discovery.

Turning Points:

- 1. Perceiving by oneself**
- 2. Realizing by oneself**
- 3. Perceiving and realizing simultaneously by oneself**
- 4. Realizing by oneself on most subjects presented**
- 5. Choosing subjects by oneself in a natural progression**

The ideal state of life is for it to be an exciting, enjoyable process of learning and growth. Facilitated processing is only a temporary aid to steer people towards engaging in the natural process of life. When they are doing that, they no longer need processing sessions.

Exercise

¥ Look around you and notice what turning points the people you know have reached.

Learning

Learning is the ongoing process of applying one's mind to acquiring new knowledge and skills.

Before one can learn, one needs to realize that there is something one doesn't know or can't do, and one needs to desire to learn.

To learn, one needs to put one's attention on something. The amount of attention one applies is more important than the amount of time one spends doing it.

To learn something new, one possibly has to unlearn some things one already knows. One might have to re-evaluate the data one previously has been using. One might have to get out of old habits and action patterns.

Learning involves changing one's mind.

Education might involve an inflow of data or experience. The actual learning is done by the individual. Learning can not be forced.

Something has been learned when one knows it inside and can act with it externally. No amount of parroted data adds up to learning. When one has really learned, one becomes the source of data and action.

Exercise

¥ Write up a list of things you would like to learn

¥ Note which ones you already **are** learning, according to the definition of "applying your mind to them".

Games

A game is an activity with agreed-upon goals and challenges, being played for enjoyment and learning.

A game must have some objective one is supposed to accomplish. It might be an overall goal that finishes the game when it is accomplished, or it might be an ongoing objective being accomplished again and again.

The stated objective in the game is never the real reason for the game. The goal itself is somewhat arbitrary and might have no value outside the game. What is important about a soccer game is not that the ball gets into the net of the goal. It is the excitement derived from playing or watching the game that is the real reason behind doing it.

Likewise, the challenges and obstacles in a game are not the real challenges, but have been chosen deliberately in order to make an interesting game. The players in a soccer match might get along great in the locker room or when they are having a beer afterwards, but during the match they are divided into two opposing teams that try to wipe each other out.

A good game has a fairly even balance between freedoms and obstacles. The freedoms are all the things one can do to play the game and all the choices one has. A game is probably most fun if there are just a few more freedoms than there are obstacles, so that one can do well in the game despite the risk of being stopped.

A game has some kind of rules. Actually they are simply a description of the freedoms and limitations in the game.

A limited game has fixed rules and usually there will be winners and possibly losers in the game. In an unlimited game the rules change as one goes along to always maximize the fun of the game. In an unlimited game there usually aren't any losers.

Tennis, soccer, sweepstakes, the stock market, court cases and crossword puzzles are all limited games.

Playing with Lego bricks, dancing, writing a book, starting a company, figuring out life or improving oneself are all unlimited games.

The advantage of making a game out of something is that an element of surprise, and thereby learning, is added. We make something about the whole activity unknown. It can be very attractive for people to find out what surprises are hidden in a game, through making the unknown parts known.

A game includes the lie that one doesn't already have the goal of the game. One agrees that one is being kept from achieving the objective and one has to do something to get to it.

If you want people to read books, it works best if you get them to agree that there is something in the books that they don't know, but that they would like to find out. Then people will happily work hard at reading the books to learn something. If they thought that they knew everything, they wouldn't bother to read books.

The maker of a game might or might not admit the lies that the game is based on. If she keeps the lies a secret, the game might become aberrative. People might take it too seriously and might believe that they really HAVE to play the game, and the goal is REALLY important.

People love playing games. The fun and learning achieved from playing can motivate them to deliver their utmost performance and work hard for the game. They usually don't mind much that they are being tricked a little bit into playing the game. Often games designed by others can be most fun because you can't quite see through all the mechanics of the game. That can allow you to just experience and enjoy the game without a danger of accidentally undoing it because you know too much about it.

If you design a game for others to play, make sure that you don't make the real purpose of the game the stated goal. If you want to make a game to have fun, then don't make FUN the end goal. Then the players would have to agree that they aren't having fun before they could play the game. That would not be a good idea. If instead you select something fairly unimportant as the goal, the players could have fun all the time while pursuing it.

If you make a game with the purpose of giving people increased abilities, don't make the abilities the stated goals of the game. Then the players wouldn't be able to have those abilities before they had finished the game. That would be a shame. Rather make a game with tests and challenges that are going to require the desired abilities to be demonstrated in order to overcome them. That would encourage the players to have the abilities without entering into any agreements about not having them.

Exercise

¥ Design a game with goals and challenges, that is enjoyable or educational to play. It can be a one-person game, or one to play with somebody else.

¥ Play it.

Journeys

It is the journey that is important, not the destination. The journey IS the destination.

Never leave a client in the belief that if she just sits through enough hours of processing then she will somehow be better. If she can just finish her processing program then she will be alright, but until then she is screwed up. Nope, that is not how it works.

The gains and benefits from processing are in what is happening along the way. The end points are insignificant. They are simply the times when we need to pick something else to work on. All the results are found in what is happening while the processing is going on.

If the client is worrying about "when the actual processing starts" or is fantasizing about "how great it will be when she is done with her program", then she simply isn't getting it. It isn't working. The processing is what is happening WHILE you are doing it. It is seeing things in new ways, it is changing one's mind, it is finding new options and choices.

A client might from some previous subject, or from somebody "selling" processing have gotten the idea that processing is a THING or a substance. If that is the case, we need to change her mind about that as quickly as possible. She isn't really there with you if she is continuously waiting for this THING to happen to her.

Processing is what the client is doing while she is working with you. Or when she is working with herself, for that matter. If she is thinking about when it will happen, she isn't doing it.

Help people to experience and enjoy the journey itself.

Exercise

¥ Find some examples of journeys that are destinations in themselves.

False Paths

Some paths appear to lead towards empowerment, but actually do the opposite. The best way of knowing the difference is to notice if the path leads towards integration or fragmentation.

If a path consists mainly of getting rid of things, cutting connections to others, forgetting things, making very specific rules, and fixing one's attention -- then chances are that it is not a very useful path. Granted, any path will provide at least some kind of benefit, but that won't be the direct path to empowerment.

A path that consists of mastering more things, opening up more connections, remembering things, getting more freedom to choose, and more flexible attention -- that is likely to be a more direct path to empowerment.

Some paths are a mixture. And indeed, there is a use for both getting rid of things and bringing things back. Most likely you would want to get less of what you don't want, and more of what you do want. But look at the overall direction of the path. Does it in the long run lead towards integration of yourself or fragmentation of yourself?

The words describing a certain system might be misleading. Just because the PR says that this system will empower you and create wonders doesn't mean it is true. Look at what the actual actions and results are. Does it teach you to disconnect from people, does it limit the things you can do, does it abandon qualities of yourself that are labeled "bad"?

You need to be your own judge. Your path is your own. Don't buy into too much fancy sales talk saying that somebody else knows better. There are masters and wise people alright, but you always need to be your own counsel. Nobody should be taking away your power of choice. Nobody should be making you smaller.

Anybody who is truly helping you will make you feel bigger, having more power of choice.

Changing Worlds

We are not aiming at changing the person in front of us. There is nothing wrong with her. There is nothing wrong with anybody else for that matter.

We are helping the client change her world. Her world is probably not the way she wants it and that is what we will assist her in rectifying.

This is an important distinction. We don't treat people, we don't do anything to them. We don't intend to make any claims of how we have changed people.

Also, this indicates a key truth about what is needed to accomplish change. You can't change something you are **being**. You need to be separate from something in order to affect it to be different. Therefore, per definition, the person can not change. The person can only change what she finds in her space. The dividing line between what a person **is** and what she can **perceive** is, however, fluid.

Exercise

¥ Make a diagram of this. Show how the person is distinguished from her world.

Path Construction Kit

This training manual is about helping people on their journey through life. Particularly it is about helping them to follow a path towards increased clarity, ability and awareness.

There is no one RIGHT path. This manual is NOT about teaching you what the one and only correct way is.

All paths are different. If they weren't, there wouldn't be much point in following them. You are not just trying to get to where somebody else went. You are making your own unique journey that will bring something new and unique into the world.

There are certain elements that are common to all paths. There are certain universal principles that will support one's progress. There are certain techniques that speed up one's travel. There are certain general subjects that are common to everybody.

This manual is a construction kit for paths. It contains elements that are useful for a facilitator who assists people with their personal development. It allows the facilitator to suggest directions and steps to the client, to tailor an individualized path to the client, or simply to assist her wherever she is going.

In particular, this manual, and the accompanying General Module manual, provide a collection of general processing modules. These modules are prepared collections of procedures or subjects that address certain areas of interest to most people.

A module is not THE way of resolving the area in question. The module is really just a loose framework. It gives the facilitator something to go by, to jog your memory or to inspire you, and to keep you on course. There are a lot of blanks to fill in, it is not a robotic step-by-step thing. It gives you a plan, even at times when neither you nor the client feel very inspired in knowing what should be addressed.

The collection of modules forms a loose framework. It is not expected that one goes through all the modules, and they don't form any linear scheme where they have to be in a certain order.

The list of modules is simply a menu of subjects to choose from. The client chooses, with your assistance. If the client already has a hot subject, we will work on that, rather than offering her generalities from a menu. Whenever we run out of obvious things to do, we continue with the chosen module, or the client chooses another one from the menu.

Once a module has been chosen, we will stay with it while it is still interesting. In between, we might take up whatever becomes a hot item in the person's daily life, but the module will always be what we fall back to.

Some clients might have a preference for making a long term plan. In that case you can plan out modules in the order that most seems to fit her priorities and go about it like that. Don't expect it to hold, though. The most important thing is to address people where they are at right now, rather than following an arbitrary plan. Their path is a path of discovery, we are finding out what it is along the way.

You already have a bag of tools that allow you to deal with areas that need handling. To this we are adding principles and techniques for engineering long term progress. And we are adding a collection of general modules that help you to systematically find and handle stuff the person hasn't even thought of yet.

Your mission is now, not only to handle whatever your client offers for handling, but to guide her into looking in places she hadn't thought of looking, and to assist her into a continuous journey of self-discovery.

Flow

There is no particular PLACE we are trying to get people to. Rather, we are trying to get people into the STATE of always knowing where to go.

This is often referred to as being "in the flow". We can assume that the universe is in continuous motion, like an vast ocean. It is not random motion, there are certain flows and waves and cycles going on. If you ride these flows you are in the middle of the action and you will go places fast. If you ignore or resist these flows, you will get a lot of turbulence, but won't really go anywhere.

When one is in the flow, things happen easily and naturally. It is like the next step automatically materializes and the whole universe is supporting the direction one is moving in.

It is like surfing. If you spot a good wave and you jump on it, you will get somewhere really fast and have a great ride, with very minimal effort. Whether you ride the wave or not is just a matter of where you position yourself and then just a bit of balance.

Fighting against the current is hard. You use a lot of effort and you don't seem to get much out of it, because the wave is going the other way.

Being in the flow does NOT mean that one is just being carried along aimlessly, along with everybody else, to places that one doesn't want to go to. That is not what it is about. The surfer picks the right wave and rides it skillfully, getting the most optimum experience available. The wave doesn't go out of its way to pick up somebody just standing on the beach.

The universe is full of natural flows. There is always one that goes in the direction you want. It might not be in the exact way and under the exact conditions you had in mind. But trying to win a fight against the rest of the universe, insisting on having things done only your way is a bit of a losing game. If you leverage your intentions by following the universal flows, then you get where you need to go really quickly.

It is all about harmony with yourself, with the conditions you are in, with the people around you, with the planet, with the universe, with all-that-is. If you isolate yourself as one little speck of mental machinery and you insist on having everything else dance after your tune, then you won't have much luck. Instead you can operate AS a whole vast universe, having all of its powerful forces at your disposal, and just naturally allow things to flow the way they need to flow.

There are no fixed places that it is right to go to, there is no one correct way of doing things, there are no uniform steps that everything has to follow. The universe is dynamic, life is dynamic, it is in constant motion. If you try to treat it as if it is standing still and always is the same, that is when you run into trouble with it.

If Thursday is a good day to go to the beach, it doesn't mean that Friday is. Maybe it is a great day to go to the movies. The way the flows go are different at different times for different people in different situations in different places.

Some people might have achieved magnificent things or attained amazing abilities by following certain steps. Those were the steps that happened to be in the flow for them at that time under those conditions. They might or might not be useful to you under your different conditions.

The holy grail is not a thing, or a place, or a datum. It is the state of always being in the flow of where the action is, always knowing what to do. It is a state of harmony with All-that-is.

Exercise

¥ Think of some times in your life where you worked very hard, but nothing much came out of it.

¥ Then think of some times where things just seemed to happen right by themselves, with hardly any effort on your part.

Section 2: Principles

Demonstrable Results

We are processing towards results. All of our techniques are expected to produce actual results. They aren't just a way of passing time when one has nothing better to do.

With "results" I mean that something changed. Something should observably and demonstrably be different. And of course positively different is what we are interested in.

There is a difference between thinking one has gotten results and actually demonstrating the results. The results we want are that people will feel different, act differently, and manifest a better life around them. If they are also aware that they are doing this, that is all the better. But a person who only thinks she has gotten results, that she actually doesn't demonstrate, has not been helped. She is probably worse off than if she didn't believe she had gotten results.

The tricky point is that one of our main tools to create change is by pretending to do it. If we can get the client to pretend well enough that she has already gotten what she is asking for, and if she can do that so convincingly that she believes it herself, well, then she has changed. That would be the result. If she pretends to have changed, and she then feels, and acts accordingly from here on out, that is a completely valid change. As a matter of fact it is the only way to change.

There is a subtle difference between primary creative illusion and secondary reactive delusion. One is the way you are cause over your reality, and the other is the way you deny your power and become effect. They appear very similar, but are really 180 degrees different from each other. One is cause and one is effect.

Maybe the best way of explaining it is as primary or secondary thoughts. A being has the capability of creating any reality whatsoever. She can start with a blank canvas and put whatever she wants on it. But if there is already a canvas there with a painting on it, that is a different matter. Then I will start denying what is already there if I pretend that it is something else.

If I start on my blank canvas, throw on some red, some yellow, some blue stripes, some green dots, and I produce a picture of something never before seen, and I say "This is a clasmodrof!" then I have engaged in a primary creation. It is a primary thought. It hasn't existed before, I just created it from scratch.

But what if Joe came along before me and painted on the blank canvas something he proudly called a "thehytophone". Then I come along and look at it and say: "Oh, that must be a banana." Joe and I might get into a big argument about it then. Mainly because I failed to duplicate his creation and I came along and mistakenly perceived it as something else. My thought about it was secondary.

The primary thought is always true. The secondary thought is always a lie. Primary thought is an act of creation. Secondary thought is erroneous interpretation.

What will create change for our client is when she changes her primary thoughts. All we do is directed at inviting her to access the primary creativity in her world and express it the way she wants it to be. When she does that, her feelings and her actions will follow along. Her feelings and actions will reveal her true reality, even when she gets lost in secondary thoughts and interpretations.

In processing we are skating along between secondary and primary creation. We take up situations that are misaligned and full of secondary thought. We gradually convert them to being aligned and to being based on primary thought. While we are in the process of doing that we are kind of in-between.

If a client comes in and says "I am great with people, I can connect with anybody" and it quite obviously isn't true, then you don't start arguing with her. You work on getting the actual primary thoughts to surface. You work on getting access to what she is actually creating and how and why. And when she gets access to her primary creativity she can then change things to what she wants. So, if she wants to be great with people, she can start feeling and acting that way and it can then actually be true.

If a client comes in and says that she wants to be successful, then what we are aiming for is to have her create in her world that she is successful. There are many tools we can use for that. For example, one tool is reframing. We can change the meaning of what is going on in her life. Like, she might be talking about how poorly everything is going right now. And we can then ask what she expected, and she might admit that she expected things to go really poorly. And we can then reframe that to mean that she is 100% successful. She got exactly what she set out to get. If she goes along with this change it can be very powerful and she might actually change her direction 180 degrees and start being really successful, simply by expecting success rather than failure. Usually it takes a bit more work, but one never knows.

What the facilitator suggests as a reframe might at first glance seem as just an erroneous assessment. The person is late with her rent, and her car is about to be repossessed, and you suggest that she is successful!?! Well, it depends what she does with that suggestion. If she concludes that her current situation is as good as it will get, she is as successful as she will ever be, well, that is more like an apathetic delusion, that is not going to do much for her. But if she realizes that her current situation is an example of her ability to succeed and that means that she can succeed in all kinds of other ways too, that would be very valuable.

We are aiming for the cause attitude. We want to prove to the client that she is already cause and invite her to cause what she really wants.

While we are still in the process of getting the client to see the light, the change is a bit fragile. If my client wants to be able to communicate comfortably with others, I might start by having her visualize herself doing that. That might make her feel good and she is actually starting to create it. She is not sure about it, and, if tested, she might retract to her old way of being. If, after the first visualization, I put her up in front of 200 people and asked her to give a speech, she would probably break down. That doesn't mean my visualization didn't work. It just means we weren't done, the change is not yet complete, solid, and permanent.

However, when the client really appears to have changed permanently and completely, then it can be very useful and appropriate to test the result. For one reason, that will show us how good our work was. Secondly it will prove to the client that she has changed, which will strengthen and reinforce the result further.

If it is clear to you from the client's behavior and body language that you achieved a good change, then, if at all possible, get the client to test it right away. See, the client doesn't see what you see. Even though all the signs of change are there, she might later on start thinking about it, get doubtful and "logically" invalidate her own change. If you can have her test it right away, and show her that the change is valid, then she will consciously be convinced, and that will stop her from screwing it up later on.

Not everything is easily testable, of course. If it is something really tangible, like being afraid of elevators, then by all means, have her go find an elevator right away and ride up and down in it.

At the very least, make sure that the client notices how she responds differently after the session. Just tell her to notice it, and then ask her about it in the next session if she doesn't mention anything by herself.

Notice that there are both small and large testing loops. Each time you finish re-experiencing an incident you would test it by having the client feel the feeling again. That is a rather subjective test, but it is still very valuable. After processing a whole big area, you might get the client to check it out in life and that might be a somewhat more objective test.

As our client advances, we could get more and more demanding in terms of tests and we can more and more use the person's life as a measuring stick. With a new client we would not necessarily expect dramatic life changes right away. At first the aim is to make her feel different and think differently. Then later on she can get around to acting differently and manifesting different things.

The client needs to realize that she is cause over her own reality before we begin demanding or challenging that she is. And we start with the inner reality, and then, when she is mastering that, we move on to the outer reality.

The very first hurdle is to get the client to realize that she can change her own state. Those first steps are fragile, so we won't quiz her too much about how the session worked. Only when she starts realizing that this stuff really works will we make it clear that we will use actual results as a measuring stick.

A result is when the client feels and acts in a more resourceful way.

Exercise

- ¥ Describe what a result is.
- ¥ Remember some results you've gotten.

Feeling

Feeling is a key ingredient in change work. We might be using mainly pictures and language to inspire change in our clients. However, it is the feelings that make the difference. All the visualizations and all the fancy questions in the world are not going to make a difference unless the person FEELS differently.

The reason we use all kinds of other methods, rather than just directly getting the person to feel different, is that feelings usually aren't as mobile. You usually can't just say "Feel different!" People are more cooperative if the feelings are backed up by visualizations and words. If things **look** different, and we have good explanations for why they **must** be different, well, then maybe one can allow oneself to **feel** different. And, the feeling different is the result that we are after.

Visual and auditory information is at higher frequencies than feeling. They are easier to change and are more localized. Feelings are more difficult to change and more general. However, the feelings are the foundation without which nothing really happens. What happens is basically what you feel like happening.

Any work that you do with a client is validated by feelings. If she **feels** different and particularly if she acts different, then we got somewhere. If she **speaks** different and she **sees** different pictures, that is good, but we might not have made changes that will actually manifest.

We can do all kinds of fantastic things in visualizations. We can travel around and find parts of the person that are missing, we can seek out sources of great wisdom and tap them, we can sort out differences with other people, and much more. That we are able to do that is in itself very valuable.

But just because we can visualize something doesn't necessarily mean that it is so. If you can visualize it with feeling, that is a different matter. If you can feel it different than before, then we have something much more real.

Reality is to a large degree what you feel. You might be making nice, pleasant pictures, and saying positive affirmations to yourself, but if you don't really believe it, you don't feel it, and you don't expect that which you are talking about - then it is to no avail.

So, in any work you do, be aware of where the feelings are at. Monitor feelings more than anything. If the client says she is "doing great", well, that is a step on the way, but if she doesn't **feel** great we aren't there yet. SAYING that one feels great doesn't do it. You need the physical feedback that the feelings have changed. The feedback needs to be congruous. The non-verbal feedback should match what the person is saying.

A person who congruously feels different is about the most finite result you can get.

Exercise

¥ Notice for yourself something you are thinking about, hoping for, or visualizing, but that hasn't happened yet. Examine honestly your feelings and expectations about it.

Competence

Learning usually goes through various levels of competence.

One usually starts out by being **unconsciously incompetent**. There is something one can't do and one doesn't even know it.

Then one becomes aware of it. One becomes **consciously incompetent**. One didn't get any better at it, but at least one knows one can't do it.

Once one knows what one can't do, one can start working on it. By learning and practicing some methods of doing things in one's area of learning, one becomes **consciously competent**. That is, one can do it if one concentrates.

By continuing to practice what one has learned, it gradually becomes automatic. One becomes **unconsciously competent**. One is doing the right thing, but one no longer has to think about it.

Let's say you weren't able to speak Japanese. You go through life without any thought on the matter, happily being unconsciously incompetent in speaking Japanese. Then you read "Shogun" and become interested in Japanese. But you now realize that you can't speak Japanese, and if you try you don't get very far. You are consciously incompetent in Japanese. Then you get hold of a language course with tapes and glossaries and so forth, and you start studying Japanese. After some work you become able to say some things correctly if you think carefully about it and remember what you have studied. You are now consciously competent in Japanese. As you continue learning, the basic rules and words of Japanese become second nature. You will find yourself using them without having to think about it first. You are then unconsciously competent in speaking Japanese.

There is an additional level after that. Once one has learned a subject well, so that one can automatically use it without thinking about it, one can then enter a mode of being consciously aware at all times of what unconscious or sub-conscious abilities one is using. That is, one is trusting that one can do it without thinking of it, and one uses one's free attention to be aware of what one is doing with it at a higher level. We could call that being **meta-consciously competent**. That signifies the true mastery of a subject. One has learned the subject and one knows exactly what one has learned. That would be when you can express yourself artistically in the language, or when you can teach others Japanese and demonstrate your mastery of the language to them as you are explaining what you are doing.

So, the levels of learning are:

- unconsciously incompetent
- consciously incompetent
- consciously competent
- unconsciously competent
- meta-consciously competent

Exercise

¥ Note a competence or incompetence you have in each of the five categories

Tangents

Most of the questions we ask during general processes aren't asked to get specific answers. As a matter of fact, it usually doesn't matter what the client answers. What matters is that the client is looking at something and learning about it. The specifics might be important to her, but for the facilitator they are immaterial.

The questions in general processes are intended to prompt the client to continue on her own. We want her to go off on a tangent and get into a mode where she is looking and learning all by herself. Asking unusual questions is just a trick to try to accomplish that.

Never interrupt the client when she is looking and learning, even if she isn't quite looking in the place you had in mind. If it is a general process, just encourage her to keep looking, everything is fine. If we were handling a specific issue, and she is looking at something else, let her finish the specific thing she is looking at and then get her back to the subject. Never stop the process of perceiving and realizing.

A client might at first presume that there is a specific significance to the general questions asked, that the precise, correct answers are somehow important to the facilitator. Let her know that it is what SHE is doing that is important, that as long as she is looking at something we are fine. Let her become comfortable about going off on a tangent investigating something interesting.

Never interrupt the process of discovering

Internalization Loop

What one experiences in one's environment can often be regarded as an externalized representation of what one's internal state is. I.e. the external world will reflect what one's internal world is. And thereby one creates one's own reality. It starts from the inside, not from the outside.

There are several ways one can respond to what one is experiencing on the outside. There is a "clean" way that completes and integrates things, and there is a "dirty" way that leaves things incomplete and fragmented.

We could say one only runs into problems externally with stuff one hasn't integrated internally. So the external situation shows you what you haven't dealt with internally. And then one has two possible routes for completing the loop:

1. One can do it the aberrated way of re-internalizing a distorted interpretation of the external phenomenon. I.e. one can store a redundant facsimile with an fragmented, limiting picture of what is going on. Like an traumatic incident, an upset, a fixed idea or whatever. And thereby one builds up incomplete stuff in one's space. That is done by having semantic reactions, and responding to what one thinks, rather than to what is actually happening. It is done by considering oneself to be effect of the environment and reacting to guard oneself against it.

If one has a car accident and one subconsciously stores the elements of it in one's mind, to remember to stay away from them, and as a reminder that one "screwed up" or that one is "unlucky", that is an aberrated internalization.

2. One can internalize it by taking responsibility for it. I.e. one can recognize how the external phenomenon reflects one's internal state of mind. That completes the loop with an integration, a resolution, a completion. The external circumstance would tend to disappear and one is left with an internalized learning from it. This is done by actually noticing what goes on, by realizing what it has to do with you, and by drawing a learning out of it that empowers you.

If one has a car accident and one realizes how one set it up by the way one had been thinking and feeling, and one realizes what lesson there is to learn from the incident, how it is a positive growth experience, then there will be no lingering negative effect. On the contrary.

A worsening spiral would be when one loops around one cycle, from internal to external to internal, but one ends up with a distorted view rather than a completion. Therefore one has to keep looping around, reacting to one's own mis-understandings and reactions.

For example, one sees a red-haired man drive quickly away with a car, looking like a thief. Then a new neighbor with red hair moves in. One labels him a criminal and expects the worst from him. He one day is so kind as to receive a package in the mail for you when you are out. You now know "for sure" that he was trying to rip you off. You grow more and more nervous from living in such an "unsafe" neighborhood, and develop ulcers. Because of that you feel mistreated by the medical system, and you conclude that everybody is trying to do you in. And so forth. That would be an aberrated spiral, making things repeatedly worse by one's own distorted reactions.

Clearing is about getting things really finished so they don't have to be repeated.

Exercise

¥ Notice the internalization loops of some people around you. Which type are they using?

Waiting

The results in processing are not something you wait for. If either the client or the facilitator are waiting for something to happen, then they aren't doing the right thing.

Processing is something you DO. If the client is already doing it, the facilitator will leave her alone and let her do it. If the client is not doing it, the facilitator will act and get the processing going. None of it is anything you wait for. It is what is happening WHILE you are doing it.

The benefit from processing is not a sudden thing that happens at the end. There are certain end points that we steer by, but they aren't the results themselves. They are only the markers that indicate that the results have already been gotten. It is the journey that is important, not the destination. Or, we could say, the journey IS the destination.

Whenever you find the client looking elsewhere for the results, then it is a problem. Even if she is very hopeful and optimistic about the great results we will get. The results are what is happening NOW, so if she is looking elsewhere we are wasting the actions we are doing now. If she sits during the whole session fantasizing about how great it will be when the session is over, we get nothing done. The session will be over, but no processing took place, and very little result was gotten. The positive expectation about the end of the session does indeed produce a positive result, but that would be all that produced a result. We can do much, much more than that.

Never reduce processing to just being an affirmation that this mysterious activity will magically solve everything. It is fine if the client believes that this is a mysterious and magical activity and she expects great results. That is great, that is very helpful. But the problem enters if she isn't present along the way. If she expects miracles AND she is actively involved in getting them, that is the best of all worlds. If she expects miracles BUT she is out to lunch all the time, expecting that it has nothing whatsoever to do with her, that will only give mediocre results.

Processing has a lot to do with the client. Actually it has ALL to do with the client. She is doing it.

If the client has the mistaken idea that processing is something that will happen to her, and that she ought to sit and wait for, then she isn't doing it.

The client doesn't have to do the processing consciously. For that matter it is the sub-conscious processing that is most valuable. If she consciously thinks that something mysterious is going on, but she sub-consciously is engaged in processing, that is very workable. If she is only processing consciously, but not sub-consciously, that is not very effective. If she does neither, we are of course getting nowhere. Ideally the client should be both consciously and sub-consciously processing the majority of the time.

I have used "waiting" here in the sense of doing nothing. Many people have waiting defined as "doing nothing and after a while suddenly something happens". And they will therefore put themselves in some kind of a frozen state waiting for a sudden flash out of the blue.

In this universe desired results usually don't happen instantly. One needs to start a flow in some direction, start a process of some sort, and then after a while, it will reach the end point.

A process will only reach the end point if one doesn't interfere with or stop the flow of it. You need to allow it to continue. That doesn't mean doing nothing. It means allowing the activity to take place without interfering with it.

During a process the end result is not there yet. That doesn't mean we are wasting our time, it just means that the process is still going on. If you bail out right away because we haven't finished yet, then we will never get there.

A process gets somewhere if we start it, continue it long enough, and notice when it is finished. The process is continued by the client remaining involved and the facilitator making sure we stay on track. None of that involves waiting while doing nothing. It is an active process for both the client and the facilitator.

Processing is something the client *does*.

Exercise

¥ Two students take turns playing client and facilitator. The facilitator starts a dialogue along the lines of "How do people think?". The client will first put all her attention on the facilitator, assuming that something will be done to her by the facilitator. She will dutifully and correctly answer all questions. After doing that for long enough to get a sense of it, the client will switch to another mode. Put attention inside, intend to learn something new, get the maximum mileage out of any question. After completing that process, compare how the two ways of being a client worked.

Knowing the right Question

Finding the answers people want is very possible with the principles we possess. The problem might easily become knowing what questions to ask.

This applies to both the facilitator and the client. And to anybody anywhere who is following any kind of a path.

You have to have the right question to get the right answer.

Simply being in the pursuit of "answers" might not be very productive unless one has clear questions in mind. One will get "answers" alright, but one won't know what the questions were, so they aren't very useful. Then one goes off seeking the questions that match the answers one found. Really it is more practical the other way around. Have clear questions in mind

The universe is at your service. If you are clear on what you want, you are likely to get it. You can not very well predict HOW the answer will come, and you shouldn't. But if you are focused on a certain unanswered question and you are open to receiving an answer through any possible channel, it will come.

So, sometimes the best you can do to help somebody is to help them becoming clear on what it is they want. It is rarely a scarcity of answers that is wrong with anybody. It is either a lack of a clear question or it is an unwillingness to accept the answers that are offered.

Indecisiveness

Processing has a lot to do with getting things completed. One way of looking at that is that we have some open questions and we need to close them with some answers.

With answers I don't particularly mean analytical explanations. I mean, balanced experiential completion. You seek a certain learning and when you find it, it becomes part of you, something you feel and know and act with.

The main way of going about this is to first formulate the question. Or, the Outcome, that is another way of saying it. We start out by finding out what it is we are doing, what is needed, what is desired, where are we headed. That will give us a direction to work towards and it will also give us a way of knowing when we get there.

A process is what goes on during the open loop that starts with formulating an outcome, while one works on the issue, and until one closes the loop by getting a satisfactory match for the desired outcome.

A process generally takes some time. Maybe short, maybe long time, but it does take SOME time. The question is opened, some activity takes place to work on it, and the question is closed with an answer.

If this process gets interrupted, it naturally doesn't finish. A question is left dangling.

There are several ways of not finishing an open loop.

You might change the question along the way. That might happen because one forgets what one started with. Like, a facilitator might unknowingly change the question, because she wasn't clear on what it was in the first place. Or, it might happen because the client gives some different answers and the facilitator starts producing questions for those answers.

If the facilitator is indecisive about what we are doing, it easily becomes a mess. Keeping track of the loop of the major question we are working on is one of the key things the facilitator is there for. It is not complicated, don't get the wrong idea. It doesn't require any fancy knowledge. It is simply that the facilitator needs to stay focused on what it is we are focusing on, even when the client drifts off occasionally.

While you are still trying to find out what the question or outcome is, in the beginning of the session, you will take all the client's answers or statements and try to synthesize them into what it is she is talking about, what it is that she is asking without knowing it. If she states right away what she wants, then it is real easy. But very often clients don't know what they want. So, first step is to help them find out what they want.

But, once you have found what the major question is, what the person wants, what her desired outcome is, then you work on it. You don't casually change the major question from then on. You might change techniques, you might ask all kinds of questions, and so forth. But the underlying major question would remain the same. At least until such time when it is complete, or we lay it to rest for now, or we get hold of something much better and we cancel the pursuit of the previous question. But none of that is done causally or unknowingly. The facilitator must know exactly where we are at.

This is one of the biggest differences between a master facilitator and an only marginally successful facilitator. It is how well you formulate the desired outcome and stay centered on it, no matter what else changes along the way.

It is a skill it would be very advantageous for the client to use by herself in her life too. The ability to be clear on what one wants and to stay with it, no matter what changes, no matter what distractions one gets. Keeping the question clear until one gets it answered, no matter what other attractive answers might pop up along the way.

An indecisive person isn't particularly any worse at carrying out her wishes. She just formulates fuzzy wishes, and she just doesn't stay with them long enough to notice the results. She changes her mind before she gets anywhere. She changes the question before she got an answer to the previous question.

Any honestly and clearly posed question or intention will start the wheels of the universe churning right away. The answer or the desired outcome is headed towards you like a Mack truck at the speed of light. All you need to do is to hold the intention and to keep working on it, and the result will get there soon enough.

Exercises

¥ Think of a question you personally are pursuing right now.

¥ Work with somebody else, helping them formulate a question that is active in their life currently.

Objects of Worship

Avoid at all costs that your clients start worshipping the subject of processing. It doesn't matter if it is called Transformational Processing, Clearing, or whatever you call it. Don't let people see it as a THING that will somehow save them.

The subject itself is very dumb. It doesn't do anything. It sure isn't going to save anybody from anything. There is no benefit derived from believing in the subject itself. The results come from what we do. If people think it is a good and useful subject, that is great, because it is, but don't let them believe that it does something by itself.

Our subject is just a loose collection of tools and principles. It is not even one thing, and it is nothing before it gets used. It doesn't get results. People who use some of the tools are likely to get results. But only because of what they do, not because the subject is automatically getting results. It doesn't.

It is the client herself who is producing all results. We won't keep that a secret. On the other hand, we won't stuff it down her throat either. She might not be ready to face that fact yet.

It is quite conducive to results that the client believes in the facilitator's ability to help her. And within reason it is quite fine if the client believes that the facilitator has mysterious inside knowledge that makes her particularly skilled. As long as the client doesn't fall into being effect and waiting around for the facilitator to do the work.

A session is a balance between cause and effect. We are tricking the client into being cause. Therefore she needs to be enough effect of the facilitator and enough in mystery about what she does in order to allow herself to be tricked. But the actual change only happens by her being at a point of cause. And she needs to be cause enough so that she takes responsibility for her new state, keeps generating it, and operates from cause from then on.

The facilitator is also operating from cause, so it is quite alright if the client respects and admires that. The subject is not at cause so it doesn't do anybody any good to pretend that it is. If the client has a great need for showing reverence to something, it is always better if that is the facilitator than if it is the subject.

But really it is the client herself that needs to be empowered. Ultimately she needs to worship herself as the full cause of the reality she wants.

Rights

The United States Constitution and the constitutions of most of the U.S. states were built on principles that in retrospect are extremely sound. Furthermore they are rather universally applicable to describe the rights of living beings.

For example the Constitution of the California Republic says that everybody has inalienable rights to life, liberty and the pursuit of happiness. Let us examine that in a broader context.

Anybody has a right to exist, and to live. Taking those rights away from somebody is not allowed. OK, spiritually speaking a being inherently exists eternally. However, the ability to express existence can be suppressed, and that should not be allowed. And particularly it should not be allowed to take anybody's life. That would be a violation of their inalienable right to live. No matter what the excuse is. Self-defense is permissible to the degree that it protects one's own right to live.

Then liberty, what is that? Freedom from arbitrary control or restraint. Exemption from compulsion. Nobody is supposed to force you to do anything or to force you to stay within certain boundaries. Essentially you are free to move or live as you please, as long as you aren't violating the rights of others to do the same. Anybody should have that right. If they choose to engage in an agreement to limit their freedom, it should be voluntary and it should only apply until such time when the agreement is canceled. Nobody can permanently give away their liberty, it is an inalienable right.

The pursuit of happiness basically means that you can choose whatever you want to be interested in or whatever activity you find enjoyment in engaging in. You can play any game you want. Nobody can decree which ways of living are acceptable. Again, as long as you don't harm anybody else, you choose what is right for you.

These are the best of principles, on many counts. First of all they provide a great foundation upon which to build governments, administrations and legal systems. They provide the guideline for arbitration when different interests collide. They also provide the foundation for a path of personal development.

See, every individual will have given away her personal rights to some extent. Not just legally speaking, but mentally, emotionally, and spiritually. She has not fully exercised them as her rights, and she has somehow felt or thought that she didn't deserve them, but she needed to be constrained somehow.

With transformational processing we work on getting people to take back their inalienable rights on a personal basis. That would mean being totally comfortable and confident existing, being present, living. It would mean operating as a free person without constraints and without having to give away control. It would mean that one is actively pursuing one's happiness without any doubts about whether one is allowed to.

The idea is that the rights can become so second nature that the person can not be tricked out of them again. They are inalienable rights, they can not be taken away. The only way of losing them is by giving them away. And they can always be taken back, because they are rights, not privileges. Nobody has any authority to take these rights away, beyond what you yourself agree to.

Personal empowerment is built on allowing oneself to be there, to expand, and to do whatever you choose to do that gives you fulfillment. It is a state of mind. A state of mind that it is your inherent right to have.

Personal Rights

Any person has these inherent and inalienable personal rights:

The right to live - You have the right to be here by the mere fact that you are here. Nobody has any license to suppress you, kill you, or hurt you. You have the right to exist as what you are. You have no right to deliberately suppress anybody else's ability to live.

The right to be free - You have the right not to be controlled or constrained against your will. If you find yourself being controlled or constrained, you are free to leave that game. You are of course also free to submit to external control or constraints when you prefer it. You have no right to deliberately hide from others the fact that they are free.

The right to choose - You have the right to follow the paths you wish to follow in the pursuit of happiness. You can choose what is right or wrong for you, you can choose your own preferences without having to submit to any external judgment. You do not have a right to deliberately limit other people's ability to choose.

It is wise not only to take these rights for yourself, but also to grant them freely to others. If for no other reason, because you can only be truly free if you are able to allow others to be truly free.

Sovereignty

Sovereignty, for our purposes, is the state of being independently in charge of your own life. You are the supreme authority on what you think, feel, and do. It is the state of mind of not giving away any of one's power, but taking full responsibility for your own destiny.

This is one way of stating what we are working towards. Sovereignty is a way of saying that you are taking responsibility for creating your own reality.

What we are aiming for is in no way a polarized state. Strengthening oneself at the expense of others is not what it is about. Making yourself appear better by putting others down is in itself a very low state and can only appear high by comparison with the people one is putting down. No, what we are after is free people. And on the path to freedom you will realize that you can only truly be free to the degree that you allow others to be free.

