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by offering information from various fields of human behavior — including NLP, hypnosis, channeling, interspecies communication and healing therapies — in order to provide many different models and strategies for interacting with clients, students, friends and relatives

✧ *to be instrumental in the reinstitution of personal freedom*

by offering tools whose use empowers anyone to become a master of their own destiny

✧ *to stimulate and expand minds*

by presenting techniques that effect controversy, stretching, change and enlightenment

✧ *to be a bridge of rapport connecting the many different approaches to the pursuance of success, abundance, peace and joy.*

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Perhaps, by moving from judgment of how others choose to express to acceptance of — even delight in! — differences, we can move beyond our present situations, beliefs and concepts to re-establish rapport throughout the planet.

Peace, the **RAPPORTER**

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## SPECIAL FEATURE

# YOU DON'T SAY: or
# *Perceiving Perception Perceptively*

By Joseph Yeager, PhD

Ok, TV fanatics. In the ancient history of TV there was a brainless daytime game show called "You Don't Say." It's examination time. Who was the host and what was the tag line?

The host was Tom Kennedy and what he said at the end of each program was, "It's not what you say that counts, it's what You Don't Say" or words to that effect.

No doubt, you are wondering why I'm telling you this.

Because I was reminded just the other day that this is a big issue for professional communicators. I was at an oriental art exhibit when my memory was jogged. I remembered from my college days when a visiting oriental artist of considerable talent demonstrated techniques of painting in a class lecture. The event is relevant to interpersonal communication in some interesting ways.

One of the fascinating items in that demonstration was that the artist deliberately had more empty than painted canvas. I was bold enough (in a class the size of 200 students, one has to be bold to be heard) to point this out and ask why. He explained that in any form of perception the boundaries of an object are defined by what is and isn't there to contrast with the object in question. No contrast, no perception. The Gestalt psychologists have known this for quite a while. This made common sense to me.

He then said that most Western painters fill up a canvas with literal renderings of reality, with one object overlaid atop another, while Oriental artists typically suggest things with empty space. The Oriental school leaves out a lot. He then proceeded to demonstrate this idea by drawing an entire landscape with only a few brushstrokes. He wasn't kidding. It worked and it was beautiful.

Now this view of the world was a little alien to the audience of 20-year-old, dyed-in-the-wool, Western-minded college sophmores. But being a maverick, I was hooked. Using nothing to produce something in the mind was, to me, a lot like magic—kind of an artistic way of doing something with mirrors. This is a staple activity of the advanced conversationalist and NLP Practitioner. Something out of nothing! Nice.

In NLP, this is much like the contrast between the Meta Model, which gets at rather literal things and the Milton Model, which gets at rather suggestive things in communication; more on that later.

This deliberate vagueness contrasts strongly to the literal and specific approach to communication. You may be a bit vague on your IRS 1040 form, but, in contrast, the IRS believes in being specific. Obviously, motivation has something to do with this issue. Whatever the motivation, the idea of something out of nothing was one of those that stuck with me and it has served as a touchstone of my thinking over the years.

As an undergraduate English and psychology major, I have had many occasions to connect the arts and the sciences in my work, as this Oriental example of art and perceptual psychology illustrates. There are payoffs to noticing such things as these. We will discuss them here. The well-known author, Elmore Leonard, has been known to comment on this phenomenon of selective deletion as part of his statement on his own writing style.

"I try to leave out the parts people skip," Mr. Leonard is reported to have said.

There is meaning here for the astute student of human nature. People will skip a lot of things on any given day. Do you always tell the complete truth when your uninvited spouse asks if you had a really good time on a fishing trip with your pals? Do you rush to your boss to confess that your lunch hour was two hours long? In a professional situation, I have often found that my clients will leave out a few things, too. In the executive suite this is known as having a hidden agenda.

Hidden agendas are the corporate and personal version of jungle camouflage. This means that I often don't know the real goal of my client at first. I wonder (at times, aloud) about the goal of my client. I also want to know the goal of the stated goal. That is, are there plans within plans in corporate political machinations? I figure that a close-mouthed client may have things on his mind that I'm not being told. Those items may be important to my work with him.

Sometimes, I feel like the TV detective Thomas Magnum on a case. Am I being set up by my client? It is within the realm of possibility. Recently, a client was referred to our office. Before the case was engaged, we learned that this person was making the rounds of other professionals and had set them up to fail. Whereupon, the client proceeded to sue all of them, one after the other. Not surprisingly, the issue of what she didn't say about her plan was important. Needless to say, we didn't take the case.

At any rate, I presuppose that all behavior is goal oriented—even if the goal is obscure. This notion inclines me toward identifying the goal and also whatever is in the way of reaching it when I am in a formal communications mode with another person such as a corporate or individual client. This idea of goals within goals is an important one and is partially the basis for the new system I've developed called the Meta Matrix™, but that is the subject of another article.

In keeping with our theme, I often skip the small talk and go straight for the person's real agenda. I mention this partly in the context of a frequent observation I make. Many professionals of my acquaintance, when trying to influence or change the thinking and behavior of others, pick on a secondary issue and do not get the desired results. They swat mosquitos instead of draining the swamp. In the following example, simply fixing a public speaking phobia is not sufficient. If they would only go for the most powerful issues in the situation, they would make a lot more headway with a lot less fuss. This means usually focusing on the goal of the goal. Actually, when I am working with the new Meta Matrix procedures, I go for the goal of the goal of the goal. Still, you'll get the flavor of some of it here.

In NLP work this means, partially, going for the "Meta Goals." A meta goal is a very large goal that influences lots of lesser goals. If a client says he wants to be a good public speaker, it helps to chain the reasoning backwards a few steps to the overriding meta goal. The rationale may go like this: "I want to make better presentations on my job so I will be upwardly mobile so my wife will be able to afford the mink coat and Ferrari she wants so she will love me so she will stay with me so she will stop having an affair with the milkman so I will not feel inferior so my castrating Mom will be proved wrong about me being a failure." No joke. When a person's identity and values are tied up in an issue, the professional had better know it. This is called ecology. A big word. A big issue. And a big consulting fee if you are good at your work.

The person's agenda may be either conscious or unconscious, too, it is useful to note. (An astute observer will be able to learn this from minimal cues in the other person's body language.) So when I am working a person's issue, I leave out quite a few details that I see others making a large fuss over. For example, I don't necessarily ask why they think their spouse is a louse. Instead, I go for the largest relevant issue I can identify. That issue might be about how they believe blaming another person

is more fruitful than figuring out how to change the situation or even to change themselves. In the above example, public speaking skill is not the priority issue and is actually fools gold -- hardly the richest vein to mine. People may be overly dependent on others for their sense of identify and worth. They may have an inappropriate idea of how some aspects of reality works. And more.

Odds are that feeling put upon, blaming or bitching is a big part of their daily behavior, which reaps them no satisfaction at all other than a dead-end feeling of self-righteousness that changes nothing. That's how soap opera scripts work, too. Leaving out the details and going for the source-pattern will usually throw a large shadow that covers all the lesser items anyway.

This brings us to another issue the pro should be circumspect about. Meta commenting (expressing a summary opinion) on a negative pattern tends to make things worse rather than to produce insight or change.

A therapeutic insight such as, "Your problem is that you are self-centered," seldom produces a pleasant response. The client is likely to perceive it as criticism. Often, the symptom is merely the entrance to the maze of the client's thinking. The center of the maze can hold almost any surprise. Exploring those twists and turns in logic is one of the more interesting parts of working with people. Sherlock Holmes would have liked our line of work.

I may have a client complain of a poor memory. Those who are in search of their own human potential often bring this up as an important issue.

They all want to use more than the conventional "10%" of their innate abilities. If I work on the problem (or symptom or issue) as stated, I am not likely to get what the person wants as an outcome or else I am liable to achieve it at the cost of some other abililty. (The mind is like that -- it has limits and notlimits -- if you know what I mean.) Partly this is because problems of a given type are often nested inside other problems. Following the ripples inward, a few rings toward the center of the disturbance may give you the source and scope of the issue. Typically, the source turns out to be a belief, a trauma or a meta model pattern. These issues are discussed in the books, The Structure of Magic, by Bandler and Grinder and in the transcript of Robert Dilts called Belief Systems. More on the meta model later, however.

This means I prefer to "chunk up" to the larger scale issues and go for the meta goals, ie., the outcome of the well-formed outcome (or in my notation system, WFO3). For those of you not among the NLP cognoscenti, this translates into "I go for the jugular." Or the taproot. Or whatever.

These people who come to me and ask to be given a near perfect memory pose such a problem. I have learned from experience that most people have a perfectly functioning memory, but it is tuned into very specific things, regardless of what their grades were in school. Such a request can relate directly to meta goals. And it does not have to be a memory problem. It may involve relationships, self-image and so on. Devious. That will eventually get us to the Meta Matrix issues, but that is foddder for another article.

