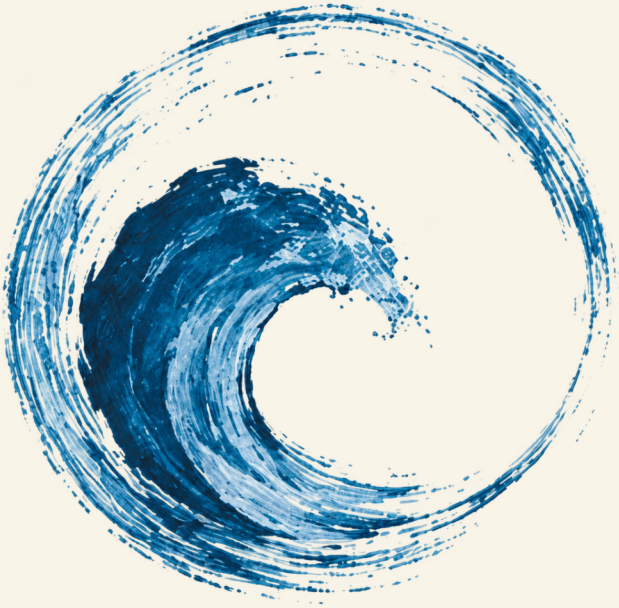
Neurolinguistic Awareness

A Buddhist-Informed Extension of NLP



Andreas G. Moosdorf

NEUROLINGUISTIC DEPROGRAMMING PRESS

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A Buddhist-Informed Extension of NLP

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This book is intended for educational and reflective purposes. It is not a clinical manual, Buddhist lineage instruction, or a facilitation guide for conducting NLA processes with others.

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I am grateful to all my teachers, students and companions along the way. The synthesis developed here, and any mistakes it contains, are my responsibility.

Introduction – What is NLA?

Many difficulties first appear as stories: a conflict, a fear, a decision, a pain in the body, or a habit that does not yield to good intentions. At first, the story seems to be the problem. But when we look at how we experience it, something more basic appears: the story is taking shape through images, words, sensations, expectations, remembered scenes and a felt sense of "me" at the centre. We are always experiencing, yet we may attend to what we experience rather than to how the experience is taking shape.

Readers familiar with NLP will recognise this move from a story to the structure of experience. NLP asks how an experience is coded, sequenced, intensified, softened, defended, rehearsed and changed. It asks not only what a person believes, but how that believing is organised. Changing an image, an inner voice or a standpoint can open a different response.

How we experience something is an important question. Yet changing an experience leaves another question open: how do we experience our experience? A more reassuring thought may help without changing our demand for reassurance. A more useful self-description may still become something to defend. The distinction concerns changing what appears in experience and understanding and experiencing experience itself.

The approach developed here is called Neurolinguistic Awareness, abbreviated NLA. It is a Buddhist-informed extension of NLP. It retains NLP's practical concern with how subjective experience is organised and changed, while bringing that concern into dialogue with compassion and three Buddhist-informed wisdom inquiries: What is changing in this experience before I try to change it? What am I holding on to? How does this become "I", "me" or "mine"?

The dialogue also runs in the other direction. NLP provides a practical language for making Buddhist questions concrete in present experience. In NLA, central Buddhist ideas such as impermanence, clinging (treating changing experience as something to hold, defend or identify with) and nonself (examining how changing experience is taken as "I" or "mine", and whether it supports the assumption of an independent self) are not just explored intellectually but experientially using classic NLP techniques and formats. These include images, inner speech, bodily sensation, perceptual positions and framing. NLP methods can therefore serve both as tools for change and as tools for inquiry. Throughout the

book, Buddhist perspectives broaden the questions asked of NLP, while NLP makes those questions accessible in perception and lived experience.

“Awareness” is used in several ways in ordinary language. In NLA, it has a specific meaning: the question is how experience is known. A sound, sensation or thought can be noticed without first being named, explained or judged. In awareness, we can notice experiences coming and going without trying to judge them, hold on to them or push them away.

