

Steps of the Lefkoe Belief Process™ (starting with known belief)

Step	Question	Background / Response
1	Welchen Glaubensatz möchtest Du eliminieren?	Warte auf Antwort
2	Repeat <i>the belief</i> out loud. Do you really believe that?	If the client is clear he/she believes it and says, yes, skip the next question and go directly to Step 4.
If the client probably has the belief but denies having it or if the clients expresses any doubt, ask:		
3	Some part of you might “know” that what you believe doesn't make sense and some part of you might be embarrassed about believing it, but do you have a “gut” sense of believing it anyway?	
Or, continue:		
4	Where did _____ (<i>the belief</i>) come from – what are your earliest experiences that led you to forming that belief?	Assist the client in finding the source of the belief, if necessary.
5	Is it clear for you that _____ (<i>summarize the events</i>) is the source of your belief?	The answer should be, yes.
6	Is it clear that when you formed your belief, the "evidence" seemed to justify that interpretation – in other words, it was a reasonable conclusion to reach?	The answer should be, yes.
7	Is it also clear that most people at that age probably would have reached the same conclusion that you did?	The answer should be, yes.
Have the client come up with four or five other interpretations of the circumstances or events, until he is clear that what he concluded at the time (his/her current belief) is merely one of many possible interpretations.		
8	Your belief is one logical interpretation for _____ (<i>summarize the events</i>).	
9	What other reasonable interpretations can you make now about the same events?	Make sure the client creates four or five different interpretations, and sees that each one is an equally valid interpretation.
10	Now that you see that there are other possible interpretations of the same events, is the belief you formed at the time “the truth” or only one interpretation of what you saw?	The answer should be, only one interpretation.

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11	Didn't it seem at the time you formed the belief _____ (the belief), that you actually saw it in the world – that you discovered it as a “fact” in the world?	The answer will usually be, yes. If the client knows reality primarily by feeling, she will respond: I didn't see it, I felt it. In that case, skip Steps 12-14 and go to Step 15 and continue from there. If the client says, yes, I did see it, continue with all the steps.
12	Did you ever really see in the world, with a color, shape and location, that _____ (the belief)?	The answer should be, no. If yes, have a discussion that enables the client to realize he never saw it. Make sure the client understands that seeing something entails seeing its color, shape, and location.
13	What exactly did you see?	The client should relate the events he described as the source of his belief, in other words, what specific people did and said earlier in his life.
14	If your belief was never “out there in the world” to be seen, where has it been all these years?	The answer should be, “in my mind.”
15	I want to make a distinction between consequences and meaning. The events in your childhood certainly had consequences at the time, but do they have any inherent meaning? What does it really mean that _____ (summarize the events)?	The answer should be, no.
<p>Steps 16-21 are necessary to use with people who know reality largely through their feelings. When you ask the question in Step 11 and the client responds, “I didn't see it, I felt it,” then use the LBP-K, which is the kinesthetic variation. Even for people who are primarily visual, the LBP-K variation will eliminate negative senses, so it is worth doing with all clients.</p>		
16	Didn't it seem as if the events made you feel (name the belief)?	The answer should be, yes.
17	But you just said the events have no meaning. And meaningless events can't make you feel anything, including (name the belief). Does that make sense?	The answer should be, yes.

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18	That leaves us with the question: If the events didn't cause the feeling (name the belief), what did?	Allow the client a moment to answer. Regardless of answer, continue the process.
19	Is it real that what caused your feeling (name the belief) is the meaning you attributed to the events, not the events themselves?	The answer should be, yes.
20	Imagine that I had been there at the time to assist you in finding alternative interpretations for the events. Right now, imagine yourself as a child and the events occur again, only this time you attribute one of the other meanings to the events. For example, (name one of the alternative interpretations.) Do you still have feel (name the belief)?	The answer should be, no.
21	Is it real to you now that the feeling you thought was caused by reality was only something you made up?	The answer should be, yes.
22	Is it clear to you now that that the only place _____ (the belief) has ever existed has been as an interpretation in your mind?	The answer should be, yes.
23	Say the belief out loud.	Wait for client to respond.
24	Does that statement feel true at all?	The answer should be, no. The client will not believe it any more. The words will not be experienced as real.
Have the client create himself as the "interpreter," as the creator of his beliefs, which manifest as his behavior and circumstances. Do <u>not</u> do this after each belief is eliminated, only after the last belief of a session.		
25	Is it clear to you that you create your beliefs?	The answer will be, yes.
26	Is it clear to you that your beliefs determine your life?	The answer will be, yes.
27	If you create the beliefs that create your life, what does that make you?	The answer should be, "The creator of my life."
Do Step 28 <u>only</u> after having completed this process three times with the client. The first three times, skip this, and move to 29, 30, & 31 instead.		
28	Is it real to you that who you really are is the creator of the creation, not merely the creation?	The answer should be, yes.
The next three steps (29, 30, & 31), should only be done the first three times you work with a client.		