Another way of thinking about meta goals is to call them Prime Motivators. A person's lifestyle and career choice are pretty obvious expressions of meta goals. Doctor, lawyer, Indian chief and all that are clues as to how you are motivated. I rather enjoy listening to such an alleged memory-deficient person at an adjoining cafe table recite word for word the gossipy conversations had with friends or not friends. Clearly, there is no memory problem here. It is a case of what the person wants to remember. Motivation regarding meta goals is usually implicit. Unstated.

Such motives are the stuff of grief for the professional if not identified. One winds up swatting mosquitos again. Motivation has more to do with memorizing than do memory tricks and techniques. If you can remember how to get home at night after a drunken party, you can remember other things of importance, too.

Granted, the person who is such an effective gossip may have problems learning lines of dialog in a class on method acting. But in that case, I have the simple task of changing the "context markers" with the tool of a context reframe. The technique is explained in Reframing by Bandler and Grinder. That is, if gossip can be remembered effortlessly, I simply make learning the dialog a similar task to the gossip strategy. The individual already knows how to memorize gossip, so I use that medium to carry the memorization of dialog. Easy, yes?

This all goes to the point of what to leave out and what to draw attention to in communication. Notice how I cleverly left out an gender reference in the above paragraph? In your mind, did you fill in the blank with a he or a she? Be careful of sexist thoughts. Be careful of filling in the blanks, too.

Therefore, if I am going to serve my client successfully, I solve for the much more general problem of what motivates the person. If I tinker with their memory with a "technical fix," per se, I must be sure that is really the outcome they want. One case of a prime motivation worked like this: As a youngster, the individual found the plots of children's stories more interesting than the names of the characters. He made a decision then and there to disregard names for the sake of the ideas and the plots of the stories. A key meta goal was being efficient and he didn't want to fill up his brain cells with arbitrary information like names which were made up by the author of the story anyway. An idea man.

He wanted to know the secrets of the universe and he knew they would not be named Rapunsel. He refused to memorize trivia. Ever since then he had a terrible memory for names -- a pattern that stayed with him into adulthood. He was, however, great at identifying the human patterns of behavior, since the plots in stories have a tendency to reveal such information. This flowering absent-minded professor even forgot his mother's name on occassion.

He felt the ideas were what should count. Now, to my way of reframing, he may have been efficient in saving up his unused brain cells to store the ideas, but ineffective in adapting to the demands of teachers who thought that he should know who he was talking about in a term paper, as well as what he was talking about. To change him, I had to reframe his distinctions betweeen efficiency of brain utilization and effectiveness in dealing with the demands of others. Which is another case of what one leaves out.

There must be some value to this idea of what to leave out of communication. After all, Mr. Leonard is a professional novelist who's been writing books for scores of years and a host of consumers have purchased his books to show they approved.

"I try to leave out the parts people skip."

With that in mind, I remember a pizza and beer discussion following a college music concert. We were discussing Dave Brubeck and other jazz artists. Between ordering beers, someone commented that he like the notes that were played. He was instantly one-upped by the musical intellectual in the crowd who replied, "I prefer the notes he didn't play." So here it is again. Some folks notice what is and others notice what isn't.

Now I am not about to get into the debate about whether a glass is half-full or half-empty. Nevertheless, the Gestalt psychologists among us will be mindful that this is partly a phenomenon known as "figure/ground." Any object must have a contrasting background to allow it to be perceived. That's simple enough.

Milton Erickson, the great medical hypnotherapist, was a whiz kid at this business of when to be vague and when to be clear; when to suggest and when to specify. As an example, con-

sider the average family argument. It is full of meta comments. This is a fancy way of saying "insults." For example, "You are so gross! You never put down the seat on the toilet! And in the middle of the night when I ..." Sound familiar? This form of communication is in the negative, invites a polarity response, offers no solution, makes the other person defensive, invites retaliation and has no easy way of ending itself except from fatigue. And during the recovery phase, each party reloads their shrill vocabulary gun with additional incidents of insensitive transgression for a fresh round at some later time with the same old no-win tactics.

In other words, a meta comment is a generalization about behavior. (Before any NLPers take me to task, not all meta comments are negative. The positive ones are often called courtesy or flattery.) Any time someone points out an aspect of your behavior to characterize the part of you they don't like, it is usually perceived as a surprise or a distortion of your intention. You are insulted or upset. As a pro, you are well-advised to leave out meta comments unless you know exactly what you want them to do.

I find too many people too prone to meta comment without preparing the person first or without discreetly avoiding the comment altogether. On this topic I find the daytime soap opera instructive. Their dialogs are often a case of the good guys and bad guys swapping a very long list of insulting meta comments. The good guys win because of the scriptwriter, not because of the meta comment technique. (No, I don't watch them often, but I do know personally a star or two and I appreciate their acting craft, if not the show itself.) Aha! A meta comment for which I may pay dues later!

How do you set someone up for positive meta commenting even if they are down on themselves? What to say? What to leave out? Well, for me, I leave out the negative interpretations of their behavior. Reckless meta commenting about their behavior only reinforces (i.e., "stacks" in NLPing terminology) their often poorish self-image which they bring in through the door to my office anyway. The approach I take in general is to fractionate the meta comment into small components with a positive frame and to string together a series of metaphors or analogies that will deliver the meta comment in small, easily digested morsels. Again, our theme for this discussion is: sometimes it's not what you say, it's what you don't say. Discretion.

Meta commenting has a set of rules which are very similar to the rules of a well-formed outcome: 1) Ordinarily, it should be stated in positives; 2) It should emphasize the issues the person has in his own control; 3) Presuppose the person is doing his best now and don't implicitly or explicitly criticize; 4) Avoid insinuating your own presuppositions and values into the comment; 5) The comment should lead to a specific behavioral outcome and not simply be a case of trading his nominalizations for yours ("I screw up a lot," says the client. "Aha, so you are a putz," says the pro.); 6) Stay out of right/wrong thinking. I am always amazed when I see a pro scold a client for being the way the client is. If the client could do it "right" in the first place, he wouldn't need the pro. This is a good list to put in your "you don't say" vocabulary.

If you have been paying attention, you now know the spaces inbetween things define them every bit as much as do the things in themselves; what you don't say is quite important. In a curious coincidence, as I was writing this, I saw a portion of an old Western movie starring Dean Martin and Robert Mitchum. I know it was old because neither man had a double chin.

The scene had to do with who was the better shot. Mitchum whipped out his six-gun and fired at a whirling windmill with wide blades separated by an inch or two of space. He hit the blades with all six shots. Martin, a bit put off at such fancy shooting, complained that "You can't do better than that ..." and then scored with only five of his six shots, finishing the thought outloud with "... only worse." To which Mitchum replied, "Nah. My shooting was way off. I was aiming at the spaces between the blades." The scene faded with Martin's amazed look. The spaces between things. Neat.

All communication, all thinking and all human interaction is selective. In any medium, the communicator is constantly making decisions, consciously or unconsciously, putting this in, leaving that out. The painter decides what to put on canvas, what to suggest, what to omit. We all play some notes and leave other notes unplayed. We all decide what to remember and what to forget. Sometimes we shoot at the spaces where something is left out. What is said is contrast for what you don't say.

Often I will walk a client through this exercise. I say, "Look around the room. What do you see?" They will notice and list quite a few things and not others. I might ask, "Did you notice any light switches?" Odds are they would have left that out. I don't know why they do. Maybe it is too ordinary. But in dozens of cases, no one mentions that. There are lots of things you can do with this exercise. I have used this to install positive compulsions and, on occasion, to explain the universe. (Well, at least the client's subjective universe.) Noticing seems to be a matter of purpose. For instance, if you were to photograph the room in black-and-white, infra-red, x-ray or technicolor, the images would all be very different, yet still be the same room. The "reality" of what you would notice would depend on your purpose, your motivation.

Since people are always motivated to do good in their own frame of reference, I often leave out how they are not doing good according to someone else's definition of the right thing. Every item of communication, even the most verbose and boring, is selective. Something that might have been included has been left out.

How do you decide what to leave out?

One could do worse than attempt to use Mr. Leonard as a role model and leave out the parts people would rather skip. If you want to omit something, it is good advice to make it the part the client wouldn't want to know anyway. Remember the well-formedness conditions for the meta comment, as an example. But isn't that obvious? Don't all communicators try to leave out the useless parts? While campaigning, most politicians leave out their liaisons with ladies of the night (as politician Gary Hart has illustrated recently) and certainly Iranscam's Oliver North has left something out of his press unconferences about selling arms to the Contras. Don't commiserate over the spilled milk in the client's past. Skip the old and heavy stuff and go for a new positive outcome. Good advice.