A truly Sovereign individual will recognize others as Sovereign as well. You can only be fully cause if you allow others to be fully cause over their lives.

Sovereign individuals are free to carry out their Will. But that is not your will as opposed to other's will. What we are talking about is your inherent, Divine Will. You are free to do whatever you inherently need to do to pursue your happiness. You are not free to specifically hinder others in doing what they need to do.

A Sovereign recognizes the Whole, taking responsibility for the whole rather than taking a fragmented look.

A Sovereign can afford to be loving, cooperative and constructive. If you haven't given away your own power and control, you are free to share it with others. If you have given it away, you have nothing to share.

Take back your power, operate as a whole being, doing what you want. Refuse to be arbitrarily constrained, and you are Sovereign.

Themes

It is wise to make each session have a consistent theme. That is, you will be doing one major thing in each session. Get the client used to the idea that we are squaring away one subject per session. It might consist of many smaller actions done during the session, but all within the same theme. It might be part of a bigger plan, for example being part of a module with a bigger general theme.

The theme for the session is often a chord that is struck at the beginning. This might happen in various ways.

The client might come in with some kind of issue that is active. She might have had problems at work, or whatever. We would then probably work on whatever it is she is having problems with. However, it might not be clear at first HOW we will work on it, or exactly what is going on. So, it might take a little prodding before we realize what it is about, what the theme is.

If the client comes in feeling fine and without having any idea what to talk about, the facilitator will pick a general subject or technique, probably from the module currently being worked on. Whatever the facilitator picks will set the tone for what the session will be about.

It works best if the facilitator can pick a theme that has a distinct positive lesson in it for the person. The facilitator needs to get into the rhythm of steering towards a particular principle for the session. An applicable philosophical principle that is in a practical chunk that is big enough to fill up the session, and small enough to allow a completion in an hour. That takes some experience to have a sense of what exactly it is appropriate to pick.

This is one thing that makes the difference between a facilitator who gets great results and one who gets so-so results, even though they apparently apply the same technique or use the same question. See, it is not the exact question that is important. It is the underlying attainable lesson, discovery, state or experience that is waiting there for this particular client at this particular time.

The facilitator must develop a sense of what gift is lying there ready to be found by this client right now. In part, that comes out of observing where the person's attention is, and having a repertoire of philosophical principles handy.

A session doesn't have to start with either a problem the client presents or a general procedure from the facilitator's list. Sometimes it is most elegant to use whatever the client's attention falls on as an entry point to a philosophical theme. It doesn't have to be any hang-up at all, but simply a subject that somehow is touched upon.

As an example, my client this evening came in and mentioned a 3D picture she had seen in last Sunday's paper. That is certainly not a problem, and it is not either any subject that at first glance relates to any of our modules. But I think: "What is the underlying lesson in those 3D pictures where you have to shift your vision in order to see them?" Well, changing one's viewpoint and seeing things differently. That is rather perfect, that applies generally to life.

It is always great to link up the ideas we examine with something more tangible. That will give much more stable results, because it links up with an external validation. If you can make the thing "prove" the client's change, that is wonderful. So, whenever a suitable phenomenon presents itself, grab the chance by all means and attach some change to it.

With this client we worked with reframing of a few things she felt being a little hard in her life. I specifically asked for some material that I knew would fit the available lesson. We examined these "hard" issues from different views, noticing the positive side, realizing that what is hard from one angle is easy from another. What is a problem from one side is an opportunity from another. And then I continuously linked that up with the 3D picture phenomenon. What you see completely depends on HOW you see it. So, why not look at things differently to see what is hidden. And why not see things the way you'd like to see them. Because the world is what you see it is. See the world different and it IS different.

That is a very deep thing for a person to get. But if it is just presented as a theoretical idea the person doesn't necessarily take it on easily. But if we have at hand a physical phenomenon that "proves" that it is so, then our work is much easier.

Another client had arrived at a very simple and empowering conclusion about some principle about life. But she was a little bit hesitant about committing to it, wondering if it really could be that simple. I dropped the hint that the better truths are usually the more simple ones and that complication usually covers up a lack of truth. And I picked out a couple of items incidentally lying on the table next to me. The IRS Tax Code is a 3000 page tome of incomprehensible gibberish, and the US Constitution is a 16 page booklet in pretty straightforward language. Putting those two books next to each other on the table demonstrates quite powerfully the principle that truth is simple.

With a client who comes in whom I've been seeing for a while and we handled the major issues in her life already, so there isn't any particular crisis, we would usually do a little "small talk" first. Really what is going on is, I am trying to find out where her attention is at, if there is some material that can be the theme of this session. If I can find a theme that way, I'll prefer that. If I can't, I will resort to the written program of the current module.

I know by now that a theme always materializes, so I don't even worry about it. I have very little concern about getting anything specific done in a session. And I don't know at all in advance what we we'll be doing. What I DO know for sure is that we will be doing something that will be beneficial to the client.

The first task in a session is to prospect a little for an area where some gold is buried. You will be able to smell that. You might or might not know what gold we will find. In either case, its the client who has to find it. Even if you have a very specific lesson in mind, it is still something the client will discover. And if you have no clue, then you can both be surprised.

But, regardless of what exactly you do in the session, you need to have that sense of a coherent theme. You might know in the first second what the theme will be, or you might not really know before afterwards. But it still needs to be there.

Exercise

¥ Think of some themes that might be taken up in a session

Positivity

To put in a few words what transformational processing is about: it turns negatives into positives. All our work is oriented towards making things positive. We might address that from different levels.

We can work on the person's semantic reactions. We can change the way she responds so that she mostly assigns positive meaning to any event, and so that she mostly perceives things in a positive light. We can do that simply by dealing with whatever she comes in with a negative reaction to and gradually transform each one of them. We make the person think and feel positive.

With "negative" I am referring to what is limiting to the person, not to any judgment of what is good or bad. With "positive" I am referring to what is empowering, what increases the power of choice, what is whole and in harmony, and what is exciting.

We can build up the person's positive abilities and general ability to deal with things. We do that by working through general modules, systematically covering each of the desirable abilities. We work not necessarily on what she DOES have a problem with, but we cover anything she COULD have a problem with, and put positive abilities and power of choice in its place. We exercise positive qualities.

We can also work more directly on the positive outcomes that are desired. That is, we help the person accomplish what she wants, externally to herself. If something around her isn't working, we can debug it and interact with it and transform it. We can focus on USING positive abilities and achieving positive things in life. We make the person act positively.

It takes many different forms, but the main principle is: Whenever you have a chance of changing something negative into something positive, do it.

Notice also that there can be great value in what some people would label as "negative" experiences. You can be empowered from even the most challenging and demanding conditions.

Simply ignoring one's situation and labeling it as "nice" and "fine, thank you" is not doing anybody much good. What we are after is to get the client to DEAL with her situation, and to deal with it in a CONSTRUCTIVE fashion.

The person's integrity must always be respected. Don't judge for her what she should be dealing with and what she shouldn't. Get her to deal with what she is in the middle of, but it is not up to you to tell her what it is right or wrong to be in the middle of. Help her get the best out of it and to move in a positive direction with it.

Creative Acts

Transformational Processing pre-supposes that life is meant to be new, exciting, educational, challenging, active and fun. We work on making life more of a continuous creative act. We work on making it less monotonous, boring, depressing, frightening, overwhelming, passive or empty.

Creative is a key word. It is all about making life more creative. That means for one thing that it is something one is doing or generating actively, not just something one is the passive and powerless recipient of. It also means that it is about something new, unique and different. Doing the same old thing is not creative. You add value to all-that-is by having a unique experience, but doing something nobody else has done before, or by experiencing or perceiving it in a unique way, or by learning something unique from what you do. Creativity is simultaneous with discovery. You actively discover something new and you are just as surprised as everybody else.

There is no inherent spiritual value in being a polite, secure, well-rounded, middle class human being like everybody else. Doesn't score any points in the big picture, except to the degree that you find a unique way of doing so.

Anybody can live life creatively. Any reason why one couldn't is only an apparenacy. You don't need to be a circus performer or a novelist to do things creatively. It is not your particular specialty or location in life that will limit you. You can perfectly well do plumbing or clerical work creatively.

Processing is to help you regain the ability to do anything creatively. Look at little kids. Going to the bathroom or eating an apple can be a totally unique experience done in different and unexpected ways, subject to new discoveries and learnings.

Creativity is not an intellectual process. It is not something you sit and figure out. Actually people tend to be more creative the more they get the mind out of the way. It has a lot more to do with channeling the flows of the cosmos than it has to do with analytically constructing ideas.

Make life a creative act.

Exercise

¥ Do something you have done many times before, but now do it in a new and different way

Multiple Approaches

Don't encourage the idea that any specific issue is caused by any one specific piece of stuff. Like, if the client has a certain problem or unwanted feeling, don't promote the idea that ONE specific incident is causing this.

Even if you do find a specific incident that appears to contain a very good reason for the phenomenon at hand. And even if you do process that incident, and the undesirable phenomenon goes away, don't lead the client to believe that that was only and specifically because we handled the "exact cause" of it.

Things aren't really caused in a linear cause-effect kind of way. It might sometimes appear or work like that. But generally speaking there will always be multiple, simultaneous causes. Everything is interconnected. It is not even very correct to say that anything causes anything else. Stuff happens because it is part of the reality of what is happening. Any event is its own cause, for that matter. Cause and effect are simultaneous. The appearance that first the cause happens, and then, some time later, the effect happens somewhere else -- that is only how it might appear from a limited perspective.

Each technique is built on a different model. If the technique works, all it means is that the technique worked. It doesn't mean that the model is now the exact, precise reason for the previously observed phenomenon.

It is wise to handle a certain issue in several distinctly different ways. Even and particularly when they overlap and are to some degree mutually exclusive in their explanations.

You might handle a certain issue by re-experiencing incidents, by talking with entities, by reframing, by bringing back soul parts, by visualizing it being different, and so forth. Each approach in itself can work, but for a somewhat different reason. If you now do several of them, we sort of move beyond the theoretical reasons. The client will be changed, more because she simply has changed, than because of any particular reason that was wiped out.

In addressing a specific issue, preferably do several things about it. If the client walks in being mad about having had a fight with her boyfriend, resolve some undesirable feelings with re-experiencing, integrate a polarity, bring back some resourceful parts, reframe the whole thing, and visualize how it would be if it were different. That would be a very thorough and complete handling.

I don't mean that you should automatically do all the techniques you know of on anything. Just think along the lines of doing several things. Address stuff by getting it from several different directions. You should of course pick the ones that are the most applicable and effective. And use each one at the most opportune time, of course.

A module is based on the same kind of principle, just done really exhaustively. We take a really big subject and then we work it over in just about any way we can think of, from many different angles, with many different techniques.

The philosophy is not just that we cover all causes and reasons that way. It is also that we establish a very thorough change that isn't dependent on anything in particular. It doesn't depend on any particular explanation or realization or technique. She has changed, and there will be lots of reasons for it. If one or two of them get challenged in life, it doesn't matter, there will be a hundred other reasons for her to hold on to her change.

The individual is the cause of her own change. It is better if that gets established as a general reality than that any particular subject or technique or reason gets the credit. A dependence on precise reasons and exact techniques is not helpful for the client in the long run.

The facilitator might operate with very exact rules, and might know exactly what it was that made the client change in a specific process. Those rules and observations don't have the same value for the client. On the contrary, the client is usually better helped by being left with a general feeling of empowerment, new perceptions, added resources and abilities, than with any attention on what exactly the facilitator did that "caused" that.

Exercise

¥ Think of 4 different ways of approaching an illness, a relationship issue, an unsolvable problem, shyness, and nervousness, respectively.

Feeling Life

Even though TPS encompasses a system of how to help people, what exactly to do with them, what to say and so forth, none of that implies that a mechanical application of these materials will have the desired result. It is not a rote system. It is a framework and a set of tools. You and your clients fill in the rest. Without what you will fill in, nothing much would happen.

Specifically, the results are not gained by mental analysis. It is not something that you or your client need to realize or explain that makes the difference. It is not the exact steps taken or the exact words spoken.

Results are when the person's reality changes. That is reflected in how she sees things and how she talks about things. But it is best represented in how she feels things. The way reality FEELS is the best indicator of what it is.

No matter what you have studied and how quickly you can answer any question about transformational processing techniques, unless you feel your ability to help people, unless you actually feel what is going on with people, and unless you feel yourself actually helping people -- then you wouldn't really BE a process facilitator.

And no matter how meticulously you've taken your client through the correct steps, asked the right questions, gotten the right answers -- unless she actually FEELS different, and she feels her reality being different -- she won't have been processed worth much.

I am not saying this to make it sound difficult or intimidating. I am trying to say that really it is EASY. All our fancy explanations and theories and steps and so forth are just there in order to help somebody feel different. It doesn't matter if you do anything "correctly" really. All that matters is that different feeling.

If you worry about nothing else, focus on making your clients feel good. Work towards having more of an honest feeling yourself of what is going on with yourself and others. And work on increasing others' ability to honestly feel what is actually going on.

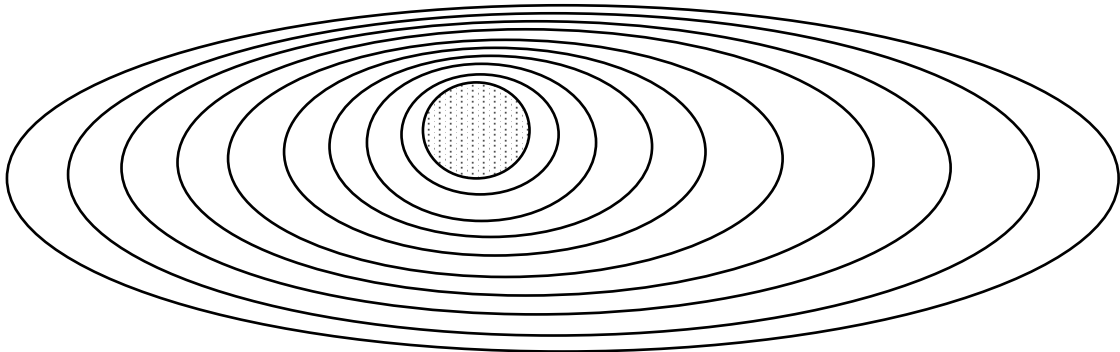
Exercise

¥ Examine your own feelings about doing transformational processing

Section 3: Maps

Domains

We can divide life into domains of varying magnitude. Starting with one individual we can encompass wider and wider spheres of influence until we span the infinite totality of everything. You can visualize this as concentric circles. Each bigger circle contains the smaller circle and more. Such a division of life can be done in various ways. This is one useful scheme:



- | | |
|---------------------|---|
| Personal domain | - One individual person and everything that pertains to maintaining an individual existence. This includes one's body, one's name, one's belongings, one's personal interests and preferences. |
| Relationship domain | - The interactions between two or more individuals close to each other. That includes friendships, marriages, family, but also temporary connections and interchanges between individuals. |
| Group domain | - Several people associating to form group activities. That can be a company or club or cause, or any other association, permanent or temporary. A group takes on a life of its own, beyond the dynamics of the participating individuals. |
| Society domain | - Larger groups of people co-exist in adjacent space to form societies. A society can consist of many diverse groups and interests. Together they more or less loosely form a national identity. A country is a society domain. |
| Global domain | - A whole planetary system is a global domain. That includes societies and whatever else exists on a planetary sphere. This includes concern for ecology and whatever else is needed to manage co-existence of diverse groups and species within a closed system. Ours is planet Earth. |
| Stellar domain | - Planets are part of solar systems. Encompassing a solar system involves the interaction between different planets, travel beyond one's planetary sphere, and concern for the life cycle of one's star. We are in the solar system of the Sun. |
| Galactic domain | - Many star systems together form galaxies, which again have their own long-term creative cycles. Stars are born or die. Civilizations expand or decay. We are in the outskirts of a galaxy known as The Milky Way. |
| Universal domain | - All of what exists in the same space-time continuum forms a universe. Even a universe has cycles, of expanding and contracting. Everything in it is in one way or another inter-related. |
| Dimensional domain | - There are many alternate universes in different dimensions, existing at different vibratory frequencies. One can travel between them, or become aware of one's multi-dimensional existence amongst them. Together all these dimensions form what we could call the Omniverse. |

Totality domain

- The totality of all that exists, together with the creative potential for making anything whatsoever exist, that is the most wide-spanning domain. We can call it All-that-is. Where any other domain is limited or fragmented to a certain degree, Totality is by its nature whole and complete.

You can of course also start seeing this from the biggest domain first. Which is essentially more proper, but more foreign to the human perspective. We naturally start with the wholeness of Everything. Then we can divide it into different dimensions to keep things apart. Then we can focus on a particular universe of stuff. And within that on a certain family of material we can call a galaxy. And within that on the functioning of a stellar system. Well, to make it narrower, just one planetary unit. Under that we can divide things into different societies, consisting of different groups. Within each group we split it into different relations. And finally we can focus on one individual unit all by itself, one person. We could split it further, looking at what this individual consists of, but that is small enough for this purpose.

All of this is consciousness, by the way, if that isn't apparent. The domains span the scale from the infinite consciousness of All-that-is, Prime Source, or God, to the very focused and compartmentalized consciousness of an individual human.

For practical purposes, a client who comes in is most likely to be concerned with the first few domains, and the bigger ones might be very unreal. However, concerning oneself with all the domains, and learning to shift one's focus between them is a very valuable development. It really puts a problem in perspective when one examines it from the viewpoint of the next higher domain.

The description of these domains is a map that can be helpful in aligning different parts of one's existence with each other. They aren't really separate, that is just a helpful model to be able to focus on different parts of life. They are a tool for assisting the ability to shift focus, to chunk life into different sizes of chunks.

A balanced existence is accomplished by bringing these domains into alignment with each other. If what one does as an individual is in harmony with one's relationships, with the groups one is in, with society, and global needs, and so forth, all the way up to the totality of everything, then life is guaranteed to be much more happy. Trying to emphasize one of these at the expense of others will introduce the lie that they are separate, and life will work less well. Like, if you sacrifice your personal well-being for the sake of a relationship or a group, that is not going to work in the long run.

Exercise

¥ Draw the domains on a big piece of paper as concentric circles. Label each one. Draw some of the contents you have in each domain.

Scales

Processing is done to bring an individual into a more positive state. That is however a rather vague statement. What is more "positive" than anything else?

One thing we are doing is that we ask people what they want to handle or what they want to improve and then we help them with that. We regard it as positive help to assist people in getting what they want.

But most people will exhaust their wish list after a while. You've helped them do better and now they feel good about themselves. Then what? There is still a lot more we can do for them with processing. But now we will have to give the client hints on what is possible, rather than just wait for her to think of something.

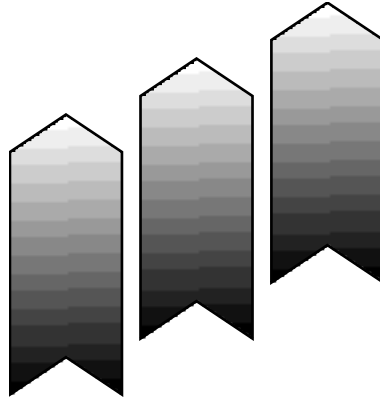
For the facilitator to know what to hint at, it is useful for her to have some systematic representations of where it would be desirable to go. For one thing she should have a collection of useful philosophical principles ready. "What you resist you become", "Like attracts like", "Life is a game", and that kind of stuff. But she should also be fluent in various kinds of gradual scales.

A scale is an graduated sequence of degrees measuring some kind of quality or quantity. For our purposes we would mostly be interested in ascending scales indicating personal sanity, well-being or vitality. If we can lay out certain desirable qualities on scales, that gives us something to steer by. We would know if we are going in the right direction.

Before we get too far into that, let me warn you that life isn't really linear. Life is lived in many more dimensions than one. So, any linear scale is at best a crude approximation with only limited applicability. Don't make the mistake of believing that a person really IS somewhere on a linear scale. Any person is a complex, dynamic, multi-dimensional event. Sometimes it is practical to plot a person on a scale within a limited context, with the purpose of improving her state. But that is all it is done for. The purpose is not to judge people as better or worse than other people.

Three Bands of Development

For the sake of good order we can view the progress in processing as happening within three distinct bands. Each band has a distinctly different objective and calls for different types of processing. There is a certain logical sequence to the three bands, but they can also just as well be regarded as separate, parallel tracks of development.



What will usually be addressed first is the Semantic Processing band. Here we are dealing with the person's model of the world and her responses to what is in it. We are working with her mind. Our main tools center around the improvement or adjustment of perceptions. We change things by changing how the person perceives them, and how she feels and thinks about them. We clear responses that aren't working. The target is to put the person in charge of her own mind and to help her optimize her subjective experience. We do this mostly through a dialogue between a client and a facilitator.

When the person gets to be in fairly good shape and has few worries, she will get more interested in expressing herself and doing things. That is the Creativity Processing band. Here we are no longer working with the mind, we are working on getting it out of the way. We are working on removing the barriers to intuition and to taking action. We increase the person's receptivity to the flows of the universe, and we enhance her ability to express herself freely in any manner that is called for. The main tools here are practical exercises. The processing takes place by **doing**, not by talking about things.

The third band we can call the Manifestation Processing band. That deals with how to actually get what one wants in the outside world. Here the issue is not so much what limiting responses or inhibitions that one has, but more what exactly is necessary to get a certain exact result. How one gets one's will translated into changes in the external reality. The main tools here are actions one does. It is the external universe that is being processed.

We can put these three bands in sequence after each other with some justification. Creative expression would tend to be hindered if one has many aberrated reactions, so therefore we handle those first. One is not likely to be able to manifest things well unless one first learns to let creativity flow. Clearing, Creativity Exercises, Manifestation is the most logical order.

However, it is not likely or even desirable that they appear strictly one after another. They will necessarily get to overlap, and that is fine. When a person gets involved with unleashing her creativity and learning to take action she will most likely bring up some semantic responses that had been overlooked and they can then be cleared. When a person works on manifesting something she wants, she will most likely run into things she can't quite imagine, and exercising some creativity in that area will then make a difference.

If one omits this order one will probably run into some trouble. You will notice this with people who work directly on being creative or directly on manifesting wondrous things into the world. If they haven't cleared their semantic responses they might very well have a hard time. The semantic processing lays a foundation for doing those other things.

Each band could be said to constitute the elements that will trip up the next band. Free expression gets tripped up by semantic responses. Manifestation gets tripped up by lack of creative expression.

Positive and Negative Emotions

Emotion is Energy-in-Motion. It is a way of expressing oneself in life. It is the quality of how one relates to life.

The emotions expressed by humans can be divided into two broad categories. We can regard them as polarized, as opposite of each other, or we could just say that there is a dividing line where one type of emotions change into the other type of emotions.

We can call the two types of emotions Negative and Positive. That is not so much as value judgment as it is a description of the main action of each group. Judging either as "good" or "bad" isn't very helpful.

Negative emotions express an attempt or intention to Exclude. Strengthening one's own position at the expense of others. Keeping bad stuff away, destroying what is perceived as a threat. Negative emotions are fueled by an underlying fear of the unknown, a fear of the actions of others, and a need to control them or stop them to avoid being harmed.

Positive emotions express an attempt or an intention to Include. Taking the whole into consideration. Working on learning more viewpoints, interacting more with others, enjoying making things better. Positive emotions are fueled by an underlying desire for enjoyment and unity.

Negative emotions are, for example: apathy, grief, fear, hatred, shame, blame, regret, resentment, anger, hostility.

Positive emotions are, for example: interest, enthusiasm, boredom, laughter, empathy, action, curiosity.

There is a range of different emotions in each category. We could say that some are more positive or negative than others. But it isn't necessarily practical to place them on a linear scale, since each one is a composite of various elements.

Some emotions camouflage as positive or negative, but really are the opposite of what they pretend. There is a type of pity which appears as genuine concern for others, but which is rather taking comfort in that somebody else is worse off than you. There is a covert hostility that masks as friendliness, which can often be difficult to assess at first. Likewise, some kinds of anger or tears might look negative, but might really be an expression of involvement and care for the whole. It is the underlying mechanism and motivation that counts, more than the superficial outward manifestation.

It might sound like the negative emotions are just something to get rid of. It is not that simple, however. They serve important functions. Basically they show that there is something one doesn't know and can't deal with. If that becomes motivation to then learn it and deal with it, that is very useful. If one is always joyful, one might miss noticing things that are wrong.

Positive and negative emotions are polarities. We can't get rid of one and just keep the other. Ultimately they need to be integrated.

Typically, negative emotion in a client will point us towards areas that need to be processed. They show that there is something there that the person isn't dealing with. We would make her deal with them and transform them into something more useful and enjoyable.

The negative emotions are useful as motivation for moving away from what one doesn't want. The positive emotions are useful as motivation for moving towards what one does want.

Trouble enters when parts of the system get stuck. Particularly when the functions get reversed and the person starts moving towards what she doesn't want. Therefore, stuck negative emotions are a prime target for processing.

People might express all sorts of combinations of these emotions. Some people will be fairly chronically stuck in a negative emotion, like grief for example. Others might be stuck in a positive one, like contentment, and won't be able to experience negative emotions, even when appropriate.

Others will in stressful situations react according to certain emotional patterns. Like, a person might have hidden grief or fear that gets triggered by certain circumstances. A casual remark might push a button that unleashes pent-up anger.

The aim in processing is to make people more fluid in terms of emotion. Able to use whatever emotion is most appropriate, and being able to use the full range as necessary. Most likely a person who is fluid and flexible will choose to live mostly in a positive frame of mind. But the goal is actually integration, moving beyond the positive/negative idea altogether.

Planes and Subtle Bodies

There are different planes to our existence in the universe. They are different vibratory frequencies that are distinct, but intimately connected harmonics of each other. In our normal waking life we concern ourselves mostly with the physical plane of existence. We log our physical bodies around, take them to work, feed them and so forth. Since the physical stuff is so, well, physical, we tend to take it most seriously. However, the physical is really just the visible manifestation of more subtle forces that are really much more the controlling factor.

There are various ways of mapping out different planes of existence. I am not an expert of any of them, and this is really only mentioned here to make sure you are at least marginally aware of commonly used maps. Various numbers of planes are referred to in esoteric literature, often up to seven, but to keep things really simple we can say that there are three bands of reality:

- Physical
- Astral
- Spiritual

The Physical plane is the visible, solid manifestation, and the exerted effort and emotion connected with it. The Astral plane is non-physical. It can be thought of as the template for what is manifested in the physical. But it is also a realm in itself that one can operate in. The Spiritual plane is beyond a need for form and looks much less like the physical world than the astral does. Each of these major planes can again be divided up, as mentioned. Various traditions use different names for the different sub-divisions.

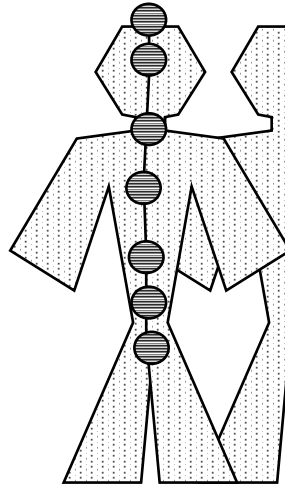
One's physical body has counterparts existing in different planes. The manifestations in the higher planes are often referred to as subtle bodies. In various traditions one would refer to an etheric, an emotional, and a mental body as part of the physical plane, and other subtle bodies as part of the higher planes. The ones closest to the physical are roughly in the shape of the physical body, and act as templates, governing the state of the physical body.

The physically oriented subtle bodies are intimately tied to the physical body. As to the astral bodies, they are usually also in the shape of the physical body and located in the same vicinity. However, they can also under certain circumstances move away from the physical body which partially accounts for astral travel, or out-of-body experiences.

Transformational processing deals largely with the planes and bodies and energy phenomena beyond the strictly physical. However, typically we do it without much esoteric terminology. But the whole basis of the Transformational Processing System (TPS) is that we change the blueprints and assume that the physical manifestations will change accordingly. That means that at least we are working with the emotional and mental planes. And techniques like polarity integration or soul retrieval could well be said to take place mostly in an astral realm.

Overall we are also working on getting the different parts of the person aligned, and bringing about more contact and linkage between different levels of awareness. So, in this context we are working on bringing the physical aspects of the person into contact and alignment with the astral and spiritual aspects.

Chakras



Chakras are energy centers associated with bodies. Eastern or esoteric traditions have talked about them for a long time, and clairvoyant individuals will usually be able to perceive them and agree between themselves on what they see. Most people are able to easily learn to feel the energy of chakras.

Chakras are rotating vortexes where energy enters and exits. They might have different diameters depending on how much energy is going in and out. Each chakra relates to certain qualities and issues.

Most commonly, seven chakras are agreed upon, like this:

1. Root - relates to basic survival and security.
2. Navel - procreation, sex
3. Solar Plexus - feeling, one's sense of knowing, gut feeling
4. Heart- acceptance and love
5. Throat - one's ability to communicate
6. Forehead - 3rd eye, one's psychic perceptions
7. Crown - spiritual connection to higher levels of awareness.

It appears that there are also chakras outside the body. These will become more important as spiritual evolution increases, and as the human DNA structure evolves to be able to support these:

8. Outside body
9. Planet
10. Solar System
11. Galaxy
12. Universe

Each of these relate to the ability to deal with issues on a wider and wider scale. The chakras kind of act as anchor points, forming stable means of interacting with a certain sphere of life.

Acceleration

The world is not standing still. It is at an increasing rate prompting people to keep moving. The planet and everybody on it are accelerating.

One of the most obvious indicators of this is that time is moving faster. You can get wide agreement on that in almost any group of people. Time is moving faster, there is less and less time left over.

Several things happen when an acceleration is taking place:

- People are forced to prioritize what is really important to them. They don't have time to do everything and there isn't time left over. They have to actively assert what they really want.
- People's weak spots become more apparent. Life is moving faster, and in situations of stress one is less able to maintain a polished social facade. What was hidden is likely to come out in the open.
- When things are moving faster it becomes more unpleasant to hold on to old fixed ways of being. What was insignificant in quieter times becomes excruciatingly unbearable if the external world is moving much faster.
- Physical work and long-term effort becomes much less significant. Thoughts and emotions start to make a much bigger difference. Since things happen more based on what one thinks and feels, the importance of time and effort starts disintegrating.

All of this supports our work in spiritual development. This is an excellent time, an excellent opportunity for personal improvement. Many more people will realize that they need to change, and their circumstances in life will push them to get going. And if they do change for the better they will see the external results of that faster than ever.

Everybody will begin to follow some kind of path of change. The ones that don't will live fearful and unbearable lives. They will appear to be mistreated by circumstances and their hidden fears start coming alive in the environment. Eventually they will go insane. Most people will wake up and smell the coffee much before that. The only way of surviving is to resolve one's hidden issues, to become balanced and integrated.

When people are already traveling in an accelerated manner we need to accommodate that. You can not expect that you can dictate exactly how their development will take place. It will take place by itself. People will inevitably be doing things between sessions, they will inevitably be doing several things at the same time, and it will inevitably be a bit confused occasionally.

The role of the facilitator is as a consultant. You are helping people have a more smooth ride and resolve their issues easier and faster. They would be forced to do it anyway, but the hard way. What you can offer is to take things up before they become a real big external crisis. You can help people ride the wave, rather than being swept off their feet by it.

It can be very enlightening for people to be made aware of the acceleration. They have already felt the symptoms of it, but they might not have added them up to a conclusion. They might have labeled their experience as "bad", "unlucky", "frightening" etc. Putting things in perspective on how their experience fits into a bigger scene can reframe the situation for them. Realizing that events around them have something to do with them and their thoughts and feelings can be a very big revelation.

Exercise

¥ Write up some indicators you have noticed of the world accelerating.

Densities

It has been common for quite some time in metaphysical circles to talk about frequencies as regards to states of consciousness. A higher frequency would signify a more advanced or evolved level of awareness.

In the last few years, particularly with the widespread access to channeling, the words **density** or **dimension** have become the accepted words for the increasing levels of frequency that one would go through in one's spiritual development.

A great many sources seem to concur on what those levels are, and since their predicted phenomena actually seem to occur in my own experience, I'd say the idea definitely has merit.

These levels imply roughly the densities of consciousness, from my understanding:

- First Density: Physical matter. The consciousness of atoms and molecules. Matter, energy. One dimensional awareness. Basic life forms of minerals and water are operating at this density. Within a human being the genetic structures would be first density.
- Second Density: Biological matter. Plants and animals. Survival instincts and species identity. No self-consciousness or ego. Most plant and animal life exists in the second density.
- Third Density: Separate individual identity, loss of group identity. Ego. Sense of linear time. Ability to remember the past and conjecture about the future. Development through time. This has been the current state of humanity. It includes an illusion of separateness and therefore an incentive to pursue higher development.
- Fourth Density: Encompassing group or global consciousness while maintaining individual identity. More fluid perception of time. Interfacing with multi-dimensional realities. Polarities and individual isolation becoming more difficult to maintain. Superconsciousness.
- Fifth Density: Non physical. Not bound by linear time. One reconnects with parts of one self from various levels of awareness. Ability to be operate consciously from many viewpoints simultaneously. Experiential awareness of "I" as a group identity.
- Sixth Density: Total remembrance of one's existence. Operating as the whole, rather than as one individual. No sub-conscious. Awareness as dimension itself.
- Seventh Density: Total integration. Being all dimensions simultaneously. Operating as a mass-conscious whole.

This is obviously a kind of path. One can advance to a higher level by some kind of personal or mass-conscious development. Each level means a higher frequency, a step closer to one's true nature as source. A higher 'density' doesn't mean 'more heavy' here, but just that things are speeded up, one can handle more stuff at the same time. One is more oneself.

Materialization

There are distinctly different approaches to how one materializes something to happen in the different densities. Specifically there are more intermediary steps needed the lower the density is.

In simplicity, this is how it works in the densities most pertinent for our purposes:

3D:	Spirit -> Thought -> Emotion -> Effort -> Materialization
4D:	Spirit -> Thought -> Emotion -> Materialization
5D:	Spirit -> Thought -> Materialization
6D:	Spirit -> Materialization

In the third density, if something needs to be done, then one first spiritually needs to have the desire or intention to do it. Then one needs to formulate the thought of what it is and how that might happen. Then one needs to feel the urge to get it, and once one has gotten in the mood one needs to expend a lot of effort as one works towards one's goal. And then eventually one will have the manifestation in the physical universe of that which one wants. Most notably that takes time and effort.

In the fourth density it doesn't particularly take time and effort. There again one needs to intend it spiritually. One needs to formulate the thought. And then one needs to feel and expect it. The funny thing is then that as soon as one does that, the manifestation will come. One's external reality will be a reflection of what one really feels and expects. What one feels as reality will be reality. One doesn't need to work on it, what one works on matters much less than what one feels.

In the fifth density the path will be even shorter. You intend it spiritually, you formulate the thought, and BING it is there. The external reality will present a reflection of what you focus on in your mind. Which doesn't require any work or any feeling, those are just variations of what one might focus on with one's mind.

In the 6th density it is not even necessary to formulate the precise thought of what one wants. Mind is no longer necessary. The mere intention is enough for the manifestation to be there.

In the 7th density there wouldn't even be any separation. You ARE whatever is there. Cause and effect is happening at the same time and you are encompassing all of it with your beingness.

The lower densities, 2nd and 1st would include more steps than the third. Like, the 2nd density would use effort in order to procreate and produce a next generation which will then again produce the desired manifestation.

This all gives us a good idea of what kind of issues will appear at different density levels. Moving into the 4th density it becomes important to clarify one's feelings, because one will get whatever one feels. So, the necessary processing is about getting to feel what one really wants to feel. Moving into the 5th density, the issue would be to think what one really intends.

Density Transitions

People will experience different types of issues depending on what density of reality they are living in. And that is changing fairly rapidly on a global scale. There will be certain themes going through society as waves and people can be expected to come in with certain kinds of requests or problems.

At the time of this writing Planet Earth is moving from 3rd Density consciousness into 4th Density consciousness. That means that physical effort, duration of time and linear planning will be less important. What one feels and expects becomes more important, and things can change very rapidly.

Our task at this time is therefore to best support this move into 4th density; to make it as swift and enjoyable as possible.

What is happening is that people's emotions and expectations suddenly influence their surroundings much more. To put it more directly, a person's world is created from their inner state. You will get exactly what you as a whole person feel.

In the 3rd density there was much more of a buffer there. To make anything happen required time and effort, and whatever one felt about it didn't seem to have a lot of bearing on it. Now it does.

People's hidden issues come up left, right and center. It becomes increasingly difficult to hide things. All that one has swept under the rug and stuffed into the closet will come tumbling down.

These things will be processed in life, out of necessity. What we can do with TP is that we can help with that. We can process stuff thoroughly and effectively in session and essentially put the person ahead of the game.

Our job is not to eradicate the stuff the person should rather be working on in life. It is to resolve the stuff that stops the person from effectively living and developing and enjoying the process of life.

Repressed emotions will come up. All the stuff people have fear of. Suddenly they will be presented with the stuff they are afraid of but never confronted.

The world is becoming more dynamic and multi-dimensional day by day. The frequency is increasing, everything is happening faster and faster.

Anything that is fixed will become much more of a problem. A hidden fixed idea or stuck emotion that might only be a minor issue when things are calm, will suddenly become a major hazard when things are moving fast.

Life will activate people's issues. There is less need for us being inventive bringing them out. But we need to be very flexible in dealing with whatever comes up.

It becomes increasingly important that you get a whole, complete result. Most particularly, the client must FEEL the result and it must be an aligned, integrated result. Fancy realizations that aren't connected with anything, or lots of hard work that doesn't result in a more positive direction -- none of that will work.

Fixed explanations, the one "true" story, the "right" way of being -- all of that is on the way out as 3D stuff. 4D is about being dynamic and flexible, realizing that there are many ways of being, many stories, many realities, and it is no longer a matter of either/or. Any reality or viewpoint is valid, it is all a matter of what one wants to be associated with.

The transition from 4D to 5D will probably be even more dramatic, but it is still some ways off. What will come up there is basically that anything one thinks becomes a reality, with very little buffering to stop it. So, if one is thinking something different than one wants, it very quickly becomes a problem, because one will get it. So that will be the stuff to process there. It becomes essential to be aligned with oneself. One can not survive as a fragmented being that isn't aware of the other pieces of itself.

Transformational Processing is a dynamic idea that is meant to adjust to whatever you need it for. The focus of application must develop as the mass consciousness is progressing. Certain principles are eternal, but their manifestation will go through changes.

If Transformational Processing is necessary in a 5th Density reality, I don't know. I assume it is, but it will appear drastically different. For one thing, it will no longer mainly be something you sit and talk about. It will be a direct interaction with realities.

Expansion States

We can lay out some mile stones along the lines of the domains that can be useful in marking progress in processing. They denote some fairly distinct turning points.

The domains are not just different areas of life. They are wider and wider spheres of operation. And since, in TPS, we are aiming at expanding the person's space and ability to deal with more parts of life, they naturally go hand in hand.

Let me state first that the purpose of TPS is NOT to produce people that always do the right thing and never get into trouble. A person of a given level of ability might very well be able to find a small enough sphere of operation to not get into trouble. Small ability might be perfectly fine if everything is quiet and you don't try to actually do anything.