This book has a practical aim: to show how compassion and wisdom can change the way we understand familiar NLP ideas, and how NLP can make Buddhist questions easier to explore in experience. The question throughout is what this changes in our relationships, thoughts, emotional reactions and sense of identity. Sources and concrete examples connect these questions with ordinary life. The aim is a clearer understanding of the dialogue between NLP and Buddhism, a more attentive and differentiated relationship to experience, and greater freedom in how you respond to what arises within and between people.

Who this book is for

This book is mainly for readers who already know NLP and are curious about what selected Buddhist perspectives can add to their understanding of experience. You do not need to work as a coach, teach NLP or practise Buddhism. Some familiarity with NLP is the starting point, but the focus is your own experience of thinking, feeling, relating and being someone in the world. Coaches, trainers and therapists are welcome as readers, but the book addresses their personal inquiry rather than their professional role.

The author is neither a Buddhist teacher nor a lineage holder and does not write on behalf of Buddhism, any Buddhist school, lineage or institution. The Buddhist materials are used comparatively and with attribution. The NLA synthesis developed here is the author’s original contribution. Nothing in this book should be read as lineage instruction, an authorised account of Buddhist doctrine, or a substitute for learning Buddhist teachings within their own traditions.

The book draws selectively on Buddhist analyses of experience and practices of inquiry. It presents them for secular reflection while keeping their ethical and liberative contexts visible.

From explanation to experience

The thematic chapters explain compassion and the three wisdom inquiries through relevant NLP approaches, selected Buddhist sources and the extensions proposed here. The NLA experiences presented here turn that discussion into structured relational formats, meditative elements and self-inquiries. They use NLP's precision and experiential methods to make complex Buddhist-informed questions easier to notice in ordinary experience.

The book does not provide complete protocols for facilitating NLA experience formats with others. It does include experiential passages and brief reflective questions that invite you to bring selected distinctions into contact with your own experience. These personal explorations draw on ideas or elements from the formats without serving as instructions for using them with others. The aim is to notice what NLA may bring into focus: the movement of an image or sensation, the demand carried by an inner sentence, the sense of ownership around a role, or the quality of attention itself.

NLA develops through conceptual understanding and direct experience. The experiential passages and reflective questions give you a first impression of that experience. Guided work in a group or one-to-one setting can add depth, careful pacing, relational feedback and repeated opportunities to explore what emerges. To deepen the experiential side of the material, consider working with a coach or trainer appropriately trained in NLA and the underlying NLP methods, or attending an NLA group workshop.

Each 'NLA Experience' section ends with a brief 'NLA Experience Glimpse': an invitation to explore one aspect of the format in your own experience.

FIRST NLA EXPERIENCE GLIMPSE

Take about ten minutes. Choose a concrete, manageable situation involving another person that evokes a burdensome or unwanted self-description or self-demand ("I am …" or "I must …") — for example, "I am not good enough", "I am the stupidest person in the room", "I must not fail" or "I have to say something smart". Choose one that feels uncomfortable and that you would rather avoid because of what you experience in it. Think of one particular moment, not the whole problem. You can pause or stop at any time.

Bring the moment to mind just enough to notice the setting, the other person and what you do. Which role-specific "I am …" statement becomes especially convincing, or which self-demand "I must …" immediately appears? If no such statement appears, use any related or softer self-comment such as "I have to solve this" or a related fear about yourself, such as "Hopefully they won't find out that …". Write it down. And then notice for a few short moments with your eyes gently closed how real this role or self-description feels here.

Next, explore what most strongly supports the statement in this episode. At which Logical Level does it carry the most weight: in the situation and your behaviour, in available or missing capabilities, rules and values, in your identity, or in relationships, belonging and wider purpose? What most strongly triggers "I am …" or "I must …"? Stay for a few moments with the thoughts and sensations that arise as you focus on this level.

Now take five short moments to explore the following questions, one at a time. Read each question, then gently close your eyes for a brief moment and notice the thoughts and sensations that arise in relation to the self-description or self-demand as you hold the question in mind:

1. What conditions and circumstances bring this pattern forth?
2. When is it different, weaker or stronger on its own, without your deliberately changing it?
3. In this state, what can you help shape, and what can you not command or guarantee?
4. What in this do you actively make into "me", "my problem" or "my task"?
5. What are you actually responsible for here: what must you address, change or limit; and what remains with other people or the system?