Putting in too much is the opposite approach. Many of us, at least some of the time, do a lot of conscious padding in our dialog.

Some years ago, during my youthful days of naive aspirations, I had a tendency to want to free-associate when writing and talking. I had a romantic notion that creativity was spontaneous andundisciplined. I ignored the lessons of my literary criticism classes. In those days, I would include everything that came to mind as I wrote an article or held a conversation. My two-page book reports often went to twenty pages. My conversations wandered and went on tangents that only an author like Tolstoy (or a writer being paid by the word) could appreciate for sheer volume of words. Unless you are killing time with your consulting meter running, go for the swamp. Leave the mosquitos for the amateurs.

How about some other examples of what you don't say in communication?

How, for instance, do you assess another's character? Of course there are many ways. Partly the answer is by listening to what is not said. Everyone has met the quintessential selfish bore who talks endlessly of him or her self. How do we come to the ruthless conclusion that the individual is so lacking in

qualities we adore? Of course, the person does not announce in the form of meta comments that he has such-and-such characteristics. We are left to figure this out by ourselves. The answer is that they don't say anything about other people. (Also, it goes without saying that the person would not likely share our view.)

I was asked this question of how one does casual, conversational character assessment by Jean, an astrologer and NLPer of my acquaintance. In a word, I answered obscurely, "Psychometrics!" The blank look I received suggested some explanation was in order. Psychometrics is the quantitative part of the behavioral sciences that is analogous to accounting in business. Psychometric specialists tote up the number of times a given behavior occurs during an experiment -- sometimes in unbelievably complicated ways. If you have ever entered into cocktail conversation with a devotee, you will endure explanations of hyperspace and factor analysis and quickly find your way to a bottle of aspirin or vodka.

The way the rest of us figure out the answer to the burning question of this aspect of character is that we tote up the number of times the person makes reference to him or her self. That is, we consciously or unconsciously add up the number of personal pronouns used by the individual. If the rate of use of "I, me, my and mine," exceeds a subjective benchmark carried around in your head, you conclude the person is "self-centered" or some less endearing synonym. I certainly don't say to my clients that they are using psychometrics. That is better left unsaid, don't you think?

There are a couple of other very important unspoken things some of us tend to notice, too. When we want to be deliberately vague (a la the Milton Model), we use language that gets the other person thinking along certain lines. It is like whipping out your ink blot test and saying, "What do you see?" The answer will rarely be the same between two people. The person fill in the vagueness with his own subjective response. Hypnotically speaking, if I say, "As you are sitting in your chair, noticing sensations in your body ..." What sensations!" you ask. Of course, you fill in the blanks yourself by noticing what you notice. The person in the chair next to you may notice his elbow and you notice your bunions. This vagueness is great for putting people into trance. Politicians use it a lot, as did most of my high school teachers.

On the other hand, when people chat with a professional communicator, that professional is going to notice some things that the other person is not saying and probably isn't even aware of. There is a creature at large known as the Meta Model which is the basic grammar of what people presuppose when they speak about anything. The Meta Model is a list of about a dozen language characteristics that have lots and lots to do with how people behave. Bandler and Grinder make much of this item in the two-volume classic, The Structure of Magic, which was the first NLP book. The book is a guided tour of what we unconsciously assume when we think and speak. Useful. Very useful.

For instance, the self-talk of a lot of folks includes the oft-spoken (inside the head, that is) sentence, "I must be neat." No doubt a well-meaning parent installed that idea with many repeated admonitions about the location of one's socks and underwear on the floor instead of in the hamper. When such a rule operates relentlessly and without exception, the owner of the unspoken, unconscious rule finds it awkward in the extreme to eat barbequed beef ribs at a picnic with a fork and knife.

The pro, in turn, asks a question that instantly removes the "You don't say" aspect of the "I must be neat" behavior. The question would be along the lines of "Who says so?" It is always amazing when an unconscious behavior is brought up short by a pithy question of that type. It makes the person think and gives the pro a chance to open the person's potential to more useful behaviors. One aspect of the approach that works is that the "taken for granted" part of the logic is rearranged with, say, a reframe.

More heavy-duty news about what you don't say comes to us from a source no less reputable than the National Inquirer in the May 12, 1987 issue. According to the "faction" center of America (a little fact, a little fiction) white lies are good for a marriage. The Inquirer quotes a psychiatrist (who might be wishing that he hadn't been acknowledged there) to this effect: If you are given a gift by your spouse and you despise the gift, you leave out the bad reaction. You thank your spouse and later tell him or her that you found a defect in the item, had to return it and since the store had no similar item, you replaced it with something else you love equally as much. Of course, the Inquirer leaves out the joyous (or not) response of Dr. Anthony Pietropinto of the Cabrini Medical Center of New York City to being quoted there. By quoting the doctor about what you don't say and then not telling us the doctor's response, the Inquirer leaves us to our imagination, due to this selective deletion on their part, with a double-barreled case of what you don't say.

"I try to leave out the parts people skip," Mr. Leonard said.

So far we have learned that we leave out things that would incriminate us, embarrass us or subject us to pain and grief, such as bluntly commenting on how your spouse really looks in the new outfit. We leave out things that scare us, such as old memories. We also lelave out things that would hurt others' feelings or give them a bad turn of mind, such as meta comments that criticize. We leave out things that our culture or language don't recognize; the Mbuti tribe in Africa leaves out any reference to past and future in their sense of time. (How would you like to sell life insurance to someone who has no idea that there is a tomorrow?) We leave out comments about how we unconsciously know things about ourselves and others, such as how we like or dislike them. We leave out things that would be boring to others or of no interest to ourselves. We leave out the oppositive of what we do say: if you claim to be a knowledgable person, you leave out comment about the things you don't know. If you are advertising corn flakes, you don't say much about oatmeal.

The many cases of what you don't say could go on and on. All of them are useful to know. I could say more about this issue. However, this sampler of the topic makes the point that what you don't say is at least as important as what you do say and that is saying a lot.

*The ideas in this article are included in the Meta Matrix™ material that Joseph Yeager has developed recently. You will be hearing more about his use of the Meta Matrix in upcoming seminars, one of which will be held in the Bahamas in November. Call Eastern NLP Institute, 215-860-0911 for more information. The material is oriented toward rapid and comprehensive change from a new approach that produces change that is simultaneously ecological at the widest range of psychological levels, from the nitty gritty to the ethereal.* ❐

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**Joseph Yeager, PhD,** *Chairman, Eastern NLP Institute, Certified NLP Master Trainer and Developer, author, psychologist, management consultant and head of several organizations involved in maximizing human performance is known for innovative developments in advanced NLP applications to business and professions.*

**GO FOR THE SWAMP**

# NLP IN BUSINESS

## LINGUISTIC BINDS FOR PERSUASION
### By Rick Cleveland

The use of linguistic binds in the therapeutic context is well documented and researched. The use of binds in the context of persuasion and influence is not nearly in such widespread use, yet. This obviously provides those of us who make our living in the business world an opportunity to once again borrow from the therapeutic.

Binds create the illusion of choice by using language that "normally" offers a choice, where either choice you choose, you still go along with what the speaker wants.

Inasmuch as there are several types of binds, we will concentrate on binds of comparable alternatives.

You can understand it better like this:

A choice is offered the listener where "A" is choice one and "B" is choice two and has the same meaning as "A" only worded differently.

**Examples**

1. Would you like to go ahead and set an appointment now or should we just jot down a time when we can meet?
2. I'm confident that before you leave today you will either buy our product or make the decision to take it home with you.
3. It is important to keep our employees happy and producing at their maximum capacity so perhaps you could manage your section by example or you could consistently demonstrate what you expect to be done.

Let's look at Example 1: The first part or choice "A" is, "set an appointment now" and the second part or choice "B" is, "jot down a time when we can meet." What's the difference between these two suggestions? They both mean the same thing, only worded differently. What makes this so powerful is the use of the word, "or."

Generally, the word "or" implies the opposite. For example, if I were to write Example 1 the way you would expect, it would go like this: "Would you like to go ahead and make an appointment now or should we just wait until you have more time?" It's for this reason that this pattern has such impact.

Let's practice coming up with binds that will work for you in your field of work. The way to do this is to first come up with an outcome. Then, create two different ways of saying your outcome whereby either way the person chooses, they do what you want.

1. OUTCOME _____
_____ or _____
_____ or _____

2. OUTCOME _____
_____ or _____
_____ or _____

3. OUTCOME _____
_____ or _____
_____ or _____

This is a very effective pattern and yet we can go one better and double its effectiveness. The way to do it is through:

### HIDDEN DOUBLE BINDS

In order to better understand why hidden double binds work, let's examine some issues on the periphery that will help make this more powerful.