TPS is about expanding one's playing field in addition to increasing one's ability to deal with the game one is playing. To measure the horsepower of a certain person we need to look at both the size of the game being played and how well it is going. We fully expect people to dive into life and get themselves dirty. What domain of life the person successfully dives into tells us something about the developmental state, or at least the responsibility level, of that person.

These expansion states denote how wide an area in which one is able to demonstrate clarity, flexibility, responsibility, creativity, non-reaction, and an objective feeling sense.

To the trained eye, these states are about as finite as they come. But, they are in no way absolute or beyond argument.

1. Personal Clarity

Clarity in the personal domain means that the person takes responsibility for what she is. She will admit that she is causing her own situation and will not blame others for it. She recognizes the difference between symbols and events, and generally doesn't react to perceived symbolic meanings, but to the actual events. Situations resolve for her simply by looking at them. The only reason for something not resolving is if she doesn't know where to look. She is aware of her own intentions and will naturally work on them. She never has nothing to do. This person feels her own feelings and intuitions, without a need for intellectualizing them. She is able to BE, without it having to mean something. She has full certainty of moving in a positive direction.

2. Inter-Personal Clarity

Clarity in the domain of inter-personal relations is about taking responsibility for spaces including two people. That basically means that one can get along with pretty much anybody. One can be in rapport with a wide variety of different people, without any need for judging them or reacting to whatever they might do or say. This person is comfortable with maintaining multiple different viewpoints at the same time, even if they don't agree. She can translate her ideas in many different ways to communicate with people with different realities. She is flexible enough to interact with another person in a mutually agreeable way, without having to impose any fixed ideas of her own. She perceives the intentions of other people directly, with minimal mental interpretation. She has intuitions that are useful for other people. She is able to see positive intentions in anybody, and to allow them to be without having to interpret them or change them.

3. Group Clarity

Clarity in the domain of group activities means that one is able to take responsibility for a space containing a complete activity involving numbers of people and which evolves over time. It means that one recognizes which groups one is in and which ones one isn't in. It means that one can sense the spirit of what a group is about. One can start a new group if necessary. One can be in rapport with any existing group whatsoever. It also means that

one is able and willing to take action. This person will prefer doing something rather than talking or thinking about it. She doesn't react negatively to the feedback generated from her actions, but is able to hold her position. She is able to create extensions of herself, that can maintain a life of their own. She is comfortable with multiple incompatible or conflicting viewpoints, without having to change any of them.

4. Society Clarity

Clarity in the domain of society is about being responsible for a shared space spanning numbers of groups and infrastructures and governmental issues. That includes that one is willing and able to become a public icon if necessary, maintaining a public identity without having to react negatively to it. It includes that one is able to control or govern activities one personally would have no interest in. It means that one has a direct feel for the cycles and forces and ideas that shape things over time, and one can fluently operate these rather than only focusing on specific events. One can generate ideas and principles without having to attach them to specific contexts.

5. Global Clarity

Clarity within the global domain is about being responsible for complete closed systems and everything in them. That means one has a direct sense of how everything ties together. One intuitively does and says what takes the whole into consideration. One is fluent in many interlocking disciplines at the same time. One will naturally consider the birth, growth, decay, and death and ecology of any action, principle or idea, without any judgment or negative reaction to any part of the cycles. One emanates harmony with all of life.

Well, those are pretty much the states that are practical to attain or discuss for now. But we can of course continue with the following domains, even though it becomes somewhat more abstract conjecture what those states will be.

6. Stellar Clarity

Free from an attachment to any particular planet or species or system. No reaction to issues of that magnitude. Feeling the cycles of stars and solar systems.

7. Galactic Clarity

Ability to encompass a whole galactic system. Being in tune with the cycles emanating from the galactic center.

8. Universal Clarity

Ability to perceive and follow any of the flows and cycles of a whole universe. Access to creative impulses from any part of the universe.

9. Multi-Dimensional Clarity

Comfortable in multiple dimensions. No attachment to any particular one. Can translate fluently between realities.

10. Total Clarity

Being in direct rapport with All-that-is. Ability to stay centered under any conditions. No reactions of any kind. Full certainty of self as absolute creative source.

To bring this down to earth, notice that we are still talking about states that one person can be in. So, for example when we talk about Global Clarity, we aren't talking about your body suddenly turning into a planet or anything like that. It is a degree to which one is in tune with all the action within a certain domain.

A person with clarity on the personal domain is in tune with herself and takes responsibility for herself. She might get along with some other people, but might respond negatively to certain dynamic situations with people. But by herself she is always fine, no matter what she thinks about or looks at.

The person who has clarity on the inter-personal domain is then just somebody who can get into more action on a wider scale while still remaining centered and sane. She can deal with any kind of person and still be in tune with both herself and the other person, and be flexible at responding to the actual situation at hand, not falling back to frozen symbolics of what is going on. This person might however not do so well if we add in more people and she suddenly has to deal with a whole group. Then she might run into more action than she can handle and she might operate on fixed ideas to a certain extent.

That is the recurring theme here. How large a domain of dynamic action can the person stay present with without dropping away and resorting to frozen responses. How much commotion does it take before the person starts relying on automated mental guesswork, rather than just perceiving what is there.

The state of Total Clarity is by no means an impossible state to reach. There are people on the planet who have attained it. It is simply a person who always knows what to do, whom things always work out for, who maintains a large safe space under any circumstances and who acts with full certainty no matter what.

Be aware that it is increasing amounts of dynamic action we are talking about. If one overlooks that, one might think one can jump from the first level to the last without covering the ground in-between. You don't go from a state of personal clarity to a state of total clarity simply by sitting down and spacing out and thinking about things. Thinking about things is in the first domain. Anything beyond that involves action, actually interacting with other people and situations. Thinking things over might prepare the way a bit, but sooner or later one has to go out and interact with those domains.

Our main set of tools, semantic processing, applies the most to the first domain and then to a decreasing degree as we expand through the wider domains. We can always sort out the mental and emotional reactions to dealing with the level of action in a wider domain. However, that is only one side of the coin. To balance things out and actually gain ability one needs to go out and do something and live in that domain.

Therefore, you need to point people in that direction. If they only rely on semantic processing, that is, sitting down in a session talking about things, and changing one's mind about what they mean, then they never get any farther than the personal domain.

The focus needs to shift over more and more to people pursuing their own paths out in life, getting into trouble and getting out of it, and learning from it, and developing their abilities. You can supplement that by applying semantic processing to help them transform the semantic reactions that pop up along the way.

You can also be of assistance by providing more action oriented consulting. You can do exercises with clients to help them directly develop the abilities they need in order to deal with wider spheres of life. And you can assist them in actually making the exact things happen they need to continue their journey most successfully out in life.

You can only adequately simulate the first and second domains within the confines of a session. That is, you have the client and her mind there, and since you are another person you can engage in inter-personal dynamics. For anything beyond that, you need to look outward towards the wider domains. Or, you need to walk out and interact with them, whichever way that might be possible.

You as the facilitator need to maintain a sense of whether the client is dealing with a mental model of a domain, or with the actual domain. Dealing with a mental picture of planet Earth is distinctly different from being in rapport with planet Earth herself. There is nothing wrong with working with the mental duplicates at first, just don't mistake them for the real thing. It is perfectly valid to work with the client's personal reactions to the idea of communicating with other people, but don't mistake that for actually having done so successfully.

At first, ALL we do with a client is to work with her own mental/emotional stuff. That is what semantic processing is, we work with the meanings of things, as stored in the mind. The premise is that if we change the way in which something is perceived and thought about, and what meaning is assigned to it, then the phenomenon will naturally transform in real life too.

As we clarify the semantics more and more and bring the client's mind in harmony with her world, we need to gradually change our approach. The mind, as a redundant set of copies of the world, rapidly becomes less important. Basically, as the person achieves personal clarity, the mind and the world will be the same thing, they will match. At least in a state of rest. The only further need for semantic processing arises when certain dynamic situations bring forward latent semantic reactions. In principle, these will only show up when certain levels of activity are experienced.

Each state of clarity signifies sanity when wider domains remain quiet. One gets from one state to the next by actively engaging the dynamics of the next wider domain and dealing with whatever comes up.

Exercise

¥ Look at the people around you. Determine if they have attained any of these levels of clarity. And if not, identify what it is that tells you they haven't.

Expansion State Considerations

Take the client's expanding state of clarity into consideration in choosing your way of dealing with her. We preferably need to keep her being challenged in the optimum way to promote progress. What that takes depends on how far she has already gotten.

Initially a person will probably be challenged more than enough by ideas and by experiencing her own reactions. That is when she hasn't yet reached personal clarity. Internal reactions provide all the entertainment and material for learning that we can ask for.

There comes a turning point, which we can call the state of personal clarity, after which one's own semantic reactions are no longer the most interesting field. The person has become bigger than them and knows full well that they are all something she is doing. And unless subjected to external stress she doesn't have to do any. She doesn't manufacture stressful situations in her own head, relating to herself. Her attention is naturally going outwards, and it takes her engagement in something outside her personal domain to stress her.

The activity of just sitting talking calmly about things with a friendly facilitator might be getting a little too tame. The person can handle more commotion now. Therefore, it would be appropriate if you as the facilitator get a little more inventive.

The core of TPS is indeed the semantic part, the sitting-down-talking-about-what-things-mean part. However, you can well look towards expanding your repertoire of what one can do. Or at the very least you would want to guide the client towards actually doing some things out in life that will challenge her.

Some of the things you can do to up the stakes is to provide some more confronting tests of results attained. Before personal clarity we are satisfied with the client feeling better about the issue at hand. After that point we might well insist on testing it.

Any module might be done in a more or less challenging way. You can deal with the subject of communication by just going over the ideas of different ways of doing it, expanding the ways of thinking about it, handling any adverse reactions to the ideas. Or, you can actually subject the person to some communication. That is, instead of being satisfied with the client being comfortable with the idea of people speaking loudly, you would actually speak loudly to her and see how she responds. Instead of trusting that she can talk to bums on the street just because she says so, you take her down to skid row and have her actually do so.

Challenging the client more directly will accomplish several things. It will emphasize that what we want is actual, verifiable results, not just ideas. It will give the client something stressful to drive her forward. It will actually verify and validate any results we have gotten, by adding an experiential context, and thereby the results will be more permanent.

But, watch out, a person who doesn't have personal clarity is probably not up to that. She would more likely have semantic reactions to the IDEA of what you are doing, which might short-circuit the processing and halt her progress.

Being thrown into an overwhelming amount of action is rarely useful as a processing tool. At best it is very unpredictable. We aim at getting the person involved in just enough action to be challenged and motivated, but little enough so it is possible to overcome it and improve at the most effective rate.

The succession of the domains is a good guideline for what to throw the person into. A person who has clarity on the personal domain needs to be thrown into some inter-personal interactions, but shouldn't be pushed into group settings. When she has inter-personal clarity, then it is time to get her up in front of groups doing something a little over her head. She can deal with anything from a higher domain, of course, you just shouldn't force her into it as a processing tool.

Semantic reactions tend to happen at a domain just below the one that is being focused on. That is, a person with inter-personal clarity who is pushed into dealing with a challenging group situation is likely to react through an

apparent inter-personal problem. Whereas if she was just one on one with somebody, they would be no problem. But the dynamics of the higher domain force out some issues that might very well manifest in an inter-personal disguise. Or possibly as a personal issue.

For example, the stress of a hectic group situation might make a person suddenly lack self-confidence and get into a fight with his wife. That does not void any gains we have achieved in the personal and inter-personal domains. It just means that a higher domain re-activates some of those areas as a reaction to the higher domain activity.

Essentially all domains are inter-connected. But keeping them distinct provides us a useful map. It is a good idea to always know which domain something is happening in.

As an individual path we start with the smallest domain and work outwards to wider and wider domains. However, if you are asked to assist in sorting out a situation that originates in one of those wider domains and that involves multiple people, you would not necessarily do it like that. For example, if you need to sort out a group debacle, it is probably wisest to sort out the group issues first, then the inter-personal issues, and then the personal issues for the participants.

Section 4: TPS

Generalities

Nothing ever happens in general. Everything happens specifically.

One of your jobs as a process facilitator is to get people more into contact with what is really going on. You are helping them step out of the land of delusions and facsimiles and general vagueness, and into the land of perception and direct experience.

No matter what kind of question you give the client you will expect to get something back that relates to experience. Preferably something the client is experiencing right now. Even if we are talking about past or future, you can experience a memory or a visualization here and now.

If the client only gives you a general abstraction we have more work to do. If you ask somebody "How are you doing in life?" and they say "Oh, pretty good", then you haven't really gotten any information. They haven't connected with anything, but just gave you some general words.

It is part of the processing loop that the client looks inside for an answer. And that is not just the words she is looking for. She is accessing something that she can perceive right now. And that is what works about processing. We need to keep the person perceiving more and more.

Words and language sometimes make it tricky to know what is going on, unless you use your own perceptions at the same time. A person might give you what appears to be very precise and specific descriptions and explanations, where they really don't refer to anything. Words are only useful when they refer to actual phenomena.

Most people will walk in and present their problem in vague distorted generalities and nominalizations. Well, that is for a great deal why they are having a problem; they aren't seeing what is really there.

The facilitator will work on making the generalities more specific, bringing all the hidden material to light, establishing what can really be perceived, and so forth. That in itself is a valuable process. But also, we need to know what is there before we can take a decision on what to do with it. Just as often as not, the situation will vanish as soon as we discover what it really is.

C: "My relationship is in jeopardy"
F: "What is going on?"
C: "My husband doesn't trust me"
F: "How do you know that?"
C: "I saw him looking in my handbag"
F: "When was that?"
C: "Yesterday, while I was in the kitchen"
F: "How did you react?"
C: "I got freaked out"
F: "How?"
C: "I thought about leaving him"
F: "You made pictures of leaving your husband?"
C: "Yes"
F: "What do you see?"
etc.

Even if you are asking general questions, it is not general answers we need. If you are asking "From where could you communicate?" you don't want answers like "From all kinds of places", or "From nice places", or "From trust and sincerity". It is ok if the client gives some of those answers, but that is not what she will gain anything from. If she only gives general answers we need to corner her and get her to state what she is really referring to. For many general answers you can simply ask for an example: "Like where?", "Where would that be?", "Where have you done that?".

Exercise

¥ Two students play facilitator and client. Client speaks in generalities and the job of the facilitator is to get her to get more specific in terms of what is perceived and experienced.

Specific and General Processes

We can divide the processing taking place in session into two main types of activity.

If the client has a specific issue she wants to work on we will usually work on that. We will apply techniques specifically to the task of resolving that issue. We start with a situation that has been at least loosely identified and we end with that situation having been changed into something more desirable.

If the client does not have any specific problem, we can address bigger, more general areas of life. Instead of using the client's specific situation as a starting point we would start with a more generalized view of what kind of things it would be nice to do or not do, and we introduce those areas to her and see what comes up.

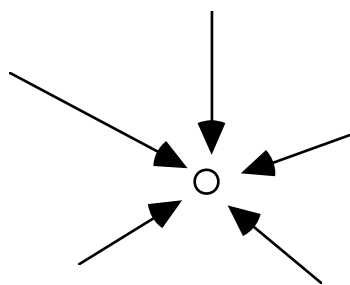
We could call these two types of processes Specific and General processes. Those are not the perfect words but they give some idea of what we are dealing with.

It is almost always senior to deal with the actual person in front of you and what her situation is. So, if she has anything whatsoever that she would like to change, that is probably the best inroad we can get to doing something for her. It is right there on the surface, it is active, it has something to do with her life. If we change it, she will certainly notice and it will make a difference in her life. And since it is on the surface we will have a relatively easy time changing it, compared to stuff we have to dig up that she had no clue about.

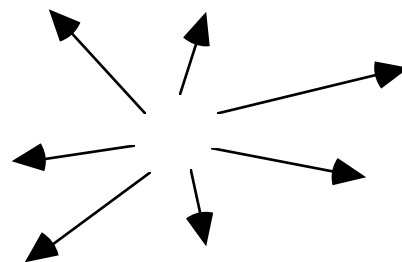
But the person might not herself think about all the nice abilities and states of awareness that she could get. She just might not have gotten the idea that one could possibly be a totally flexible person, or that one could communicate comfortably with anybody, or that one could have extra-sensory perceptions. She might not consider herself as having a problem with these things and she might not be asking for change in those areas. But we know that if we introduce those areas to the person we can open up whole new areas of change for her.

Sometimes the most valuable change can be found in areas that the client didn't ask for and didn't know that she wanted.

We can also call these two types of processes Convergent and Divergent.



Convergent



Divergent

A process is convergent if it focuses on something specific, and when it has a fairly well-defined outcome. If we are working on a certain issue and we are working on finding out what it really is so that we can change it -- that is a convergent process. It goes towards a certain end-point.

A divergent process doesn't really know where it is headed. It might have a definite starting point, but from there it goes off into any direction. And any direction is as good as any other as long as some kind of positive change happens.

If the client comes in with a specific issue that is bothering him then we would be doing him a disservice by diverging off into something totally different. Even if we got some useful gain in another area. We would have cheated him out of the most available change. If he says "My wife doesn't understand me" and you say "What do you think about people?", that would be non-sequitur of course.

If the client doesn't have anything big on her mind, she might enjoy some off the wall question or idea that she had never thought of before. It might open up something new and unexpected. Since she probably didn't have any expectation about it, it doesn't really matter much what the new and unexpected stuff is. We might be just as happy with one thing as another.

"How long have you felt nervous like that?" is a specific, convergent question. There is something we are trying to find out and resolve. And it has to be that exact issue. We don't expect her to say "There is green cheese in the 5th dimension". We would keep her on the subject until we get some resolution into it.

"Who could communicate?" is a completely open-ended question. It is general, it doesn't refer to any specific situation. It can diverge into many directions. We are starting with the concept of communication and people who communicate, but really we can go all kinds of places from there. If she says that there is a green cheese in the 5th dimension that is communicating, that is fine. We might explore that further and see what we can get out of it.

General questions and directions are not given so much to get answers. They are given to open up new areas, to activate some subjects and issues, to make the person perceive things differently.

General processes often start with a certain subject or question. It might for example be a certain aspect of communication that we put attention on. We might word it quite precisely. However, from there we are not quite sure where the process will end or what kind of subjects will come up.

Specific processes often start with a fuzzy subject we know is there, but we don't really know quite what it is yet. During the process we will get closer and closer to pinpointing what is really going on.

It is quite likely that general process turn into more specific processes. Anything that is going on with the client is something specific. Our general questions might turn up all kinds of things, all of which are expected to be specific. Often all the client needs to do is to notice her own answers and learn from them. But sometimes we bring up some more heavy duty stuff and we might have to branch off to another technique that is more appropriate for handling it. Then when we are done we can go back to the general question and see what it now brings up.

Exercises

- ¥ Write up a list of questions that could be useful to clarify a specific area.
- ¥ Write up some questions that could be useful to start general processes.
- ¥ Try out some of your questions on another student.

Procedures or Subjects

There are two distinct ways of designing techniques and processes to use in a long-term program. They can be interspersed or mixed to a certain degree, but the differences must be understood clearly.

You can either use a procedure as a starting point, or you can use a subject as a starting point. Doing both at the same time is not a good idea. This is basically a variation of the rule that says that you can't keep both procedure and result fixed at the same time.

If you keep the procedure fixed you can't be sure which subjects we will run into. If you keep the subject fixed you might have to use different procedures to deal with it.

Subjects are stuff like "Communication", "Relationships", "Problems", "Addiction".

Procedures would be things like "Polarity Integration", "Unburdening", "Grounding".

Notice first of all that these are very general terms. When we are delivering prepared modules we will keep them general enough so that different people can fill in their own specific detail on them.

One way of making a module is to take a subject, like "Communication" and then make a list of all the procedures and techniques you can think of that could be applied to that subject. If enough of those procedures would be applied to the subject of Communication it is likely that a person would get freed up in that area.

If furthermore we divide the overall subject of Communication into smaller pieces and we apply various procedures to each one, then it is likely that we get the whole subject worked over quite well. The smaller components of communication could be:

place of communication, who one communicates with, what one communicates about, different directions of communication, different modes of communication, etc.

We could also start with an overall category of technique, like Re-Experiencing of incidents, and then throw all the subjects we can think of at it. We can devise various systematic ways of eliciting stuff to process from the client. We can then keep doing Re-Experiencing until we simply can't find anything more to process, or until the technique is no longer meaningful. For example, we could ask her if she has any pains, fears, anxieties, etc., and we can make sure we get everything she can think of in each area. Or we could go over her body systematically and check if there are any unwanted feelings she has in each body part. We could also make lists of subjects and check if she has any unwanted feelings or reactions in relation to them. Like, work, marriage, school, sports, taxes, cars, etc.

No one fixed procedure is going to get a certain subject resolved. But if we throw enough different fixed procedures at the subject, it becomes more and more likely that it does get resolved.

If we keep the procedure fixed and run one subject through it we aren't quite sure where we will end up with it. But if we throw enough different subjects at the procedure we can be more and more confident that some useful changes have taken place for the person.

A module is a systematic exhaustion of a certain subject or procedure. By doing it systematically we can handle things the person wasn't aware that she had, or that she didn't know she was missing, and we can get results she didn't know were available. We can clear potentially loaded subjects before they become actual problematic issues in life.

Probably the most effective way of making a module is to have lists of subjects within a certain main theme, or procedures for systematically finding subjects. Try to get some stuff activated on each of the subjects. If a certain subject is live, then use any technique available to resolve it. Limiting the possibilities to only one technique once we have a loaded area is not very useful.

A Long Term Program

If you have the opportunity to guide an individual through a long term program of personal development, how would you structure it?

Well, first of all realize that people are different. You can't do the exact same thing with everybody. At least not unless you first brainwash them into believing that your program is the only possible right one. If you deal with people who come to you because they freely make the choice to do so, that probably isn't what you would want to do. So, you have to be flexible and adjust for people's desires and individual *modus operandi*. Each person's path of development is essentially different. Your job is to help the individual on her personal journey, not to impose your own fixed ideas on her.

That said, we can however sketch a general outline that will work for many people. You could do that in different ways, but it makes things more simple to have one kind of default plan to go by if nothing else is immediately more obvious.

We can make a plan divided into three major bands.

The first major area will probably be the person's subjective reactions and limitations. That is, we will be working with her mind. She has frozen emotions, fixed ideas, she has herself compartmentalized into pieces that aren't in agreement with each other, she doesn't know how to operate her own mind, and so forth. This covers just about anything that can come up when we ask the client: "What would you like to handle?" What we do is that we find out what the issue is, we examine it in detail, we get her to experience it differently, become cause over it, and turn it into a positive resource. This is all something we do by talking about it and getting the person to change her mind about it. We get her to experience the issue differently and thereby it changes.

Once we have sorted out most of what is found in this first category the person will feel that she is balanced in herself. She can sit down and feel perfectly alright and content with herself, and she can go through the life she lives without getting into much unwanted trouble. She is sane and aware and responsible. Nothing seems to come up she can't handle.

Now, to get into the second major area we will expand from there. We already have somebody who is a happy passenger on the train of life. Now we will make her the conductor and see what happens. We will move her beyond the limitations she is living within and we will require her to do some things she doesn't already have figured out. What we are addressing is the person's ability to act freely, and her creativity. We will get her to go beyond her mind, and beyond her accustomed boundaries, and act effectively anyway. We do that in part by working through the range of possible actions and modes of expression in different areas. Our focus is on objective action, no longer on subjective reaction.

Once the second area is getting resolved the person will no longer have barriers to action. She can think by acting. She doesn't need to go through mental machinations before she can do something. She can act correctly without any need to adhere to mental models. She will be in contact with her own creativity and no longer requires instructions or data.

Then, the third area will cover all the magical stuff. The first two areas dealt mostly with producing a free, expressive, and rational human being. Now we will go on to other realities. We will address reality itself and exercise the changing or shifting of realities. That includes the ability to manifest what one wants in life, the ability to have extrasensory perceptions, and to travel to other dimensions. That is done simply by exercising it a little at a time. Mostly what is required is the ability to be fully present but unattached and then be very clear on what one wants.

From mastering this third area the person will be conversant with different realities and will be very capable in creating her own reality the way she wants it. She can perform miraculous feats that are way beyond the capabilities of an average human.

These three areas are very distinct from each other. The first one can truly be called Semantic Processing, in that what you are working with is the meaning the person assigns to events. The second area could be called Action Processing in that you actually need to do something. And the third area would be Reality Processing in that it is reality itself you work with.

In area one you are working with meaning and we change the filters one is using to deal with the world. In area two we work with what is meaningless and we go beyond the ordinary filters. In area three we make our own meanings and filters.

There is no big reason not to do processes from each of these areas concurrently or intermittently. But there is some sense in the ordering of them. It is easier to face one's subjective problems than it is to go out and act. And dealing with alternate realities isn't going to be very successful if one can't even stand up to this one.

There are other things one can do and other ways one can structure a program. But a program as outlined here accomplishes what many will find attractive and it is doable. Of course I didn't give you any of the exact details here, but more on that elsewhere.

Modular Processing

We can package the target subjects for processing into modules.

A module would have an overall coherent theme; a simple, general target subject. It would contain a systematic breakdown of the subject into its component parts, or a systematic examination of the subject from different angles. The module would also include models and principles that apply to the subject at hand. And there would be suggested techniques and procedures that could be used to examine and improve the subject.

A module would be a general area of life that is being explored systematically. That is seen in contrast to working with specific issues that the client brings up. If the client has a specific problem we work with that with whatever techniques we have that will work on it. And we work on it until it is resolved satisfactorily.

In modular processing we start more from scratch. The client doesn't have any particular pressing issue on her mind. If she did, we would work on that instead. We only start modular processing when any pressing problems and complaints are out of the way.

Modular processing is done to help the client expand in ways she didn't know about before. We pick a general area, that is either an area that the client would like to improve in, or it is an area she would like to explore as something totally new.

A module could have a title like "Communication", "Creativity", or "Business". These are broad general areas, and that is what they should be. If the client had a very specific, upsetting communication problem, occurring in specific situations with specific people, then we would not start a Communication module. We would address the specific situation with techniques directly intended to resolve just that.

If the client just generally wants to be more creative, then we might think of doing a Creativity module. During the course of working through the creativity module we would cover many different angles on the subject and generally advance the person's ability in the area.

The subject of the module has to be something the client is really interested in. It must be something she can sustain her interest in over the course of maybe 10-15 sessions or more. So, it should not be a spur of the moment thing that she changes her mind about next week.

Modules would be like courses in an educational curriculum. Some might be considered more advanced than others, or might build on skills acquired in another module. Nevertheless we will attempt to make each module complete in itself. We build a certain flexibility into the module so that it can be done at various levels of sophistication.

The client will usually naturally pick a module that fits her level of development and her current interests. Or rather, the facilitator and client will together engage in a dialogue to establish what module would be most appropriate at that point for the client.

There is no fixed sequence of modules. Each module will internally be structured so that the client will advance from where she is in the direction she wants to go. And there are certain angles we will just automatically build into each module. Like, the client might not ask for having her fixed ideas handled, but we will nevertheless address fixed ideas as part of any module.

Menu of Choices

Power of choice is just about the most important ability we can help people attain. We accomplish that a lot more effectively if we never let it out of our sight. Specifically if we always make it clear to the client that she has a choice, and we help her have more choices.

The person in front of you is your client because she chose to come here. She chose to get some assistance. And what will make the biggest difference for her is the new choices she will make, and the increased ability to make choices that she will get.

Whenever you can, give the client choices, at least at the rate in which she is able to make them. There are a lot of choices that a new client is not ready to make. Don't give her those. But give her the ones that she can comfortably make.

The client should not be choosing how you do your job, that would be counterproductive. But she should be choosing at least the major areas that we should be focusing on. Therefore, when a new client comes in, you ask her what she would like to work on. She always has that choice.

When the client's initial complaints have been dealt with, she should still have a choice. As a matter of fact we should now trust her with choosing what general areas we should be addressing.

One way of giving the client choice is to provide her with a menu. We show her a chart of which modules we offer and we ask her what she is interested in. The facilitator will explain what they are about, and will make suggestions. But she will make the choice. We will use the module that she picks as the basis of our processing program. How exactly we go about it and which techniques we use will be the choice of the facilitator. But the client chooses the area, the subject, the theme.

We could very well have different menus. In that way we might pre-configure a list of appropriate choices for that client. But we always give her a choice.

Exercise

¥ Write up a menu of what you would like to offer to your clients

Working a Question

A question or a subject has a somewhat different use when you are handling general areas than if you are handling a specific issue.

When we are handling a specific issue the use of questions and techniques is mostly convergent. We are working on getting a handle on the issue, find out what it is about, how it works, what structures it consists of, what it is good for, etc. Our objective is to change exactly that issue into a more optimum state. If unrelated issues come up we might just ignore them.

If we are working on general areas we don't have a particular issue in mind. Anything we get hold of can be fine. It is a divergent activity. We might just use the question of the overall subject as a lead-in to provoke the client to come up with something we can then actually work on. We then handle the issue that surfaces with whatever techniques are appropriate for it. And then we go back to the seed question and see if we can get any more issues out of it.

A seed question is any question, statement, or idea that is likely to provoke or invite the person to offer an issue for handling. It is usually a question that makes her think and see things in a new way she hadn't thought about before. That will get her to discover something about herself that she hadn't thought of mentioning before by herself.

A seed question could be for example "What don't you want to talk about?" I currently have a client I have been working with for more than 10 sessions based on just that one question. And that is not because she has a particularly hard time talking. The kind of issues I had in mind when I made the question at first was stuff people would be embarrassed about talking about. But for this client it leads to all kinds of other things. It has led to subjects she is depressed about, her relationship with her parents, subjects she is procrastinating about, subjects she doesn't know anything about, and more. We have then used incident re-experiencing, polarity integration, reframing, and other techniques to resolve those areas.

So, I would simply ask a version of the question at the beginning of a session after it is clear that the client doesn't have anything more pressing to work on. It might go like this:

F: "Is there anything you don't want to talk about?"

C: "Politics"

F: "Why is that?"

C: "Well, I don't know anything about it"

F: "Aha, so you don't talk about stuff you don't know about?"

C: (laughs) "Well, it is just that I don't know about the senate and elections and so forth. I think that is embarrassing"

F: "And you are not going to find out?"

C: "Well, I'm not interested enough in it to go to the library and find out."

F: "Oh, so you are just going to keep being embarrassed about it when people ask?"

C: (laugh) "Eh, I don't want to do that. But it is just that I don't know anything about it"

F: "And you can't ask?"

C: (thinking) "Hm, I didn't really think of that. I guess I could just be honest and say that I don't know anything."

F: "And then people could tell you"

C: "Right, right, I never saw it like that before. Yeah, that is not a problem then, I can just ask about it."

That was a simple reframing. But the client might very well generalize it to apply to any subject that she earlier didn't talk about because she didn't know about it. She can just honestly say that she doesn't know and she can ask questions.

When you then ask:

"Is there anything else you don't want to talk about?"

something else will probably come up. Maybe that requires a more extensive technique, maybe not.

The seed question is an opportunity to get material. There is no reason to waste it by only using it once. We might just as well use it up. Meaning, we get something, resolve it, and then we go back to the original question, get some more material, resolve that, and so forth.

You can vary the question a little bit to get all the nuances. Like the above question could also be worded as:

"What can't you talk about?"

"What aren't you talking to others about?"

"Is there anything you don't like saying to others?"

"Is there something you would be embarrassed to talk about?"

"Is there something you really shouldn't be talking about?"

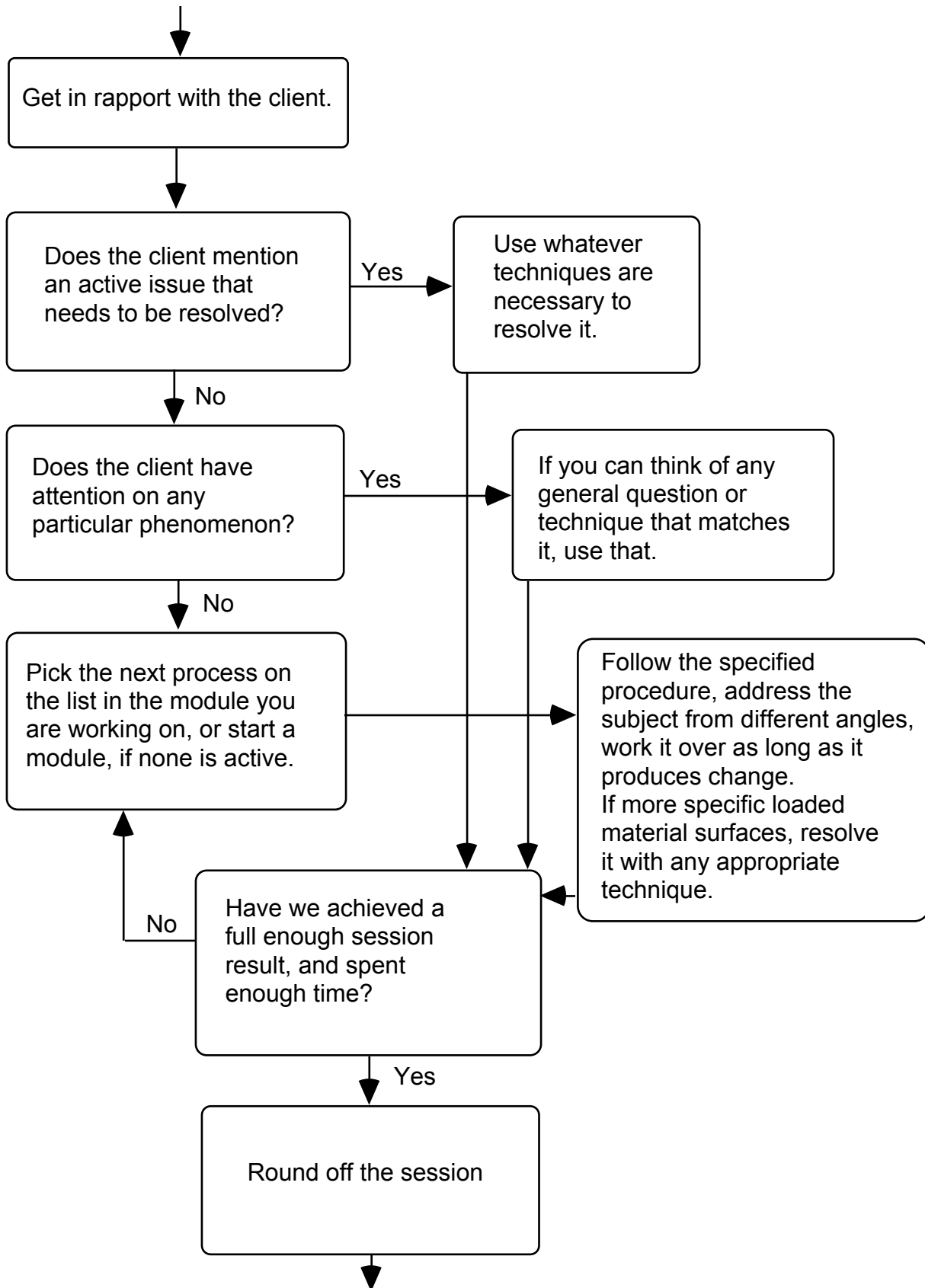
You could also treat each variant as a separate process. However it is usually more satisfying to just get all the nuances of one main type of question and resolve them together. Anyway, it is not the exact words that are important, it is the subject and the types of stuff that gets activated.

Eventually the client will have an overall realization about the subject the question deals with. It is a nice feeling for her to notice that a complete subject is cleanly resolved. That in itself is a reinforcing and motivating factor.

Exercise

¥ Practice working a general question with another student. You can use questions like "What would you like to look at?" or "What are questions for?"

A General Session



Section 5: Facilitation

Meta-Facilitation

An expert process facilitator need not only to do the right things, but also to know exactly why she is doing them. Doing the right things will get you a long way. But being fully conscious of what you are doing will take you to a whole other level.

The actions and techniques of transformational processing are not isolated from one another. They become connected parts of a bigger whole. A facilitator who is always aware of the bigger whole is more valuable than one who can focus only on the current action being done.

As a facilitator gradually masters the various principles, techniques and abilities involved in processing she will gradually move her awareness up to a higher level.

At first she might struggle with understanding what the idea in Re-Experiencing is and might strain to remember all the steps. As she becomes proficient in doing that, her attention will probably shift more to the client, establishing what to address and when we are done with it. Gradually that becomes second nature. She will then develop more of an overview of where Re-Experiencing fits in and how it dove-tails with other techniques. As she masters that, she can devote more attention to maximizing the client's progress through life.

A master facilitator doesn't have to spend any attention on whether she is doing the techniques right or on deliberating with herself which technique she should use next. She just does what works. All her attention is on the client and her progress through time. She maintains a meta-perspective while she is doing the right thing. She never lets her sight off of the wholeness of the situation.

The Facilitator as Consultant

When working with a new client the facilitator will usually start out in the role of repair person. The client comes in because there is something wrong, something she has a need of changing or fixing. It's like when you would call a plumber. You wouldn't just call a plumber for nothing, just to see what he has to suggest. You would call if your drains are plugged, or you would call if you need some new pipes laid while you are remodeling.

But after a while the obvious complaints have been fixed. The drain is no longer plugged, the faucet is no longer leaking. That might have taken a couple of visits or it might have taken months. Then what?

You could just let the client go home, happy that her problem has been fixed. There is nothing particularly wrong with that. We do processing so that people can put more of their attention on enjoying what they are doing in life.

However, there is much more we can do for people. But the game changes once the client has handled her most obvious issues. For one thing, we can no longer appeal to the person's need for being fixed, if she feels perfectly fine.

What we need to start appealing to is the person's more long term desires and aspirations. And if she doesn't have any we will show her what is possible and help her accomplish it.

Typically there is a shift from a negative to a positive direction. Or we could say that the client changes her focus from moving away from stuff she doesn't want to moving towards stuff she does want. Some people come in and ask for positive things right away, and that is great. But most people will first have their attention on stuff they want to fix or get rid of, and then, when that has been alleviated they start thinking about what they would really like to do.

It is valuable if the facilitator knows how to handle the client's transition from needing to be fixed, to wanting new and better experiences in life. If the facilitator doesn't do anything about it she will probably mostly have clients for a short time. Nothing wrong with that, if that is what you prefer. But if you plan on keeping clients longer you need to change your role.

The facilitator's role changes to being much more of a consultant. She will show people what their options are, what kinds of things one can do, and she will help them and guide them to get to where they would like to go. The facilitator will be the travel guide.

The facilitator needs to have an overview of areas in life one could work on and how one would go about improving them. She must be able to suggest subjects to the client, and to help her choose what she wants to deal with first. And then the facilitator must be prepared to lay out a program for how to get there.

She doesn't have to have all of that in her head. She might use notes and charts and lists or index cards, or whatever. She must be aware, however, that her job isn't to get the client through a rote program. She needs to be flexible enough to help the client evaluate her choices and choose a direction, and to help her traveling in the direction she chooses.