Say the self-statement from the beginning again. Now consider the conditions, circumstances, influence, appropriation and responsibility you have just explored. What changes if you tentatively read the statement as a current summary of momentary circumstances and conditions, without attributing the whole pattern to yourself? As compared to "I am …" or "I must …", how does this alternative feel: "When certain circumstances and

conditions come together in a situation, I tend to …, while … matters to me"? Use it only if it fits your experience.

What becomes possible in relation to the difficult situation? Think of the first thirty seconds of a similar future situation. How might you recognise any automatic but dispensable pattern early? What small action, question, support or boundary would be available? What might make this response easier, and which consequences do you need to consider?

Finish with three brief answers: What is clearer? What remains open? What is your next concrete step?

The path through the book

Chapter 1 introduces how NLP and NLA are connected: why NLP and selected Buddhist sources can be brought into dialogue without being equated, what NLP already contributes, and how NLA organises compassion and wisdom. Chapters 2–5 then expand on compassion, impermanence, suffering and nonself; Chapter 6 shows how to apply them in ordinary life.

Scope and sources

Early Buddhist discourses, especially the Middle Length Discourses and Connected Discourses, form the book's main source base. Later Tibetan materials and texts on Mahāmudrā ("Great Seal", a Tibetan Buddhist contemplative tradition of direct inquiry into mind and awareness; Low, 2008), Dzogchen ("Great Perfection", a Tibetan Buddhist tradition of direct recognition of the nature of mind; Low, 2012), and Madhyamaka ("Middle Way", a Buddhist philosophical tradition centred on emptiness and critique of fixed views; Westerhoff, 2026) are presented in their own contexts, not as statements about Buddhism as a whole. Material from Advaita Vedānta ("teaching of non-duality", a Hindu philosophical tradition) appears only in connection with Wholeness Work, an NLP-derived method also used in NLA, and remains distinct from Buddhist sources. Buddhist terms are used sparingly. English comes first; Pāli or Sanskrit appears where it adds precision. Appendix A contains a glossary.

NLP sources establish the methods and distinctions on which the discussion builds. A structural comparison points to a similarity in how two approaches direct attention or inquiry. It does not mean that they are equivalent, historically connected or equally effective. Any extension

developed here is presented as this book's proposal, not as a teaching already established by its sources.

This book is not a substitute for psychotherapy, clinical treatment or crisis support. Reading the book does not confer authority to teach Buddhism or deliver the approaches discussed.

NLA grew out of the author's workshops with NLP practitioners but has not yet been independently evaluated. The examples show its possibilities; they do not establish its effectiveness.

The reflective invitations are optional, not tests of progress or spiritual attainment. They concern ordinary, manageable experience, not material that requires clinical assessment, trauma treatment or crisis support. Do not persist with a question that becomes distressing or disorienting, or set aside practical action, boundaries or appropriate professional support in the name of inquiry.

Chapter 1: From NLP to NLA

> *"Without agenda, awareness is open to what is. No selection, no bias, no editing."*
>
> – James Low (2016b, p. 10)

NLA brings NLP and selected Buddhist sources into a two-way dialogue without equating their aims. Buddhist perspectives broaden the questions asked of subjective experience. NLP provides a practical descriptive and experiential language that makes those questions concrete. For an NLP-informed reader, the central addition is a second-order inquiry: alongside asking how an experience can be changed, NLA asks how experience is experienced, how it is already changing, what is being held onto, and how it becomes organised as "I", "me" or "mine". Compassion gives this inquiry an ethical and relational direction, keeping it connected to care, consequences and responsible action.

1.1 Different aims, a shared field of inquiry

Early NLP examines how descriptions, representations and learned patterns can restrict or enlarge a person's available responses (Bandler & Grinder, 1975). Its practical question is how a situation becomes more workable when language, representation, state or response changes. The Buddhist materials considered here ask different questions within a path concerned with suffering and liberation. Ethical conduct, meditation and wisdom belong to that wider context (Gethin, 1998; Harvey, 2013). Improving a particular experience is therefore not the same as the Buddhist aim of release.