Let's first discuss the elements of confusion. When a person is confused, they will usually accept the first logical way out of that confusion. Confusion is not a highly valued state for most people or, I should say, people are highly motivated to stay out of confusion. When you use the word "or" in your binds, people tend to believe that you will offer the opposite of the first choice. When you don't, people often go into a state of confusion.

The structure of a hidden bind is: While speaking, use a bind, but don't stop after the bind—keep talking.

Here is the procedure for using a bind:

1. Come up with a bind you want to use.
2. Put it into a sentence.
3. After the bind, keep talking.
4. Use a question to "nail down" the response.

**Examples**

1. I'm confident that before you leave today you will either buy our product or make the decision to take it home with you; either way, the most important thing is that you become thoroughly aware of what we can do for you. Does that sound right to you?
2. I don't know whether you will be really excited about using this pattern in your work or whether you have already begun to consider it to be as important as one of the events in your life that you look back on right now, positively, as having made you what you are today. I think we have all had experiences that have really pointed us in the right direction and helped us to become what we are now, don't you agree?
3. I don't know whether you will enroll in one of my programs now or just decide to be in my next one-day training, the important thing is to begin now to realize some of the important benefits of using this material. Have you started yet to gain the awareness of the power of this information?

In all of the above examples, there is no pause (for an answer to the bind).

Remember that we discussed what people do when they become confused? Hiding binds in this way creates just that very effect. The bind serves to confuse the consciousness so they will accept the first logical way out—AND the question at the end provides the way out for the person (by re-focusing their attention). To experience this effect, have someone read one of the above sentences to you and pay attention to the re-focusing you experience when the question is asked at the end. The question at the end also causes the bind to go straight into the person's unconscious as a suggestion. They never need answer it because its purpose is to act as a suggestion. The question at the end also tends to create amnesia for the bind, so the person may never even know that you used one. In fact, it is my experience that rarely, if ever, does someone realize that a bind was used.

Because of the power of this technique, it is especially important to remember to use it in an ethical way that is considerate of the needs of the person to whom you are speaking.

Whether you incorporate this into your behavior or really enjoy using this to increase your skills while combining this with all the other patterns you are surely, by now, using from reading this column, pay attention to how much more confidence you are experiencing as a result of having these additional tools. You are reading this column faithfully, aren't you? ❐

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**Rick Cleveland** *is a Certified NLP Trainer who offers certification training in the business applications of NLP. Currently these trainings are being held in Southern California as well as San Francisco . He can be reached at 23704-5 El Toro Road, Suite 408, El Toro, CA 92630, 714-472-3732 for further information.*

# ANSWER YES OR YES

# NLP IN HEALTH



JOSEPH A. DI RUZZO

## PHYSIOLOGIC HEALTH CARE
## *The Study of the Structure of Healing*

The core organizing principle of Physiologic Health Care comes from the work of Dr. Hans Selye of McGill University in Toronto. Dr. Selye demonstrated that stress of a chemical, thermal, mental and emotional nature cause a sequence of events that result ultimately in tissue degeneration and disease. At the very heart of the PHC model is the concept that to slow, stop and then reverse the disease process, the various stressing agents must be successfully neutralized. It is at this point that natural health care techniques can become extremely effective in eliminating the symptoms of disease states and ultimately result in the improvement and often the total restoration of health.

How does the process of healing occur? Why do some people heal and others remain ill? Why do some people find their diseases disappear when they learn to express their feelings? How can accupuncture do what medicine cannot? How does diet effect your health? What is the relationship of rest to healing? How much sleep do I need? Why do I always feel tired? Can cancer be cured through visualization? How does that healing occur? Are there connecting threads that run through all of the healing professions, as well as the natural healing techniques of the so-called primitive societies? Can we understand the healing process and thereby help ourselves and others heal? Can we extend the number of healthy, vigorous years we have? How does the mind influence the body? How does healing begin? What keeps us healthy?

By studying the various techniques of the healing professions and the basic science of both Eastern and Western thought, ancient as well as modern, it is possible to identify the structure of the Healing Process—what it is, how it works, what is required for healing to occur and what the relationship is of the mind to the body. If an individual takes all of the information available, it is possible not only to understand how healing occurs, but also to build a "model" or theoretical overview of the healing process. Then, by applying the principles identified in the model, improvements in health can be consistantly produced. Such is the nature and purpose of the Physiologic Health Care Model. It is the study of the structure of healing, the study of the underlying principles whereby anyone's health can be consistantly improved. PHC is based upon concepts found within Eastern and Western Medicine, Osteopathy, Chiropractic, Applied Kinesiology, Physiology, Anatomy, Acupuncture, Herbal Medicine, Vitamin Therapy, Macrobiotics, Free Radical Pathology Theory, Gerontology, Ericksonian Hypnosis, Neuro-Linguistic Programming and other scientific fields.

The concept of Physiologic Health Care, that of isolating the principles of healing from the various professions and sciences, and reassembling those principles into a unified theory of healing, makes a new logical level in the technology available to us in our search for good health.

Physiologic Health Care is the study of the structure of healing. When the principles of PHC are consistantly applied they constitute a complete strategy for improving anyone's health, regardless of their current condition or previous medical history. Physiologic Health Care is not the practice of medicine, rather it consists of the application of a set of principles concerning the structure of health. PHC is a set of principles of healing, organized in such a way that is simple to learn, easy to apply, fast, safe and effective.

**Case History**

Following is a case history written by an individual who has been a patient of mine for two years. It illustrates the practical application of Physiologic Health Care.

*In October 1979 I began to experience headaches. The pain radiated outward from a point toward the back of my skull. In a matter of weeks, pain spread to my jaw and into my back. Muscles in my neck and back would tighten with the slightest exertion. By December of 1979 I required a cervical collar and back brace to minimally function and found that even breathing was a painful experience.*

*Neurologists who examined me concluded that the headaches were not the result of a neurological disorder and diagnosed my condition as being stress related. A set of inconclusive X-rays led several doctors to prescribe muscle-relaxing drugs and others to suggest surgery. I knew that surgery was not the solution. Surgery on what? My whole body was in pain and the X-rays did not pinpoint the problem. Years of traction (four days a week) was my preference to pill-taking. This treatment was too non-specific for my needs and resulted in the development of spinal sensitivity to building vibration that persists to this day, making me somewhat uncomfortable in the most modern indoor environments on anything above the first floor.*

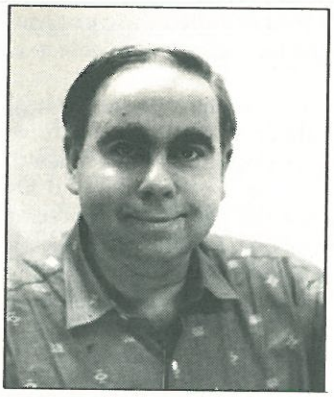
*Two years ago, I had the good fortune to meet Dr. Di Ruzzo, a chiropractor who practices in Philadelphia. When I related my case history to Dr. Di Ruzzo, he shuddered. Despite the enormous expenditure of $100,000, I was still in constant pain. Although I had been examined by numerous doctors, he was the first to demonstrate knowledge of the underlying causes of my dysfunction. While my back pain was treated intensively with very specific corrective adjustments, equal attention was focused upon the malfunction of inner organs, diet, vitamins and stress management. The fact that, at times, the back pain was demonstrated to be caused by inner organ irritation, was proof that I was experiencing health problems that were impacting on my back. By carefully addressing cause-and-effect relationships and applying a range of techniques, from chiropractic to Oriental medicine, the mystery was unraveled.*

*I have since regained my health and am now fully functional and I clearly perceive that it is as a result of Physiologic Health Care. I would encourage anyone who is experiencing health problems to seek a holistic doctor who understands the structure of healing.*

*In this modern day of the pill and the knife, the Western mind seems reluctant to access holistic technology of the ancient past. The cut-and-paste medicine practiced on back patients who submit to surgery rarely results in well-being. Sometimes one does not have to be a medical expert to know what choices to make.* ❐

**Dr. Joseph Di Ruzzo** *is a licensed Chiropractor in Philadelphia and has been trained formally in Acupuncture, Applied Kinesiology, Neuro-Linguistic Programming and other sciences. Dr. Di Ruzzo will be conducting "THE HEALING WORKSHOP" for those who would like to experience healing of body, mind and spirit and also for those who would like to be more effective in helping others improve their health. For more information on Physiologic Health Care you are invited to contact Dr. Di Ruzzo at 1803 Chestnut Street, Philadelphia, PA 19103, 215-977-9547.*

# BEHAVIORIAL MODELING



WYATT WOODSMALL
**Founder**
**National Training Institute of NLP**

*This month's column focuses on one of the roots of Advanced Behavioral Modeling℠ which is value theory. The elicitation and utilization of values are a critical component of Advanced Behavioral Modeling℠. This column provides necessary background for a future in-depth discussion of the elicitation and utilization of values.*

## VALUE THEORY

**Values are those things that we move toward or away from.** They either attract us or repel us. They are what we are willing to invest time, energy and resources to achieve or avoid. All human decisions are based on values which are usually outside of conscious awareness. Values are the basis of the criteria on which all decisions are made. Values find conscious expression in our ideas of good-bad, right-wrong, beautiful-ugly, enhancing-diminishing and desirable-undesirable. Throughout history, religious teachers, humanists, moralists, philosophers, educators and politicians have argued back and forth as to the question of what is good, right, true, pure, holy, beautiful or enhancing as opposed to what is bad, wrong, false, evil, profane, ugly or diminishing. These questions are the province of religion and moral philosophy and not of value theory.