The facilitator is a consultant working for the client. As soon as possible we want the client to be on a path of personal improvement in life. She needs to be taking responsibility for that path herself. But the facilitator will assist her as much as possible by suggesting choices, handling obstacles, establishing a continuity, providing supporting principles and techniques, etc.

The facilitator needs to be a person that others will feel comfortable coming to for help, advice, and guidance. She needs to appear as somebody who knows things, and who inspires confidence in what she does or says.

To do that the facilitator of course needs to have studied some things. But really, the issue is not learnedness. It is more an attitude than anything else. The facilitator needs to start BEING a professional consultant right away. What specifically she knows or can do is secondary to that. She needs to feel like somebody who can help people, she needs to feel that she has something to give. Even if she doesn't know exactly what it is yet.

The Value of a Facilitator

It is not the techniques you are using, and it is not the subject of Transformational Processing that produces results.

Techniques aren't alive. They are dumb collections of ideas, steps, words, and so forth. They do nothing in themselves. They are inherently just stuff written down on paper.

What gets results is what YOU as a facilitator DO.

How good results you get depends on how well you get results.

If you have some good techniques in your bag and you have studied well and done many exercises, then probably you have a better opportunity for doing something that works. Your potential for good results is probably higher.

But, it is still up to you how you use your tools. And more importantly, it is up to you how you use your inherent qualities of communication, imagination, intention, perception, acceptance, and intuition.

You already have all the qualities you need. Training manuals and exercises only serve the purpose of tricking you into better using the qualities you have.

You might get a pretty certificate for having completed a training course. However, your certificate isn't going to help people live better lives. You are.

It is never a valid excuse that you "did what you were told" and "it didn't work".

There is no "it" that is going to work in the absence of your creative energy.

Transformational Processing is not a rote system. It is a framework intended to inspire you to perform creative acts that will again inspire your clients to change.

What matters is the positive results that take place. That is where your energy as a facilitator is best spent: on the actual results.

The best of intentions, the greatest amount of energy spent on trying, the best possible explanations for why it didn't work - none of that will help anybody unless you actually help somebody. What helps somebody is that they are being helped.

Different people get widely different results with the same techniques. That is not puzzling, it just shows that it isn't the techniques themselves getting the results. The variable is the person using the technique.

TPS training is intended to put a great many tools in your hand, point you in the right direction, and inspire you to go get great results. And you WILL, once you add to this your own inspired energy and your own intentions.

What gets results is what YOU as a facilitator DO.

Section 6: Tools

Types of Actions

The Transformational Processing modules consist of framework of actions, things that are done. There are three distinctly different types of actions that take place here: semantic processes, training exercises, and in-life tasks. Each one has a distinctly different type of focus, even though some of the actions taking place might be similar. The types of actions are mixed throughout the modules, but some modules have more of one kind than the others. Each action type is labeled in the General Modules manual with a different symbol to make it easy to get an overview.

¥ Semantic Processes

The focus for semantic processes is the mind, i.e. the person's perceptions, thoughts, feelings, memories, desires, etc. We work on things by applying techniques that find and resolve blocks, and that explore different viewpoints. The central idea here is that if one changes one's mind about something, and frees up one's choices, things will work better out in life. The external life is a reflection of the internal reality, and in semantic processes we work with the internal reality.

△ Training Exercises

The focus of training exercises is an observable skill. We are training the person in doing something, and it is the externally observable ability that counts. We will carry the person through gradually more challenging steps towards mastering a certain skill. We will spend more attention on actually doing it than on the reasons why one shouldn't. The idea is that if one can demonstrably do something as an exercise, the ability will also become available when one needs it in life.

◇ Life Tasks

The focus of life tasks is specific outcomes in life. We are putting the attention outside the person, on her environment and what she needs to accomplish. We organize or expedite the accomplishment of those external tasks. We will worry less about skills and internal perceptions and will simply manipulate things into a more workable arrangement. The emphasis is on actually getting things done. This will tend to align the person's reality in the direction of getting somewhere. Facing the external situations can be rewarding and motivating.

We can switch back and forth as necessary. E.g. in doing an exercise you might find a semantic reaction that is blocking the skill being exercised. You can then switch to semantic processing and resolve the reaction. And then go back to the exercise. However, the three types are markedly different, so don't mix them up in themselves. You can switch between them, but always be clear on what you are focusing on.

Do what you can't do

One methodology of dealing with what people say they can't do, is to demonstrate to them that indeed they CAN. There are several ways of doing that.

The most simple method is simply to ask them to do it. That is a matter of practice. If the client says that she can't be creative, then you think up some exercises that require her to be creative and you get her to do them. If she says she can't talk about sex, then you ask her to talk about what it is she doesn't like talking about. And of course, that is still talking about it.

F: "What don't you want to talk about?"
C: "Sex"
F: "What would you rather not say about sex?"
C: "Well .. how it is done"
F: "Oh, how is it done?"
C: "Eh .. in the dark"
F: "Why is it in the dark?"
C: "Because I am a bit .. eh .. embarrassed"
F: "About what?"
C: "About .. somebody seeing my body"
etc.

Sometimes people need to be tricked. Mainly we are helping them trick their own limiting reactions long enough for them to realize that they don't need to have them. Asking the client to talk about something she doesn't feel she can talk about is a trick. It is not a very hidden trick, but she probably really wants to be tricked into doing it, so she will go along with it.

Sometimes more hidden tricks are required. If people get their fixed ideas challenged directly, they might just refuse to cooperate. But if you work around them and trick them into contradicting themselves, then they are forced to re-evaluate the situation. A client will usually find that very funny and will heartily enjoy the trick that was played on them. But all we did was to get them to do what they said they couldn't, or not do what they said they always would, or something like that.

C: "I can't get emotional"
F: "How would it affect your life if you could never, ever have emotions for as long as you live?"
C: "That would be a pretty sorry state of affairs"
F: "What would you feel about that if that was all you could look forward to?"
C: "... That is really sad" (gets emotional)

Other things that people can't do don't require any hidden tricks, but simply practice. If the client says that she can't levitate, the obvious question is: "Did you ever practice?" The idea of practicing what you want to do sometimes comes as a complete surprise.

Sometimes the mere suggestion of practice is enough to get the person going. Otherwise, you might want to do the practice with the person as a process, or you might devise some exercises she can do on her own.

C: "I don't know how to talk to my mother"
F: "Well, imagine that she is sitting in front of you"
C: "OK"
F: "Now say something to her"
C: "Hi Mom!"

It might be a communication thing, it might be a spiritual exercise, or it might be something the person physically needs to go do. If she can't play tennis, she should maybe sign up for some lessons.

When we are talking about personal behavior and ability, the interesting thing is that a person is usually already doing whatever she would say that she can't do. There is always some context where she is already doing it. She just has herself compartmentalized so that she doesn't notice. If she says that she can't enjoy life, then of course there is a part of life somewhere that she does indeed enjoy. If she says that she can't be organized, then of course there is something somewhere that is organized in her life. Showing her the counter-example will force her to reconcile two parts of herself that she has kept from each other. And will allow her positive resources to be more generally available.

C: "I would never yell at anybody, that is a bad thing to do."

F: "What if you saw a little kid on the other side of the street about to walk out in front of a truck, what would you do?"

C: "I would yell at him to stop"

F: "So, is that bad?"

C: "Eh, I guess it depends on the intention, then."

Likewise, people are usually doing themselves whatever they accuse others of. Most criticism really says something about the accuser, not the accused.

C: "My husband is keeping secrets from me"

F: "OK. Is there something you haven't told him?"

C: "Well ... I have been putting some of the household money aside"

Another example of showing a person that she is already doing what is necessary, is the technique called Backtracking. There is something she wants to do in the future that she doesn't quite seem to get anywhere on. You ask her what she would have to do before she can do that. When she has answered that you ask her what she would have to do before she can do that. And so forth, you go backwards, getting what she needs to do before. Eventually you will get back to something she is already doing right now in present time. And then her present action she already is doing gets connected up with her future goal, and she is already moving in the desired direction.

That one can't do something is ultimately only a thought. But it is a causative thought. If you say you can't do it, you are quite right. But if you change your mind and realize that you CAN do it, then you are quite right too. It is just a matter of choice. And thoughts that are backed up by experience are a lot more persistent. So, if you have experienced that indeed you can do it, then so it is.

Exercise

¥ Practice getting somebody to do what they can't do, by thinking up a session question or action to match it.

Philosophical Resources

When working with a client it is very useful if you yourself have a certain level of philosophical and practical understanding about life that you can draw on.

You don't judge the client's reality in processing. That is, you aren't going to tell her what you think is right or wrong about what she is doing. You aren't going to tell her what you think that she should be doing, and how you think she should handle her problems.

You ARE going to lead the client in the direction of understanding her own reality better, and knowing what to do to get what she wants in life. You are going to show the way, but she will be doing the walking.

When you are a way show-er it is a good idea to know something about the places one can go to and some good ways of traveling there.

If you yourself have an overall framework for understanding life and you show some of that to the client, you can help her to fill in some of her own detail into overall principles that work in life.

As a facilitator you need to be very specific and precise in terms of your perceptions of the client and the techniques you use with her. You aren't dealing with a general theoretical client, you are dealing with the exact specific person in front of you. You need to do the exact things with her that you think will work. You need to commit to what you do when you do it. If later you find that another approach is more appropriate, then you commit to that. You aren't wavering around in vagueness.

However, when it comes to the subject matter you get the client to look at, and the place we lead her to, then it is a different situation. Here generality suddenly becomes a virtue. You suggest some general area to look at, the client comes up with something specific, you deal with that very specifically, but you lead the client towards a general positive direction. You don't know exactly what the client will offer up to be handled, and you don't try to control that. You don't know exactly what the client will end up doing with her life, and you don't try to control that.

There are certain resources of understanding that, when you have them, you can better help others in a positive direction. They are general enough so that nobody feels judged when they are discussed. They are relatively true enough so that most people will feel more free by using them.

Some of these resources are built into the principles of processing. They are pre-suppositions that make processing work in the first place. For example, the knowledge that the person is cause over her own reality, or that there is a positive intention behind anything, or that once you see what things really are there is no problem with them. The more fluent you are in these, the more swiftly can you make another person realize them in the context of her own situation.

There are many of these workable truths, but actually not all that many once they have been understood. Some of them have been stated as pre-suppositions for transformational processing, others haven't. It is useful for a facilitator to collect high level workable principles. She will naturally do that in her own personal development.

For some people it might be more natural than for others to think in big generalities about life. Some people are more grounded in the actual detail that is right in front of them. Others are more comfortable with big abstract ideas in the first place. A process facilitator needs to be both. She needs to be able to connect everything up to big general universal principles. But she also needs to be very practical and meticulous about detail when dealing with the nuances of the person in front of her.

It is best if the facilitator has subjective intuitive knowledge of basic principles in life. If she lacks that, at least she must be conversant in a workable theory of life and the universe.

If the facilitator knows that desired action can best be accomplished if one feels it emotionally first, and emotions depend on what one basically intends, well, then she can better help the client address the right levels of the

issue. If she thought that one just needs to act differently and emotions and intentions are insignificant, then she would have a harder time at it.

The philosophical principles that the facilitator works off of are all things she would want to sooner or later get the client to understand and use by herself. One of our jobs is to provide the client with tools that she can use by herself. That is when the results are really permanent; when the client knows how to produce them by herself, continuously.

A facilitator who is judgmental and who comes from purely mental logic is not going to accomplish this very well. It is not a matter of imposing your idea of right and wrong on the client, it is not a matter of pulling your pet theories over her head. It is not really a matter of what you have studied, or how well you remember what you have learned. It has a lot to do with being in touch with your own inner knowledge of universal law. There is no rote explanation as to how to do that.

You don't have to be an all-knowing ascended master before you can process somebody. If you were, that probably wouldn't be what you would be doing. You don't have to have all the answers yourself. But you do need to know what direction answers are found in so that you can point that way. You will probably learn just as much as your clients by seeing what they actually find.

Exercise

¥ List all the philosophical resources you can think of.

Homework

There is no particular reason the processing should stop when the session ends. For that matter, that certainly isn't what we want. It is better to set a direction so that a positive development continues out in life.

You can speed up the integration of results into the client's life by giving her homework assignments. That is, you give her something to do or something to go and notice in between sessions. This accentuates that what we are doing has something to do with life, and it brings processing resources to work right where they are most needed.

A homework assignment will generally be a simple, positive thing. A simple task that is easy to remember and that doesn't require much thinking.

It can be a simple reframe like "Notice the positive intention in anybody you talk with this week".

It can be a bringing in of positive resources, like "Before you go into a meeting, visualize yourself as that big, confident and bright person and notice how good you feel".

It might be an information gathering task, like, "Notice in which situations you start feeling smaller and blaming yourself. Notice the circumstances and what happens just before". We can use that in a subsequent session, of course, if it doesn't resolve by itself.

It can be a direction towards increased perception, like, "This week notice how everything around you has a rhythm to it. Learn to recognize the different rhythms".

Some people will naturally desire homework and will not feel right if they walk out of a session without something to do by themselves. Other people might at first feel that it is a childish and unnecessary thing. Be sure that you are in rapport with the client and that you follow a system that works for that particular person.

One way or another, we do aim for getting the client to be more resourceful in life, to be more perceptive, to notice more things, to realize things and learn from them, to have fun, and to be more able in general. If she is happy and insightful while she is in our session, that is great. But if that is the only time she is happy and insightful, then we have more work to do.

A process facilitator is basically working on putting herself out of work. The aim is to get people to take care of those things in life that she is helping people do in session. Her intention will always be to get new resources out into people's lives.

Well done processing will in itself tend to spill over into the rest of the person's life. But also there are various ways of more directly interacting with the person's life. Homework is one of them.

A variant of this is to work as a consultant for the person. Take part in planning, organizing and laying out some parts of the person's life. Not as an Authority, but as a helper who happens to know some good tools.

That is still processing. It is just a slightly different focus than our typical techniques where we work more suspended in a neutral space, independent from everything else. If we are going for more of an In-Life handling, the facilitator will get her hands a bit more dirty and will give more direct suggestions on what to do, and will demand more factual information.

Exercise

¥ Think of some types of homework you could give to a client

Unblocking Flows

Life is naturally flowing. The universe is dynamic, it is in constant motion.

Anything that is considered a problem, an aberration, anything that is painful, frightening or confusing, can simply be regarded as a flow that is blocked.

Flows are naturally flowing, of course. If you block a flow, then something will build up. Unless the flow finds another way of flowing pressure will build up, and that will be painful or will cause trouble somehow.

You can treat anything as energy. The energies are flowing in their natural state. The whole reason for transformational processing is in freeing up energy flows that have been blocked. That is what we are doing, in terms of energy. Finding blocked flows and making them flow again.

Any conflict between people consists of blocked flows. They aren't communicating well with each other. They aren't in tune with themselves. All of which is flows.

A physical pain is simply accumulated pain that isn't flowing.

A fixed idea is an attempt to make energy not flow that really is flowing.

A traumatic incident can have a negative effect only because a flow has not been allowed to complete.

Polarities exist because of a lacking flow between different aspects of the person.

Any technique is valid that makes energy flow again.

Exercise

¥ List all the phenomena you can think of that transformational processing addresses. Notice how it is a flow that is blocked and the technique gets the flow moving.

4-Way Goal Packages

There is a universal principle in the same family as polarities that it is useful to know about. It relates to what happens when one sets a goal and one enters into a contest with the universe to attain it.

Since the universe is basically and intrinsically whole, what happens when you set a goal, assume an identity, or focus your attention on one particular "truth", is that you split up your world. You divide up your world into what IS and what ISN'T. You compartmentalize and polarize your reality.

That wouldn't have to be the way one does it. One can also play the game of life in a more whole way. But there are definite positive reasons for playing life as a contest.

In a game that is played as a contest there are players and opponents, there is a range of freedom, and there is a set of obstacles. A balanced game matches up forces of comparable strength which makes it more interesting.

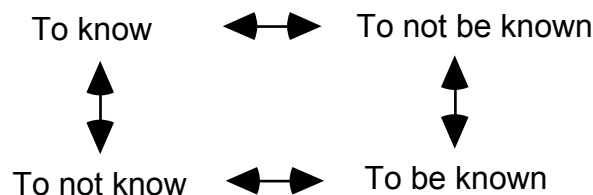
In a game of chess, for example, you agree before you start that you only control, say, the white pieces, and the opponent controls the black pieces. You agree to start from opposite ends and you agree to take turns to move pieces and only to move them according to certain rules. Nothing really physically stops you from just moving pieces any which way you want, or just wipe all the opponents pieces off the board. Nothing really stops you and the other guy from deciding to work together instead of against each other. But then it is no longer the same game. The agreement to give away part of your control is part of what makes things interesting.

In principle, in a contest type of game, you identify with or assume control over a certain chunk of the game, and that is where you will focus your attention. The rest of the game you will give up control over and that is what you will battle against. And in a balanced game, the sides are balanced.

All of this applies to any kind of polarity. See, one might run into trouble if one forgets that it is an agreed-upon game, and one starts thinking one really IS the game piece, and the opposition really IS outside one's control. That is carrying it too far. Balance can be regained by realizing that the different sides of the game or polarity are reflections of each other and that only together do they form a whole. If we put all the parts together we have all the power. If you identify with one piece to the exclusion of all others, you are giving away power, and there will be conflict.

Now, when we are talking about goals or intentions, there are advantages in looking at how it splits up into four pieces.

Let's look at for example what happens if one decides to pursue the main goal "To Know" in life. That is, one wants to concentrate of finding things to know, figuring things out, and so forth.



If you take that on as something to work on over time, you must first agree to that you don't already have the bait you are after. Your decision to pursue knowing will as a reflection establish a chunk of stuff that is trying not to be known. That is your target, and since it is something you are still working on, you obviously don't have it yet. There is resistance to your main goal, there are obstacles. The sought-after knowledge is hidden somehow, in hard-to-get-to places.

If you decide that To Know is specifically what you want to do, then you must also concede that there exists the contrast to that: To Not Know. That is the mirror reflection of To Know, in another direction. None of them would make any sense without the other. Like, the idea of eating a banana only makes sense if we can simultaneously

conceive of the idea of not eating a banana. There would be no point in talking about anything unless it can be contrasted to stuff that is different from it.

The goal To Not Know has its natural opposition or resistance in the goal To Be Known. Obviously, what will give the goal To Not Know a hard time is anything or anyone who insists on being Known.

One can't really create one corner of this quadruple arrangement without simultaneously creating the three others. Often one is only conscious of being responsible for the one corner one most focuses on. The other parts are either regarded as the external target outside one's control or they are wholly sub-conscious. The person will rarely realize that she has actually agreed to Not Know at the same time she is trying To Know. It seems ridiculous, but that is what generates the dynamics of a game in life.

You can start in any corner, it works the same way, If you set out To Be Known over time, you will have to concede that there are some who don't want to know about you, and you have to concede that there is the possibility of failure, To Not Be Known. And there is your most attractive audience, somebody who wants To Know.

This 4-way split-up goes on first of all inside the person. One can't create one corner without creating the three others. So, this provides us an avenue for creating more internal harmony, and for clearing up things that don't work. If one has gotten very frustrated about not succeeding with one's goal To Know, it might be quite enlightening to realize how one has been creating the opposite at the same time.

A 4-way goal package is essentially a tool for engineering some dynamics into life. It creates motivation, action, adventure. There has to be some kind of carrots and sticks in the game for it to move.

If the use of a package has degraded into serious frustration, and it just isn't fun any longer, we can work on integrating it. Each corner represents a part of the person. The person is always doing all 4 parts, each under different circumstances, even though she might not be aware of it at first. We can get in communication with these parts, find out what they are doing and when, get them interacting, and so forth, just like in polarity integration. The end result is that one doesn't have to split up and forget about parts of yourself; you can be it all at the same time, in full harmony.

Integrating the parts doesn't mean one can't still enjoy the game. On the contrary, one might find more enjoyment out of it. Playfully going along with the mystery of a game, knowing full well that one doesn't HAVE to play it, might be most enjoyable.

We can write up a 4-way package for many different goals. To Know is just one example, albeit one of the most basic ones. You can take other very general actions or states that one might aim for in life and fill them in.

Which one goes where can be illustrated by correlating this layout with a couple of philosophical or mystical principles. For one thing, there is the eastern Yin/Yang principle. Yang is the outgoing, generating, expanding force, the outbreath of the universe. Yin is the contractive, receptive, contemplating force, the inbreath of the universe.

In the Know example, To Know and To Be Known are extroverted, active, logical Yang type forces. To Not Know and To Not Be Known are introverted, receptive, intuitive Yin type forces.

In traditional mysticism the energies of the universe are divided into four elements: fire, water, air, and earth. Fire is aggressive, energetic and individualistic, Water is receptive, nurturing and mysterious, Air is intellectual, detached and social, and Earth is practical, grounded and inflexible. Fire and Air are Yang, Water and Earth are Yin.

There is a lot to say about all of this, most of which I don't know, so only take this a superficial analogy.

We can write up the 4-way package like this:

Air (extroverted, flexible) - Water (introverted, flexible)

Earth (introverted, unbending) - Fire (extroverted, unbending)

Air and Water, which are both Yang are in harmony with each other, as are Water and Earth, which are both Yin. Any other combination denotes a conflict or opposition of some kind, or at least a complementary arrangement.

We can now take another key word to put into our package than Know. Like, how about Create. The pure outgoing expression of it would correspond to Fire, so that goes in the lower right. The extroverted, but reflective angle of it, air, would go in the upper left. The mysterious, introverted angle of it, water, would go in the upper right. And the stubborn, inflexible angle, earth, in the lower left.

To be created (to exist) - To un-create
To not be created (to not exist) - To create

or, we could say about the same thing like this:

To be present - To make non-present
To not be present - To make present

Notice that the construction of these packages is pretty much a logical thing. It does not particularly depend on the whims of a client's emotions. The statement of each corner follows logically from whatever we start with. There is of course a basis for examining more closely what that really means, but that is not a subjective thing.

The words we use can make it a bit confusing, as in the example above. Some of the words traditionally have a negative connotation, or are otherwise limited, but that is not the point. The point is that any goal naturally splits into four aspects that are reflections of each other. None of them are good or bad, it is simply a mechanical phenomenon.

All this only makes the most sense for very fundamental parts of life. But the principle does have application for more everyday detail stuff. It is essentially the same kind of thing we address with the four questions of the form:

"What would happen if you ___?"
"What would happen if you did not ___?"
"What would not happen if you ___?"
"What would not happen if you did not ___?"

It is addressing all 4 corners of a 4-way package, bringing them into awareness, exploring their boundaries, bringing them into more integration. But for more small-scale stuff we will focus on the action, not on the goal.

We could however mix up the two approaches and do something like this:

"What would happen if you knew?"
"What would happen if you did not know?"
"What would happen if you were known?"
"What would happen if you were not known?"

It explores the outcome of each of the 4 goals.

Another interesting use of all this is as personality categories. The Know 4-way package is a good one for that. Most people will mostly manifest one of the four corners, at least in their outwards behavior. If we recognize which one, we get valuable information about how the person works and how to treat them. A good way of finding out is to look at what the person really gets upset about.

A To Know person gets upset when things are deliberately hidden from her. A To Not Be Known person gets upset by being forcefully exposed. A To Not Know person gets upset by having information forced upon them. A To Be Known person gets upset if people ignore her. And each one of these people will be distinctly less sensitive to anything in the other categories. The To Be Known person might not have a big problem with things being hidden, or being forced upon her, but if she is frozen out and not recognized, THAT pisses her off.

If nothing else, that is a useful managerial tool, for example to know who to assign to what job. A To Not Know person should obviously not be a researcher or investigator, but would be great for jobs that have to be done

meticulously and repetitiously. A To Be Known person would be a great PR person, but a lousy spy. We need a To Not Be Known person for that.

Addressing 4-way goal packages directly in session might or might not be a great idea, depending on the client and what stage in her progress you are in. In most cases, polarity integration will handle much the same stuff, in a more simple manner. For more intellectually oriented people, the 4-way package might be a gem that gives material for many hours of exciting exploration and development. It might be useful for anybody late in their program, after many more simple and approachable phenomena have been exhausted.

At any rate, you as a facilitator need to know that we can always see something from 4 sides. Doing it, resisting it, not doing it, insisting on it. This can be expressed a number of different ways, so you need to get a full grasp of it, so you instantly recognize it without having to think about it.

There are further more complicated schemes that can be specified. For example, each of the 4 corners could be again split up. For example, each in 3 pieces and you get 12 parts, like in astrological signs. You can go to any level of complexity at your desire, if you find it useful.

Exercise

- ¥ Write out a few 4-way goal packages you can think of.
- ¥ Pick one of them. Contact the part of yourself doing each one.

Section 7: Testing

Virtues

There are a number of key desirable factors we will monitor in the progress of a client. We can call these "virtues". Not in terms of any kind of moral judgment, but simply as a list of qualities that most people desire.

This is necessary for one thing because these indicators show how well we progress in our work. For another reason, because we need to treat the person somewhat differently depending on where she is at.

These distinctions are not absolute. However, they are definitely observable and are as close to finite as we can get. A skilled observer should be able to note them.

Each scale can be regarded as a sliding scale. One can have that quality to a higher or lower degree. For our purposes here we will over-simplify things and pretend that people either has it or doesn't have it. I.e. people are either at the top of the scale or the bottom of the scale. That isn't quite true, but it helps us to watch out for the turning point where one moves from the negative side to the positive side of the quality.

A person is not necessarily stably in one state or another. Particularly, one is likely to drop to a less optimum state under stress. The state used for our categorization would be the person's "normal" routine state. Like, not when she is in an argument or the house is burning, but when she is sitting casually talking with somebody.

Always, be very careful with saying that any person IS something. Nobody really IS their behavior or their apparent qualities. They can always change. Never speak about it as something people just inherently ARE.

Presence

Presence is the degree to which one has one's attention in the present here and now.

Here ↑ ↑ ↑ ↑ ↑	A person who is fully here is focusing mainly on what is going on right now, not on the past or the future. Most of her energy goes into the moment. She is not spending energy lamenting over what she should have done, or what she should be doing now instead of what she is doing, or what she has to do in the future. The person might very well be working towards a certain future, but she realizes that her life is going on right now, not later.
↑ ↑ ↑ There	The There person will when questioned explain that she is doing what she is doing because she HAS to, because something in the past or future, or elsewhere is driving her to do it. The There person is also likely to be bothered by things that are happening elsewhere, or will happen, or has happened.

In processing, a There person would be most partial to finding causes in the past and would respond less well to regarding everything as being created in the moment.

Responsibility

Responsibility is the degree to which one admits being cause or the degree to which one responds as if one is in control of the area one is in.

Cause ↑ ↑ ↑	The person at cause will naturally assume that she is the key to resolving situations she is in. She admits being cause and enjoys being the person who makes things happen. She knows that things are made to happen in the current moment.
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↑ ↑ ↑ Effect	The effect person will generally blame somebody else or something else. For an effect person, the cause is generally 'over there'. That might also take the form of blaming oneself in the past. Like "it is my fault, I should have done so-and-so". That is still the effect viewpoint.
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In processing, an Effect person might respond negatively to being addressed at cause. We would need to work over the different other agencies she perceives being effect of. Conversely, a Cause person would respond negatively to being addressed as Effect.

Cognition

The degree to which the person is able to discover new things, to realize what is going on and to learn on her own.

Cogniting ↑ ↑ ↑	The person has the ability to learn things simply by examining the situation. Cognites fluidly as a continuous discovery process. Realizes that learning is something that she does.
↑ ↑ ↑ Not Cogniting	The person thinks that learning is something that comes from elsewhere. Mostly waits around for something to happen. Tends to not understand things and not be discovering anything on her own.

A person who is not cogniting on her own needs more convincing reasons for changing. A person who discovers things on her own would be less willing to be persuaded by "reasons" but will make her own observations.

Intuition

Intuition is an indicator of how receptive the person is to information coming from outside the conscious awareness.

Intuitive ↑ ↑ ↑	An intuitive person is able to accept an impulse, even if it is illogical and coming out of "nowhere". Has an auto-answer mechanism that works. She will be responsive to perceptions coming from multiple levels, even if they are sub-conscious or super-conscious and she can't explain them.
↑ ↑ ↑ Literal	A literal person will only willingly respond to what she is consciously aware of and can explain logically. She will generally deny the validity of hunches and intuitions or anything else not arrived at through analysis. Tends to take words and symbols literally.

In processing, a literal person might have a hard time with incident clearing. She would demand logical techniques that are explained first. And intuitive person would probably rather enjoy surprising processes.

Creativity

Creativity is the degree to which one is generating the activity of the moment from within, and how able one is to create new possibilities. It is the ability to make something from nothing.

Creative ↑ ↑ ↑	Prefers to do things in a new or different way, adding unique value to whatever she does. Will readily come up with new suggestions or ideas for no particular reason. Regards any activity as a potential opportunity for excitement. Generates her own interest.
↑ ↑ ↑ Conform	Prefers to do things the same old way. Tries to fit in and do what is expected and accepted. Does not voluntarily come up with new ideas. If pushed she will try to construct creativity with logic. Gets bored if not presented with something to do.

A Conform person might prefer repetitive techniques and would feel insecure about too much fluidity. A Creative person would work the other way around.

Activity

This is the degree to which the person is active, is operating, is doing stuff in life, changing things in the direction of what she sees needed.

Active ↑ ↑ ↑	Enjoys activity. Is active, making things happen most of the time. Will maneuver things in the direction of what is desirable or needed. Acts based on intentions. Will be active as the natural state.
↑ ↑ ↑ Inert	Won't act unless she has to. Will tend to be doing the same things continuously. Will naturally be standing still without seeing any particular enjoyment in activity.

An Inert person will need to get instructions. In session, the facilitator needs to prepare more exactly what will go on. An Active person already has an agenda. She more needs consulting, to help her do what she already is doing.

Emotional Expressiveness

This is how fluidly the person changes emotional state and how willingly she expresses it.

Expressive ↑ ↑ ↑	Expresses emotions naturally. Uses different emotions appropriate to different circumstances. Responds to situations by feeling something and expressing it. Emotional state will be quite apparent to others. Emotions are a fluid response to life.
↑ ↑ ↑ Closed Off	Expresses an unchanging emotion, except possibly for occasional outbursts of out-of-context emotion. Emotions are an on/off thing. Suppresses responses to circumstances. It is unclear to others what she feels about the situation.

A Closed Off person would be uncomfortable by being pushed into emotions. She would probably rather want to talk about things and would need to be inched gradually towards feeling more. An Expressive person probably doesn't want to waste time on that.

Effectiveness

This is the degree to which the person is able to get things done in a useful manner. To complete tasks and put order into disorder and so forth.

Effective ↑ ↑ ↑	Gets things done in a direct manner. Is fairly relaxed in a state of activity. Deals with the situation at hand and improves it. Will naturally change confusion into order.
↑ ↑ ↑ Ineffective	Has trouble getting things done. Gets stressed and frustrated about not getting anything done. Will naturally turn order into disorder. Procrastinates.

In processing, that might determine how directly the facilitator takes charge. You can more trust the Effective person to get things done on her own.

Honesty

This is the degree to which the person can honestly face the truth about herself or the situation at hand and how well she will present that to others.

Honest ↑ ↑ ↑	Will readily admit to self and others what the perceived truth is. Will naturally search out the most true assessment available. Will move towards clearing up situations that aren't optimum. Tries to create alignment at multiple levels.
↑ ↑ ↑ Dishonest	Will tend to hide or change the truth. Will naturally seek out the expression that hides the truth. Will move away from clearing up non-optimum situations. Tries to disconnect the outward expression from the inward state or information.

In processing, the Dishonest person needs to be tricked or cajoled into giving things up. You would need to always look for incongruencies and expect something different than what is being said.

Communicativeness

This is how open and willing a person is to exchange information with others.

Sociable ↑ ↑ ↑	Will communicate with anyone about anything in a relaxed and open manner. Enjoys interacting with other people.
↑ ↑ ↑ Reclusive	Has fears and hesitations about communicating with others. Finds it stressful to communicate. Prefers not to.

With a Sociable person we can just discuss things directly and shock her with unusual ideas. The Reclusive person needs to be approached a lot more gently, showing her that it can be safe to communicate.

Acceptance

This is the degree to which the person is able and willing to accept different viewpoints without any need to judge them.

<p>Accepting</p> <p>↑ ↑ ↑</p>	<p>Is open to many different viewpoints. Can encompass multiple different perspectives at the same time. Has no need to judge viewpoints that are different from her own.</p>
<p>↑ ↑ ↑</p> <p>Judgmental</p>	<p>Will respond to other viewpoints by judging them. Tends to hold on to only one viewpoint at a time. Tries to protect own views.</p>

With a judgmental person you need to be more careful to word things in a way that matches her way of looking at things. You would need to steer around her idiosyncrasies.

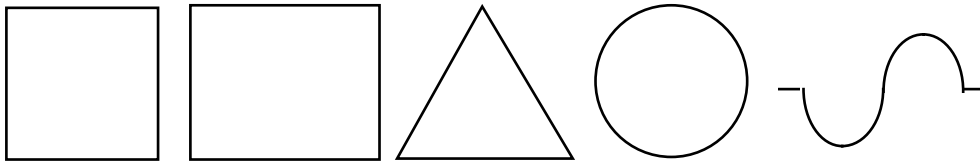
There are other possible virtues that can be charted out than the ones described here. This is however a set of important ones that can be used to monitor a client by.

Exercise

¥ Examine people around you and determine how they are doing in terms of these virtues.

Symbol Test

This is a simple test that quickly determines what type of person one is dealing with. You have the person look briefly at these 5 figures and ask her to choose the one she likes best and the one she likes the second best. Don't allow any intellectualization about it, we just need a quick and simple choice. Then afterwards we can analyze what that means.



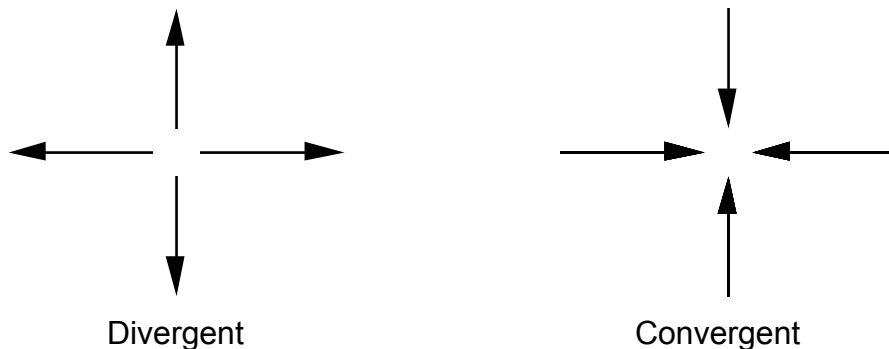
A Square is somebody who feels most comfortable with a stable environment and clear directions on what to do. She is conservative and likes things that are regular and orderly. If given a task she will work on it until it is finished, even if it is repetitious, cumbersome and lonely.

A Rectangle also likes structure and regularity. But she will more establish it with organization, meetings, committees and so forth. This will have to be done the proper way, taking all rules and regulations into consideration. If given a task she will start organizing it to be sure it can be done the most systematic way.

A Triangle is goal oriented. She enjoys planning something out and then doing it. She gets motivated by the accomplishment. She will tend to look at big long-term issues, but might forget the details. When given a task she will set a goal and work on a plan for it.

A Circle is social and communicative. No hard edges. She handles things by talking about them and smoothing things out with everybody. Communication is the first priority, and making sure there is harmony. When given a task she will talk about it.

A Squiggle is off-the-wall and creative. She feels best doing new and different things most of the time and gets bored with regularity. When given a task she will come up with bright ideas about it.



The Square, Rectangle and Triangle are all convergent. They are working towards something specific and finite, and they do it in a logical and systematic way. But they might be lacking in personal creativity.

The Circle and Squiggle are divergent. They are creative, extroverted, and intuitive. They will reach out around them into new areas and to other people. But they aren't particularly systematic or dependable.

This kind of categorization is very useful for evaluating people for job positions, for example, or for finding out how well people will work together. If you really need something specific done, the Square is the most likely to do it exactly as specified. Squares will work great in the accounting department. If things need to be organized amongst a group of people, then the Rectangle is most likely to make that happen. A Triangle might be a good executive, setting goals and making sure they are met. For any kind of personal relations the Circle will be good. A Circle will

be a good personnel person or a receptionist or customer service. If anything new is needed a Squiggle is the person for the job. Advertising, problem solving etc.

The different categories of people might often get in conflicts with each other if they don't realize that they each work differently. The convergent people might be really frustrated that the divergent ones don't seem to be able to get done what they are supposed to, but will do all kinds of other things and not care about deadlines. The divergent people might find the convergent ones cold and narrow minded, not taking human factors and new possibilities into consideration.

Now, for processing purposes these categorizations are also useful. It can tell us a person's preferred method of working with something.

A Square will need fairly specific instructions. She will not be happy just floating around, not knowing where this is going. A Square will feel good about being presented with a technique and carrying it through until it is done. It doesn't matter much if it is repetitious, regularity is a source of comfort. For a Square it is a good idea to have more of a formal routine, certain rituals that are repeated.

A Rectangle needs to see how things are organized. A systematic overview of the processing we will do would be a good idea. And the Rectangle will probably also enjoy understanding the principles of what we are doing. She will feel comfortable knowing and noticing that systematic techniques are being used and that they have names and so forth.

A Triangle needs to see a goal and needs to see some accomplishments. She might appreciate having a chart of steps we are following. She will take great pleasure in checking off each one that gets done. It should always be clear what the underlying intention is with what we do. If the direction is agreed upon, the Triangle can be quite flexible in how we get there.

A Circle doesn't need a plan or a system and is probably turned off by it. She needs to talk about whatever is at hand. You need to be flexible in tracking with her and dealing with whatever is going on. Getting to an overall harmonious situation is more important than getting techniques done right.

A Squiggle must be presented with new and different things. Unexpected angles is what will motivate her. It is perfectly fine if no kind of technique is recognized and every session is different. Be flexible enough to jump around a bit and avoid preconceived ideas about where we will end up.

People are different. If you aren't able to adjust to different personality types you will probably mainly attract the ones that are similar to yourself, and others just won't appreciate what you do. If you do recognize the different types of people and if you approximate their reality then there is no limit to who you can deal with successfully.

If it isn't apparent already, there is no value judgment connected with which category people fall in. None of them are better than the other ones. Each one is a somewhat fragmented package. It has qualities that are good for certain purposes and it has qualities that aren't so good for other purposes.

The best way of testing these is probably to ask the person to pick the figure she likes the most and then the figure she likes the second most. That gives a more composite picture. Then the qualities might blend or balance each other somewhat.

Exercise

¥ Run this test on a few people you know. Notice how the results fit with what you know about them.

Muscle Testing

The human body is a very useful instrument that provides all kinds of information. For processing purposes there are various ways of utilizing the body of the client to provide feedback on how we are doing. One easy and effective way of getting feedback is through a method called Muscle Testing.

Muscle testing is also referred to as Applied Kinesiology. Chiropractors use it to find which parts of the body need adjustment, and to check if an adjustment has been successfully made. They use it combined with elaborate knowledge of the skeletal and muscular system. If one touches certain key points of the body and at the same time tests if a certain muscle is weak or strong, that can indicate if that key point needs correction or not.