Ordinary experience is the meeting point for this book. Readers can examine selected Buddhist accounts without adopting them as doctrine by testing their distinctions in lived experience. This inquiry-oriented approach has precedents. Alan Watts (1961) argued that Buddhism and several related Asian traditions can resemble psychotherapy more closely than what the West conventionally calls religion, because both are concerned with changes in consciousness and in how people experience themselves in relation to society and the natural world. James Low makes the point more directly in relation to Buddhist refuge: "When people begin by taking refuge in the Buddha […] this is not a way of joining in […] a particular belief system, it's an invitation to engage in patterns of inquiry and to use that inquiry as a path of freedom" (Low, 2007, Track 1, 02:45). NLA takes a deliberately

narrower position: it uses selected Buddhist distinctions to ask questions about the everyday experience we already explore with NLP methods.

Personal importance and evidential force are different. An experience may matter deeply without showing why it occurred, whether an interpretation is correct, or whether an approach will benefit other people. NLA therefore distinguishes a source-based claim, a structural analogy and an extension proposed in this book. A resemblance can justify inquiry without proving equivalence or validity.

1.2 What NLP already contains

Several of NLA's starting points are already present in NLP. Korzybski's dictum that "a map is not the territory it represents" (1933, p. 58) distinguishes a representation from what it represents. Representational distinctions make images, inner language and bodily feeling available for close inquiry (O'Connor, 2001). Reframing and flexibility show how meaning can change (Bandler & Grinder, 1982). Perceptual positions and systemic perspectives widen the view beyond a single standpoint (Dilts, 1998b; Grinder & DeLozier, 1987).

NLP also has an explicit ecological concern. An ecology check asks how a proposed change fits relationships, values, roles and wider consequences (Dilts et al., 1990; O'Connor, 2001). These resources already support care for self, other and system. NLA makes this orientation explicit and places it in sustained dialogue with Buddhist accounts of compassion, non-harm and interdependence.

Later NLP also extends inquiry to beliefs, values, identity and wider purpose, allowing self-descriptions to be differentiated and reorganised in relation to broader aims (Dilts et al., 2010/2018).

In NLA, these resources have two related functions. They remain resources for change, and they also become a language for inquiry. Representational precision can reveal change within an image, sentence or sensation. Reframing can make the frame itself visible. Perceptual positions let us experience and shift standpoint. Work with identity, values and purpose can show how experience becomes "mine". This makes NLP useful in Buddhist-informed inquiry: it gives abstract themes a language of perception, representation and relationship through which they can be explored directly.

1.3 The NLA shift: our relationship to experience

Useful change can leave our relationship to the experience itself untouched. A more reassuring thought may help while the need for reassurance remains. A more useful identity may support action while becoming something that must be protected. A wider systemic perspective may include more people while the person holding it becomes attached to being the one who sees the whole. These examples point to another dimension of experience alongside change work.

A useful change can leave our relationship to experience itself untouched. A more reassuring thought may help while the need for reassurance remains.

NLA develops this dimension by treating impermanence, suffering and nonself as explicit objects of inquiry in familiar NLP settings. Practical change remains fully available: an image can be altered, a conversation prepared, a boundary set and a practical decision made. The further question is what the change is being asked to secure. We can work with the same experience while asking whether certainty, permanence or a self-description has become a condition for feeling safe enough to proceed.

NLA therefore adds to and integrates existing work. Some established NLP and systemic methods already move in contemplative directions (C. Andreas & Andreas, 1994; Wrycza, 2017). NLA makes those connections explicit, distinguishes established methods from the extensions developed here, and places them within one organising inquiry. Its contribution is the combination of these distinctions, questions and experiential possibilities.

Wisdom and fourth-generation NLP

Generational language can locate NLA within a conversation about how NLP has widened its unit of attention. Dilts and colleagues distinguish three generations: individual change at the levels of behaviour and capabilities; work with beliefs, values and relationships; and generative work with identity, wider purpose and whole systems. Their third generation integrates cognitive, somatic and field processes and already includes awareness and wisdom (Dilts et al., 2010/2018).