Value theory is concerned with what a person's values are and not what they should be. It is also concerned with how values originate and change and, most of all, with how values affect our decisions and actions. As our values change, our decisions and actions change, and people with similar values think and behave in similar ways. Since Advanced Behavioral Modeling℠ is focused on capturing and transferring excellence, it is necessary to understand what the values are that shape our thoughts, feelings, and actions and how to change them. Value theory is concerned with what a person's values are in order to determine how they affect that person's thoughts and actions. Advanced Behavioral Modeling℠ is concerned with how to use values to shape a person's thoughts and actions.

Value theory is to be distinguished from value clarification, which is the process of helping a person to become consciously aware of their own values. Value clarification may be decomposed into seven sub-processes that lead to clarity with respect to a person's values. These are: 1) choosing from alternatives, 2) rationally considering the consequences of alternatives, 3) choosing freely, 4) prizing and cherishing, 5) publicly affirming, 6) acting repeatedly and 7) acting with a pattern or consistently. Advanced Behavioral Modeling℠ is not concerned with promoting conscious awareness of values. Instead it involves the detection of values outside of conscious awareness, as well as the knowledge of how to assist an individual in creating and changing their values.

## BASIS OF DECISION CRITERIA

The principal questions addressed by value theory are what are human values, how are they created, what stages of development do they go through and how do they change over time. We will now consider the ideas of some of the principal pioneers in answering these questions.

There have been various definitions posed for the concept of values. Among these are:

- Values are guides of individual behavior regarding several specific objects and situations. **(Theo Haiman)**
- A value is a basic concept that has considerable importance and meaning to the individual. **(Don Hellrigel)**
- A value is the stance that the self takes to the world through the feelings, ideas, behavior, and imagination of the individual. **(Brian Hall)**
- A value is a basic criterion or standard for selection among the many possible alternatives for action. **(Talcott Parsons)**
- A value is an enduring belief that a specific mode of conduct or end-state of existence is preferable to any other mode of conduct or end-state of existence. **(Milton Rokeach)**
- A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means, and ends of action. **(Clyde Kluckhohn)**

All of these writers seem to agree that values consist of criteria or standards that serve as guidelines to action and further that these standards or criteria are enduring beliefs that are particularly important and meaningful for the individual in their selection of goals and actions.

**Robert McMurry** feels that it is clear that values perform at a minimum the following functions in an individual's day-to-day existence. They:

- Determine what the individual regards as right, beautiful, and ethical.
- Provide norms by which day-to-day behavior is guided.
- Determine attitudes towards political, economic, and social causes and issues.
- Exert influence on the kinds and types of persons with whom we are compatible and the kinds of social activities we engage in.
- Determine which ideas, principles and concepts we accept, assimilate, remember and transmit.
- Provide us with an unlimited number of moral principles which can be used to rationalize any action.

It is evident that values encompass almost every aspect of the affective and intellectual domains.

It is helpful to distinguish between moral values and non-moral values such as aesthetics or personal preferences. **Clyde Kluckhohn** proposes a series of parameters to distinguish moral values from non-moral values and values in general from non-values. These include:

- Modality—Positive or negative.
- Content—Cognitive, aesthetic, moral.
- Intent—Differentiated according to ends and means, with the means values referred to as instrumental and the end values referred to as terminal or goal oriented.

## GUIDELINES TO ACTION

- Generality—Specific or thematic.
- Intensity—Strength of the value as manifested by its physical, social, distance and time elements.
- Explicitness—Running from a continuum of implicit to explicit.
- Extent—Personal or group nature of value.

With this understanding of the nature of values in place let us consider the question of the origin of values.

**Dr. Morris Massey** has spent more time than anybody addressing the question of the origin or genesis of values. Dr. Massey believes that young people go through three developmental periods. These are:

- Imprint period from birth until age 7.
- Modeling period from age 8 to 14.
- Socialization period from age 15 to 21.

During these periods, a person's core values are formed. They are usually locked in by around the age of 21. Massey lists the following sources of values:

| | |
|---|---|
| Family | Geography/Location |
| Friends | Economics/Prosperity |
| Religion | Major Historical Events |
| School | The Media |

In analyzing people's values in the 1980s, Massey sees four different value groups which differ in age and whose values were shaped by the time in which they grew up. These are:

| | | |
|---|---|---|
| Traditionalists | 50's and up | Believe in social order |
| Harmonizers | 40 to 50 | Worry about missing it |
| Rejectionists | 20 to 40 | Reject social order |
| Synthesis | 13 to 20 | Worry over the future |

Each group's values have been shaped in a different historical crucible and reflect a different outlook on life.

Whereas Massey is one of the few people to focus primarily on the origins of human values, there are a great number of people who have focused on the question of the stages of the development of human values. All these views involve differing concepts of human nature. They each address the fundamental questions of how does one person differ from others and how will that person develop or change over time.

There are two camps with respect to the answers to these questions. The question of difference leads to the construction of types and the question of development leads to the concept of stages. Sometimes these two concepts are placed in opposition to each other. Types, in this view, are seen as implying a fixed, non-modifiable state while stages, by contrast, are seen as carrying the expectation of the possibility of change. A developmental perspective sees a person's present behavior in relation to past changes and to future growth. For example, interpersonal maturity may be seen in terms of three developmental stages of unsocialized, dependent and independent. There has been a debate within the developmental perspective as to the source of change. **Kurt Lewin** in 1936 stated that "Behavior is a function of the Person and the Environment." Since then, some developmentalist theories have emphasized the person as the source of change, while others have emphasized the role of the environment in change. Let us now consider some of the specific proposals as to the stages or types of values.

**Erik Erickson** (1958) posited that man develops through eight stages. He places the burden of development through these stages upon internal growth factors. He views failure to grow or arrestation, as occurring because of a generally unsatisfactory environment and not because of a specifically mismatched environment. The eight stages of man according to Erickson are:

| | | |
|---|---|---|
| 1 | Trust verses mistrust | Infancy |
| 2 | Autonomy verses shame and guilt | Early childhoo |
| 3 | Initiative verses guilt | Play age |
| 4 | Industry verses inferiority | School age |
| 5 | Identity verses identity diffusion | Adolescence |
| 6 | Intimacy verses isolation | Young adult |
| 7 | Generativity verses self-absorption | Adulthood |
| 8 | Integrity verses disgust or despair | Mature age |

As man moves through each of these stages, his focus of development and associated values changes.

**Jean Piaget** has formulated a stage description of intellectual development. Intelligence in Piaget's view is a process of adaptation and organization. Piaget postulates the following stages:

| | |
|---|---|
| Sensory-motor stage | Birth to two |
| Preoperational stage | Two to seven |
| Preconceptual thought | Two to four |
| Intuitive thought | Four to seven |
| Operational stage | Seven to sixteen |
| Concrete operational thought | Seven to eleven |
| Formal operational thought | Eleven to sixteen |

**Joseph Chilton Pierce** has further elaborated on and expanded Piaget's stages. Values shift at each level of intellectual development.

**Abraham Maslow** has had a profound impact on the contemporary understanding of values. He argues that man's values are determined by his needs and that as man's needs change his values change. Maslow sees five levels of human needs which are in the form of a hierarchy where each lower need must be fulfilled before one can go to the next higher level. Maslow's five levels are:

| | | |
|---|---|---|
| 1 | Basic Needs | This includes physiological or survival needs for food, sex, clothing, shelter and physical fitness. |
| 2 | Safety Needs | These include health care, fringe benefits, routine, stability, financial reward, safety and security. |
| 3 | Love, Affection and Belongingness Needs | This includes social needs for affection and caring relationships, trust, feedback, friendship, discussions, being informed and helping other people. |
| 4 | Esteem or Ego Needs | This includes esteem needs for accomplishment, participation, prestige, self-esteem, independent thought and action, privileges, authority, recognition and professional group memberships. |
| 5 | Self-Actualization Needs | This includes the inherent needs for well-being, self-fulfillment, personal growth, development and the opportunity to fulfill one's basic potential and to become more like one's natural self. |

Maslow believes that the need for self-actualization is healthy man's prime motivation. As a descriptive and operational definition of self-actualization, Maslow lists the following characteristics:

1. Superior perception of reality.
2. Increased acceptance of self, of others and of nature.
3. Increased spontaneity.
4. Increase in problem-centering.