The interesting thing is that muscle testing works just as well on mental or emotional issues as on physical body parts. Basically one can put one's attention on something and then test for a weak or strong response. That is something we can use.

See, the body is not as much of a liar as the conscious mind is. It is much more likely to give an honest assessment of what is going on than the person's analytical thinking is. The body will give answers to things that are submerged and unknown to the conscious processes, and it will give answers without being biased by wishful thinking or social maneuvering.

Many different muscles could be used for the test. The easiest is usually to use the big deltoid muscles or the arms. The client stretches one arm straight out in front of her, or straight out to the side. The facilitator instructs her to resist and then presses down on the arm. And she notices if the arm holds up to being pressed down, or if it gives in and becomes weak. There is a certain knack to sensing it, but once one has got it, it is a very finite sign.

One would pick a muscle that tests strong when we don't put attention on anything in particular. Then we will know that it means something when it tests weak when we bring up particular subjects.

There are much more elaborate systems of using and interpreting muscle testing. Different muscles seem to correspond to different organs along the lines of the meridians. If you want to study and use that, that could be useful, but it is beyond the scope of what we get into here. We simply find a muscle that is usually strong and we agree with the person that it will be our test. This agreement becomes to governing factor.

Basically, strong means "Yes" and weak means "No". Whether a Yes or a No answer is most desirable depends on what we ask for, but most often we will ask in such a way that a strong response is good. As in "Do you feel good about yourself" - Test - should be strong, meaning "Yes". If it is weak, we could then work on the issue of feeling good about oneself, with our usual processing techniques. And then, when we appear to have gotten somewhere, we could do a muscle test again to confirm it. If it is now strong when we ask the same question, then we have probably done a good job.

Muscle testing is a very finite way of testing. If nothing else, it appears very finite to the client. It provides a very tangible and convincing "proof" to the client that we have actually gotten a result. The client can much more easily invalidate purely mental and emotional results. Even if she feels good and she has found out something new, she might still convince herself a few days later that it was "just" something she imagined. But if we have tested it and we both realized that what used to be weak is now strong, that might weigh a lot more heavily in the favor of accepting the change that took place.

The muscles really do react to what one thinks and feels and imagines. But the test is fairly honest and unbiased. Whereas a purely analytical assessment of what one feels might not be as honest.

The facilitator can use muscle testing according to preference. It is just one of the tools that are available. You don't have to use it for anything at all, or you can use it for every single issue that you work on with the client, that is up to you.

If you do a number of tests after one another the arm will eventually become tired. One can then switch over to the other arm, or take a rest for a moment.

Muscle testing can be used for a comprehensive test of items from a list or arrived at some other systematic way.

For example, you can read aloud, or let the client read from a list of possible items one could be allergic to, and you can test her arm for each one. This can give amazingly precise results.

Also, one can go over the client's body and test each body part systematically. It can be done by mentioning it and having her put attention on it, or if it is an outer body part it can be touched lightly. And you test for each one if it is strong or weak. This indicates areas that should be worked on in one way or another.

A transformational process facilitator is not a health practitioner, so don't pretend that you are. If the person needs medical attention, refer her to an appropriate practitioner. What you are addressing is the mental, emotional, and spiritual phenomena that can be found in the person's world. Finding out what is there and changing it can have profound effects, also on health, but you aren't going to promise that.

In using muscle testing, it is important that you are very precise in what you ask for or what you put attention on. If you give a sloppy unfocused question or direction you will get a confused answer.

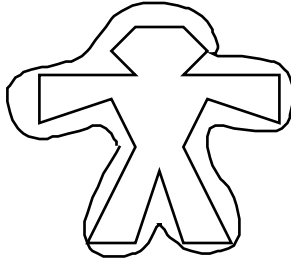
There are many texts available on muscle testing that can give you a much more thorough understanding of its use than what is presented here.

Exercise

¥ Practice muscle testing until you feel quite certain about doing it.

Measuring Energy Fields

Live bodies have an energy field around them, what is often broadly referred to as the Aura.



The measuring of auras is no key element of TPS. However, since it is easy to do, and it is another method of gaining information and getting feedback on our work, it is included here. You might choose to develop it into a more effective tool for processing, or you might just use it as an effective demonstration of the existence of subtle energies.

The easiest way for most people of measuring energy fields is to feel them with your hands. That tends to give a more finite and repeatable test, as compared to seeing energy fields, where one would be more likely to imagine things that aren't there.

In the palm of each hand is a sensitive area which is a small chakra. If you rub the middle of the palm in each hand for a moment they should become activated. Then, from as far as you can reach out your arms, move your palms slowly towards each other. At a certain point it will be like you meet a bit of resistance. The areas in your palms will be kind of buzzing when you reach a certain threshold. That is where the energy fields from each hand are meeting in the middle.

You can use that same sensation to test the extent of an energy field on others, or even on yourself. Basically you will start your hand from a certain distance and move it, with the palm facing towards the person, until you sense the buzz of resistance.

The overall extent of a person's field tells you something. People who are more energized, who manifest power in one way or another will tend to have wider fields than people who are holding themselves more back.

However, rather than using it as a way of comparing people, this is more useful to measure relative strengths for a particular person, and their change. Particularly we can use it to do a quick assessment of the chakras.

Start by testing the extent of the field right above the person's head. Then move downwards and test the extent of each of the 7 main chakras, or any other areas you might have interest in.

There will be a certain average distance that the field goes out to, that will be your reference. We will then watch for whether the field in the different chakra areas is about at that reference distance or if it is smaller or bigger.

If the field in a certain chakra area does not go out as far as the average distance it indicates that the energy is depleted in that area. If the field goes out further than the reference distance, it indicates that there is excess energy in the area.

Either way, that would be an indication that there would be some issue to process, something to clear, some resources to add, etc. The chakra would give us a hint about what it is, in that each one relates to certain aspects of the person's life.

Chakra 1, the root chakra, relates to one's sense of security, foundation, basic survival. If it is depleted, the person probably doesn't feel grounded and secure and that would be something to work on.

Chakra 2 relates to sex and reproduction. A surplus there indicates built-up sexual urges and issues of close relationships that aren't being expressed. A depletion would indicate that something is being inhibited or not accessed.

Chakra 3 is about feeling and sensing things, that is the solar plexus area. If an excess of energy there, it signifies stuff the person hasn't dealt with, feelings that haven't been processed. If depleted, she probably needs to get access to more feelings.

Chakra 4 is the Heart chakra. It is about how accepting, open and loving one is. A surplus might indicate built-up hatred or unacceptance. Depletion means that more resources are needed or she needs to open up more.

Chakra 5 is the Throat chakra. That is about communication. If there is excess energy it indicates that she has some things to say but stops herself from doing so. If depleted, she is running low on the resources that would allow her to communicate.

Chakra 6 is the Third Eye. It is about psychic perceptions. A surplus indicates that one isn't paying attention to or processing all the perceptions that actually are there. A depletion indicates that one is lacking resources in the area or one's abilities are being suppressed.

Chakra 7, the Crown chakra, is about spirituality and connection to higher levels of awareness. If it is depleted it indicates that the person closes herself off from receiving spiritual support. If there is a surplus it indicates some issues about it that should be worked on.

So, measuring the energy field can give you a clue on where to look for processing material. It might bring up something the person wouldn't consciously have thought of mentioning, or that she might be hiding.

After you have done some work in the indicated areas you can then again check the area and verify your results.

A typical person has an energy field that goes out about 6 inches or so. A person in good shape who is a channel for universal energies might have a field going out much wider, possibly 20-30 feet or more.

You can also test sideways around the chakras to see how wide the channel of energy is, using both hands. A bigger diameter indicates a more open interchange. A typical person has 1-2 inches. A person in really good shape could be 10 inches or even several feet.

The extent of the energy fields varies. Particularly for a person who is in good shape, spiritually speaking. Then the field would be more flexible and would adjust to circumstances. If it is necessary to take in or give out a lot of energy, the extent would be larger and the diameter wider. If it is necessary to protect oneself, they would get smaller. A person who is less developed might not be able to adjust and might not open up to let enough energy through when necessary, or might be unable to shut down when unwanted energy is coming in.

You can measure other things than the chakras of bodies. And what exactly you are measuring depends somewhat on what you put your attention on. You can measure the extent of harmful or beneficial energies connected with different things or different places. You can determine the qualities of food and things like that.

But, as I said, this is a little off the main path of transformational processing. Not as much as it might seem, though. TP has a lot to do with energy. Essentially what we are working on is the energy phenomena in the person's space. You can treat it more or less directly as energy, depending on your personal preference. If you know what you are doing, it might well be preferable to interact directly with energy rather than just talking about it.

Exercise

¥ Practice measuring energy fields with your hands until you are sure you can do it.

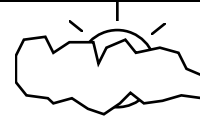
Progress Evaluation



What has been improved or handled through your processing sessions?



What remains to be improved or handled about your life?



Can we quote your statements in promotional material? Yes No

Name

Date

The Progress Evaluation Form

Keeping a written record of the client's progress can serve several purposes.

For one thing people tend to be rather forgetful concerning their former state. They change and then they will often deny that they ever had any problem. What seemed like a big ugly issue when they had it, now seems really small and insignificant to them. They will often say that there was never anything wrong, it was just a mis-understanding. And that is quite right for that matter; all we did was to clear up a few mis-understandings. But for sure there is change happening, and it is advisable to record the state of affairs in writing along the way to show what has happened. If we don't keep the record along the way, the evidence tends to disappear.

If we ask the client to give written progress reports, that will also provide valuable information for the facilitator that she might not have picked up on otherwise. People express themselves differently in writing. Sometimes they are more honest, sometimes they have a bigger overview, or it might be totally the other way around.

What I have found useful is to use a form with two sections to it. The top section is for the client to note down what she has noticed she has gotten out of the processing so far, what has changed and improved. The bottom section is for the stuff that she notices has still not been handled or improved satisfactorily.

Asking for both plusses and minuses encourages the client to be more honest, and it emphasizes that we are in the middle of an ongoing process of change.

I will ask the client to fill in the form at regular intervals, usually when we have finished a major issue or a module. I would only bring out the form when I am confident she will have something to write down.

Some people have a bit of a paranoia about being called upon to give a status report. Therefore I want to be sure that we both know that they have changed. Sometimes a client will change, but if we put a spotlight on their change they will start denying it. That is because they have made the change sub-consciously, but consciously they are still dragging their heels. I would not ask for a progress report before the conscious part of the person is at least somewhat appreciative of what has gone on.

Keep the progress forms in the client's case file to illustrate her progress. You might also want to make photocopies and keep those together elsewhere to keep track of your own results with clients.

Positive statements, or before/after scenarios from the forms can also be useful as promotional material to show potential clients what kind of results are possible. Be sure to get permission before you spread anything around. If the client doesn't give permission, the progress form remains a part of the confidential notes for the client.

Body Perceptions

The body is an excellent indicator for the state of a person's reality. Unresolved issues will influence the body, and if severe enough will lead to illness or death. Probably, before it gets that far, it should be possible to spot some kind of energy accumulations in the body and deal with what they indicate.

It should be possible to have a body that is free of any stagnant energy, where the life force just flows through it without resistance, a transparent vehicle for the spiritual being.

To evaluate the state of the body requires some thorough and detailed perceptions of it. To get that, one needs to take responsibility for the body and to respect it.

To use the body as a measuring device , and also to generally take good care of it, it is probably a good idea to start with some better perceptions of it. I suspect that a lot of people ignore a lot of what is going on in their bodies.

One can go through an exercise of systematically checking over each part of one's body, for each part feeling from inside what is going on in that area, interacting with it until one is in good rapport with it, getting some more perceptions on it, such as temperature, pressure, movement, vibration, weight, and size and shape of any energy accumulations in the area.

Some areas will be perceived as light and flowing, and those are probably in good shape. Others might contain energy lumps, be heavy, or dense. Those will probably lead to something worth handling.

An energy accumulation might be resolved simply by perceiving it and interacting with it. It might just need to be noticed, or appreciated, or communicated with, and it will free up.

Any simple communication process could do. Certainly saying "Hello" to it, but you could also talk back and forth with the energy more extensively, and ask it questions and so forth. It might free up or resolve from a simple dialogue.

Just because you can get an energy accumulation in the body to talk back to you doesn't have to mean that somebody has been trapped there by some gruesome methods. If you use that as a preconceived idea then you will end up missing a lot of things. It is probably a better starting point to take responsibility for it yourself, and then sort out what it is about.

It is a rather limiting idea that the actual person would only be the current conscious mind and that anything that appears foreign or that talks back is something or someone else. Really, a being is much more resourceful than that. Haven't you ever heard of spiritual ventriloquism? It is a much more liberating model that beings can operate at many levels of consciousness at the same time, and in many dimensions simultaneously, and your current conscious awareness by no means represent peak performance.

At any rate, you can communicate with accumulations of energy. That is only ONE of the ways of dealing with them. They don't have to be personified, you can also resolve them in different ways. But often it is more simple and direct to treat them as people. Don't mistake the map for the territory, though .

Communication doesn't have to take place verbally. You can't necessarily expect all your body parts to speak fluent English, even though they might respond to your intentions. But, well, maybe they speak Body Language? .. But, jest aside, energy accumulations in the body might be more likely to communicate in feelings of various kinds.

One can establish sub-conscious communication methods with energies. We can make an agreement that one specific change in its feeling means "Yes" and another change means "No". That bypasses the person's conscious figuring on the subject and can give direct contact with whatever it is we are addressing. The person will realize to her surprise that the feeling will change as a response to questioning, and in a different way than she would consciously have predicted. This technique is out of 6-step reframing, from NLP. If the person doesn't yet

perceive feeling changes well, the same thing can be done by assigning "Yes" to one finger, and "No" to another, and have them move up automatically, depending on the answers.

Now, a personified energy accumulation that you can communicate with, can answer up in different ways. It can go along with being regarded as a part of the main person, with only the best of intentions towards her. In that case it would mostly need to be listened to, to be relieved of any upsets, maybe get supplied with some more ways of helping. Maybe the part is no longer needed and can be re-integrated with the main person. Maybe it is needed, but it just needs some acknowledgment.

Most energy accumulations, body feelings and so forth, could be regarded as being symptoms of incomplete actions and incomplete communications that have been ignored. If you stop ignoring them and let the incomplete actions be completed, then there is no point in having the undesirable feelings any more. Illnesses are more consistently or grossly ignored messages from yourself to yourself.

Some energy accumulations would protest at being regarded as part of the person and will insist on being separate beings. That is what we could regard as foreign entities. For those we can ask them where they come from, what they are doing there, we can run them through incidents they are stuck in and so forth, and they will usually end up leaving and the energy accumulation is gone. It is not important if it really was a full being there, or if it was just a set of copied awareness units. At any rate, the difference is less than you might think.

Some energies would respond better to being treated as incidents that need to be re-experienced, rather than as beings. If you put your attention on the area, pictures would appear that somehow correspond to the feeling or what it represents. Those incidents can be processed of course. It is important to experience them multiple viewpoint, and not just regard them as your's or as somebody else's. There will also be decisions connected with those incidents, and lessons to learn from them.

There are other types of stuff that energy accumulations could be addressed as, but most of them are less likely. Like, potentially energies could relate to created machinery, to alternate selves or all kinds of other stuff. However, that kind of stuff is usually lighter.

Body energy accumulations are most likely to relate to stuff with emotional content. It can be addressed through communication, incidents, viewpoints, etc., whatever gets us to some kind of uncommunicated emotional issue.

More important than any of the incident and entity kind of phenomena would be the actual emotional issues that the person hasn't faced and the ways it has been directly caused. The other stuff accumulates for a reason of course, it is by no means random fallout.

We could say that body feelings, accumulated energies, illnesses and so forth all come from intentions and desires the person has, but that she isn't letting out. She is both trying to do something, and then she is trying to stop herself from doing it. That creates a standing wave, and it is to that standing wave that the other stuff would attach itself. Since only stuff of a somewhat similar nature would attach itself, processing the incidents and entities and so forth would give us a good hint about what the person herself needs to take responsibility for and change. She might just get the point and change herself accordingly.

So, the person has an original desire to do something, something she really feels like doing. That would generally be something good, desirable and pleasurable, such as "to make art" or "to be safe". Then there will be secondary reaction thoughts that somehow make the original desire impossible. The unexpressed emotional desire will stack up as a standing wave and will somehow let its presence be known by manifesting some sort of symptoms.

There is no particular pat answer one how to locate and address the suppressed emotional desire. It needs to be done, and various techniques might be found effective

There is a lot of valuable material that can be addressed based on perceptions of energy accumulations in the space of the body. All of this can be used to make bodies observably more radiantly healthy. This is not just subjective realizations we are talking about here.

Section 8: Techniques

Clearing Incidents

Re-Experiencing of incidents is a technique that is used to clear unwanted reactions. The starting point is always an unwanted reaction, mostly a feeling of some sort. The feeling is traced to an incident that supplies an appropriate context for the feeling. The contents of that incident is then worked over by experiencing it in different ways and finding out what it is about. The feeling is placed into its appropriate environment, which is then examined, reframed or supplemented to make the whole thing a positive experience.

The feeling we start with might come from the client as a complaint given at the start of a session. It might be what we find when we dig into what the client's complaint is. Or, it might be something that appears while we are pursuing the techniques and subjects of a general module. Or, you could also methodically search specifically for unwanted feelings.

If you are working over a general question in a module you would switch to re-experiencing if it is clear that an unwanted feeling is a central block in the subject at hand. You wouldn't necessarily switch just because the client says that she "by the way has headaches once in a while". No, but you would if you find that the subject of communication, which we are addressing, is hindered by a feeling of insecurity that she has.

If you want to search for unwanted feelings systematically, you can do it by asking for different kinds. Like, "Do you have any (pains, pressures, tenseness, nervousness, etc.)" It would be essential that you only accept feelings that are there to some extent in the present, not just stuff one remembers having had once. It is also essential that these are feelings, stuff one feels kinesthetically, not just abstract ideas.

This is an outline of the procedure for clearing incidents.

1. Start with a presently unwanted feeling.
2. Get the feeling specified precisely as to where it is and its perceptual distinctions.
3. Get the client to feel the feeling right now.
4. Demand that she lets the most basic incident appear that includes that feeling.
5. Assist her as necessary to focus scattered perceptions into an incident.
6. Get her to lightly experience the incident from beginning to end.
7. Do it again if more material is surfacing.
8. If this doesn't appear to be a core incident, find the exact trigger point, freeze the frame there, examine what goes on, and get her to hold that feeling and demand a more basic incident. Continue with the incident that surfaces.
9. If it does appear to be a core incident (a traumatic incident providing the experiential context for the feeling, rather than just a semantic context) then continue with this incident.
10. Ask what other viewpoints are available in the incident.
11. Experience the incident from any significant viewpoint. Particularly including the causative viewpoints, not just the effect viewpoints.
12. Ask for any decisions made in the incident.
13. Ask what there is to learn from that incident. There needs to be a positive learning of some kind.

14. If it doesn't turn into a positive learning experience after working it over in that manner, we can add resources to it or rewrite the script if necessary. Find out what resources would have made it work better if they were there. Have the client experience the incident the way it would be if those resources were there. Let the incident happen differently, in a more positive way, and carry the change forward. Let her visualize how things would be/would have been after that point if that is what happened. How would she have developed differently, how would she be today, how would the future be different.
15. Get her to come back to present time if she isn't already there.
16. Ground her in the present, being extroverted and aware.
17. If there is more time, have her feel how the area of the feeling feels different now.
18. Trace that new feeling to a core incident in the same manner, and clear that.
19. Repeat this loop until the feeling has either disappeared or transformed into something more useful for the client.
20. End with the client extroverted, grounded, looking towards the future.

Re-experiencing is a technique that can be used at any time, at any level. As long as it always includes multiple viewpoints and as long as it always addresses the person as cause and leaves each incident as positive experience.

Polarity Integration

Polarity Integration is used for situations where the person appears split into two different sides. The two sides might not be apparent at first, but we might discover just that the client has an on/off way of being and that causes some problems. Or, things come in packages that aren't quite working. Like, she only has a lot of energy when she is angry, but she doesn't want to be angry. That is a typical polarity. There will of course be a part of her that isn't angry, that has various good qualities, but is lacking energy.

Our objective is to get the client to recognize that there are two distinct packages and then get her to get them in proximity to each other and get some kind of interchange going. And usually we are aiming for getting them integrated or merged with each other, so that all the qualities are available at the same time, and there is no internal struggle.

Our entry point into polarity integration might be something the client presents at the beginning of a session as a problem state. Usually it takes a little bit of preliminary dialoguing to find out that it is a polarity, so we usually don't know right away.

We might also uncover a polarity while pursuing general subjects in a module. If the polarity is at all central to the issue at hand, it should always be taken up. Polarity integration provides some of the most profound change available, so don't miss a chance to do it. On the other hand, don't do it frivolously on everything. It is intended for actual major polarities that are central to the person's life.

Polarity integration is no rote procedure, it might develop in various ways. However, this is the general outline:

1. Discover that the client has a behavior that is segregated from the rest of her behavior.
2. Start with a loose label for it, but be prepared to change it as we discover more. Keep the labels very broad and general, though. They are designed to divide all of the client's behaviors into two big piles, so don't be too precise.
3. Ask "Is there a part of you that ___?" and get it confirmed.
4. "What does that part of you do?" Get what its general behavior and activity is. Be perfectly neutral and steer her away from negative labeling, just get the activity.
5. "Is there an opposite part to ___?" Get the other side of it. That is nothing particularly to look for, it is simply the complement side, the side that does not do what the first side does, but does everything else, or does the opposite.
6. "What does that part do?"
7. "What are the good qualities of (part A)?", "What is it lacking?"
8. "What are the good qualities of (part B)?", "What is it lacking?"
9. "Are these two parts there at the same time, or are they taking turns?"
10. "If (part A) could talk to (part B), what would it say?"
11. "If (part B) could talk to (part A), what would it say?"
12. Get the two to talk to each other, to answer, to start exchanging information.
13. "Does (part A) appreciate (like, admire, love) (part B)?" and vice versa

14. Encourage them to start appreciating each other more, and to recognize that the other side is a part of itself. Don't push it more than the parts will go along with.
15. Stay in rapport at all times with the side you are talking to. That might take different tonalities, language and anchoring for each one. Be continuously very aware of how they are different from each other.
16. "What could (part A) learn from (part B)?" If they haven't realized it, get them to realize one by one that they are missing something, have them agree to work on getting it, and put their attention on the other side as a place where they can learn it.
17. Negotiate a way where they can start exchanging information and learn from each other.
18. Have them exchange their energies. Visualize that they do so. "Can you see them exchanging information and energy?"
19. If they aren't rapidly starting to blend now: "What is keeping them apart?" Find out what is in between and deal with it. That might be an unpleasant feeling that the client gets if they are pushed together. It can be a good idea to deal with that with incident clearing, and then go back to the integration process.
20. If time seems to be needed or if the client is saying it is happening too quickly or too much, then plan out with her to let these parts continue to cooperate or integrate as necessary, and to check back with them in a later session. She might prefer to keep them apart and just in good communication with each other, cooperating.
21. If full merging seems to be appropriate, continue encouraging it.
22. A way of speeding it up 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 at the same time. That is likely to provide the impetus for them to completely integrate, if they were just about ready.
23. 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.
24. 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?"
25. Put her attention on the future. Future pace the change, get specifics of how things will work differently.

Polarity Integration is a gentle process that requires precision in language and anchoring. It is not an intellectual process, but more emotional and kinesthetic. You can do it on anybody at any level.

Entity Processing

Often it is advantageous to deal with a phenomenon as an isolated unit of consciousness. That is what we call an entity, something that can be perceived to have independent existence and which we can interact with as such.

Essentially everything is conscious to some extent, so we could for that matter treat everything as a separate entity that we could communicate with. But we could with the same right say that everything is basically different aspects of the same whole eternal presence, which is your inner essence, so we could treat everything simply as YOU. Our different techniques focus on different views in that whole range between the extremes. Which view we favor at a given moment might depend on preference, or on what has been found to work well in such situations.

OK, so an entity is when there is something there in the client's space that appears to have independent existence. We can then essentially address this entity as a separate "client" and use various processing techniques to improve its condition. This has the advantage of moving the pressure out of our client's conscious mind. She doesn't have to figure things out, or explain or defend herself. We simply use her as a mediator to talk directly to something else.

How much you treat it as an actual independent being and how much you treat it as simply an imaginary metaphor is up to you and will also depend on the circumstances. It really doesn't matter much, it works either way. Actually it works better the less serious you and the client are about it.

The human body is the most obvious starting point for this kind of work. A body consists of different parts. Most people are not very much in tune with what they do or what their condition is. Somehow, if we treat a body part as an entity it seems like we can get much more information than what the person consciously has any clue of. We can talk with different parts of the body, find out what is going on, improve their condition, work out conflicts between different parts and stuff like that.

Beyond that, all kinds of other things can be addressed as entities. We can talk with any of the characters in past or future incidents, we can talk with people in other dimensions, or in dreams, we can talk with plants and animals, with weather gods, with guides and angels, with group or mass-consciousness entities, with planet Earth, and so forth.

For a beginning client, the idea of entities would not particularly be something you would push, unless she already sees things that way. It is likely to come up naturally as you deal with feelings in the body and so forth. The more adventurous uses of entities can be introduced gradually as the person would be comfortable with them. Basically, the more we have cleared up the personal domain, the more advantage there would be in pursuing entities.

This is the general outline of a workable entity handling:

1. Recognize that there is something there that the client already considers separate from herself. Not an idea, but an independent unit identified by distinct perceptions, preferably including kinesthetics.
2. Get its attention, by having the client say "Hello" or something like that.
3. Notice what you get back. It doesn't have to be words, but there must be a response of some kind.
4. If it is not a talkative entity, establish some kinesthetic system of yes/no answers. Such as a specific change in a feeling, or automatic finger movements. Then ask if it is willing to communicate with us in consciousness. If not, you need to stick with questions that have a yes or no answer and you would need to work without knowing the content of what the entity is doing.
5. If it talks, find out what it is doing there.
"What are you doing?", "What is your purpose?", "What is your function?"
6. If its identity is unclear, the client can ask "Are you a part of me?"

7. If the purpose is unclear or doesn't sound very helpful to the person, you can find out what kind of incident created the entity, or prompted it to do what it is doing. Work it over with re-experiencing, complete what is incomplete, etc. The entity might leave, get uncreated, or might become more useful to the person.
8. If the entity seems to try to do something helpful, but in a very limited way, trace back the purpose to a more basic intention. "What is your basic intention?" It is a fundamentally good intention we are looking for. Then ask it to find some more, different ways of accomplishing that intention. It should get at least 3 new ways in addition to what it is already doing. It either needs to come up with them itself, or it needs to link up with some available creative source, inside or outside yourself. You don't necessarily have to consciously know what it comes up with. You can link it up with other useful resources in a similar fashion.
9. If the entity stays to help the person, you can negotiate any necessary arrangements. Does she need to instruct it, will it need to report back on a regular basis, and so forth.
10. If the entity ought to leave or cease to exist, but it has trouble doing so, address whatever might be holding it there. Ask it who it really is. Is there anything it hasn't completed or said? Does it need to be thanked or validated or appreciated for what it is or for what it has done? Does it need instruction or orientation or suggestions on what else it could do? Is anybody else holding it there? Be sure to treat the entity with respect, acknowledging that it has a right to exist and make decisions for itself.
11. Maybe the entity has information and guidance for the person. There might not be any issue of it needing processing at all. It might simply be available to help and inform.
12. When done with that entity, check if the result is in harmony with other parts of the person, or if there are any conflicts to resolve.

There are many variations possible. Multiple entities might group together as one and then split up. Entities can form inter-connected networks where they feed or control each other, and that would have to be traced. Entities might be transferred between people, with strings attached.

Exercise

¥ Practice entity processing as a handling to a few different phenomena, such as illness, addictions, mental automaticities

Positive Reframing

A facilitator ought to be very fluent in positive reframes. You should be able to come up with a generally positive way of seeing just about anything.

Below you will find a sample list of positive reframe statements.

Note that these are not statements you directly say as judgments or authoritative declarations. It is new ways of seeing things that you might show people. The only time you might say these directly like this is kind of as a summary, when the client already has experiential background for it and basically already agrees. Otherwise they have to be wrapped up as questions or neutral possibilities. "Did you ever realize that ...", "Hm, maybe it is just .." An effective reframe is usually presented as a "maybe" that the person feels like going along with at the time. It is not effective if it is anything to argue about, anything that she puts up defenses against. It has to be delivered with a very high degree of rapport.

It could be worse.
It is a challenge, not a problem.
It is a growth experience.
It only happens to really special people.
You will have some great stories to tell about that.
It is just a small part of something much bigger and more important.
Some people would pay for experiencing that.
It is a magnificent thing just to be alive.
The glass is half full, not half empty.
You will be a lot more able after having resolved this.
It is an ability, not a limitation.
Imagine what you would be missing if it were any different.
It is all communication.
It is all learning.
Everything always comes out alright in the end.
It is part of a global spiritual evolution phenomenon.
Love resolves anything.
It is useful in a different context.
Somebody else would respond differently.
That it comes up is a sign of positive change.
It changes faster if you can enjoy it.
Everything happens for a (good) reason.
Part of you knows what is going on.
Any part of you is basically good.
Life is about having fun and learning.
Your external situation shows you something about yourself.
You don't need anything else, your intuition will guide you.
The universe will help you, if you will let it.
You have everything you need right here and now.
You always get what you ask for.
Wow, that is just great!
There must be a really important lesson in this.
What is, IS. It could only be bad if we compare it to something else.
You are taking part in the planet's growth process.
It happened exactly as you created it.
It sure isn't boring.

These are all general reframes. A specific reframing of the situation at hand might often be more useful. That is often what we do with our techniques. We work on the particularly stuff and we get it to mean something else.

The general reframes here are more like attitudes that will apply to just about anything. Like, if you assume that everything in life is a learning experience, then it doesn't really matter what comes up. The negative effect of any event will be lessened by re-affirming that indeed this is a learning experience. It means that one is going to learn something new, that is great! The bigger the problem, the bigger the learning will be.

Exercise

¥ Memorize and/or Practice these until you can have a positive reframe ready for anything.

Perceptual Processing

Something you can always do with advantage is to get the perceptions a person associates with a certain issue. And having gotten the perceptions described, there will always be an opportunity for changing or exercising something about them.

Perceptual Distinctions (PDs) are specific, detailed qualities and quantities in the different perceptual systems. The perceptual systems are primarily Visual, Auditory, and Kinesthetic, that is, pictures, sounds and feelings. There is also Olfactory and Gustatory, i.e. smell and taste, but they have less of a use in processing in that there isn't much we can change about them.

Perceptions are seen in contrast to mental labels and other secondary mind manifestations. What we are after here is what one actually perceives, either with the physical senses, or that one perceives in a similar fashion in one's inner reality. It must be stuff that is actually sensed, not just words about something or the other.

The first task is to get the person to actually see, hear and, particularly, feel elements of her inner reality. Any process or technique will only work to the degree that we are interacting with a reality. Where that reality is and who agrees with it is secondary, the point is just that there is something that exists that is perceived.

Having gotten some detail on a certain reality, the next step is essentially to find out where the limitations are and how we can establish more freedom.

If the client's inner picture of her work situation is that a bunch of foggy things are moving around randomly, that probably limits her. That will correspond to exactly why she is feeling frustrated about not getting anything done. So, when she mentions her frustration, the first thing to do would be to get some more perceptual details. Visual information is always good, in that it is the easiest to change. Then let us see where the limitations are and what we can exercise doing differently. Well, if the different tasks are foggy and unclear, then she can't really see what exactly needs to be done. And if everything is moving, nothing stays still long enough for her to get somewhere with it. So, what do we do? We change the visualization to make things more clear and get something to stand still. How exactly to do that depends on what works for her. Maybe she finds that if she steps back and gives herself some space, and then pulls one thing in and makes it more clear and close, then she doesn't feel frustrated.

The thing is that the person doesn't just have vague, random reactions for vague, random reasons. There are very specific perceptual distinctions being made in specific sequences to get specific effects. If we change the perceptions, the reactions will change.

All perceptual distinctions have controls, most of which are sliding scales. There is a quality or quantity that you can control to make more of it or less of it. Some of these controls are more important to an individual than others, and different positions will have different effects.

If you find that a big picture makes the associated feelings stronger and a small picture makes them weaker, well, there is an excellent tool. A tool that you can very easily put in somebody's hands. The client just needs to learn to make her positive self-image and her positive goals bigger, and her fears and anxieties smaller.

Once a person realizes that what she does with pictures will control how she feels, that is really empowering.

Sounds work the same way. If one has a voice in one's head saying "You'll never get it right", then its tone of voice and tempo and pitch and location are probably critical. If it is exactly "right", you feel depressed about it. But if we change the qualities, making it faster, more high pitched, coming from 50 ft away and so forth, then the experience changes. It is hard to feel bad the same way about Dad's reprimands when his voice sounds like he just breathed helium and he is hanging under the ceiling.

Perceptual processing can be used in many situations where other techniques might be effective too. You would probably use it in situations where it occurs to you that the person is limited because of her own perceptions. Well,

she always is, but if it particularly becomes apparent to you, it probably means that perceptual processing would work.

You can also use perceptual processing to supplement other types of work. It goes very well hand in hand with approaches like clearing of incidents, that are more oriented towards finding negative reasons. Perceptual processing is more positive, assuming that the individual of course is the cause of it all and she just needs to do something different. Both approaches balance each other off.

It is also very useful to get perceptual distinctions for many different areas, just to explore how they work. This fits in fine in any module. Like, if we are working on communication. There are specific perceptions that go along with being shy, or with being communicative, with wanting to communicate, or not wanting to communicate. There are perceptions that determine when and where one feels it is right to communicate and with whom. By discovering these the person can start to control them and use them as tools, rather than just being at the receiving end of them.

Just talking about any segment of life is useful. But if you can also identify the perceptions that govern it, the person will be better helped. If she knows what perceptions of that segment affect her in which ways, she can take charge over them. The controls for her behavior will be put in her hands.

Exercise

¥ Find somebody limiting themselves in some area. Change it with perceptual processing.

Visualization

Visualization is a general tool that can be used for many things. It can be used to explore different possibilities, to increase one's creativity, for making desirable outcomes more real, and so forth.

The premise is that in one's imagination anything is possible. You can make things be any which way you feel like, you can make anything happen, whether it "makes sense" or not. It is not something serious, it is a playful activity.

At the same time, work with the imagination is most effective if the person realizes the creative power of imagination. It is not JUST the imagination. She should be brought out of any belief that it is ONLY some hallucinations of the mind that have nothing to do with anything. She doesn't need to have heavy duty beliefs about how her imagination creates the whole world either, as long as she doesn't have overly limiting beliefs about her ability to create.

Just generally exercising visualization in a certain area is beneficial. Trying out different scenarios will open up more options. It is particularly freeing to try out a lot of things that are considered impossible in the outside world. It is a good idea to make things disobey natural laws and do all kinds of funny and ridiculous stuff.

You can do that without any particular plan or method, just steering the client with your own imagination and intuition, however staying within the area we are working on. Like, if the subject in question is work, you can have her imagine a lot of things she wouldn't normally do at work, particularly the one's violating the reality of her limitations. Have her tell the boss off and offer him a stick of dynamite as a cigar and after he exploded, scrape the pieces off the ceiling and ship them to Nicaragua to use to patch pot holes. Then create him again, this time with a big red nose and antlers. Send him out to direct traffic, give everybody in the office a 10000% pay raise and assign them personal slaves. The more ridiculous and funny, the better.

Concentrate on anything that is an inability, anything the person has a hard time even imagining. If she has trouble talking to others, exercise the ability in imagination, very thoroughly, gradually making it more and more challenging. Have her first talk to a very small person who is looking the other way and who is tied to a chair. Then have her talk to more and more people, under more and more challenging conditions. Have her talk over the PA system to a stadium full of angry people carrying automatic weapons. Always focus on expanding her ability to do it. When she is hesitant, work over the area particularly carefully in many different ways. Make sure that it is fun and playful, not hard and intimidating.

The more precise detail one can imagine, the better. Have generalities specified. If visualizing "a car" find out what brand of car it is, what color it is, what equipment is in it, how is its condition, who is inside, what is in the glove box, etc. It is the details that make realities real. The only reason for the physical world to appear more real than an imagined world is the amount of specific perceptual details. If you can make as detailed a visualization it becomes reality.

Use all perceptual systems. Make sounds, feelings, smells, and taste in addition to pictures. Create a full reality, with lots of detail.

When exercising visualization abilities, change things often. Blow things up or throw them away and make some new ones. Don't get attached to anything, just vaporize it and make something else, even more detailed and interesting.

You can add visualization to any module. You can use it particularly when some limitations are apparent in a certain area, or you can just generally work over the area.

Visualization is also excellent for setting a positive direction. It is a very useful thing to do at the end of a session. Have the client visualize how she would like things to be. For this purpose we want the visualization to be as real and convincing and stable as possible. But again, with as many perceptions as possible, and as much detail as possible. Be aware though, that if it is a future direction, it must be attractive. It usually works well to leave a bit of mystery about it. If one knew everything about it, there wouldn't much reason to go out and work for it. So, it should be very real and attractive, but at the same time it should be apparent that one doesn't have it YET.

Exercises

- ¥ Practice imagination processing on an area where somebody needs more flexibility
- ¥ Get somebody to do a positive visualization of where they are headed

Recursive Questioning

One of the most simple processing techniques is recursive questioning. That means, asking the same question, or giving the same direction repeatedly, even though it has already been answered.

This is based on the following ideas:

- Reactions will tend to be exhausted, to be worn down so to say, if they are repeatedly activated. If the client gets an unpleasant emotional reaction when a certain question is asked, and it is repeatedly asked, then the intensity of the reaction will gradually fade away. She will become tired of reacting that way. If she stays still during the duration of the ordeal, that is.
- A person will often give social answers when first a question is asked. She will give a superficial answer that is socially accepted. If you keep demanding more answers to the question then she will gradually be forced to dig deeper. And that is when we get hold of the material that is much more valuable for processing purposes, the answers below the surface.
- Repeated activation of the same subject will tend to build towards a threshold. If there is something you find unpleasant and it is repeatedly presented to you, then you'll probably feel worse and worse. Until a certain point, when the reaction snaps and you break through to a different state. In a social situation it might well be that you would shut up the source of the unpleasantness, but in a session one might well sit through it and the reaction transforms into something else that is more preferable.
- If a subject is covered thoroughly by getting everything that is available to say about it or perceive about it, then one is eventually left with a more simple truth about what is there. Which might be nothing, the subject might just evaporate. Or one might arrive at a good realization about what is really going on with the subject. Or one might simply be able to see more clearly after shoveling away some garbage.

Recursive questioning is a rather crude technique. If pursued vigorously it can get quite unpleasant before things clear up. It requires some kind of agreement to start with that the client is going to go through with it. It is not the kind of thing that just anybody off of the street will intuitively go along with. It would need to be explained and the client would need to be willing to stay with it till we get a result.