Proposals for a fourth generation extend this discussion in different directions. Saunders (2006) emphasises emergent change with minimal interference from the facilitating practitioner and their assumptions about reality. Wrycza (2017) explores awareness beyond personal and

collective identity. Hott and Normandeau (2018) report Dilts' exploration of "Source" and "spiritual intelligence" at the NLP Leadership Summit.

Wisdom is understood here as insight into how experience arises and how we relate to it.

I propose wisdom as a unifying term for these selected strands, understood here as insight into how experience arises and how we relate to it. The connection I see is a willingness to examine the conditions of knowing, the frames we impose and the sense of self around which experience is organised. NLA develops this proposal through its Buddhist-informed inquiries into impermanence, suffering and nonself, with compassion guiding their use. This gives NLA a specific contribution to the development of fourth-generation NLP.

1.4 Compassion and wisdom: the organising framework

The NLA framework gives compassion and wisdom different but mutually informing roles. The Buddhist term karuṇā (compassion) concerns the wish that beings be free from suffering (Dalai Lama, 2001; Harvey, 2000). In NLA, this orientation includes ourselves, other people, and the relationships and systems in which difficulty occurs. Care can coexist with disagreement, boundaries and responsibility. Its role is to keep inquiry answerable to its effects in shared life.

Buddhist sources clarify why we widen the view. An imagined perspective can prompt us to ask the other person rather than assume what they experience. A systemic perspective can make needs, influence and consequences more visible. Compassion is the criterion for how that wider attention is used.

Wisdom gives care a questioning dimension. This book organises it through three connected inquiries into impermanence, suffering and nonself. Each examines the experience to which care responds from a different angle.

Table 1.1. The three wisdom inquiries in NLA

Wisdom inquiry	Central recognition	NLA question
Impermanence	Conditioned experience changes through causes and conditions.	What is already changing in this experience before I try to change it?
Suffering	Clinging to changing experience can add struggle to difficulty.	What am I holding on to?
Nonself	Experience need not be organised around a fixed, independent owner.	How does this become "I", "me" or "mine"?

Source: The author's synthesis of the three wisdom inquiries developed in Chapters 3–5.

The three inquiries form a logical progression without becoming a rigid psychological sequence. Changing experience cannot provide the permanence we may demand from it. Holding on to that demand can intensify distress. The demand may then gather around a sense of "me" whose security, adequacy or continuity seems to be at stake. The questions can deepen one another while remaining useful on their own.

Changing experience cannot provide the permanence we may demand from it. Holding on to that demand can intensify distress.

Emptiness offers another way to understand why these themes belong together and is explained further in Chapters 3–5. Early Buddhist sources can describe experience as empty of self and of what belongs to self (Bodhi, 2000, SN 35.85). In Madhyamaka, emptiness denotes the absence of inherent existence in phenomena (Westerhoff, 2026). Low's Dzogchen presentation describes emptiness as completely open space, full of potential. Experiences arise through conditions, change and pass away; their appearance and their emptiness belong together (Low, 2019).

Figure 1.1 presents the organising map used in this book. Its arrows show the order of explanation. Compassion remains relevant throughout the wisdom inquiry, while wisdom can revise how care is understood and expressed.