**ENDURING BELIEFS**

**NEEDS HIERARCHY**

5. Increased detachment and desire for privacy.
6. Increased autonomy and resistance to enculturation.
7. Greater freshness of appreciation and richness of emotional reaction.
8. Higher frequency of peak experiences.
9. Increased identification with the human species.
10. Improved interpersonal relations.
11. More democratic character structure.
12. Greatly increased creativeness.
13. Certain changes in the value system.

Maslow's contention that values are based on needs and that self-actualization is the highest value has been challenged by other value theorists.

**Dr. Claire Graves** was one of Maslow's contemporaries who tried to verify Maslow's thesis. His empirical research led him to conclude that Maslow's schema did not apply to a large number of individuals. This led Graves to the development of a more inclusive model. Graves believed that adult man's values develop from existential states of man. These states emerge as man solves certain hierarchically ordered existential problems crucial to him in his existence. Graves postulates a chain of eight value systems through which man may pass. Each represents an effort to cope with certain existential problems. Graves emphasizes that each system reflects *how* people think and not *what* they think. The systems consist of ways of thinking and not of types of people. The eight systems which Graves postulates are:

| | | |
|---|---|---|
| 1. | Reactive, Automatic | Express self now for survival. |
| 2. | Tribalistic, Animistic | Sacrifice self now for the tribe. |
| 3. | Egocentric, Exploitive | Express self now and to hell with others. |
| 4. | Absolutistic, Saintly | Sacrifice self now to attain later. |
| 5. | Multiplistic, Materialistic | Express self now, but calculatedly for rewards now. |
| 6. | Personalistic, Relativistic | Express self now, but not at the expense of others. |
| 7. | Systemic, Existential | Express self now, but not at the expense of others. |
| 8. | Transpersonal, Global | Sacrifice self now for global survival. |

Graves used this system to explain not only individual growth and development but cultural growth and development. Each of Graves' eight systems have an associated set of values. For a person or culture to pass from one system to another they have to develop a new set of coping mechanisms and a new way of thinking to deal with a new class of problems.

Another developmental theory of moral development is that of **Lawrence Kohlberg**. His stage theory of moral development is based on an empirical study of children's answers to certain moral questions. It distinguishes different levels of moral maturity underlying the moral decisions that a person makes. Kohlberg's six stages are:

LEVEL 1—Preconventional or Premoral
Stage 1 Punishment and obedience orientation.
Stage 2 Instrumental relativist or naively egoistic orientation.
LEVEL 2—Conventional Rule
Stage 3 Interpersonal concordance or good boy orientation.
Stage 4 Authority and social order maintenance orientation.


# Bali 1988

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LEVEL 3—Autonomous Principled Morality
Stage 5 Contractual legalistic orientation.
Stage 6 Conscience or principle orientation.

Kohlberg believes that his stage sequence is age related and that it forms an unchanging sequence in the process of development of moral values.

**James W. Fowler** presents a six-stage model of religious development that has some interesting parallels to Kohlberg's theory. Fowler's six stages are:

1. Undifferentiated sense of faith in self and others.
2. Intuitive and projective.
3. Affiliative and conventional.
4. Individuating and ideological.
5. Consolidative, relativistic and functional.
6. Universalizing.

Each of Fowler's stages represents a change in values.

Other value theorists have focused on classifying the kinds of values. It is common to distinguish between terminal or ends values which affect our beliefs about ultimate goals and instrumental or means values which refer to desirable modes of behavior necessary to attain and support the terminal values. **Milton Rokeach** distinguishes between instrumental values, terminal values and organizational values. **Nickolai Hartmann** distinguishes between intrinsic, consummatory or end values, extrinsic, contributory or instrumental values and systemic values. It is also common to emphasize the distinction between explicit and implicit values. Explicit values are ones where an individual can explain the values, illustrate their application in making judgements and identify their boundaries. Thus, when values are explicit and fully conceptualized, they become criteria for preference and choice. Implicit and unreflective values perform as if they constituted grounds for decisions and behavior. They are presupposed in beliefs, feelings, thoughts and actions. A major function of Advanced Behavioral Modeling[SM] is to detect implicit values and make them explicit.

The Argentine philosopher and political theorist **Alejandro Korn** proposed nine types of valuation. Each type of evaluation has associated with it a value dichotomy, a final value and a value system. Korn's nine types are:

| Valuation | Value Dichotomy | Final Value | Value System |
|---|---|---|---|
| 1. Erotic | Lovable/hateful | Love | Mysticism |
| 2. Vital | Select/vulgar | Power | Pragmatism |
| 3. Economic | Useful/useless | Well-being | Utilitarianism |
| 4. Social | Licit/illicit | Justice | Systems |
| 5. Logical | True/false | Truth | Rationalism |
| 6. Aesthetic | Beautiful/ugly | Beauty | Intuitionism |
| 7. Instinctive | Agreeable/ Disagreeable | Happiness | Hedonism |
| 8. Ethical | Good/evil | Good | Stoicism |
| 9. Religious | Holy/profane | Holiness | Scholasticism |

Any discussion of values would be incomplete without a mention of Stanford Research Institute's (SRI) Values and Life Styles Profile (VALS). This is, without a doubt, the most ambitious and far-reaching value survey ever conducted. SRI has done a tremendous amount of research of the demographics and buying patterns of the American people. VALS postulates nine American life styles. Each style has a different set of values and different buying patterns. VALS is virtually the bible of the advertising industry. When advertising agencies refer to market research they are usually referring to VALS or to their own in-house version.

The nine American life styles used in VALS are:

Need Driven
1. Survivors
2. Sustainers

Outer-Directed
3. Belongers
4. Emulators
5. Achievers

Inner Directed
6. I-Am-Me
7. Experientials
8. Societally Conscious

Integrated
9. Integrated

The above-mentioned value theorists are some of the people Advanced Behavioral Modeling[SM] has built upon in constructing its own synthesis of human values. ❐

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**Wyatt Woodsmall, PhD,** *Certified NLP Master Trainer and Master Modeler and Founder and President of Advanced Behavioral Modeling, Inc. and The National Training Institute for NLP, has pioneered in applications of modeling in the governmental and private sectors. Richard Bandler, co-creator of NLP, has described him as "a walking encyclopedia of NLP," and as "one of the few people in NLP today who are actually doing modeling and extending the limits of its application." Doctor Woodsmall is co-author of* Timeline Therapy *and* The Basis of Personality *and is currently working on books on language patterns, human typological analysis, advanced behavioral modeling, negotiations, training, and NLP and personal growth. He will be conducting the fourth annual NLP Trainers Training in June 1989 and an Advanced Behavioral Modeling Training at a date to be announced. Further, he will be conducting trainings over the next six months in Detroit, Phoenix, Toronto, Calgary, Vancouver, New York, Los Angeles, London, Sydney, Italy and Puerto Rico. He can be reached care of Advanced Behavioral Modeling, Inc., at 801 South 20th Street, Arlington, VA 22202 , 703-979-3835.*

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## SYSTEMS AND STAGES

# NLP IN SPORTS



**ANTHONY J. MEDURI**
**Director**
**Sports Training Institute**

## MIND-FUEL

*... the first thing that must be asked about future man is whether he will be alive, and will know how to keep alive, and not whether it is a good thing that he should be alive.* — Charles Darwin

Glycogen, a carbohydrate, is the form in which glucose is stored in both the muscles and the liver. Whenever you engage in strenuous exercise, you call upon your glycogen stores to some degree.

For prolonged endurance events, such as marathons or of more recent note, triathalons, the ability to keep going after two hours or more is severely limited by the amount of glycogen available as stored energy. The more glycogen you have stored, the longer you can continue to exercise. Once you run out of glycogen, extreme fatigue sets in very quickly—the so-called "hitting-the-wall" effect.

Carbohydrate loading is one very successful method of increasing the available neurological "mind-fuel" by increasing liver and muscle glycogen deposits and literally super-saturating the muscle cells with fuel of a very useable measure. Carbo-loading is a proven technique for enhancing performance of prolonged endurance events if prudently and specifically applied with a definite time table in mind.

Carbo-loading has been used successfully for the past two decades; it has also been abused due to poor timing and inappropriate contextualization. Specifically, carbo-loading involves a series of dietary and exercise manipulations done during the several days prior to an endurance event of prolonged nature.

The classical, tried-and-true carbo-loading technique uses four days of glycogen depletion followed by three days of glycogen replenishment. During depletion, the athlete eats a low-carbohydrate diet and exercises extensively. During replenishment, the athlete eats a high-carbohydrate diet, i.e., at least 70% of the calories coming specifically from complex carbohydrates such as grains, breads and pasta, and exercises very lightly or not at all. This practice can double an athlete's available glycogen stores.