The advantage of recursive questioning is that it is easy to administer. There will just be one question, or just a few sequential questions, and they will usually be prepared in advance. The facilitator just asks the question, gets the answer, acknowledges that she got an answer, and then asks the same question again, but like it is a totally new and fresh question. The facilitator just needs to notice when we have gotten as much mileage out of the question as seems possible.

With relatively simple instruction people could do recursive techniques on themselves. They could be supplied with a list of questions that are likely to activate some worthwhile stuff, and they can be instructed to repeatedly answer each one while there is still something happening.

You can use recursive questioning in various ways and in varying degrees of depth.

Personally I avoid using recursive questioning to power through reactions that come up. It is unpleasant and gives unpredictable results taking an unpredictable amount of time. When something more heavy surfaces I'd much rather change to the most appropriate technique for handling that type of material.

Only in the case of particularly long-lived and unwanted emotional responses would I think of using a brute force recursive technique to break through a threshold.

For example, if somebody has an obsessive need for eating certain kinds of food, and the obsession has resisted processing so far. We could then repeatedly provide her with the trigger that starts her obsessive behavior. Like, if we find that it is a nice color picture of chocolate that does it, then we can have her repeatedly bring up such a picture, building up the intensity to more and more and more. If done precisely, the response will get stronger and

stronger and then eventually it will snap. And then she will be unable to get it back again. The chocolate picture will no longer produce an automatic response.

The way I typically will use recursive questions is in a general module, to bring up material. I don't do it rotely and I most likely will vary the question along the way. But I bring up a certain subject, like the person's willingness to be or not be present in certain places or situations. We could construct two questions out of that:

"Where would you be willing to be?"

"Where would you not be willing to be?"

You don't really have to construct any exact questions to address the subject. But doing so might make it more simple for the facilitator, and the technique could be used with some benefit even by a facilitator who has no clue why we would ask the questions and who just uses it rotely.

I would use questions like that to encourage the client to explore the subject fully. I use them to get new different answers out of her. I want her to go over the subject from many different angles, perceiving it in new and different ways.

If she stops looking and starts giving monotonous answers I will vary the question or change into another approach. I only continue a recursive question as long as it is interesting for the client. If it is no longer interesting I change into something else. If the subject is not covered well enough I will change into a variant of the same thing, just providing a different angle to keep the client engaged. If the subject has been covered well and the client has gotten something new out of it, then I would go on with another subject.

If the client brings up a more specific phenomenon that matches a technique I know, I will usually switch to that. Like, if she brings up that she gets a stomach ache whenever she sees her boss, well, then I would probably find some incidents she can re-experience.

Recursive questioning is like peeling off layers of an onion. You ask a question and you get the outermost layer. Instead of just being satisfied with that, you ask it again and you get the next layer. You keep doing that until there is no more onion or it becomes clear what is inside.

The questions you ask are not asked to get the correct answer. They are asked to make something happen, particularly to make the client look more and more and discover stuff she had forgotten.

If the client is giving the same answer every time "because it is the correct answer" then you need to have a little discussion about what processing is about. You are only wasting your time if the client is trying to answer your questions "correctly". For that matter, answering the questions incorrectly would have much more value. However, we really want neither. We simply ask questions to make something happen. We would like to get as much mileage out of each question that we can.

Simply put, any question we ask is another way of saying:

"Perceive what is there, and tell me about it!"

It would be boring if that was what we said all the time. Humans like variation, they like to be entertained, and they like to be tricked into realizing what they already know.

The advantage of using many different questions is that each one is likely to strike a chord in its own unique way. The question approximates something in the client's mind and it gets her to look at it in a way she wouldn't otherwise look at it.

So, one of the facilitator's trusted resources is the ability to come up with a great many varied and unexpected questions. The facilitator might make them up or she might have lists of good questions to ask. That is what our general modules mostly consist of. Generalized lists of what one could ask a person about.

The second resource as regards to questions is the ability to get the most out of each question. You want to milk each one for as much change as we can get out of it. And the most simple way of doing that is by asking the question again and getting different answers.

Exercise

¥ Asking recursive questions, simulating different scenarios of how the client might respond.

Remembering

The simple act of remembering past events is a quite useful process. You can simply ask somebody to remember one thing, and then another, and then another, and so forth.

This is mostly just a good idea for fairly positive stuff. It is not wise to haphazardly ask for bad stuff. But pleasurable, positive, enjoyable memories, you can ask for those as long as you feel like.

For this purpose the client does not go back and relive incidents, she stays in the present and remembers them. Also we ignore any mechanisms of how different incidents might be associated with each other. We look directly at pictures or incidents, see what is there, and quickly go on to other pictures or incidents.

Remembering can be done along the lines of any collection of subjects, scales, aspects, or whatever. However, be aware that this is fairly light processing and we don't want to ask for traumatic incidents. Pleasurable experiences always work and otherwise anything that the client can face fairly comfortably.

Remembering can be done pretty much without limit. It can be done gradually until the point where one has full remembrance of a certain subject.

The only limiting factor is that remembrance by its very nature puts attention on the past. That isn't really where the action is. Life is happening in the present. Putting too much emphasis on the past might give the wrong impression that the past is important and that it somehow governs the present.

Remembering is done by gradually rehabilitating an abundance of experience and a tolerance of many different situations. It is a positive action. We are not looking for reasons, we are exercising flexibility.

Examples of directions for remembering:

- "Remember a time when you succeeded"
- "Remember a time you knew something"
- "Remember a time you overcame a challenge"

or here is another way of doing it:

- "Tell me a thing you like doing"
- "Remember a time when you ___"
- "Remember another time when you ___"
- "Remember the earliest time you can when you ___"

Exercise

¥ Exercise remembering techniques

Guilt

Guilt is usually a pattern of putting oneself down because of what one has done. There is an assortment of mechanisms related to punishing oneself for doing "bad" things.

Any being is basically good and basically has good intentions. Anybody knows instinctively that at least this is the way it is supposed to be.

If a person finds herself having acted in ways that she labels as "not good" it violates the rule about being good. The typical responses to that is to feel bad, to hide one's actions from oneself or from others, or to punish oneself.

The person herself is her own worst judge. Most people will punish themselves severely if they feel that they have violated rules they should abide by.

A person who is certain of her own goodness will not do that. However, the typical human being has no such certainty. She will typically know that she ought to be good, but she isn't quite. That opens the door to all sorts of religious manipulation and guilt trips. People will jump through all sorts of hoops in order to redeem their "badness" so they can feel good again.

The existence of moral codes is a major contributor to guilt. A moral code is basically a set of fixed rules that somebody in some position of authority has established, presumably to simplify things for subjects with less of an overview, to ensure that they do sensible things. A moral code, if created with good intentions, is typically a set of simple rules for behavior that on the average would be deemed to best enhance people's lives. Created with less good intentions, the idea is to control people by having them go out of their way to live up to arbitrary limiting rules. Moral codes are often positioned as if they have been decreed by "the gods", to give them maximum effect.

Moral codes are fixed ideas. They can never work under all circumstances. They are ways of not looking, not dealing with things, not taking one's own decisions.

A member of a group would typically commit to following the moral code of that group. It might or might not be written down. It might for that matter just be that individual's implicit idea of how one is supposed to behave. But any group has some kind of rules regulating behavior to a higher or lesser degree.

By being a member of the group, one implicitly agrees that its rules are "good". Now, what happens then when one breaks the rules? Well, if one is not quite connected with one's basic goodness, one will probably consider that one has done something "bad". Most likely one will feel a little bad about it.

When one does what one considers to be a perpetration, one will limit oneself a little bit. That is a twisted way of maintaining the truth of every being being good. If one does something that isn't good then one can't be quite as much of a being. So, one makes oneself a little smaller. At least in relation to the group whose moral code one violated.

If one keeps making more perpetrations, they will stack up and one will limit oneself more or withdraw more and more from the group. One will more and more hold oneself back. Because one has acted badly, one holds oneself back from acting, so that one doesn't get to do something bad again.

One will also tend to attract bad things to oneself in the area. One's guilt will act as a magnet, making it likely that the same thing will happen to oneself.

Another piece of twisted logic that often happens here is: if one committed a perpetration against a person or group, and one inherently always does good things, well, then that person or group obviously can't be good. In other words, one justifies what one has done by further putting down the target of one's perpetration. Again, that is likely to get worse and worse. Because one did one perpetration and put down the target to justify it, it is then more justified to do another perpetration against them, then to justify that, and then to do another, etc. One would

most likely be badmouthing that establishment more and more. And if it was a group one was a member of, one would withdraw more and more from it.

A moral code might belong to a group, to a relationship, or to just one individual.

Having one's perpetrations being almost found out by others creates a very frantic phenomenon that can be quite explosive. The person is wavering between whether or not she has been found out or if her actions are still hidden. That would particularly make her badmouth anybody who is perceived as almost finding her out. That is a phenomenon a process facilitator needs to be aware of and avoid. If you are almost finding somebody out and they get upset, please "find them out" completely to get it over with. Get the whole story if you have started to get some of it and the client is getting frantic.

Much of this perpetration/justification/holding back phenomenon is a process of individuation and separation taking place. One separates from that which one does bad actions against.

Now, none of this is really the truth of the matter. Those are semantic reactions, done sub-consciously from an already limited and misunderstood perspective. If the truth is re-established, all the negative phenomena will go away.

All separation is artificial. Spirit isn't really fragmented. If one fully realizes that, there is never any basis for guilt. What one does is what one does. If one is a whole and aligned person, there is no reason to label it as bad or feel ashamed of it. And, if one is a whole and aligned person, one will naturally do things that honor the wholeness of the situation, and it never becomes an issue in the first place.

The basic handling of guilt is to help the person towards recognizing the basic goodness in herself and everything. If we dig into the "bad" actions she has done, we will find basically good intentions.

One needs to have the ability to forgive oneself. Seeking forgiveness for one's sins from the outside doesn't solve anything. It would just give one a license to be irresponsible. A person must be responsible for her own actions. She must act out of her basic goodness and must forgive herself for any perceived mistake she might have made.

One way of addressing the matter is to free up the fixedness of rules, that there is only one right or wrong way of behaving. Those rules can be addressed like any other fixed ideas, testing their limits, finding what they are trying to accomplish, seeing them from different viewpoints, etc. Also finding what purpose the fixedness itself serves. There are some things she is trying to not look at by keeping things black and white.

Finding the basic goodness in oneself and others will tend to get under this whole mechanism. Really there is no such thing as badness. People do what they do because it consciously or sub-consciously is the best thing they can think of at the time. Sometimes it works, sometimes it doesn't work, but regardless, there is really not much need for making oneself or others totally wrong.

A fixation on good/bad and a need for punishing oneself is basically a polarity. One would in principle have one side that did something and another side that judged it as bad. The action side is lacking the judgment and the judgment side is lacking the ability to act. If they were together there really wouldn't be any problem.

The whole idea of perpetrations comes out of fragmentation, the idea that one isn't whole. There is somebody else who sets the rules, there is somebody else to commit perpetrations against, there is somebody else to judge them. If one takes responsibility for being a whole person and one starts acting according to one's own integrity, then there is no issue of perpetrations any longer.

Integrity is to be acting out of wholeness.

Exercise

- ¥ Practice dealing with guilt-related phenomena
- ¥ Practice responding to an almost found-out perpetration.

Generic Expansion Module

There are certain general components we can use to make up a module. You can use them to design a module for a subject that isn't covered in the general modules included with this manual.

These are some of the elements that would fit into an expansion module, i.e. one strengthening positive abilities. In part these are ways of sub-dividing any subject into sub-subjects. In part they are different universal techniques. In case of the sub-subjects, they can form the basis of a dialogue, the client can give examples of them, we see what kind of limitations pop up and we deal with them

¥ Ways of doing the activity/ability in question. "How could one ___?"

¥ Places one can do ____. "Where would you ___?", "Where would you rather not ___?"

¥ People one could do it with. "Who would like to ___ with?", "Who would you rather not?"

¥ Reactions to the subject. Unwanted semantic or physical reactions. Clear them.

¥ Fixed ideas about the subject. "What rules do you live by in ___?" Unfix them.

¥ Unblocking keys.

¥ Locate any splits about it, any on/off behavior. Use polarity integration.

¥ Is she missing some resource, quality, ability to do it? Use soul retrieval to get them back.

¥ What does she need in order to do it? Modeling, perceptual processing, visualization.

¥ What does the subject accomplish, what is the outcome? Clarify it, strengthen it.

¥ What would happen if one did ___? If one didn't? Not happen if one did? If one didn't?

¥ Any unwanted future effects of doing it. Future incident clearing.

¥ Why would one want to ___? Why would one not want to ___?

¥ Model people who do it well. Perceptual processing.

¥ Talk about the subject.

¥ Visualize it.

¥ Get perceptual distinctions of doing it well, or of blocks to doing it.

¥ Interact with the area and tools of doing it.

¥ Go through the required actions for doing what person wants to do. Drill them, exercise them, dramatize them. Find out if they are going to work, or if more resources are needed. Get used to them.

¥ Actually go and do it.

Depending on the subject matter, different angles would make more or less sense, of course.

No matter what the subject is, you can always break it down into smaller pieces. Those smaller pieces can always be talked about, you can find out if the person has any trouble with them, blocks about them, etc. You can exercise abilities in the area. You can find fixed ideas, limiting beliefs, etc.

Exercise

¥ Write up a module. You can use subjects like "Learning", "Education", "Sports", or you can think of something yourself.

Generic Clearing Module

We can make a general module for clearing a certain, more negatively oriented subject. That works about the same way as any other module, except for that we concentrate on what is wrong with it, treating it as some kind of a problem. These are some of the elements we might use:

- ¥ Reframing it into something positive.
- ¥ Dissociating from it, seeing it from a distance.
- ¥ Talking about it.
- ¥ Finding something one can be cause over in it.
- ¥ Thinking of something that is a bigger problem, or a smaller problem, or the same size.
- ¥ Using unburdening keys.
- ¥ Solutions one has had to it.
- ¥ Unwanted feelings and reactions. Clear them.
- ¥ Fixed ideas. Unfix them.
- ¥ Splits about it, or on/off behavior. Use polarity integration.
- ¥ Lost parts, abilities, qualities in connection with it. Soul retrieval.
- ¥ Limiting ideas or beliefs. Use perceptual processing or unfixing.
- ¥ Fears about what might happen: future incident clearing.
- ¥ No direction: visualize a positive direction.
- ¥ What can one learn from it, what positive function does it serve in one's life.
- ¥ Drill any skills necessary to master it.

And as in any module, you can break the specific subject into smaller pieces and go over each one separately.

Section 9: Life Processing

People who know too much

One obstacle to progress in processing is when the client has too much data. If she has too many theoretical explanations, and they are very logical and make good sense, then she thinks that she already knows.

Processing is based on learning some new things about oneself or one's life. To do that one first needs to realize that there is something one doesn't know. Then one needs to work on finding out what that is. And then when one discovers it one can enjoy the surprise and the learning that comes out of that.

Sometimes it might appear that all we are after in processing is a good explanation of what is going on, a realization of what the truth is. However, that is only on the surface. The client might put a lot of value in the realization that she gets. But it is not at all what processing is about. A realization is only a piece of candy that can occupy the conscious mind for a while. It is at best a sign that deeper change has taken place.

Change really happens when the person simply makes her reality different. That means it will feel different, and she will have different perceptions of it. The underlying thoughts and intentions might be different. None of this has anything to do with logic.

The logical analysis of what went on is a secondary phenomenon. It is not at the core of the matter, but is only secondary considerations and reactions. It might be very satisfying to the person's conscious mind, and as such might back up and reinforce the change that takes place.

But a person who specializes in intellectual explanations can often be found to have a tendency to mistake the identifications in their mind for the real world. They are so fluent with symbols and meanings that they have forgotten that those symbols were referring to something real.

So, if such a person looks as processing as simply a way of figuring things out, then we might be in for a bit of trouble. Because an intellectual might already have figured a lot of things out (mentally) and might be unwilling to deal with those areas that are already figured out. She might very well insist on using her logical explanations as a starting point from which to find out something new.

Well, that doesn't really work. Our intentions in processing go quite contrary to that. We are working on undoing fixed mental explanations and getting people to perceive and experience the real dynamic world. We want to replace explanations with perceptions, we want to replace fixedness with dynamics, we want to replace speculation with experience.

Intellectually fixed people are not as likely to seek you out as people who are more ready to change. Unless of course they somehow have worked the participation in processing into their picture of a correct world. That doesn't make it better, even if they are eager and enthusiastic about what they are going to do with you.

For a person to be involved in a session, she needs to be open-minded, ready to discover something that she doesn't know. Preconceived ideas against that will stand in your way.

Of course everybody who walks in will have fixednesses, preconceived ideas, blind spots, false explanations, and so forth. That is what we are there to help them out of, of course. That is routine. We ask them questions that they've never thought of and get them to see things a new way so that suddenly there is a way around their limitations.

But the trouble is if the client has overall beliefs that hinder the change of their mind. If the client has a fixed idea, no problem, we can change that. But if she has a fixed idea and above that a belief that the fixed idea should never change, that gets a bit more tricky.

A fixed explanation is in itself not a problem. But if the fixed explanation is very logically satisfying to the person and she then adds the consideration that it serves her really well, then we have a bit more work cut out for us.

A similar thing occurs with people who adhere to particular belief systems, for example a religious denomination. Not only are there certain fixed ideas involved, but most likely the person has placed an overall blanket conclusion on the whole subject. Like "This is what God says, so it is unchangeable".

Often the people who routinely will make the most powerful changes in the fastest possible way are the ones with open minds and few pre-conceived ideas. Ironically that often means that a naive and uneducated, but motivated, person can progress faster than a highly intelligent person who has studied her whole life for it.

There are of course degrees of all of this. What is in our way is mostly identifications. The more identifications the person has and the more complex, multi-layered, and logically satisfying they are to her, the more work we have laid out for us.

It is all a matter of technique, of course. Any client will only appear difficult if we aren't using the right approach.

For a client who has blanket beliefs about the logic or beauty of her collection of identifications, the best choice is to address the general blanket beliefs first. You might not recognize the situation right away, or you might have a bit of trouble locating the exact big fixed idea she is using, or persuading her to give it up when it has served her so well for a long time, but that will be the best time you can spend.

Really one can't know too much. But one can have a fake knowledge that is so convincing that one isn't even glancing at reality.

Competing for Energy

The traditional human, 3rd density state is one of competing for energy with everybody else. It is the idea that you are separate from everybody else, and there isn't enough of everything to go around, so you need to grab more than the people around you in order to survive.

Human life has consisted of a lot of maneuvering around, trying to get into a position where others will feed you energy. That has a lot to do with status. Increasing your status and lowering the status of others, so that you can be in a stronger position.

There isn't necessarily anything mean in that. It has simply been the accepted and agreed upon way of behaving here for a long time. Most people are not even aware of playing that game. It is so ingrained into our society, that everything you need, you need to get from somebody else. Our whole economical system is based on it for that matter.

The idea that the only energy available to you is what you can get out of others is not true. It is a lie. The universe has an abundance of energy. There is plenty to go around. There is an inexhaustible source of energy. And the faucet to that energy is within you. You don't need to ask anybody's permission, or be under anybody's control to have and use energy. Likewise, you don't need to steal somebody else's energy, you just need to open your own faucet.

The need to compete for energy is a very limiting factor. It slows down one's development and makes one's well-being dependent on the mercy of others, or dependent on tricks one uses to cheat others out of their energy.

If you can go beyond this need for competing you can proceed at your own speed without endless compromise and negotiation. This takes moving beyond scarcity-thinking into a continuous sense of abundance.

You can notice the competition for energy in many ordinary human interactions, such as in a conversation. The two parties will try to win over the other one. That might be by being very charming and attractive, or it might be by being arrogant and condescending, or it might be by being knowledgeable and experienced, that doesn't really matter. What matters is that one person will need the other person's admiration, trust, support, money, interest, or whatever. That has the effect of making one person stronger by getting an inflow of energy and the other person weaker by giving away the energy.

The good news is that it doesn't have to happen that way. You can deal with people in a way that is empowering to both you and them. It can be win-win rather than win-lose. One can do what one does just for its own beauty, without a need to control others with your actions or inactions.

Getting beyond the need to compete for energy has something to do with transforming one's particular control mechanisms. It has something to do with regaining the parts of oneself one has given away. It has something to do with having enough flexibility to always have a power of choice. It has something to do with remembering that it is you who is the creative agent in your own life. It has something to do with recognizing the basic goodness and unity in everything and everybody.

Exercise

¥ Experience an actual situation competing with somebody else for energy

Control Mechanisms

It is very common that a person uses one main scheme of manipulating others. That is usually quite an unconscious thing, something one is simply doing habitually.

Usually one learns early in life what it takes to control the energy of others, to get them to give you energy and avoid giving your own energy away. The particular scheme used is often a reflection of which control mechanisms one's parents used.

For example, if one had a father who would always find fault in anything one said. One would probably instinctively discover that if one doesn't offer any information then there is nothing he could find fault with. You would gain power by withholding information and waiting for others to make the first move. That could easily become a permanent pattern and become a way of sucking up the energy of others in turn. If you are holding yourself back, then others will have to reach more and will enter your territory without knowing what is going on.

A control mechanism doesn't have to appear very controlling at first glance. Being meek or submissive or quiet might be a perfectly fine control mechanism. If you are submissive then people will possibly keep you around, feed you energy and rely on you.

Often a control mechanism will be a way of increasing one's status with others. It could be that one plays on being more educated, more experienced, stronger, bigger than others, or that one simply shows an arrogance that says so. High status might be gained by playing either high or low status roles. You might control others by being aloof and put them down and drive a bigger car. But a bum on the street might control others by making them feel guilt or pity. You might suck energy towards you by being unapproachable or by being overwhelming, by always staying collected, or by always starting a scene.

Control mechanisms usually fall in one of four categories, dividing people into one of four personality types:

Intimidator: Somebody who controls others by overwhelming them, commanding them, telling them what to do.

Interrogator: Somebody who gets information from others in order to find something wrong with it. Gets others to do or say something and then finds weaknesses in it.

Aloof: Somebody who doesn't volunteer information, but controls others by having them reaching for the hidden information. Stays above others by not reacting, but waiting for them to make a mistake.

Victim: Somebody who makes others feel sorry for them. Talks about and demonstrates how they are particularly unlucky or persecuted. Controls others by getting them to feel pity or guilt.

Main control mechanisms are usually somewhat hidden, even though it is something done openly. It is just that people tend not to notice. Everybody, including the person, might just assume that it is a personality trait or a natural thing to do according to the circumstances.

Having a control mechanism at all is based on the subconscious belief that there isn't enough energy to go around, that you somehow need to suck it out of others. That luckily isn't true, so it opens the door to the transformation of control mechanisms into something else.

Mainly one needs to realize what one is doing. It might be the best idea for the person to examine the phenomenon in others first, before admitting to anything personally. People tend to be kind of defensive about their control mechanisms, unless they are pinpointed very precisely. Part of the makeup of a control mechanism is to control others so as to evade being found out. If the person gets used to seeing control mechanisms in others she will tend to take her own defenses down a bit.

Examining one's early life might be a good way of identifying which control mechanism one is using. It is very likely to be a defense against something one's parents were doing as manipulation. And since that provides the proper

context it is also the best place to examine the mechanism and start changing it around. Basically it was a survival response to the lack of resources in a series of incidents. It could be addressed through re-experiencing.

Any given person might use a whole number of different mechanisms and fixed ideas to be right and to control energy. However, there is most likely one or two main control mechanisms one is using continuously. Transforming those will be more valuable than any of the more peripheral ones.

A control mechanism needs to be replaced with another way of getting energy and feeling powerful, resourceful or safe. We need to find inner sources for these qualities. And we need to alleviate whatever it is that the control mechanism keeps at bay. There is some unpleasant event that it is there to keep away.

Exercises

- ¥ Notice some control mechanisms in others
- ¥ Practice finding and transforming control mechanisms

Life Efficiency Tools

There is a class of actions we can do that relate more directly to the client's actual life than most of our techniques. Mostly we are working somewhat removed from life, working with the person's inner reality and general life skills. However, to balance that work out and ground our results, there is also great benefit to gain from addressing the person's actual life situation more directly.

What is going on here is really that we can place the focus in different places. We can focus on the person's subjective reality and help her change her mind. That is Semantic Processing, working with the subjective Meaning of things. That is what the majority of our techniques do. Then we can work the person through Training Exercises, trying to enhance specific abilities that we deem to be generally useful. There we don't focus on the mind stuff, but simply on getting an observable ability. And then thirdly we could focus, not on the mind, or on general abilities, but on results in life.

To focus directly on results in life we will help the person organize her life, get different parts of it aligned, and be more clear on what to do. That is still processing, but it is focused on the external result, rather than on the subjective result.

How to manage work

There are a few simple principles that make it possible for a person to manage her work load easier.

Many people have a problem with procrastinating and with stacking up a backlog of stuff they are supposed to do but haven't gotten around to. They have a bad conscience about it because it is stuff they SHOULD do, but somehow it isn't enough to motivate them to do it. So, things stack up on top of each other, the old things to do get covered up and forgotten, which adds to the confusion, and so forth.

You can act as a consultant and enter into a person's work area and help her deal with things. The first principle to know about concerning work is:

Do it Now!

Things naturally only stack up if one isn't dealing with them. One might have the mental mechanism of thinking one will get to it "later". But "later" never really comes. "Later" is just an idea, not any actual time. That simply means either that one will never do it, or that it will wait until it somehow becomes a big emergency that one HAS to deal with.

The most efficient way of doing anything is doing it while it is in your hand, while you have attention on it, while you know what it is and what the situation is. Anything else is really a mental escape mechanism, trying to mislead oneself. There is no better time than right now.

So, simply persuading, forcing, or coaching the person into doing right now what is right in front of her is very useful. That works as a training exercise too, and it will change her mind about things. But, the main focus will be on getting her to actually DO things now, despite what she might feel about it.

Organization is pretty much about handling the items that are thrown at you. You are in some kind of chaotic confusion of different items, and more will continuously flow in. Something needs to be done about these items, or they will just stack up. And that something needs to be done now. There are basically four distinctly different types of actions one can take on any item one runs into:

Complete it
Delegate it
File it
Trash it

This applies quite obviously to a business situation, but just as much to one's personal affairs. It is not only an efficient way of handling work, but a practical way of dealing with life.

One can **Complete** the task at hand. That is, one can do whatever needs to be done, make the decision, resolve it, finish it, answer it, or whatever, right away. If it is a letter, then answer it. If it is a bill, then pay it. If you need to decide if you'll go with Joe to the movies, decide so right now. And generally speaking, do this when you first get the item in your hand. Don't put it down to think about it. Think right now and make the decision on what to do with it, and then do it. Even if it is not perfect, something will actually get done.

You could also **Delegate** it, i.e. get somebody else to do it. Assuming that you have somebody else to pass it on to, of course. That doesn't necessarily mean a subordinate, it simply means that you will make it somebody else's responsibility and forget about it yourself. To do that you of course need to get it into the hands of somebody else and preferably obtain some kind of commitment from them to actually do it, unless that is already there. You don't just hope somebody else will take care of it, you pass the item on to somebody for them to do it.

It might be appropriate to **File** the item. That doesn't mean sweeping it under the rug because you don't know what to do with it. That means, no action is required now, but it needs to be retained for later use or reference. If you walk by some dirty socks on the floor, then putting them in the laundry basket would constitute filing them. Before something can be filed it must be complete and decided upon as of now. Putting unopened letters into a drawer does not constitute filing. Putting letters you have read and that don't need answers into appropriate file folders would be filing.

You can also **Trash** the item. That is, you can decide right there that it isn't needed and you can dump it. Keeping a lot of junk around because it "might become useful some day" is not a particularly good idea. Throw away that which is not part of your current game. Make the decision now. If you do need it, but not this second, file it. If you don't need it the way your life is structured right now, then dump it. Don't be overly economical if the item really doesn't fit in right now. Unnecessary junk in your space clouds your freedom to operate. It is usually easier to acquire it again if things should change and it would become necessary again.

You can take a client by the hand and make her go through her personal space this way. She might have all kinds of objections and hesitations and semantic reactions connected with handling things. Make her do it anyway, without spending much time on the reactions. You can process those at another occasion. The key point here is to give her the feel of successfully dealing with items in her space.

Do this to some kind of tangible result. That is, handle the items on her desk until the desk is all clear. She needs to experience the clear feeling of having handled everything and being in the present, ready to face whatever comes along next.

Exercise

¥ Go through somebody's personal area with them. Coach them in doing things now, by handling, delegating, filing, or trashing.

Activity Alignment

An "Activity Alignment" is a tool for helping oneself or others align their goals and activities and put their plans into action. We address the key components that are needed to initiate and maintain meaningful action, find out what they are, and ensure that they agree with each other. If any of these components are at odds with each other, working in different or opposite directions, then the activity at hand is at best ineffective. The exercise is to identify what the components are and to get all of them into alignment. One can do an Activity Alignment for oneself, for a business, a marriage, or any other endeavor one could imagine.

There is a great deal to know about each component and there are other aspects that might require attention. But the basic layout is a very effective way of monitoring an activity. These are the basic components:

- ¥ Basic Intention
- ¥ Desired Objectives
- ¥ Tangible Output
- ¥ Quantification
- ¥ Existing Restraints
- ¥ Ideal State of Affairs
- ¥ Actual State of Affairs
- ¥ Available Resources
- ¥ Analysis
- ¥ Overall Plan
- ¥ Detail Projects
- ¥ Daily Actions

Each is a whole subject in itself. There is a certain hierarchy to them, but more importantly, they are different activities happening in parallel that need to be aligned. Let me just explain each one briefly:

Any activity has a **BASIC INTENTION**. You are doing it for some reason. That reason is usually a big, general underlying intention or desire. It is an idea of a direction. It is moving towards something desirable that one would like more of. Or, alternatively, it is moving away from something one doesn't want, but that works much less well as a planning tool. A Basic Intention would be "To write stories", "To help people", "To be wealthy", "To work with animals", "To eradicate poverty", or something like that. A general type of activity or direction.

DESIRED OBJECTIVES are more specific goals. That would be a list of big targets as relates to the activity. If the basic intention was "to write stories", the desired objectives could be "to have a good publisher", "to write a bestseller within two years", etc. They are fairly finite events that will show that one has accomplished what one wants. They need to be big enough so that they signify completion, but small enough so that they are actually attainable. "World peace" might be too big and outside one's sphere of influence, if we are doing this for an individual, whereas "To join the Peace Corps" might be a practical objective. For a big organization, like the United Nations, "World Peace" might be a very appropriate objective to have. Generally speaking, the big general ideas one is working towards fit more under basic intention. Under desired objectives we put the goals that are more finitely attainable for the person or organization at hand.

For any long term activity to work, it must have a **TANGIBLE OUTPUT** along the way. That is, there must be something that is produced that can actually be experienced as a fact. There must be a product that isn't just a generality. Either something physical is created or something measurable is happening. It is very important to be aware of what that output is. It needs to be something that is being produced on a short term basis. Something more of this substance needs to materialize at least every week or month. Placing attention on this keeps the activity firmly grounded. It becomes more apparent that one is supposed to do something physically and actually, not just think or talk about it. The Tangible Output will be something that in itself is desirable and useful to somebody. It must have a value, somebody must want it, and must be better off for having it.

A **QUANTIFICATION** is needed to be able to measure the output. It is not enough to just produce something valuable. It needs to be tangible enough that we can actually count it or measure it. That Quantification will allow us to keep an eye on how well we are doing. The Quantification needs to be chosen so that the count is un-

ambiguous, so that which is counted is really the desirable output, and so it doesn't depend on opinion, but on mechanical measurement. If you are working on making people happy by selling them humorous books, then the books and people's happy faces are the tangible output. In terms of quantification, we can't practically speaking count happy faces, but we can count the books. This gives us a statistical way of monitoring how well the activity is doing. It is important to choose the quantification so that it is central to the activity. Profits in dollars is something you can count, but if your main intention and objective is to make people happy, it might not be the most appropriate one.

Operating in the physical world will necessarily give certain EXISTING RESTRAINTS. There will be certain limits to what you can do, there will be a certain framework you have to operate within. That includes the laws of the area you are in, it includes commitments you have made, it includes a scarcity of data, etc. You have probably agreed to abide by certain rules in various contexts that will limit what you can do. There might be certain priorities you find important. Maybe the activity at hand is important, but not as important as something else, such as your family whom you need to spend time with. The Existing Restraints will mostly be the stuff that you regard as inflexible, that you have to fit into.

The IDEAL STATE OF AFFAIRS would be the perfect conditions for partaking in the activity and producing the desired products or results. With that I don't mean the final end result of the whole thing. It is the day-to-day situation that would be most conducive to the activity. Not wild dreaming, but simply the most convenient way of laying out affairs. Not, "If I just won 10 million dollars in the lottery", but rather "Well, if the staff are happy, and we have everything laid out to best service the customers, and we answer the phones within 2 rings, and we have brochures explaining what we do" and so forth. Not something that requires drastically different resources than you have, but something that is fairly realistic. And it must be the ongoing condition. Not the end goal, but the state of affairs for producing what is desirable to be moving towards the objectives. If the objective is to build a boat, then the ideal state of affairs is not the perfect finished boat, it is rather a workshop with all the necessary tools, having the help one needs, and knowing what to do.

The ACTUAL STATE OF AFFAIRS is how it actually, honestly, is at this moment. It is important to take an unbiased inventory of what the current scene is. Not how one would LIKE it to be, not how it is SUPPOSED to be, not how the rules say it is, but how it ACTUALLY is. What is actually being produced, is it good quality, are there backlogs, how do things look, what do people say, how is the morale? This might be difficult if one is right in the middle of it, but the idea is to take a step back and make a neutral assessment of what the state of affairs is.

The AVAILABLE RESOURCES need to be examined. That is the raw materials and tools and information and people and energy we have available to work with. It is a good idea to be thorough and list everything that could be a resource. Often one might overlook the resources one really has. List everything that is available to you or under your control, even if it is not clear at the moment that it could be used for anything, including your collection of comic books and your mother-in-law's proficiency in knitting.

Next we need an ANALYSIS. That is, we need to look at what we are trying to accomplish under which constraints, we need to compare the actual state of affairs with the ideal state of affairs, we need to look at what resources are available, and then we need to get a bright idea on how we are going to go about it. The Analysis should discover where we can accomplish the most with the least effort, that is, how our activities can be most effective in carrying out the intention. Sometimes that takes finding what the key thing is that is wrong with the current state of affairs, or finding what the key asset that is available is. The idea is to step back and do an unbiased analysis of what is going on compared to what SHOULD be going on, and hitting on the main things to change or strengthen.

There needs to be some OVERALL PLANS made. Not only for carrying out the overall objectives and activities, but also how to do it in the manner judged to be the most effective according to the analysis. It is not a blind plan, it is a plan based on examination of the situation and determining the best approach. Plans should be written down, not just spoken about. They should consist of definite steps. "1. Buy an old van, 2. Equip it as an ice cream truck, 3. Get a license to sell ice cream." The plan will be in fairly big chunks without all the detail. A good plan will have maybe 5 to 20 specific points on it.

To elaborate on the plan, there will be DETAIL PROJECTS. They might or might not be written up. Each project might cover one point of a plan. Like "Buying a van" would be a project. There might be a number of actions that need to be done to do that. We can't foresee exactly what problems one would run it, or how they will be solved. A

Project is basically that somebody takes responsibility for getting something done and does whatever is necessary to make it happen.

The DAILY ACTIONS are what one is actually doing, right now, on a daily basis. The activities that are actually taking place and how one is spending one's time. If I spend two hours on getting the air conditioner to work right every morning, that is a daily action. If I call up customers and talk with them on the phone for a few hours, that is a daily action. It is desirable that the daily actions actually fit with the current projects and plans and the overall scheme of what we are trying to do. And it is desirable that my actions actually produce a tangible output that is useful to somebody. All of that is desirable, but it might or might not be what I am actually doing.

The Activity Alignment is a tool. It is a tool first of all to formulate and structure something one wants to happen. If one is starting something new, it can be a good way of putting some meat on it and actually getting it started. If something is already happening, it might contribute to making the pieces fit together and be pointed in the same direction.

The ideal is that these elements are aligned at all times, all the way up and down the list:

- ¥ Basic Intention
- ¥ Desired Objectives
- ¥ Overall Plan
- ¥ Ideal State of Affairs
- ¥ Tangible Output
- ¥ Quantification
- ¥ Detail Projects
- ¥ Daily Actions
- ¥ Actual State of Affairs

That is, the objectives should represent the basic intention. If the intention is "to have fun", then "joining the military academy" might not align. The plan needs to fit with what the objectives are. If the existing plans are written for something else, then one probably isn't going to accomplish the objectives. The ideal state of affairs should be specified in alignment with what it is that is desired. The tangible output produced should be in alignment with the ideal state, and must be what is actually intended. If we are producing assault rifles, but the basic intention is world peace, that might not match. What we quantify must match with what we actually want to see happening. Measuring how timely the employees are might not measure our desired outcome of having satisfied customers. The projects that we actually work on must be in accordance with our planned direction. If everybody's putting the files in alphabetical order, but our determined direction is to deal with the customers, that might not work well. The daily actions, what people actually are doing, must again be in alignment with the intentions and ideals. If people are doing something totally different, then of course we aren't effectively getting what we want. Finally, the actual state of affairs should as best possible approximate what we would like it to be to best get the results we want.

In real life situations, in a company, or in somebody's life, you will naturally find that these are not aligned. People are very often doing something very different from what they intend to do. And there will be lots of good "reasons" for why that is so. Your job as a consultant is to get things moved towards alignment. That is not necessarily instant, but just addressing the idea of alignment, and shining light on the different elements will make a big difference.

It is a good idea to take notes. As a matter of fact this is almost impossible to do without it. Sit down with the person or with the group of people. Thoroughly get an assessment of what is going on for each element. In the first place just take them one by one. Don't think much about what they SHOULD be, just get what they ARE.

When the list is written down, it will become apparent that things don't match up. At least if it has been done honestly. The thing is then to work with these different elements, getting them aligned. Not just by changing the words on the paper, but by actually getting people to align the different elements needed to produce an effective activity.

This can well be an ongoing activity. One can refer back to the activity alignment sheet once in a while and check how well things are in alignment, and one can adjust the stuff that isn't.

Activity alignments can be done on all kinds of different areas and for any kind of person or group. It can be done for a country. A useful thing to do with a person is to lay out an Activity Alignment for the different Domains of life she is involved in.

Exercise

¥ Do a complete action alignment, either for yourself as a process facilitator or for somebody else on an area of their choice.