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29	<p>Most people, just like you, experience themselves as the sum total of their beliefs, and the behavior and feelings that stem from those beliefs.</p> <p>Notice, however, that even though one of your beliefs, something you said was an aspect of who you are, has just disappeared, your identity has not really changed. Look inside.</p> <p>Are "you" still here?</p> <p>Then, you can't be who you think you are. If you're not the sum total of your beliefs, if you're not <i>what</i> you made up, then who are <i>you</i>?</p>	<p>Give them a moment to center themselves</p> <p>The answer will be, yes</p> <p>Clients doing this the first time will answer: I don't know, whoever I want to be, or my new belief. Some</p>
<p>No matter what answer you get, ask the following question.</p>		
30	<p>How did <i>(the belief)</i> get in your mind?</p>	
<p>The client will answer how he created the belief and use the words "I" or "my" in his answer. Stop him as soon as either of these two words is used.</p>		
31	<p>Is it clear to you there had to be an "I" creating the belief, before there could be a belief – Can you see that who you really are is the interpreter, not the interpretation?</p> <p>There are other ways of saying the same thing:</p> <p><input type="checkbox"/> You are not your decisions, you are the "Decision Maker"</p> <p><input type="checkbox"/> You are not your beliefs, you are that which generated the beliefs</p> <p><input type="checkbox"/> You aren't the creation called your life, you are the creator</p> <p><input type="checkbox"/> You were born as the possibility for all possibilities; any possibility you chose would have become the truth for you.</p>	<p>The answer should be, yes.</p>
<p>Make the space of the creator real for the client by discussing the three ways of knowing and asking if he knows he is the creator in the third way. Do this step only the first two times you work with a client.</p>		

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32	<p>There are three radically different ways to know something: (1) cognitively, by understanding it, (2) experientially, and (3) by creating or distinguishing it.</p> <p>We are familiar with and are accustomed to talking about the first two ways of knowing. We all know that the words we use to describe the experiential realm are different from the experience itself, for example, an understanding of swimming is different from the actual experience of swimming.</p> <p>Before today, you might have understood that you were the creator of your life and you even might have experienced that on occasion. At the moment, however, when you got that there had to be a belief creator before there was a belief, you created or distinguished yourself as the creator of your life.</p> <p>You didn't merely understand it or experience it. You created it as true.</p>	
33	<p>Is it clear for you right now that you know you are the creator of your life in a profound way that goes beyond understanding or experience?</p>	<p>The answer should be, yes</p>
<p>Have the client experience the altered state that he is now in, the state of the creator.</p>		
<p>Ask the next question only the first two times you work with a client.</p>		
34	<p>Is it clear for you that for most of your life, no matter what you accomplished and how satisfied you were, there was always the sense that something was missing?</p>	<p>The answer usually will be, yes. <i>If answer is, no, ignore the next question and go to Step 36.</i></p>
35	<p>Just for a moment, put aside what you've felt and known up to now and what you expect to feel and know a few minutes from now. Look inside yourself right now, in the space of the creator, as the possibility for all possibilities, as the creator of your life—is there anything missing, right now?</p>	<p>The answer will be, no.</p>
36	<p>What's possible?</p>	<p>The answer will be, anything.</p>
37	<p>What limitations do you have?</p>	<p>The answer will be, none.</p>

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38	What is your experience of yourself as the creator right now?	Any answer is okay.
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Do the next step only the first two times you work with client:

39	Others have described it as: nothing missing, powerful, serene, calm, peaceful, whole, complete, satisfied, empowered, no limitations, and unlimited possibilities.
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Do this step only the first three times you work with client

40	What the Lefkoe Belief Process does is to facilitate you to: (1) Totally eliminate the beliefs that you hold as the truth and that constitute your reality, thereby fundamentally changing the “creation,” and, (2) Create an altered state of consciousness in which you experience yourself as the “creator” of the creation, a state in which there is nothing missing and anything is possible.
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***Complete the exercise.** Acknowledge the client in your own words, focusing either on his courage, on his willingness to tell the truth, on his willingness to look at incidents in his life that might have been difficult or painful to look at, or on his commitment to create himself as the creator of his life.*