Carbo-loading is very common among endurance athletes and is becoming increasingly popular among competitive upper-level body builders and physique competitors. To do it correctly, the athlete must not only know the time course of depletion and replenishment, s/he must also be able to congruently choose appropriate low- and high-carbohydrate foods that are both qualitatively and quantitatively efficacious.

An interesting conjectural querie at this point seems appropriate and that is, of all those athletes who utilize this method of increasing glycogen stores and, thus, increasing endurance and stamina, what percentage of those who actually direct their own carbo-loading programs do so adequately and successfully?

Seventy-six participants in a Nike marathon, all of whom planned to carbo-load before the event, filled out questionnaires providing day-by-day summaries of their intended diet and training program for the week immediately prior to the marathon. The questionnaires were designed so that the participants did not know they were being evaluated for their knowledge of carbo-loading and the the procedural purposefulness of the specific application of their respective programs.

The results and nuances of their programs were quite interesting and show a good deal of both diversity and highly useful contextual data. For instance, it seems most runners exercised during the depletion phase, but more than half continued to train strenuously during the replenishment phase when carbo-loading calls for exercising lightly or not at all. In fact, many athletes, for one reason or another, continued to pursue a "training as usual" regimen, defeating, to a certain extent, the aggrandizing effect of glycogen-storage with increased dietary carbohydrate ingestion following a prolonged depletion regimen. Since many failed to "taper" their workouts, many could not possibly demonstrate the true benefits rightly attributed to carbo-loading.

Another interesting factor evaluated revealed that the average carbohydrate intake during the high-carbohydrate phase was a remarkably low **53%** of all calories ingested, only slightly higher than the average American intake of 40% and quite a bit below the 70% to 80% level requisite with and appropriate to adequate carbohydrate nurturance during a suitable and prudently planned replenishment phase.

*Every start upon an untrodden path is a venture which only in unusual circumstances looks sensible and likely to be successful.* — Albert Schweitzer

Although athletes who carbo-load with low to moderate ingestion of complex carbohydrates (50% of all calories) do show a small increase in muscle glycogen, that increase is nowhere near as large as the increase that can be achieved with a high carbohydrate intake, above 70% of total calorie ingestion. So, while the athletes in this questionnaire/investigation doubtlessly received *some* benefit from their individual carbo-loading regiments, it is quite clear they did not receive as great a benefit as they could have. This was due, in part, to a mis-identification of some foods which were, in fact, high-fat foods as high-carbohydrate foods. The mistake most commonly made was the use of ice cream and chocolate as high-carbohydrate foods, when, in fact, rice, pasta, bread and certain vegetables such as potatoes, would have been much more prudent choices for the replenishment phase of the carbo-loading program.

Thus, in summary, most of these athletes practicing a self-directed technique for carbo-loading did not do so as effectively or prudently as they might have. Most simply did not consume enough complex carbohydrates during their replenishment phase, primarily due to insufficient nutritional knowledge. This can be remedied by purchasing a carbohydrate food listing compendium which lists the carbohydrate values of common food stuffs, thus assuring variety, quality and quantity in your regimen.

If athletes are going to pursue carbo-loading as a means of improving performance, it is extremely important that they understand nutrition well enough to ensure correct and sagacious application of this highly useful technique! ❐

**Anthony J. Meduri, PhD, DSc,** *is a Certified Athletic Trainer and Director of the Sports Training Institute, 239 East 49th Street, New York, NY 10017, 212-752-7111.*

## SPECIAL FEATURE

### LEARNING HOW TO LEARN — AGAIN
**By Eric Jensen**

I've been thinking about the universal languages of learning these days. In October, I co-directed the Global Youth Summit in Hiroshima, Japan. We had teens from 27 countries and the learning was fast and furious. How did we cross the cultural barriers and make it happen for such a diverse group? It might have been my "formula" approach to learning.

Many times I'm told, "You can't put learning into a formula—it's something magical that just happens." That philosophy may be useful for ostrich club, but for NLPers who are into modeling and pushing human performance, something more is needed. Since 90% of learning is unconscious, we so-called teachers or trainers are the **minority source** of learning.

Fortunately for all of us, learning has re-emerged as a buzz word for the 80s and 90s. Many are now asking some essential questions about how we learn, what prevents us from learning and how we can do it better. I'd like to talk to you about those questions and maybe we can help each other head in the right direction.

First of all, there's only three variables in the learning process: state, strategy and content. Those are the only things you ever need to fool with. Now that can make things real easy! It's another way of saying that when you put on trainings, if you concern yourself with answering these questions, you'll work the "magic" that some say cannot be put into a formula:

1. **Ask All the Time:** "What's the *state*—both of myself and of my participants?" Many times, either you or your audience is in a state which is innappropriate for learning effectively. Get into the right state and maintain it.

2. **Ask Yourself All the Time:** "What's the *strategy(ies)* I'm using to ensure the learning?" Often, you'll discover that you've been using just one or two modes of learning when there are many!

3. **Ask Yourself All the Time:** "What's the *content* that's being learned now?" Unless you provide sufficient content and elicit the necessary curiosity about it, your audience will learn—but not what you intended for them to learn. They'll just learn about something else they've generated or noticed in the environment.

How do you adjust these variables? How can you make the learning happen more often? First, let's get into the nature of each of the three variables. Then, we'll talk about what you can do about each of them.

The *state* is the mood—the physiological, emotional, intellectual condition of the learner. Whereas the personality of the learner could be called a movie, the state is a snapshot. There are two "adjustment knobs" to changing this snapshot: the internal representations (thoughts consisting of pictures, sounds and feelings) and the external representations (breathing, posture, eye patterns, skin color, etc.). All behavior is state-related. That means if you want to change the behavior, simply change the state first.

A confident person is usually more likely to be willing to try to learn something new. That's because the fear of failing can offer a major risk to the ego. When conducting trainings, be sure to read the audience before asking them to risk. If they lack the self-confidence, first put them in a resourceful state, *then* ask them.

The two easiest ways to create a resourceful state are: either elicit a prior optimal state or create a new one. Either can work, but you need to be relentless about your attentiveness to state. It is truly critical to success in a training. The four steps to remember are simple:

- Know your target state
- Be able to read the audience's state
- If there's a difference between the two, change their state
- Proceed with the task, keeping the audience in the preferred state.

The *strategy* is the content (stored or elicited Visual, Auditory, Olfactory, Gustatory or Kinesthetic representation) and the syntax (the particular order or sequence) of the content. What makes it tricky is that, although there are definitely "success strategies" to follow in learning certain things (spelling is a good example), there are many items for which we have no success pattern. That means you have to take up part-time modeling. Find someone who learns that skill well and elicit the formula so you can teach it to others. That can be a pretty exact science. Master modeler, Wyatt Woodsmall, uses over 30 criteria for learning strategies. You have to be a patient learner yourself!

As an alternative, you could present the material both specifically and globally. Offer both external benefits and reasons for internal referencing. Make it both structured and random. Use music, play, colors, textures and manipulatives. Use both independent learning and cooperative learning. Present it visually, auditorally and kinesthetically. Use multiple time references such as past, present and future. Describe both the process and the results. Offer the opportunity to be both associated and dissociated. Present the idea as well as the reality, the concrete as well as abstract and vary the chunk size. And there's more! But you must be exhausted!

The third of the three variables for learning is *content*. If you wanted to hit the exact form of content right on the money, you could give personality profiles to the learners. That way you'd know what the "packaging" needs to be like in order to succeed. In lieu of that, you need to be flexible.

Present your content in seven chunks or less. Work in modules of 15 to 25 minutes. Students remember the beginning content best, the end next best and middle, last, usually. Keep it simple. Use visuals. Use flip charts, keep the past material up on the wall for display. Use more color, bigger words. Start with the least controversial and easiest material first if you want to build rapport. If you want to build curiosity and challenge your audience, start with the most provocative material.

Now you have some sense of the degree of difficulty of teaching in the public school system. The system is inadequate for the challenges which face it. What I've been doing is offering a model of diverse teaching as well as pushing for the individualized interactive computer learning methods. But I can't do it all myself. I lean heavily on your production and innovation. The work all of you NLP trainers have been doing is critical to the possibility of transforming the American educational system. I listen, ask questions, attend your trainings and buy your products. Then, I take what I've gotten and use it to impact education. So keep going for it. You make a difference and I thank you! ❐

**Eric Jensen, MA,** *is an educational trainer, producer and author. He's the Founder of Turning Point, an educational training organization and Co-Founder of SuperCamp, an accelerated learning program for teens. He's the author of* Student Success Secrets *and* SuperTeaching, *as well as a dozen other articles, tapes and videos. He can be reached at P.O. Box 2551, Del Mar, CA 92014 and 619-755-6670.*

## SPECIAL FEATURE

# YOUR PERFORMANCE WAS GREAT— *Too Bad You Didn't Communicate*

### By Edward R. Morler, PhD

The president of one of the country's top ad agencies recently commented that he feLt most executives, including his own staff, were becoming better presenters. However, he added, they were not convincing their audiences and was at a loss to explain why.