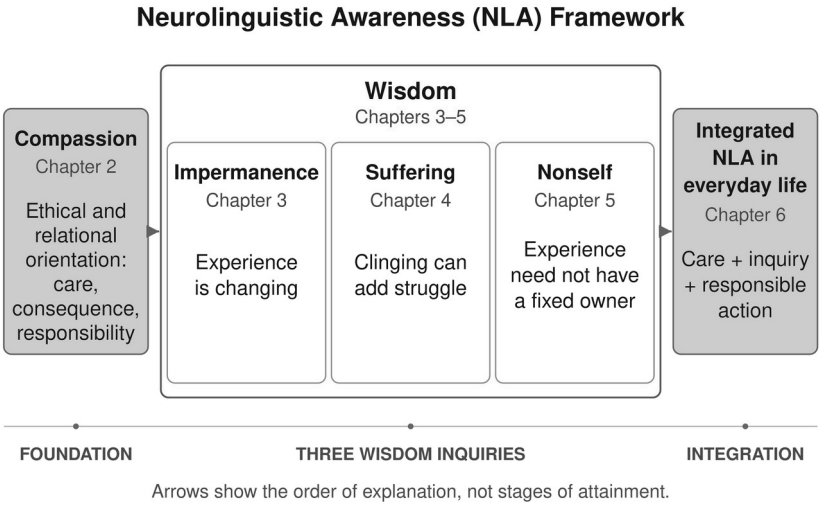

Figure 1.1. Neurolinguistic Awareness (NLA) framework.

Source: Framework developed by the author from the Buddhist inquiries discussed in Table 1.1 and Chapters 3–5.

1.5 Awareness: from contents to knowing

The word awareness gives NLA its central direction. In ordinary English, awareness can mean noticing, attention or sensitivity. Later Tibetan traditions use it more technically. In the Dzogchen materials used here, ordinary dualistic mind (sem) is distinguished from pure awareness (rigpa), associated with direct recognition of the nature of mind (Deroche & Sheehy, 2022). James Low compares thoughts moving in mind to waves moving on the sea and uses the image to distinguish movement from stillness (Low, 2016a). For NLA, the image can suggest that changing appearances and the openness in which they are known are distinguishable without being separate. This vocabulary lets NLA ask about knowing as well as about what is known, about experience as well as the experience of experiencing.

In NLA, this keeps open a modest but important question about knowing itself, beyond changing what is known. Suppose someone says sharply

in a meeting, “That does not make sense.” Heat rises, the chest tightens, a reply forms and the event rapidly becomes “I am being judged; I must defend myself.” Clearer noticing may make hearing, heat, tightening and thought more distinguishable from the solid self-description that gathers them together.

NLA starts by distinguishing appearances from their knowing. In Low’s Dzogchen account, knowing and appearance are inseparable, with the apparent observer included in the same field (Low, 2023). Later Buddhist language provides a vocabulary for this inquiry, while NLP offers concrete distinctions for exploring it in lived experience.

Here NLP contributes more than a language for change. Its distinctions around representation, sensory qualities, standpoint and the felt location of an observer give NLP-informed readers concrete ways to explore a question that might otherwise remain philosophically remote. They provide perceptual entry points for examining what belongs to the contents of experience and how knowing those contents is represented. NLA uses this precision as a bridge from concept to observation.

1.6 From sources to NLA experiences

The book uses several kinds of experiential material, each with an identifiable NLP, NLP-derived, systemic or contemplative starting point. Some NLA experiences use established NLP, NLP-derived or systemic formats. Others are extensions or syntheses developed within NLA. “NLP/systemic foundation” names the existing format, distinction or modelling resource from which a development starts, where such a foundation exists.

Table 1.2. NLA experiences and NLP/systemic foundations

Primary emphasis	NLA experience	NLP / systemic foundation
Chapter 2 Compassion	**2.3 Meta-Mirror**	Perceptual positions / Meta-Mirror (Dilts, 1998b)
	2.4 Logical Levels Alignment	Logical Levels Alignment (Dilts, 2014)
	2.5 Middle Path Market	Behavior Flea Market (as taught by Tom Andreas at his institute, 2018–2026)
Chapter 3 Impermanence	**3.3 VAKOGI**	VAKOG and representational precision (O'Connor, 2001)
	3.4 Tetralemma	Tetralemma (Kleve, 2020; Sparrer & Varga von Kibéd, n.d.)
Chapter 4 Suffering	**4.3 Perceptual Non-position**	Perceptual positions / Meta-Mirror (Dilts, 1998b; Grinder & DeLozier, 1987)
	4.4 Sensation Sweep	Kinaesthetic calibration / VAKOG (O'Connor, 2001)
Chapter 5 Nonself	**5.3 Wholeness Work**	Wholeness Work (C. Andreas, 2018)
	5.4 Who Is Thinking?	Meta Model specificity questions; thought as process (Bandler & Grinder, 1975)
	5.5 Five Questions Inquiry	— No NLP/systemic predecessor used here
	5.6 Logical Levels Awareness	Six Logical Levels (Dilts, 2014)

Source: The author's compilation from the publications and courses identified in the third column.