Domain Activity Alignment

Sorting out the alignment between the different domains of a person's life can be a very powerful thing to do. This is an example of a procedure for how to do so:

1. Discuss with the person the definitions of each domain if necessary.
2. Go through the domains and have her describe in specifics what she has in each one. That doesn't mean 'a wife', 'a group'. It means 'Betty-Ann', 'Glendale Bridge Club', and so forth, the specifics. We are trying to find out what she places in each domain.
3. Then, find out what she is doing in each domain. Not what she is supposed to do, but what she is actually doing today.
4. Take the first point on the Activity Alignment list. Go through for each domain what she wants to place there. E.g. establish the Basic Intention for each domain. Then take the next one, Desired Objectives, and establish what is there for each domain. Do that for all points on the Activity Alignment list for all the domains. If several people, e.g. a couple, are doing this together alternate between them for each point. E.g. intention on domain one for one, goal for domain for the other, and so forth.
5. Pick the most interesting domain. Work the layout for that domain all the way up and down until it is in agreement.
6. Go through the remaining domains and work them up and down.
7. Note any conflicts between domains and sort them out.
8. If the layouts are done for a group, resolve the conflicts between layouts for the members.

Freedom of Expression

Most humans live within a certain comfort zone of acceptable behavior. They have learned to mostly do what feels familiar and safe to do. They stay within their boundaries. They do what is already known and predictable.

Most people appear relatively sane. Their lives have a certain system and consistency to them. They can explain their actions, they have recognizable patterns of how they do things, and their course of action is fairly predictable.

The widespread notion of sanity is that it consists of just those qualities: being "normal", consistent, predictable, able to explain one's actions logically, doing what others expect and consider acceptable.

It is common to have fears of anything that lies outside those norms. Anything that is different, inconsistent, unpredictable, unexplainable, and extraordinary is often considered dangerous and insane. Particularly anything that is moving rapidly in forceful but totally unpredictable ways can easily be considered insane.

Commonly people have built a small element of unpredictability into their lives. A few surprises and a little weirdness becomes a spice of life. Different people have different degrees to which they tolerate unpredictability. But almost always there will be a limit that cannot be crossed without fear of insanity.

Now, really all of this is a rather upside down view of things. Fixedness and limitation are passing for sanity. Uncontrolled motion passes for insanity.

The truth of the matter is that the true nature of things always is dynamic. And, if you look deep enough, human logic always falls apart.

Attempting to hold that still which is really moving is the mechanic of any human aberration. Creating rigid mental structures and pretending that they are the real world.

If enough people agree on a certain set of limiting ideas, then they might succeed in convincing themselves or others that that is the way things really are.

Narrowing one's view to a certain limited reality can be quite interesting and educational. The trouble comes in if one takes it too seriously and thinks that it is the only real world.

Immediately above and below any limited reality is the unlimited dynamic reality. That goes both for looking deeper into the common physical reality, and also for looking deeper into one's own subjective reality.

In terms of physics, all the apparently solid and consistent things we are looking at really aren't when we look close enough. A "table" might appear to be one thing that stays the same for a long time. But a table consists of trillions of atoms in rapid, apparently random motion. The same atoms don't even stay there, new ones arrive and old ones leave all the time. If we look even closer we just see sub-atomic forces that appear in even more random motion. At the sub-atomic level we can't even point out that anything actually is there, and we would be hard pressed to point out where one thing ends and another starts. A table is a complex, continually changing collection of events. Simply naming it "one table" is a gross, gross over-simplification, although it is very practical in a human context.

Looking inside the mind, below any surface veneer of proper, orderly, moral thinking, you very quickly find a bubbling, boiling ocean of weird, unpredictable, and apparently meaningless stuff. Many people hold on very tight to not let any of it out, but if they lower their defenses for a moment, it is there. It is from here that creativity comes.

Freudians regarded this boiling ocean as something bad, as a collection of evil, anti-social, suicidal, perverted urges that needed to be controlled and kept down. Mankind would indeed have very sorry prospects if that were the case. Luckily it isn't. The perverted view is rather the one that regards Man's inner spiritual and creative nature as something evil that should be suppressed.

What could fool you at first glance is that, if you just open a safety valve a little bit after it has been closed for a long time, what comes out isn't necessarily pretty. If you have kept your emotions building up inside for years and then suddenly you open up, then it might very well be an unbalanced outburst of extreme rage. If there is prohibition and you acquire a case of whiskey then you probably get drunk. If people temporarily leave a morally controlled area and enter a more loose area they tend to indulge in all the things they usually can't do. They might smoke dope and watch porno movies 24 hours a day, just because they suddenly can.

There is a certain process that would happen. At first, if a safety valve is opened one would indulge in all the stuff that has previously been repressed and denied. After a while when one realizes that one can freely do that, then things balance out. And then one would more do what one really wants to do.

The myth that people need to be controlled and repressed so their evil urges don't come out, is a dangerous one. The exercise of that principle is exactly the trigger of a great many unfortunate things in the world. If you take a person and suppress and control her for years, stopping her from saying or doing what she wants and feels, and then suddenly you give her a gun. Well, then she might suddenly decide to give vent to all the stuff she never expressed and that might very well be in a violent way.

The only way of really establishing a sane society would be to recognize the basic goodness in people and to allow them to express themselves. Aberration and violence come out of repression and artificial boundaries.

If you suppress people thoroughly and then you give them just a little bit of freedom, that can indeed be dangerous. The only safe thing to do is to set people free completely.

We can do that gradually. By prompting people to go beyond their usual behavior patterns and do actions that aren't based in their existing norms. Doing what their impulses and intuition tells them rather than what their morals and logic tell them. We can work through the different uncomfords and restrictions that surface. We can do that in different areas of life. Eventually a person can become able to act freely without embarrassment and limitation.

Only when a person is able to do any type of action freely will she be able to freely choose to do what she would most like to do. Incidentally that is always something constructive and enjoyable.

Meaningless Action

A need to do only actions that make sense is a limiting factor in the free expression of an individual. Expression is not free if you can only do what is meaningful and logical according to some system of thinking.

A train that has to move along a certain net of rail lines has a certain freedom of movement. It can move backwards or forwards, it can branch off in different directions. Unless of course we add some additional rules and assign the train to one particular route and one particular schedule to follow. At any rate it does not have full freedom of movement. It can move in certain ways according to certain pre-determined rules, and that is all that it can do. It can not take off across the countryside as it pleases. And even though it has a certain range of movement on the tracks it has to do what makes sense for a train to do.

Meaningfulness and logic are in the realm of maps, not of territories. To talk about logic you need to outline a model of some kind and then manipulate the elements of the model or compare things to it. If I say that apples are green in the spring and red in the fall, then a green apple in the spring is logical and a red apple in the spring is illogical. And a pink banana would be meaningless because I didn't say anything about that in my model.

But in itself, viewed separately from any models and ideas, an apple is neither logical or illogical. It just IS. Its meaning is that it is there. What is there is what is there. Any additional meaning added to the situation would be a mental construct, not a true reality.

The universe is a dynamic, flowing activity. One deals best with it in a dynamic, flowing way. Whenever one tries to force the universe into a more fixed, limited model one is heading for trouble. As long as one remembers that a model is a model, then it can be quite a useful tool. But the moment when you think that the world really is like that, then you might not see the freight train when it comes, because it wasn't on your schedule.

If you can stay continuously in sync with the situation you are in, and you have a wide range of possible action, then you can always do the most appropriate thing at any given time, and get the best possible result at any time.

The number of meaningful, logical, explainable actions one can do is finite and limited. They are only a small subset out of the totality of all actions. If you get yourself used to only taking those actions, you confine yourself to only a small dangerous neighborhood of reality.

If you are lying on the tracks when an express train is coming straight for you at 200mph, then the logical thing to do would be to get run over and die. That would make sense. You are here, the train is there, we calculate the crossing of your paths mathematically, and BAM! The illogical, meaningless thing to do would be to just suddenly not be there when the train hits, but to be 10 miles away having a cup of coffee.

Most great inventors and pioneers in most areas did what they did by breaking the rules, by doing things that didn't ordinarily make sense. They make sense afterwards, but at the time they were considered impossible. Columbus sailed out where everybody said he would fall off the edge of the Earth. Graham Bell invented the telephone despite his contemporaries regarding it as silly and useless.

Doing meaningless things can be quite a useful ability. You can always add meaning afterwards, and then your actions become very meaningful, of course. But any act of genius is made by venturing into the realm of the meaningless.

Meaningless actions aren't just actions that are wrong according the prevalent maps. They are actions that go beyond the maps and deal with the real world rather than with mental constructions.

You can learn to do meaningless actions gradually. You can explore the full range of motion of your body, your voice, your language, etc., without any regard as to an expected outcome. You can get used to the idea of doing actions that are divorced from any idea of reward or logical cause-effect. You can challenge any boundaries you feel you have as to what one can or can't do.

There are strong social, moral, and personal forces trying to stop something like that from happening. Part of increasing one's capacity for meaningless action is to deal with all the reasons why not. All kinds of old patterns are likely to be activated that will block free expression. These can all be dealt with with semantic processing.

So, why should you bother at all to learn how to do meaningless actions?

For no particular reason at all.

Exercise

- ¥ Think of an action that has no purpose you can think of. Then do it.
- ¥ Get another person to do an action that is meaningless.
- ¥ Repeat until you can comfortably cause meaningless actions

Meditative Processes

This series of three training manuals focus on what a skilled practitioner can do to help other people, particularly those who come to her as clients for formal sessions. However, there is a whole lot that the person can do by herself without needing any facilitator.

As a matter of fact, what we are aiming for is that the client will become self-sufficient; able to deal with life on her own without getting bogged down. We have no intention of making people dependent on a process facilitator to tell them what to do.

The facilitator is a consultant who helps people along on their paths of self-discovery and self-improvement. The paths are people's own; they are their own authorities.

The best facilitator gets tools into the hands of her clients. It is valuable to do good work and trick clients into changing their minds and dropping their limitations. But what is even better is to give them tools that they can use on their own whenever they need to in the future. That produces self-generated change that will keep accelerating.

The individual client is the person who needs to be empowered. Don't keep the power for yourself. Give it freely away, there is an endless supply of it. Empowerment is when you show the client new expansive possibilities and you put the controls in her own hands.

Generally speaking, any tool that you use on a client includes principles that she can use on her own. Not necessarily in the same way, but the underlying principles can always be used by oneself.

When you do a technique, don't keep the client in the dark about the principles. You don't have to give away all your professional secrets, but the philosophy should never be a secret. If you have just done a successful polarity integration, that is a great time to discuss the theory of fragmentation and integration. The client will have experiential knowledge of it already, so she can quite easily understand it and start being aware of it. That doesn't mean she will go around doing the full polarity integration procedure, but she can work on getting parts in better communication with each other. And she can notice the same thing in others.

Re-experiencing of incidents provides an opportunity for discussing how one can be freed from fixed responses of the past. One can always go and experience things from different viewpoints. And one can always look for the lesson in any experience. The client can with great benefit do that in the present whenever she is in a somewhat stressful situation. Or she can do it lightly with parts of her past that are available to her.

People can reframe themselves. For example, they can take any situation and find what is positive about it, what makes it a learning experience. They can get used to the idea that any apparently limiting situation opens the door to new possibilities.

Perceptual processing can be done with excellent benefit by oneself. Changing of perceptual distinctions or the swish pattern are wonderful tools that a person can use anytime. She might learn in session that she feels insecure when she has a small, colorless picture of herself, and she feels bold and adventurous when she has a big, colorful picture of herself. She can simply bring back the big, colorful picture whenever she feels insecure. She doesn't need a facilitator for that.

It doesn't quite make sense to do dialoguing on oneself. At least not in the sense of talking back and forth with oneself. However, the underlying idea of continuing to perceive something from different angles until it is resolved or until one knows what to do, is perfectly valid also by oneself.

Techniques that people do on themselves are typically lighter and more integrated than facilitator/client techniques. For one reason because any person has some built-in self-protective mechanisms. There will be some fuses that blow if she gets into something she can't handle. If a person tries to handle something that is over her head she will usually fall asleep or lose track of it or something.

If one heeds the warning signals it is quite safe to explore one's own reality. The subconscious auto-answer mechanisms will tend to hand out material that it is appropriate to look at, and if one doesn't go any further with it than one feels good about, then the results are almost always good.

There are limits to how well a person can step back and look neutrally at her own reality. And it is difficult to change something that one is BEING. That is why we need facilitators at all, to provide the outside neutral viewpoint while one gets involved in things. And that is why the person by herself will mainly do techniques that she is able to address in a balanced manner.

Through facilitated transformational processing a person can become more integrated. She will be more whole and less fragmented. That will make it much easier for her to work on her own. There will be fewer areas she would have to stay out of because she isn't balanced there. She will be more able to both get involved and to maintain a rational perspective on what is going on.

What it is always safe for a person to do is some kind of meditation. Meditation can be done at many levels. Most basically it is simply relaxation. More advanced meditators might address and process anything whatsoever in meditation.

It is a very good idea to help clients to be able to meditate by themselves. It puts them more at cause, it makes them more responsive to their own internal signals, and it makes them more able to step out of the noise of everyday living.

Meditation is processing. Typical meditation consists of a simple recursive technique. The basic rules of processing apply. It is therefore a good idea to introduce the client to some of these principles. Such as, staying on one subject at a time, staying involved, finishing what one starts, not judging what comes up, etc.

Section 10: Gestalt Processing

Holons

Various philosophies have discussed the subject of what happens when a whole becomes greater than the sum of its parts. We can address this from a spiritual angle, a psychological angle, or a physical angle, the phenomenon is roughly the same.

Gestalt Therapy, Holism, Holodynamics, and Holonomics are some of the disciplines that primarily focus on this idea. Here are a couple of dictionary definitions to start us off:

"Holism: the view that an organic or integrated whole has a reality independent of and greater than the sum of its parts."

"Gestalt: any of the integrated structures or patterns 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."

Several pieces put together can form a new whole with some kind of independent existence. We can break a whole into several parts and each part will have some kind of independent existence. It is all relative to where we see it from if we are talking about wholes or parts.

Simply put we can say that anything whatsoever is made out of consciousness and we can regard anything as either part of a whole or as a separate existence.

We can regard any portion of the universe as either a conscious self-contained unit, a being, or we can regard it as just an aspect of the whole universe. And that goes for beings, bodies, entities, space, energy, matter, awareness units, thought-forms, etc.

If we start with any arbitrary piece of existence we can go in two possible directions with it. We can integrate it into a bigger whole, or we can fragment it into smaller parts or aspects. Or, we could leave it alone, of course.

If we take a being, we can divide it into smaller somewhat autonomous units. Some people will vehemently refuse this theory, but I don't really care. It is practical to pretend that we can divide a being and it does make a lot of things easier to explain. For one thing beings usually have what they call a mind. That is a part of themselves, but they pretend that it is something else. The mind can have different portions to it, such as a conscious mind and a sub-conscious mind. It could have a reactive mind if you decide that it does.

There are awareness units. You can basically leave a piece of yourself in some location, or time, or on some subject, or person. That piece will basically stay there and perform some simple function for you, like reminding you or keeping you informed. You might leave a small or bigger portion of yourself, a smaller or larger number of awareness units. They aren't necessarily quantifiable, but it makes it easier to talk about them. And you don't necessarily have a limited supply of them either.

One might leave pieces of oneself around that act more or less as full beings. These might also potentially go off and become other people's entities.

Probably the bigger a piece of the whole we are dealing with, the more powerful and the more conscious will it be. But basically any being of any size or kind has the same right to exist and possibly the same right to determine its own destiny.

Then what if we go the other way and combine stuff into bigger wholes? See, it doesn't have to be the parts that "originally" went together. Put any set of pieces together and some kind of whole will come out of it. We can take a random collection of different people and put them together with some kind of common purpose or reality. They will then not just be some individual people, there will be a group reality that will start forming. That group reality will have a life of its own and a mind of its own.

There is such a thing as a mass-consciousness. Large groups of people will together create consciousnesses that are alive in themselves. They will get to influence their members beyond what can be explained by individual connections.

A body is a whole consisting of cells. Each cell is a separate unit, but when they are all together they form something much more impressive than just a bunch of cells. A billion amoebae in one place just don't form a human brain. But something can take place that makes a bigger whole out of the component parts.

An anthill full of ants becomes much more organized than one would expect from its component parts. A bunch of apparently aimless little ants running around and bumping into each other, and together they end up being this amazingly effective machine.

A specific inter-personal domain, group domain, a society, a solar system, all of them take on a life greater than the sum of their parts. And each domain represents a greater and greater conscious whole, all the way up to the domain of All-that-is which would be basically infinite consciousness as a whole.

So there is an incredible range of consciousness, going towards ultimate wholeness at the top, and towards ultimate fragmentation at the bottom. The scale is probably infinite and it probably encompasses anything and everything. A grouping of consciousness can occur on any level or combination of levels. A grouping will be an integrated whole that can function as a unit. Any such grouping will always be part of a bigger whole, and it will always have smaller parts or aspects to itself.

We are in lack of a name that would cover all of these groupings of consciousness. Beings, awareness units, particles, mass consciousnesses, domains, thoughts, identities, archetypes, entities, creations, etc.

Words have been used like Gestalt or Holodyne, but they are mostly addressed to the aggregate groupings and don't quite fit smaller units. We need a new word I think. The best suggestion I have heard is "Holon", a word originally coined by Arthur Koestler. It covers both the idea of being whole and of being one unit of something. It can be used about a being, an entity, any created structure, thought form, group agreement or whatever.

A Holon is an aggregate of consciousness working in some fashion as one unit. It might consist of smaller units with independent activities. It might be part of a bigger unit. What makes the holon a holon is that it has some kind of commonality of purpose with itself, and it has a game of its own. It has freedoms and barriers and purposes.

What we have called a being or a person is a Holon, a body could be regarded as a Holon, your bridge club could be a Holon, your thoughts on a certain subject could be a Holon, Mankind is a Holon, God or the Devil are Holons, Santa Claus is a Holon.

It all depends on the viewpoint one takes. If we just say "everything is Holons" we haven't accomplished much. It is all relative to what aspect of life you are studying and what you are trying to accomplish. If we are looking at the relationship between individual people we would probably regard each person as a Holon and their relationship as one Holon or maybe a few Holons depending on which kind of relationships they have in different situations. We wouldn't bother about the cells in their bodies or about mankind or the Andromeda galaxy.

In a way this can be regarded as a logical tool, a way of systematically studying or analyzing things. Korzybsky, who invented General Semantics, talked a lot about wholes and parts and different logical levels. He was trying to get people to take the whole into consideration and to think in infinite scales. He didn't intend this spiritually at all, it was purely in the realm of logic.

NLP deals a lot with different levels of logic also. One talks about chunk size, that is how big a chunk of everything that you are dealing with at one time. E.g. "Vehicles" is a bigger chunk than "Bus" which is a bigger chunk than "Wheel". One can "chunk up" to seeing things more generally, more globally, the bigger, broader, more simple all-encompassing picture. Or one can "chunk down" to study more detail, more practical, down to earth matters, more precise intricacies, complexities, special cases, exact application, etc.

One could probably base a business consulting approach on some technology of dealing with Holons presented in logical business language. There doesn't have to be anything metaphysical about it. One could work out what the logical conceptual units are that are involved in a business, e.g. "Customers", "Management", "Sales people", and the interesting ones would be the more hidden constructs like "The reorganization last year", "The Future", "The

business climate". Holons could have been formed by group incidents, by some kind of common agreement, superstition or whatever. By then engineering some kind of process that aligns the relationships between these Holons one could probably create miracles.

If we regard a Holon as an alive spiritual entity or as a logical unit doesn't really matter much. Actually it is probably best to not make too many agreements on what it IS. It is whatever it is.

Now, in processing this could be used for making more of a unifying idea of what we are really addressing. See, it will always be some kind of Holon that will be the target of a process. There is no point in just generally doing a process, that easily gets lost in abstraction. It is done to benefit somebody or something. It is too glib to just say that it is for the person. That easily becomes a fixed idea, a way of not looking at what is actually going on.

The thing is, the actual You isn't really a Holon. You aren't really anything that is limited, that has any kind of categorization or fragmentation to it. More like a potential without any location, mass, wavelength etc. That is probably quite close. But if by "being" or "spirit" we mean something IN a universe, IN a body, AT a certain time, then it might not quite cover it. You might be operating such a thing, and it is a Holon, but it isn't the real You then. The true you is the observer that makes things happen, who is infinite potential, but who has no limited qualities.

For practical reasons you might identify with Holons. You might say, "I went to the store", or "I left my body", etc. talking about your Body/Mind/Spirit unit or about your Spirit. That is not a problem out in life as long as you don't take it too seriously.

But in session, it can easily become confusing what we are talking about when we say "Me" and "You" and "I". Those words really have no meaning in themselves, it all depends on what they are related to. If you don't connect them with a specific Holon you can get into all kinds of mish-mash of cross reaction and confusion.

The real You doesn't need any processing. Processing is always addressed at some specific unit, a Holon. If you want to address it to a viewpoint in your head, that is fine. If you want to address it to a certain Body/Mind unit, that is fine. If you want to address it to "Joe, the scuba diver" or some other specific Holon, that is fine. But, there needs to be a specific Holon we are dealing with.

It is not that you have to mention it every minute. The key thing is that the person must connect with what it is we are dealing with. Not just talk about it, but connect with it. That is a little hard to explain in words, but there is a certain quality of connecting with something rather than just with the idea of something.

We find the same concept in the difference between assigning a label to a feeling and actually FEELING it. You might know that you have a certain feeling sometimes and you might call it "An anxiety in my stomach". But if you don't actually connect with that feeling and feel it in PT we aren't going to process it very well. Many people have a hard time recognizing the difference between the actual thing and a symbol for it. One of the key objectives in TPS, in my opinion, is to get people to connect with what is actually there instead of with some idea of what is there. Aberration is observed when people act and react based on facsimiles, symbols, valences, ideas, and so forth, instead of what is actually there.

One of the ways of knowing the difference is that when you connect with the real thing it is beyond words. You might describe it with words, but it isn't words. It is specific perceptions, not any kind of precise label.

OK, there will be degrees of that also of course. It is doubtful if we can ever say that one connects with what is REALLY there. The best we can probably do is to connect with the actual present time perceptions, rather than with symbols, memories of old perceptions and so forth. Instead of getting secondary and tertiary representations we want the first hand information.

So, I am saying that whatever it is that we want to address or deal with in a session, there is something quite tangible and perceptible we can connect with in present time. There is a Holon there. That Holon is kind of an alive structure or entity that we can communicate with. It is a dynamic construct. If we get a fixed idea we also know that we don't have the real thing.

Let me give another example. I talked with Rowland Barkley about the subject of being an author and writing books and he put my attention on an angle of it that I had overlooked. See, I know the datum that to write a book it is a good idea if you visualize what kind of audience you are writing for. I had thought of that as just something you

visualize and label, sort of a demographic profile. "New age professionals who want to be more successful" or some such description. What I realized is that there is a big difference between doing that and actually connecting with an audience out there. It is not just an idea. If I want to write a book, there is a potential audience out there. They are actual beings, or Holons if you will, that are there in present time. I can spiritually or psychically connect with them, link up with them, find out what they are about and what they want. Not guess at it, or calculate it, or visualize it - actually reach them and establish a connection. There needs to be an actual exchange of energy. When I put out my perceptions I realized that there was an actual audience there and that changed my whole sense of what I was doing.

There are many practical uses of this theory, which are my no means exhausted by what you find here.

Exercise

¥ Identify a bunch of holons in your life

Resociation

What we are doing in processing is to help people optimize their realities.

A reality is some kind of aggregate structure, an association of many different components, that constitutes the world that the person perceives.

Any component of a reality can be regarded as a whole in itself or as a part of some bigger structure. It has both independent existence and is dependent on other circumstances. It is what we can call a Holon, something that is both a whole separate unit and a junior part, depending of how we look at it.

So, a reality consists of a lot of Holons with associations between them. We can say that the Holons are in themselves associations. That is, we decide to group a certain chunk of stuff particularly closely together and pretend that it is one thing or concept.

Before we get too deep into abstraction, let's have some examples. Joe is a person with a certain reality. That is, Joe has past experiences that have taught him certain things, and given him certain types of behavior. He has considerations about what the world around him is, and he sees it through certain perceptual filters. When Joe drives by the golden arches of McDonald's on the street certain associations in his mind become active. It triggers memories of the many times he has enjoyed a meal at McDonald's. It connects the taste and feel of a hamburger with his current state and he becomes hungry. Certain bodily movements have been associated with each other to mean "drive a car", so Joe turns the car into the parking lot quite automatically. And it seems perfectly real and normal to him to go through the actions that gets him a burger in his hand. After eating it he concludes: "That was nice", which is another set of associations.

A great number of things are associated in the mind. Perceptions, concepts, memories, words, feelings, considerations, identities, etc. But it is not just limited to what one has stored up inside one's "mind". One can associate other people in various ways, any part of the external world can be associated with any other part, and with any part of your inner world. Past, present, and future events in multiple dimensions can be associated with each other in an endless number of ways. A tremendous complexity is possible.

But, in all simplicity we are only talking about associations.

A person associates things a certain way. That is how she maintains her reality. Now, if the person comes in for processing it is probably because she wants to change something. She is not quite enjoying her reality as much as she would like to, and she would like for it to change.

There is nothing wrong with having a reality. All that might be needed is for it to be reconfigured a little bit. That is just a matter of optimizing the associations.

A person considers herself to be associated with certain things (people, places, subjects, behaviors, feelings, thoughts, etc.). And she considers certain things to be associated with each other in various structures. Other things she considers to be dissociated from herself, or dissociated from each other. And what she considers to be "things" in the first place are associations of certain qualities and symbols.

If Joe comes in for a session, maybe he wishes to handle that he gets "nervous" when he is "under pressure". First of all he associates some symbols with each other. "Nervous" is connected with "pressure". That doesn't tell us much though. Next step would be to find out what kind of package is behind each of those two entities. What package of perceptions constitute the state of "nervous"? What package of events, perceptions, thoughts, etc. constitute the package of being "under pressure"? Gradually we find out more and more about what Joe has associated with what. That will most likely give us a clue about what should be associated differently. To simplify things, maybe we find that Joe associates "pressure" with somebody saying words like "rush", or "hurry" to him. We can rewire those associations so that Joe might consider himself an active, valuable person because people give him responsibility for important matters. As to the nervousness we might find that the state Joe was talking about was one he had 20 years ago when he had a stomach ache. When we do some incident clearing on it the

two things become dissociated. And we might help Joe to associate with some more useful feelings as a replacement. After we have done these things Joe will probably consider that his situation has been handled. What we did was to rearrange his associations.

This rearranging of associations we can call RESOCIATION. I just made that up, I couldn't find it in the dictionary, but it is pretty obvious. So, processing is basically about resociating stuff so that it is more optimum.

That is about the most simple and elegant model I have ever bumped into. It covers not only transformational processing, but anything that works (or doesn't work) in any therapy or practice whatsoever. It doesn't require you to believe anything weird in order to change. Actually anything you might believe would just be an association anyway, so it is also subject to change if it doesn't serve you.

Usually it is your internal reality that you would want to change, even when it might seem otherwise. Like, if you have trouble with "cars" it isn't really the cars that is the trouble, it is the associations you have made internally between perceptions, incidents, feelings, symbols, etc. In order to change this stuff you must first exteriorize it so you can consider it separate from yourself. When you have the associations clearly in view exterior to yourself you can then see what they are and you can change them to something better. Then you can again interiorize the associations and get on with your life.

This is a very simplified sequence of steps for change, then:

1. Notice an indicator that "X" needs to change.
2. Exteriorize your internal reality about "X" from yourself.
3. Perceive what associations the reality of "X" is made out of.
4. Change the associations of "X" into something you would rather be: "Y".
5. Interiorize the reality of "Y" back into yourself.

Or more simply:

Exteriorize --> Resociate --> Interiorize.

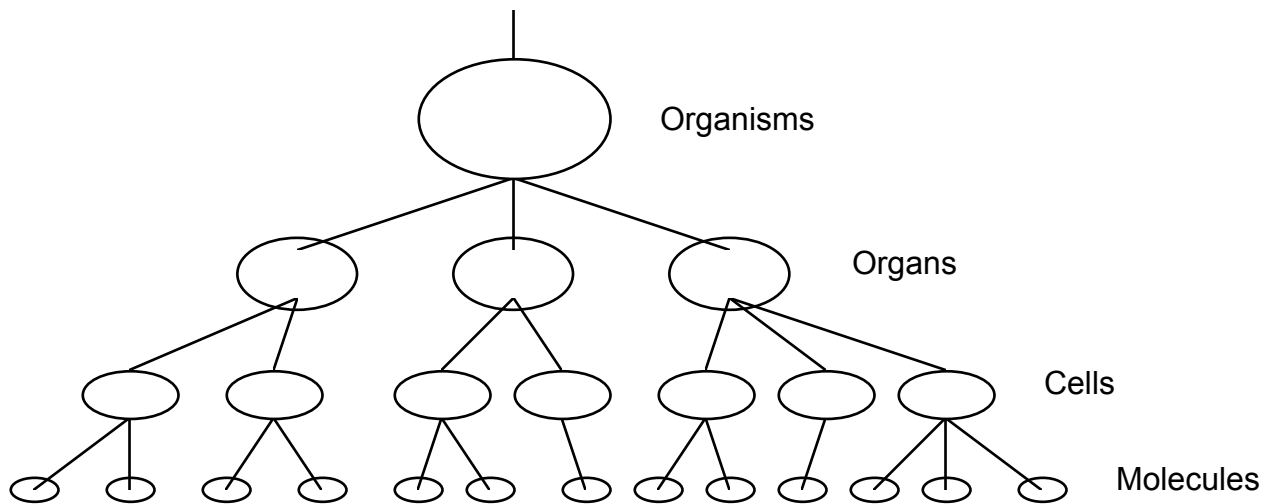
Exercise

¥ Practice resociation on yourself and another until it feels natural to do

Holarchies

Arthur Koestler invented a model and some words that can be quite useful for our purposes in studying the philosophy behind processing. Bob Thomas brought the concepts of a Holon and a Holarchy to my attention in this context. He is using Holon to mean basically a being of any kind, and Holarchy (or Holoarchy) as meaning a hierarchically organized structure of various types of issues, beings, entities, etc. I am probably twisting the words around further here. Bob also coined the word "Holosophy" as a name for the overall study of life, the universe, and everything.

Holarchy is a word coined as a combination between the Greek word 'holos' meaning whole and the word 'hierarchy'. Here is an example of a Holarchy, taken from biology:



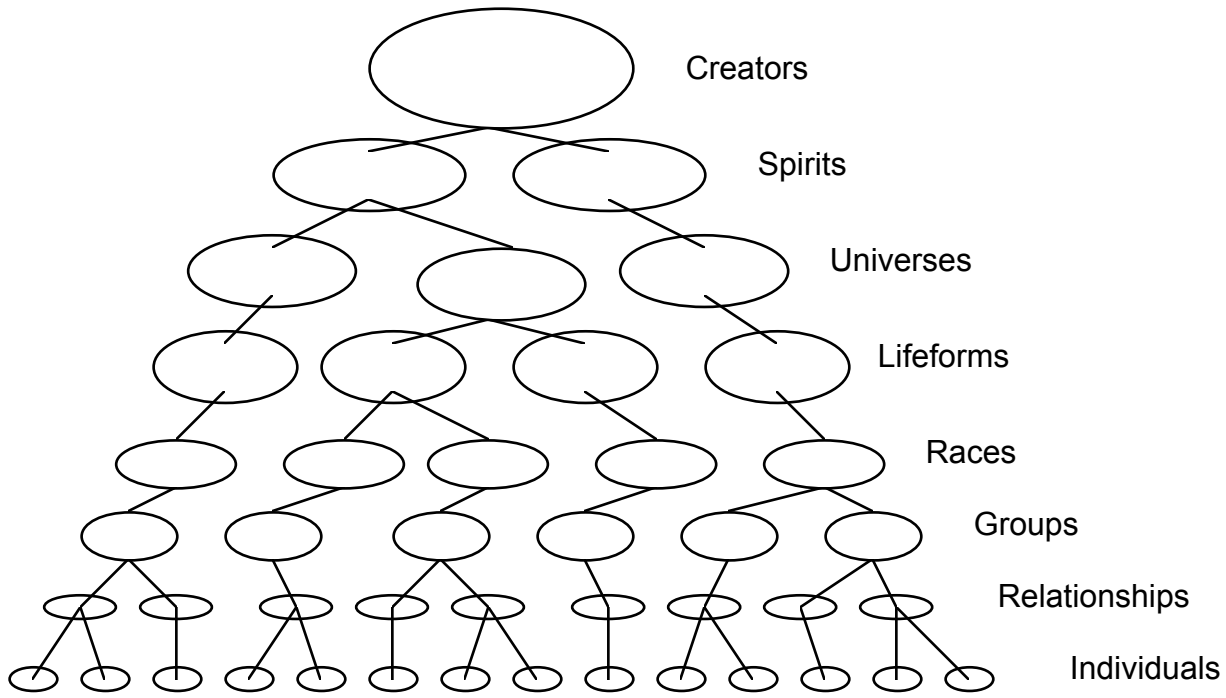
It is a structure of units or entities called Holons. Each Holon could be regarded as either a whole or as a part depending on how one looks at it. A Holon will look as a whole to those parts beneath it in the hierarchy, but it will look as a part to the wholes above it.

This dualism is a key concept in this universe. Just about anything you would choose to study could be regarded as either an independent whole or as a part of something bigger. A lot of interesting and puzzling phenomena come out of this. It creates dichotomies of independence versus integration, individuation versus unity, competition versus cooperation, cause versus effect, etc.

Neither of the two extremes provides a complete theory for understanding life. We can't just say that everything is separate and doesn't depend on anything else. We can't say either that everything is being controlled by something else. Seems that we have to juggle the apparent self-contradiction of everything being both cause and effect depending on how you look at it.

What becomes interesting for the purpose of processing is to see how beings fit into this picture. Some systems of thought regard a spiritual being as a totally independent, self-determined unit that can be full cause. But that makes it a bit puzzling to figure out how such a being gets into trouble and how she interacts with other beings who are also fully independent. It might be more satisfactory to adopt some of the Holarchy/Holon model.

This becomes more clear if we draw a Holarchy of domains of life:



One person observed as an individual can be fully self-controlled. She can basically think and do whatever she wants. We can regard one individual as a whole. But that person probably has some close interaction with people around her, she probably has family and friends. We find that the individual as a part of some relationship is not just determined by her own self-interest. She will cooperate with the other individuals and might work at doing what is best for them as a whole. And when we look at a group we find that individuals and particular relationships become even more sub-ordinate. If you are working for a company you have to be there on time, do certain things that somebody else assigns to you and so forth. If you do that well and you cooperate with the other members of the group it allows the group to function as a whole. But that is not the end of it. The group will engage in competition with other groups. But if we go one step up we find that all the groups belong to the same overall race of people. Maybe they will cooperate for the good of mankind and the race can become a whole. And so forth.

The higher we go in the holarchy the more freedom and the more overall range of activity can be observed. If you command a universe there is so much more you can do than if you just move one individual human being around. But then again, a universe is just part of something bigger that it is sub-ordinate to.

We could say that the higher we go the closer we get to a statement of the true basic nature of things. It is much more true to say that the real You is Everything than to say that you are just one little human being. We could possibly say that there is an absolute, infinite top of the scale, All-that-is, that isn't part of anything else. But any other concept, beingness, or grouping of any kind is inherently both a part and a whole.

A single person we sit down to get a session is obviously not all there is. There are other people and other stuff around that the person is sub-ordinated to to some degree. But we can still treat the person as a whole and work with the stuff that is sub-ordinated to her.

The processing we do with an individual is to a large degree involved with sorting out the relationships between different parts of her. Parts of her have become independent units that might be in all sorts of conflicts with each other. From the perspective of the individual that is not very desirable. What we would therefore do is to locate those conflicting parts and to bring them into alignment with each other. We would thereby establish more integration. That is, we would make the individual a more integrated person, more wholly herself and not as fragmented.

It becomes obvious that we can optimize a certain whole by re-aligning its parts. And just as obvious that if we want to handle higher level wholes we would move up in the holarchy. We can make one individual more integrated by working with her parts. But if we want to make the group she is part of work better, then we need to move up further. We would have to get the actual group into session, not just one of its parts, one individual.

A Holon is a node in a Holarchy. A Holon looks up for what it needs to cooperate with and integrate with. It looks sideways for what it needs to compete with. It looks down for what it needs to command. Each holon can not be fully explained by or predicted by a study of its parts. It is something more. A Holon is also part of something bigger. But at the same time it has a high degree of autonomy, it has a life of its own.

To sort out a conflict between Holons one needs to take a step up to the next higher whole and to establish more integration and cooperation among its parts. For example, to sort out a conflict between two people we can't resolve it just by looking into their individual minds. But if we take a step up and examine what kind of relationship they have, or what kind of group they are both part of we can then work to establish cooperation.

Likewise, if several parts of a person are in conflict with each other we don't get much resolution from examining just those parts in themselves. We need to take a step up and examine what the whole person is about. Only then can we align the parts with the whole and make them more integrated.

Now, life isn't really a nicely organized hierarchy. A clean model is a useful tool to work with in making sense out of things. However reality consist just as much of cross-associations. Parts of wholes might associate with parts of other wholes, thereby creating new wholes that can again be split into parts, and so forth ad infinitum. That is what makes life a challenging puzzle. But the tool of looking at one holarchy or one holon at a time is valuable in figuring things out. Each Holon can be considered an integral entity. It connects upwards towards bigger wholes and downwards towards smaller parts.

No man is an island. He is a Holon.

Exercise

¥ Find examples of Holons around you. Note how they can also be considered parts of bigger Holons, or how they can be broken down into smaller Holons.

The Populated Universe

Everything in the universe is alive. Everything in the universe has a consciousness.

Anything you can observe around you is an entity. Any physical object, any person, any disincarnate spirit, any fictional character, any archetype, anything with any kind of coherent existence in the past, present, or future, in any kind of dimension, imagined, ethereal, or physical - all of them are entities that have a consciousness of their own that you can be able to communicate with.

You don't really have to agree with the scope of this in order to use it. The simple practical part of it is that you can use communication to handle anything. You can talk with whatever has existence in your reality. There will always be someone or something around that you can talk with in order to gain information or improve the situation at hand.

At first that requires some imagination and a willingness to do something that other people might regard as crazy. Everybody talks to real live people; but if you start talking to the voices in your head, or to your car, or to your dinner, or to your teeth, or to dead people, or to your future selves, or anything like that -- well, that is different. But you will find that if you can get over the initial awkwardness of doing it, there is a gold mine of rewards to gain.

There is a whole field of principles, ideas, techniques, and modules related to spiritual communication with entities outside yourself. It is a path in itself to learn how to do it, to work through different areas and so forth. This is one of the things we can offer to clients as a growth path.

It is very freeing to realize that one can always communicate. One can always ask somebody, one can always work on clearing things up. And a lack of any appropriate physical person to communicate with is no barrier. One can telepathically or through imagination communicate with anybody one chooses to.

Objective validation is not necessary in order to communicate. If I communicate with a spirit who flies by who tells me all sorts of enlightening things that make me feel good, that is proof enough that I did something worthwhile. If many other people wouldn't believe it, or if I can't prove it with scientific rigor is completely immaterial for our purposes. Even if I am "just" imagining it, it still doesn't matter. What matters is that you have more information, that you feel better, or that situations change for the better.