The table shows the practical NLP or systemic starting point for each experience where one exists. The relevant chapter explains its provenance: established method, NLA interpretation, extension, synthesis or contemplative inquiry. "NLA experience" names an experiential format discussed within this framework; the 'NLA Experience' sections introduce these formats, and the 'NLA Experience Glimpse' boxes offer brief opportunities to explore aspects of them. A dash marks an experience for which no NLP/systemic predecessor is used here. A structural analogy identifies a shared pattern of attention or questioning across sources. When that analogy supports a new experiential development, the proposal is called a modelling hypothesis, and the disciplined comparison used to develop it is called practitioner-modelling.

1.7 From understanding to experience

The framework is designed to remain portable. Three questions can be carried into the later chapters: What is already changing in this experience before I try to change it? What am I holding on to? How does this become “I”, “me” or “mine”? Compassion accompanies all three as an orientation towards care, consequences and responsible action.

Across Chapters 2–5, each theme follows a recurring movement. The relevant NLP or systemic foundation is made clear before the NLA interpretation or extension is developed in dialogue with selected Buddhist sources or comparisons. Each ‘NLA Experience’ section then brings that development into direct contact with perception, relationship or reflective inquiry.

The movement works in both directions: Buddhist inquiry broadens what NLP asks of experience, while NLP offers a practical language for exploring those questions. Chapter 6 returns this exchange to ordinary life, where understanding meets relationships, decisions and consequences.

About the author



Andreas G. Moosdorf is a professor and the developer of Neurolinguistic Awareness (NLA), a Buddhist-informed extension of NLP. His work draws on long-term engagement with systemic NLP, supervision with Tom Andreas, Buddhist inquiry with Dzogchen teacher James Low, and experiential work with NLP practitioners. Through comparative inquiry, he explores a two-way dialogue: Buddhist perspectives broaden the questions NLP asks of subjective experience, while NLP's descriptive and experiential precision helps make contemplative themes accessible at the level of perception and everyday life. NLA brings compassion and wisdom into that dialogue while preserving practical action, responsibility and clear distinctions between traditions.

Further information: www.andreasgmoosdorf.com

Further study and workshops

This book introduces NLA for readers already familiar with NLP. Readers who want to deepen the experiential dimension can explore the work in appropriately facilitated groups or one-to-one coaching, where questions can be paced, responses observed and learning supported through feedback and relationship.

The NLA Practitioner and NLA Master are continuing-education programmes offered by the NLA Institute for further study and practice. The Practitioner programme focuses on how experience takes shape and is held; the Master programme explores how to sustain this awareness when facing conflict, taking responsibility, setting boundaries and acting in everyday life.

Current programmes and dates: www.nla-institute.com

Changing an experience is not the same as changing our relationship to experience. Neurolinguistic Awareness extends NLP by examining not only how experience is organised, but how we become caught in it and how that relationship can open. Bringing NLP into careful dialogue with Buddhist perspectives on compassion, impermanence, suffering and nonself, the book combines clear explanation with brief experiential inquiries. It invites NLP-informed readers to approach thoughts, feelings, relationships and identity with greater clarity, care and responsibility.

"This book opens the path to curiosity, helps us to engage in an enquiry which puts our assumptions into question. When we look without bias, we can start to truly see the world and all its inhabitants, including ourselves, as we actually are. This is a rare and precious opportunity."

— James Low

Dzogchen teacher
in the Nyingma tradition of Tibetan Buddhism

"This book comes at just the right time! It invites us to see NLP from a new perspective. In dialogue with Buddhist philosophy and contemplative practice, it opens a path beyond deliberately changing our experience. It invites us to see the familiar anew—with wakeful awareness, less clinging and more compassion—and to discover possibilities in immediate experience beyond simply doing."

— Tom Andreas

NLP Trainer and Coach Educator (DVNLP)

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