If my car won't start, and I have a talk with it and find out it is angry because I didn't give it enough oil, and I give it some more and it starts -- well, it is the result that counts. My neighbor who doesn't believe in communicating with cars can stand swearing when his own vehicle won't start.

It takes work and practice to build up one's precision and confidence in communicating spiritually. One must be willing to be patient and work through disappointments and mistakes. One's trust will be established by repeatedly being successful in improving conditions through this type of communication.

Entity Networks

If a client is fairly comfortable dealing with entities we can with great advantage also work with networks of entities.

An Entity Network is a relationship between multiple entities. It is a structure, an organization consisting of separate entities tied together in any kind of way. Often some of the entities will be senior to others and the more powerful ones will hold the weaker ones in place.

There are other ways that stuff might be organized in the person's reality. There are various types of machinery, games, and groupings that we can find. To some degree they are overlapping and the differences between them are a bit academic. We simply have different models and sometimes one model seems to fit better than the other ones. We talk about an Entity Network mostly when we find stuff in the person's near space that is in a fairly fixed arrangement but consists of pieces that are communicative, will answer questions and so forth.

For example, the client might complain that she is getting nervous when she is under stress. We ask her to specify that feeling further and we find that it feels like a rotating ball in her stomach. Whenever something in the person's space appears like a thing or person it indicates that some kind of entity processing is possible. We ask the ball in the stomach what it is doing there. It says: "Smoothing the waters" or something. Then it becomes clear that the ball is being held there by something in the client's throat and they are connected with some kind of wire apparently. We ask the thing in the throat what it is, and it says: "The Captain". We find out what the "captain" is doing, and we might run through some connected incidents. But maybe it still feels that it needs to be there. We then find that the captain is answering to "Central Command" which is some people floating up in the air in a control room of some sort. When we talk with them they say that they are there to protect the client, because she got overwhelmed before. We re-experience a few incidents, and "central command" decides that it is done with each job and disappears. The rest of the network then changes also and there is no longer any nervousness.

Often a good place to find entity networks is in thoughts that are somewhat out of control. We can often find that there are entities acting out scenarios and communicating obsessively with each other.

For example, if the client is thinking a lot about accidents there are probably entity networks playing out accident dramas. There might be a bunch of entities being an accident scene. There might be a smashed car with many parts to it, there might be a victim on the road, a police officer, curious on-lookers, an ambulance with crew, and so forth. Each player and each thing in the scenario might be a separate entity with its own separate consciousness. And they might all have an active interchange between them.

This is different from simply an incident that causes a stuck feeling. An incident in itself does not usually cause out-of-control thoughts, it more likely causes stray feelings and reactions. A more active situation, such as obsessive thoughts, might fit better with an entity model.

The main technique of handling an entity network is simply to find out what is there. We somehow perceive that there is something there. We talk to it and see if it answers. If it does we ask it what it is and what it is doing. If it seems to be acting alone we will work on finding its basic good intention and giving it more choices. Or we might run through some incidents related to it. If it doesn't seem to be alone we find out what it is connected with, or what is holding it there. Then we talk with that part the same way. We do that until we seem to have the whole network, until we have something that will resolve. Maybe we need to get to the top to get something with "authority" enough to resolve the structure.

This is all just a convoluted way for the client of disowning her own cause, of course. But it is easiest to handle by going along with the game. There is usually a lot to learn by finding out how the network works, who is in charge of what and why and how.

You can process entity networks on anybody, as long as she is ready to let imagination flow fairly freely and let weird stuff appear. This kind of thing is not going to work if she is trying to be completely logical and analytical about everything.

There is no reason to be serious about what we get hold of. Just because we get an entity on the client's left shoulder who says that he is "Grandpa" doesn't mean we have to think that the spirit of her grandfather after he died got stuck in her shoulder. It is perfectly alright if we only take it as a metaphor. Actually it works better the less need there is for proving or disproving it as something "real". If we perceive it, it exists in the client's reality, that is all we need to know. It doesn't matter how objectively real it otherwise is.

Typically entity networks is not something you would start off with on a new client. It is more likely to be appropriate after a while. So, don't push for it. But if you run into an obvious network, by all means deal with it.

As everything else, entity networks is not automatically something you need to get rid of. If it is doing something that is not desired then we will process it, find out how it works, bring in more choice and so forth. And if it isn't necessary anymore it can disband. But quite possibly it or some of its pieces might be useful for something and you might just want to organize it a little different.

Entities versus Incidents

Entity and Incident processing often go hand in hand. They are different models, but it is often advantageous to switch back and forth between them.

An entity might be an entity because of some traumatic incident. That Grandpa died before little Priscilla managed to live up to his expectations might be enough to put an entity named "Grandpa" in her space who will continuously remind her about what she should be doing. Re-experiencing some of the incidents that are involved would be likely to resolve that. If we complete the incidents, bring in more resources and so forth, then probably Grandpa will get his mission completed, and he will no longer need to hang around as an entity.

Conversely we can also address any character in an incident and talk with them as necessary. If the incident doesn't resolve just by experiencing it from different viewpoints, then we can address the main players in it and process them. We can help them to realize their own basic purposes, and have more choices in how to carry them out. We can ask them for information, or anything else we might care to talk about.

In incident processing the focus is on experiencing what is happening. You do that associated into some of the viewpoints that are present, you experience it as they would.

In entity processing you deal with the viewpoints from the outside. You talk with them, ask them processing questions, get information from them and so forth. You are dissociated from the active players in the scenario.

Both are perfectly valid and can be done interchangeably. The incident view is more at cause, whereas the entity view pretends that it is someone else. However, it has the advantage that one can see the phenomenon more from the outside and often be more effective in doing what is necessary. There is less resistance to changing something that you pretend not to be.

Group Entities

Occasionally you'll find multiple entities that are grouped together so that they act as one.

It is a quality of spiritual beings that they can act in unison as one. That generally only happens when the members are at a high vibratory level where they are willing to share their space with others without having personal agendas of their egos.

However, you will also see a similar phenomenon at a lower level, brought about by duress. You might see groups of people acting exactly the same robotic way without individuation. They would be below individuation, which is a very different state than acting in unison because one is above individuation.

You might find both kinds of phenomena in the client's world as group entities. You might find a group speaking with one voice because they are in great rapport with each other, or you might find a group knocked together by a traumatic incident of some sort.

If the group entity is related to an unwanted phenomenon it might be desirable to break up a group entity. It might not be possible to resolve it unless it gets broken down into its component parts.

A group entity gets broken up into individual entities by resolving whatever is keeping them together. That will typically be an incident that needs to be experienced. When it has been experienced from the group viewpoint a few times it might start breaking up and one would experience it from each individual viewpoint.

A client might for example have an illness or a pain in the body. It might appear to resist communication, doesn't know what it is there for, and doesn't want any new choices. But we might go through an incident that is related to it and suddenly it changes from being just one thing to being a bunch of things, or a bunch of viewpoints.

Often incidents of impacts, explosions, pressure, accidents, electrocution, or similar sudden violent stuff can create group entities. For example, a bus accident incident might leave behind a black mass of stuff. When we re-experience it a few times the black mass might change into a bunch of passengers, and then we can re-experience their individual viewpoints.

For processing purposes you don't need to have any opinion on what the group entity really is. When we process it it might appear as if the actual bus passengers were compressed into a little black ball. That is probably not the case. You can't really crumble real beings into black balls. But it is some kind of representation of these people, some part of them, or an imagined copy of a part of them. The difference is of no importance for processing purposes.

When to start entity communication

Entity Communication can be regarded as a fairly advanced technique. It isn't necessarily. It is just that most clients are not ready for it right off the bat. It requires a certain degree of intuition, imagination, and trust to get anywhere with it.

If a client is oriented mostly towards mental processes, trying to figure out and explain everything, then she probably won't do well with entity communication yet. A client who is more intuitively oriented might be ready for entity communication right away.

Ideally the client should be responsible for her own reactions and willing to have automatic answers before you would start entity processing.

Language of Entity Communication

It doesn't matter much how you talk with the client about entity communication or what kind of reality level you agree on assigning entities.

Entities of any kind can be regarded as simply a psychological tool that we use to make our work easier. Like, it is easier to resolve one's issues with Mom if one visualizes one's Mom and one has a conversation with her. It can be regarded completely as an imaginary exercise. It can be implied that everything we are talking about goes on in the client's mind, that is fine. It is going to work just as well, as long as the client trusts that it will.

We can also regard all entities as real live beings, just like you and I. Beings with their own completely separate existence, living a life of their own. And we can assume that there are spirits everywhere being the creative agents in any kind of activity. So, if something isn't working we would get hold of the spirit that is responsible, taking for granted that that spirit has been there all along. We can treat those entities as an objective reality and that is going to work perfectly fine.

We can adopt any model in between. We can treat all entities as part of the client, but with an certain autonomous existence. We can treat anything as simply a chunk of consciousness units out of the vast amount of consciousness that everything is made out of.

There are different existing frameworks for talking about entities. Indian shamans use certain models and a certain terminology. Jungians or Gestalt Therapists use other models, and so forth. Some people like to deal with entities as angels focusing mainly on higher dimensional entities hanging around to help.

Use whatever model works best for the client. If she already has a suitable framework you can accommodate that. If she has been wanting to talk with angels all her life, great, that is what we will help her do then. Then we can gradually expand the repertoire of what she can communicate with.

Communication Methods

There are many ways one might communicate with entities. Which ones will be used depends on personal preference and on what works for the individual. That might depend on the preferred perceptual system of the person, i.e. visual, auditory, or kinesthetic.

One can talk with entities. If that is available it is often the most convenient method for exchanging information, getting questions answered and so forth. One simply asks questions to the entity and listens to what comes back. Don't worry about the logic of why the entity should be able to speak English, just assume that it will. You might get a clear voice, or the words might just materialize in your mind. Sometimes they really insist on speaking a foreign language so verbal communication will have limited use.

An entity might also answer in pictures. That can give just as much information, but might be a little unfamiliar. You can usually still talk to the entity in words and it will present a picture to you as an answer or response to what you are saying. Of course that works best if you ask questions that are easily answerable with a picture, i.e. they shouldn't be too abstract.

Feelings can also be a method. As a matter of fact, just about all entities communicate fine with feelings. The problem might be that our client isn't very much in touch with feelings and might not notice. Usually the feelings will be in the person's body, but they might also be external kinesthetic information. If only feelings are available it necessitates fairly simplistic communication without any abstract concepts.

Sometimes entities are not willing to communicate consciously with the person. That means, they are not willing to talk and answer anything. That doesn't mean we can't communicate, it just means we might do without the details. We will find out simply by asking, e.g.:

"Are you willing to communicate with me in consciousness?"

To be sure that we can get an answer to that, we of course need a communication system first.

Sometimes it is appropriate to start out with a simple Yes/No system before we go any further. That means setting up a system where we can ask a simple question that has an answer of either Yes/Positive/Agree/Like-It or No/Negative/Don't-Agree/Don't-Like-It. We just need to set up some kind of feedback that has at least two distinct recognizable states.

A feeling will often work for that. Maybe a relaxed feeling means Yes and a tight feeling means No. That is probably a body feeling, but it doesn't have to be, it can happen anywhere in space.

If you do this with a client you would say something like:

"Let's get a signal for Yes"

and then get the client to notice what it feels like, or what changes. Not think about it or rationalize it, but just feel what is there. And then you ask:

"Let's get a signal for No"

and you get her to notice what is different. It has to be something she is fairly confident of being able to detect, not just an idea.

If despite some coaching she still has no clue what she feels we can instead set up a piece of machinery to do it for us. For example you can train her fingers to give finger signals for Yes and No.

We can arbitrarily decide that the right index finger is Yes and the left index finger is No. We can ask the client which should be which. Then the facilitator tells the client that she will ask a few questions with Yes answers and she should deliberately lift the Yes finger each time. "Are you sitting in a chair?" etc. We do that until the finger

seems to know that it is the Yes finger. Then we ask some No questions and have her lift the No finger for each one. "Do you have a green cheese on your nose?", etc.

Then when we talk with an entity all the client needs to do is to notice which finger feels like moving. She shouldn't try doing anything logically, but should just notice which finger twitches a little and move that. The answer is likely to be totally contrary to what she would construct consciously, but that is the whole reason why this method is necessary.

The same thing can be accomplished with muscle testing, or with a pendulum or any other method that uses the involuntary movements of the body.

Exercise

¥ Practice communicating with unconscious parts until you are certain you can do it.

Consciousness Swarms

We could regard a person as being a swarm of consciousness units. Like a swarm of bees, each one moving independently on its own determinism. If all the bees move completely independently what you get is a lot of noise and confusion. If the bees coordinate their movements you get an amazingly efficient and versatile organization.

A person consists of many parts also, many independent units of consciousness. If they are all blindly doing their own thing you get quite an insane mess. But if they are aligned and coordinated with each other you get a complete empowered person with vast resources.

The parts of a person are the conscious focus of attention, sub-conscious machinery, viewpoints, thoughts, memories, perceptions, the body, higher awareness levels, and more.

It might be a little unfamiliar to regard all of this as parts of oneself. It has been a common human belief that you are just one of the bees and the rest is outside your control. Well, try making sense of a swarm of bees by looking at only one bee. And the trouble with humans is that they change bees all the time. The most active part of the person changes constantly. The focus flips around between parts very frequently, even though the person might not consciously realize it.

We could probably say that what is more truly you is the unseen force that is binding all the pieces together. The space that it is all taking place in. The vibration that is common between all the elements.

I am bringing this up, because to advance one's consciousness one needs to deal with this somehow. If you think of yourself as just one thing, one continuous spiritual entity located in your head, then you are going to run into some brick walls sooner or later.

Consciousness is not all continuous and contiguous and in one piece. Well, at a high level it is actually, everything is in one piece, part of the same hologram. But to be able to fathom that at all you need to first fathom the multitude of different groupings of consciousness that you find here at this level.

The way most people think is a continual flipping of channels. Jumping around between large numbers of different units of thought. Dwelling on one memory, then another, activating one circuit then another, switching between one role after another, having one's attention jump around wildly.

Despite all of that people usually believe that their consciousness is continuous, that they are following some kind of sensible direction. That is mostly because they aren't able to step back and look neutrally at what they are really doing. And it is because our language tempts us to think that we really understand what we are talking about.

Because I have a name that I answer to, I might assume that it is always the same continuous person who answers to it. Because I consider myself as being conscious I might consider that it is the same consciousness all the time. None of that is true.

The reason we cling to these over-simplified ideas is in part that it is too scary to encompass all that one really is. What you really are will at first appear as an insane, scattered, confused mess, so the easy way out is to close one's eyes and pretend that one is just one little unit of consciousness who doesn't have to worry about any of it.

The way this relates to our work is that it provides a guideline for what we are aiming for. We are not trying to rid the one real person in her head of everything she doesn't like. We are trying to bring the whole person together. We are trying to locate all the pieces and get them first in contact with each other, and then working together in alignment.

We must be aware that we are not talking with the same part of the person all the time. She might change every session, or after every other question, or 10 times a second. It should not faze the facilitator that the client doesn't seem to agree with herself from moment to moment. It just means that she is fragmented and needs to be put more together.

It doesn't have to be a big problem either, in life, if one finds oneself confused, not knowing quite where one is going at the moment. One can trust that as a whole one has all the answers and all the resources one needs. One might not at the moment have everything wired up, but it is all there somewhere. If one can just get a few more of the pieces lined up and coordinated with each other, then one is a step closer to manifesting oneself as the whole person one really is.

Demonstrable Entity Results

The results when working with entities might or might not be in the realm of tangible, observable results in the physical universe.

We might do entity work simply as a technique to transform the client's responses. As such it is a type of semantic processing. We find that part of the person's inner reality is that there is some stuff there which responds as entities, we go along with it, and we change it. For the purpose of getting subjective results it really doesn't matter how "correct" it is or who we are really talking with. It doesn't matter at all if it is only done as a way of changing the state of this individual. It might simply be taken as a suitable metaphor.

But if we do any kind of entity processing in order to change external phenomena, that is a different matter. The reason I emphasize it is because it might at first glance appear to work exactly the same way. You contact some suitable entities who will talk with you and you work with them and they appear to change.

The difference is in what kind of rapport you have.

For a subjective change for one person it is perfectly fine to have a rapport in terms of mental or visual feedback. That is, you see the entity, you talk with it, it changes somehow based on what you talk about. Preferably the person feels different afterwards.

Just because we sit down in session and we talk with "Mr. Jones" down the street and he promises to be a nice person does NOT necessarily mean anything in the physical universe. Or rather, we can't be sure how much it will mean just based on that happening. Even though the "Mr. Jones" we talk with in the session changes into a loving and good natured person does not mean that the Mr. Jones we meet on the street will appear much different. Maybe he will, though, don't discount the power of what we can do.

If we are looking for physical results we need physical feedback. If you want Mr. Jones to change, you need to process towards Mr. Jones changing. That is, you keep going until he walks up to you on the street and acts like a different person. A change in the objective Mr. Jones is likely to take longer than it would take to change the subjective "Mr. Jones". Maybe much longer. Maybe it isn't likely at all, maybe he doesn't WANT to change.

If you want to change the weather and you are planning to talk with some kind of weather gods or something, that is fine. But you would need to get into rapport with them to the degree that the weather changes. You might subjectively interact with somebody who claims to be in charge of the weather and they promise sunshine tomorrow and it then doesn't happen. That doesn't mean nothing happened, it just means one didn't have a high enough degree of rapport with the right entities, or one just didn't continue long enough.

Any process can be measured against either subjective or objective results. Don't mix them up. Which one you use depends on what kind of results you want. Transformational processing is mostly geared towards subjective results, and only more long-term towards objective results. If you want specific objective results you need to use those as the measuring stick rather than whether the person feels good or looks happy.

Astral Noise

There is a variety of phenomena that can add up to the perception of having a lot of activity or noise around, or a general fog, or confusion, whichever way we choose to express it. An ongoing mental clatter you become aware of without quite knowing what it is about.

An effective way of dealing with this is by tracking down and processing entities of different kinds. We can go by the model that it is those entities who are producing the noise and we need to find out what is going on.

Where exactly those entities are, and What exactly they are, can be the subject of arguments. They seem to be more than merely mental constructs. They often appear shared between different people. Changing them sometimes changes things for other people or in the physical universe. They often appear to have an independent existence. Some might be completely independent people in and of themselves. Or, even something bigger.

We could say that they are mostly astral, and that is probably not too far off. They are mostly not physical, but they do have some bearing on what is going on physically, to a higher or lesser degree. We can sometimes interact with them as if they were physical, but that is in a space where everything is more thin and tractable.

We basically start with a perception that there is "stuff" in one's space. There is something there that is doing or saying something. That might be the initial complaint of a client, or it might be the intermediary result of some line of questioning.

We can take several approaches in terms of entity handlings, depending on the nature of the stuff we find. These are the main approaches I can think of:

- Transferred energy. Well, you might not even have to get into entity handlings at all. Maybe just treating the phenomenon as some energy left behind by somebody else, and clearing it off might do it. You might have had a conversation with somebody and just feeling a little fog around you after that. Recognizing that and brushing the energy off of you, or doing a visualization of cleansing your space with white light, that might very well do it, and your space is clear again.

- Single entities. If you find what appears as a single entity you would find out what it is doing, or what its story is. Help it realize its basic purpose and develop more freedom of choices. This could for example be a single entity being an illness in the stomach.

- Entity networks. Tracking down multiple entities connected together in specific ways. Some might be holding each other in a hierarchy or organization of some sort, or they might just have an interdependence. It would be important to get the whole network, particularly the nodes holding the others in place. Conflicts need to be sorted out and everybody needs to have their power of choice back. An entity network could for example be acting out Snowwhite and the seven dwarfs, or it could be an accident scene with a victim, a driver, the cops, a crashed car, etc. It doesn't have to make much sense, and it doesn't have to correspond to any particular incident.

- Game crowd. There is a group there with some kind of common purpose. They are supposedly playing the same game, but not otherwise tied closely together. They might have all kinds of other disagreements. We just notice that there seems to be a crowd there, or there is supposed to be a crowd and we need to collect it first. The technique is to get all of them paying attention at the same time, and getting them to process their disagreements and conflicts and so forth. The end result is a group clarity, a regained unity, so they can go on playing the game or decide to call it quits.

- Constructed creations. There is some kind of device or machinery there that apparently has been co-created by multiple creators. We would need to first find out what it is, and then get hold of the co-creators. If the creation needs to be changed or dismantled, the co-creators need to agree on that and cooperate. A constructed creation could for example be some machinery set up to help a bunch of people with telepathic communication. But it might be old and run down, so we would need to find out how it works and either get it into good working order, or get rid of it.

- Agents. There might simply be your personal units of consciousness that has been spread around for various purposes. You might through time have sent out parts of yourself to keep track of things, or to influence people in various ways. These parts might range from simple viewpoints to full clones of yourself. All of these you would basically want to be in touch with, get into good rapport with them, find out if what they do is valuable, if they have something to report and so forth. You might want to reprogram them, or recall them, or set them free, or whatever.

- Archetypes. There might be certain personality types that have become part of the mass consciousness to the degree that they will exist as real beings. Like, Santa Claus, The Devil, or stuff like the characters from tarot cards. They might be useful to stay in touch with or ask for information.

- Universe crew. You might run into beings apparently running the machinery of the physical universe. Entities keeping the winds blowing, the planets turning, the galaxies expanding. Beings with really large perspectives doing big important things. Not just natural functions, but anything that it takes to keep a universe running. Like gods. Or, game makers, umpires and referees in the game of life. Well, if that is so, you better get along with them. Get any information you can and make sure to establish a good rapport.

- Alternative selves. You might come into contact with versions of the person in alternate dimensions, or from the past or the future. Not just memories, but actual complete individuals. The main thing is to open up communication and exchange information and get used to each other. There might be some fear to overcome. One might have some resources that the other doesn't have.

These last few types can hardly be called just noise, of course. They need to be treated with respect. However, one might very well first become aware of these things by being distracted by some kind of commotion in one's space.

Game Crowd

There is a phenomenon of running into a group of consciousness units that appear to have a common game of some sort. They might be your own viewpoints, they might be actual other people, they might be various artifacts of a game, thought forms and so forth. They might at first simply be perceived as a disorderly crowd. Maybe you just have a buzzing fog in some area of your space.

It might also be that one can surmise that there ought to be a crowd there, but it isn't quite there. Maybe there used to be all these people playing this game, or sharing interest in this subject, but somehow the thing got scattered. Like, the guys you used to hang out with. Or, the participants in a galactic war a million years ago.

Maybe there is a subject of common interest that you know a lot of beings have attention on, but they haven't by themselves figured out to work together as a group and share their interest. Like, all tax payers, fans of Moody Blues, or recovering alcoholics in your city. It can be a positively or negatively oriented subject, it would work the same.

Maybe it is a new subject that you would like to create a group around. Maybe you think up a new game, like, "Lots of people being interested in a book that I will write". You would then get the attention of a bunch of prospective participants and see if they can be interested in uniting as that kind of a group.

What we are talking about here is addressing this as an astral phenomenon. Or, as an imaginary visualization if you will, but really we must assume that it is more than that. This approach can have effects spanning much wider than your own personal reactions.

We are not talking about going out to the park and standing up on a soap box shouting at people. But we are talking about the astral or telepathic equivalent of doing that. You will shout up some beings in a psychic space, and you will treat them as a group. You will get them to unite, sort out any discord, or disband, whatever is appropriate.

So, you are starting either with a subject or with some other common identifier, like a certain area in space. You are putting attention on that area.

Then you intend to communicate with all beings associated with that area.

You get their attention by telepathically sending out a greeting, such as:

"Hello!"

They need to all be allowed to answer. Be sure to get everyone's attention and having them all answer.

Get them to express any reasons why they might not want to communicate or might not want to be helped or processed.

"Why don't you want to be helped?"

Allow them all to answer and give them time to state all the reasons. Repeat the question as necessary.

Ask for any upsets, conflicts, anything they did they shouldn't have, anything they ought to say, any expectations that haven't been fulfilled, and any other hang-ups that might appear necessary to resolve. That might be issues with you, or issues between each other.

For anything that comes up, get the specifics as necessary in order to resolve it.

Get any traumatic incidents they might have experienced as a group, or any other significant events or imprints that they might have in common.

Ask for anything that they have in common, that they agree on, that their basic intentions is:

"What do you all want?"

"What do you have in common as a group?"

Allow them all to recognize that they do have common purposes and are part of the same group.

The main overall action here is to get all of these fragments or beings or viewpoints back into good communication, both with the client and with each other. Whatever it takes to do this is fine. To do that the person needs to encompass them all in her space, get their attention, and allow whatever needs to be worked out to be worked out.

They need to realize that they have a power of choice as to what to do. They need to realize that they are individual. They also need to realize that they are part of a group and know what the game is in the group.

This is not a mechanical, mental thing. It is not so much that you have to go through the specific steps and figure anything out about them. It is more like a meditation, taking these different entities into your space and allowing connection to take place.

When the group has some sense of commonality it should decide whether to go ahead or to cease to exist.

If the group is no longer needed or appropriate, it can be taken apart. That is basically done by each member realizing that the overall group event no longer exists or no longer is needed. They need to come to present time and realize that they are separate and have an independent power of choice. They then need to put their attention elsewhere. Some might go and get into another game. Some might return to whoever is responsible for them. Some might cease to exist, as their mission is complete.

As part of this there might be parts returning to our client. She might have invested parts of herself into that game or group. If that is no longer necessary the parts can rejoin her.

If the group is being disbanded, various elements of different kinds might be left around needing various types of handlings. There might be individual entities that need to be processes, etc. The idea is to clean up and return everything to somewhere where it fits best.

If the group or game is to remain in existence, the idea is to maintain good communication and not let it fragment. The overall group might form a group gestalt that you can agree to remain in good rapport with. It might keep you informed or seek your input or simply be responsive to you.

No matter which way we go, the idea is to establish more harmony and clarity.

Exercise

¥ Processing a game crowd

Constructed Creations

One might encounter various kinds of astral machinery or artifacts that have been created for one reason or another, often co-created by multiple people. This stuff might be forgotten or broken or overgrown with barnacles, and it might or might not be useful any longer.

If it is something you run into it is most likely because you have a finger in the pie. It is probably something you created together with some other beings at some point for some purpose.

Creations are usually made to make something happen. They have a purpose, they serve a function. If that is still meaningful is a different matter, but they were at least at one point created to do something.

Maybe a group of people created a system of staying in touch with each other. Maybe two people create something to scare each other with. Or they create something that will make them fall in love forever. Maybe one person creates a mechanism for remembering things, or for generating motivation.

All kinds of things are possible. And in all kinds of ways. Our task is basically to find out what it is and how it is made and by whom. That will allow us to get into rapport with the creation and then possibly transform it or clean it up or something.

You wouldn't start thinking of doing something like this unless something is non-optimum. So, don't go and take things apart that already work great. This is more if you run into some kind of construct that doesn't work, or doesn't seem to be doing anything useful, or that is in the way, or something.

First step is to roughly locate the creation in space-time. Is it in present time, past or future? What kind of space is it in, an alternate dimension, a shared space, your personal space? What distance?

Find out how wide an authorship there is to the creation. Is it made by just you, by somebody else, between two people, by several people, by many people, by masses of people?

Then get some kind of perception of the creation. Get what it looks like, feels like, sounds like. In as much detail as is available.

Get the person's thoughts about and responses to it. Is there any meaning attached to it, any importance that she is aware of, anything to watch out for? What is her emotional response to it, fear, excitement? What effect does it seem to have on her?

Roughly get its function categorized. Is it for an aesthetic purpose, for a game, for a conflict, for communication, control, protection, exploration, to produce something, to monitor something, to influence, to motivate, to punish, for knowledge, for forgetting, to start things, to stop things, to administrate, to govern, to occupy, as a mystery, as a present, to create, to destroy, to preserve.

Now we need to find out more about the structure of it, what is it made of and how.

Is it attached to your space, to another person's space, or does it exist independently?

Is it solid or is it energy?

If it is solid, is its condition whole or fragmented, is it active or passive, is it complete or broken?

If it is energy, then what kind of energy phenomenon? A flow, an accumulation, an explosion, implosion?

What is it made of?

Matter, energy, space, time, anti-matter, gases, liquids, solids, plasma, particles, waves, atoms, molecules, gravity, magnetism, electricity, heat, cold, motion, no-motion, force fields, radiation, frequencies, light, sound,

colors, intelligence, perceptions, intentions, instincts, awareness, emotions, cells, organs, nerves, hormones, glands, fibers, chromosomes, genes, DNA, thought forms, memories, dreams, hopes, love, hate, fear, connections, procedures, programs, algorithms, formulas, numbers, chaos, beauty, ugliness,

Is it:

soft, hard, smooth, rough, heavy, light, bright, colored, 2-, 3-, 4-dimensional, moving, standing still, sharp, fuzzy, are there sounds, any rhythm, pitch, tempo, does it have smell, taste, etc.

Get any perceptual distinctions at all.

Put together a complete statement of what we have found it to be so far. Feed it back to the person and see if she agrees with it. If it doesn't quite fit, find out what is missing, or what should be different.

Now get some history for the thing. Is it very old, or recently made, has it not been used for a while, was it taken along, was it dumped, was it tricked onto somebody, was it secretly made, was it kept as a token, was it given as a punishment, is it a religious thing, kept for beauty, entertainment, protection?

Now get the person to encompass all of time and space and get hold of all the creators and other beings or viewpoints involved in this creation.

Get the attention of all the participants. Like, say "Hello"

Go through a Game Crowd kind of interaction to get all the creators and other participants together to put their attention on the creation and together work out what to do with it.

If all the pieces are together at the same time you should be able to get the full scope of what the creation is about, how it works, and so forth. And you should be able to either get it corrected, or dismantled, activated, deactivated, disintegrated, whatever is appropriate after conferring with all the participants. Do whatever best serves the overall integrity.

Finally, be sure to get the learning that was available. Why was the creation made in the first place, what purpose has it served, what has the participants gotten out of having it there, how did it serve them. Get a full completion on it.

Exercise

¥ Practice working with creations

A Case History

This is a sequence of sessions for a single client over about a year and a half, doing a session every couple of weeks or so. This is a person who had done no other self-improvement practice before, had hardly thought about what life was about, and was very focused in the monotonous stress of everyday life. No commitment was made to go through with any particular program, no explanation of anything was made in advance, the only agreement made was the appointment for the following session.

1: She had been in an argument with her boss and felt really bad, because the boss was always supposed to be right. We looked at the perceptual distinctions of feeling bad. We did a swish to how she would like it to be. I reframe the situation so that she realizes the boss's positive intention. We then add some needed resources to the incident and experience how it would have been with those. And then we future pace that change in her. She feels much better.

2: She is worried about making mistakes at work. I get the perceptual distinctions that makes her feel bad. I drill her in changing those, moving the picture further away and so forth. We take the statement she says to herself "Oh my god, what should I do?" and have her say it in many different tonalities until she can't feel the same way about it. Then I reframe mistakes as an accomplishment necessary for learning, and make her promise to do at least 3 mistakes per day. Then I have her visualize a future version of her, the way she want to be, in great detail. And then I have her walk along a time line on the floor simulating the journey towards that future self. She feels much more relaxed, and is emotionally touched by the newfound positiveness of it.

3: Nothing particularly on her mind, so I ask her to interchangeably notice something about me and about herself, to get her more present. She becomes more aware and open. She gets to think about former close friends she left behind. We look at some pleasurable memories with friends. Then I ask if she left a part of her behind there, as she mentioned that she didn't have that amazed, excited quality any more. She did, but she doesn't feel ready to bring it back at this point. We then visualize a future direction that will accomplish that. Feels much better about it.

4: Says she is doing fine, no particular issues. We start doing simple, positive stuff. Positive memories, looking at what she would like to do in the future. During that some negative fears about the future come up. We pick one, the fear of being crushed by a truck. We process it as a future incident until it changes and there no longer is any fear. During that she experiences an out-of-body viewpoint and get really spaced out. We end by grounding her, but she is still really amazed about it.

5: We continue looking at what she would like to do in the future, in 1 week, 1 month, etc. It becomes clear that she is playing victim a lot. We look at that as a polarity, which is Being Victim versus Being Strong. It gets integrated, we futurepace the change and she is happy about that.

6: Talks about persistent problem with parents, who aren't talking to her. I get her to think of some problems that are bigger, smaller, or comparable to that problem. She is feeling guilty about the situation. I reframe it to put her more at cause, asking her how long she plans on feeling guilty. She realizes she will get through it. She has an unwanted feeling and we re-experience a childhood incident with her parents. and add positive resources. We futurepace and she has a more positive outlook.

7: Says situation is improving with parents. We go back to the process looking at what she would like to do in 1 week, 1 month, etc., as it never got finished. She realizes that she doesn't have to think and worry as much as she has done, but can take action more.

8: She has changed to having a more positive outlook, knowing that things are getting better, so we now move on to the general subject of Communication. We go over what she likes to talk about, and ways that one generally could communicate.

9: We continue with the communication module. We go over types of people who communicate, different ways of communicating, and locations to communicate from. She got realizations about the role of thinking in her life, and about that one can communicate from anywhere.

- 10: What do others talk or not talk to her about. We also discussed how to deal with critical remarks, being able to reframe them by recognizing their positive intentions.
- 11: Says she is afraid of making mistakes and disappointing people. We dialogue about it and get it reframed to that anything that happens is something to learn from. Mistakes are learning experiences. We future pace that, how much she will be learning in the future.
- 12: What does she talk or not talk to others about. It comes up that she isn't communicating to her parents about how she is doing. We dialogue about that specifically. She decides to write a letter to her parents.
- 13: What can she say or not say to her mom and dad. Problem with them becomes reframed as something she is moving beyond.
- 14: Says it takes her a long time to make decisions. We get the perceptual distinctions and the strategy she uses to make a decision. We streamline it and drill her in doing it faster. Then I ask her repeatedly to make a decision, freeing up the ability to do so. Then futurepace it, looking at how it will be when she makes many fast decisions.
- 15: A friend died in an airplane crash during the week. She was mostly concerned about the friend's girlfriend who was devastated about it. We re-experience the whole incident thoroughly from all the different viewpoints available. She has no problem picking up hidden information about what actually happened and so forth. She feels fine about it and she can see the positive lessons in it for everybody.
- 16: She had worries and arguments with her husband about buying a house. We discuss meta programs and how to translate between different ways of thinking. she feels she has better tools now. Just before closing she mentions that she was also sad because she got a letter from her parents, stating that they don't consider her their daughter anymore. We don't have time to go over it, but just quickly get it reframed that it is positive that there is some communication.
- 17: She gathered herself together and spoke with her mom on the phone, and things are fine. She is communicating much better than ever before with her and is really happy about it. We go on with the communication module, covering different attitudes used in communicating.
- 18: Communications requiring effort. Reminds her of how she is getting embarrassed when she is doing something wrong. We trace it back to an incident when she was a kid and her parents got upset because she offended somebody. An outgoing, aggressive part she had before was left behind. We do soul retrieval on it. She goes back and finds the part as an independent little girl in the playground. She holds her hand and plays with her, but we can't get any further than that. The little girl is too different from how she is now and doesn't just want to go back with her.
- 19: We continue working with the outgoing, independent little girl part. We grow her up through the time line, seeing how she develops. She then interacts with the grownup version. All of this is very detailed and real for her, even to how she is dressed, how she looks, how she speaks, etc. The other part has distinctly different characteristics and interests, all that she doesn't otherwise manifest in life. They are still not quite ready for merging, but they become girlfriends.
- 20: Continuing communication module. Mysterious communications, communications about sex, etc.
- 21: Who she would or wouldn't want communicating to her. People who are mad at her seems to be particularly an item. We get the feeling/reaction associated with it and do re-experiencing of incidents. Then we do soul retrieval bringing back a lost part that enjoys talking to other people and helping them.
- 22: Says she has been communicating a lot more to people recently and it feels really good. Then we look at who she would or wouldn't want to communicate to. We do some reframing along the way on how there is always something she can do for people.

- 23: She is depressed about the company she works for doing badly. We reframe it to a positive situation. We get perceptual distinctions on what she feels. We dialogue about the problem and she realizes that she doesn't have to have a problem and feel bad, it is the company's problem.
- 24: What doesn't she want to communicate about. Holds herself back from saying what she really wants. We dialogue, reframe it. We do a blowout of a feeling in her stomach, being afraid of making mistakes. She realizes it is easier to just do what she wants, rather than holding herself back. Better to do something than just wait for the perfect thing to do.
- 25: Hesitating to take a decision about her job. What would happen if she did, if she didn't, etc. Reframing regret about decisions to regret about no decisions. It is easier to just take action. Futurepacing. She comes up with an empowering metaphor for herself of just jumping into the water.
- 26: What doesn't she want to talk about. She hesitates about stuff she doesn't know about, having to think about it first. We dialogue about it, and she realizes that she doesn't get to know something she doesn't know just by thinking. I ask her repeatedly to make up lies. We futurepace how it would be when she is more spontaneous and uses her intuition.
- 27: We work on creativity. I exercise her saying words out of the blue, and we improvise a story together. We discuss thinking and intuition.
- 28: Again we dialogue about thinking and about doing new things. She feels some inabilities in learning. We develop a new strategy for learning languages, noticing the feedback, asking questions, etc.
- 29: What doesn't she think about. Reframe to that the map is not the territory. Realizations on how people operate out of their maps, rather than out of the real world.
- 30: Anything she doesn't want to communicate about. Doesn't want to talk about her work situation, because she can't do anything about it. We reframe it as an opportunity to be more in control and do what she wants. Bigger reframe and discussion about life giving one the opportunities one needs. Taking the gifts that life is giving.
- 31: She has gotten good results on communication, is much more open and communicative in life. We go on to the general subject of problems in life. Where would she be willing to be or not willing to be? She has realizations about how she is more there now, able to say no, and so forth.
- 32: A bit guilty that she is not doing more at her job. Reframing to that she is getting the experiences she needs, and it serves her best to be relaxed and refreshed now.
- 33: What is she willing to perceive or not perceive. She is not willing to accept her own body. We repeatedly look at what she can accept/not accept about her body. She will interact more with her body.
- 34: She gets tired when there are too many things to handle. We get the perceptual distinctions of the tiredness. That then leads to an unmoving incident with a very heavy body. She gradually gets to perceive that from an outside view, getting very light. She becomes very lightheaded and feeling free. We end with grounding.
- 35: She had been thinking since last session about what she really is, a mind, a body, a spirit, etc. We have a discussion about moving in and out of bodies. She is blown away by the spiritual mysteries she is noticing opening up to her. "Wow, I've really been asleep".
- 36: She comes in talking about 3D pictures, and we use that to pursue the theme of how one can experience things differently just by changing perspectives. She states that she really feels she has the power now, that life is all up to her, and she feels really good about it.

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.
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.
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.
Pace and Lead	Getting into rapport with a person and then helping them move to 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 of 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
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. 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.

Abbreviations

P/I	Polarity Integration
R/E	Re-Experiencing
S/R	Soul Retrieval
U/F	Unfixing
F/P	Futurepace
I/P	Imagination Processing
TPS	Transformational Processing System
FTM	Facilitator Training Manual
PD	Perceptual Distinction
PT	Present Time