Their visual aids were descriptive, aesthetic and professional; their presentations were letter perfect and well-rehearsed; they displayed plenty of enthusiasm; but they had become no more effective—perhaps even less so.

An effective presentation is one that coMMunicates. It is that simple!

There are no born communicators. Communicating is an acquired skill. It may initially be easier for some than for others; but by understanding the basic techniques and diligently practicing them, anyone can learn to communicate and become an effective and more persuasive presenter.

**Establishing Presence**

Several years ago, I attended a large party for members of the TV and motion picture industries in Beverly Hills. Many big-name STARS were there. However, most were either acting the STAR (attention on self) or just going through the motions of communicating with cocktail-party chitchat (i.e., pretending to be listening but in reality only waiting for others to stop talking so they could be on stage).

One very obvious exception was Phyllis Diller. She was not on stage or trying to be the center of attention. She was interested in the individual with whom she was conversing at the time. Of all the STARS present, Ms. Diller was the most sought after—she had people standing around waiting to talk with her throughout the evening.

I had been observing this and commented about it to her. Her response was, "If it's only for a moment, I'm totally theirs." This is the essence of presence and the basis for real communication.

To the degree that the presenter focuses attention on individuals in the audience, he or she communicates an awareness of them. This one-on-one contact acts as a validation of them as individuals and increases their respect for the speaker. They are more willing to listen, trust and accept what the speaker has to say, and the effectiveness of the communication rises dramatically.

The presenter has established presence.

**Eye Contact**

Eye contact is an important element in establishing presence. good eye contact consists of starting, and finishing, a thought or phrase while looking at one person--the length of time of the contact is far less important than the quality of that contact. Communicating with one individual at a time, as if no one else in the world mattered at that moment, is a fundamental principle of good communication—regardless of the size of the group.

Personal style is secondary to this process. One does not work on style to be a better communicator. One develops skill in one-on-one communication, with good eye contact, and the style that is most natural will follow. This takes the effort out of the process and produces a comfortable effectiveness.

Sometimes eye contact is misinterpreted or misapplied as staring. In reality, just the opposite is true. When one stares, it is an indication that attention has drifted elsewhere; when one makes comfortable, natural eye contact, it is apparent that attention is directed solely on one individual.

Only when the presenter's attention is on individual members of the audience is he or she able to observe their reactions—their level of comprehension and their areas of confusion—and thus to deal with the situation.

Many presenters make the mistake of speaking to the group as a whole, letting their eyes drift from one individual to another. This is impersonal and ineffective.

**Performing vs Communicating**

In their desire to be good presenters, many executives have forgotten their main objective—to be effective. Instead, they have focused their efforts on providing a smooth performance—one that is impressive.

For many, this objective is accomplished and sometimes it is persuasive. However, if attention is on the mechanics of communicating and not on the results, speakers become performers rather than communicators and audiences become observers rather than participants. If the presenter's attention is on self, the audience is less tolerant and more difficult to convince.

This distinction is critical. When the presenter's intention is to communicate, he or she shifts from being interesting (attention on self) to being interested (attention on audience). When the participants feel that the interest is on them as individuals, and not just as a group, rapport between speaker and audience is enhanced and they are more receptive.

**Enthusiasm and Emotions**

Most courses on presentation skills emphasize enthusiasm and emotions. That's fine for an enthusiastic audience. But what about a bored or antagonistic audience? The same enthusiasm that is effective with one audience may be inappropriate with others—and may turn them off. Audiences vary as to the levels of emotion and enthusiasm they can tolerate and which will be effective with them.

The presenter is most effective when he or she communicates at a level of emotion and enthusiasm which is slightly above that of the audience.

If the presenter applies enthusiasm at an inappropriate level, not only is the presentation ineffective, but also he or she can create a negative reaction. For example, if the audience is initially neutral or antagonistic and the presenter is too enthusiastic, the audience may react angrily against both the presenter and the topic.

An antagonistic audience should be handled casually, and plenty of time should be allowed for them to verbalize their opposition. The presenter should listen and deal with each objection in a neutral manner, being very careful not to respond in the same vein.

A neutral audience should be provided with enough information to show how their lives can be made easier with the recommended product or activity. After their interest has been aroused, they should be provided with relevant documentation. Only when their interest increases still further is it appropriate for the presenter to share his or her enthusiasm.

A presenter can move an audience from antagonism, to neutrality, to mild interest, to strong interest by communicating at the appropriate emotional level (slightly above that of the audience) and adjusting upward as the audience responds.

When the emotional level of the audience is fairly homogenous, the presenter's task is relatively easy. However, when there are variations of emotional levels within one audience, the task of communicating with all of them is difficult

The presenter must make judgements as to who are the key people (for the purposes of the presentation), and must tailor the emotional level of the presentation accordingly.

Not recognizing this fundamental communication principle is one of the largest single factors responsible for presentations which do not achieve the desired results—whether the presentation is to one or to a thousand.

**Meeting Needs**

People have different values. What is important to some means nothing or little to others.

Too often only lip service is given to meeting other people's needs. Presenters often pitch only what they want to sell, with only a pretense of being interested in needs.

Effective persuasion is based on (1) determining what the audience perceives as important (values); (2) finding benefits that conform to those values (as perceived by the audience); and (3) communicating this to the audience (persuading).

**Types of Presentation**

There are three basic types of presentation: informative, persuasive and entertaining. Most presentations contain elements of all three; however, the balance of these elements should vary depending on the setting and time of presentation.

People attend luncheons primarily for other reasons than to listen to a speaker (social, meeting contacts, etc.). They want to hear something informative, but they also want to be entertained. The same group in a more formal setting likes to be entertained, however, the audience then is much more concerned about specific issues relevant to their bottom line. A good presenter consciously adapts the presentation to conform to these varying demands.

The presenter also must be aware of the flows of a presentation. Any one-way communication (speaker to audience, individual to individual) which goes on too long will be less effective. This is true regardless of how articulate the speaker may be or how interested the audience was in the beginning.

The presenter should provide some balancing of the communication flow, particularly for longer presentations (over 20 minutes). This does not mean a 50-50 balance, but some form of interchange from the audience should be developed (solicit questions or examples, provide drills, ask for opinions or provide breaks). Brilliant, articulate and interesting professors continually put their classes to sleep by failing to recognize this. That is why audience involvement is so often stressed.

The presenter must understand the needs of the audience, from their perspective, and communicate accordingly.

**Aids to Presentations**

Great presenters make frequent use of humor, gestures, anecdotes, visuals and gimmicks; but they do so in a way that complements their presentations. A presenter should not rely solely on such aids; gimmicks may initially grab attention and entertain, but they are seldom effective in communicating something of substance unless the rapport between audience and speaker is usually good.

Visual aids can be very useful to a presentation. They say a picture is worth a thousand words. The danger in their use is the tendency to (1) make them a crutch to avoid live communication with the audience or (2) make them, instead of the presenter, the focus of the presentation and/or (3) make them too complex.

Corporations spend considerable time and money developing graphics and visual aids. Most look good, but they are usually too complex. This is confusing rather than clarifying. Unless the visuals are intended to be the primary presentation, with the presenter functioning only as a Moderator, they should be concise, emphasizing key points only. If necessary, documentation can be distributed after the presentation. Audience attention should be on the presenter and not on the visuals or documentation.

This is not meant to disparage the use of graphic aids. The ability to work with them is admirable and attained by few. Graphics are tools and, as such, can be useful assets if placed in their proper perspective. They should be used to facilitate communication, not replace it.

**In Conclusion**

The smoothest, most articulate, well-rehearsed presentation should be judged solely by the results; i.e., did they buy what you were selling. If not, either you didn't have what they needed or you didn't communicate that you had what they needed. Sometimes you can "snow" them with frills. More often than not, presenters snow themselves. They think they are communicating and persuading when they're only performing.

Presenters must remember that they are not there to make a presentation, but are there to communicate (something). Yes. Do make your presentation "great," but make absolutely sure you're communicating in the process. ❐

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**Edward E. Morler, MBA, PhD,** *acts as an advisor, consultant and trainer in the areas of negotiation and presentation skills, working primarily with executives of Fortune 500 companies. In addition to extensive work with domestic negotiations, Dr. Morler has been involved in projects in France, Mexico, Canada, Costa Rica and the People's Republic of China. He spent three months in the P.R.C., conducting negotiations on several projects, including a U.S. geothermal power plant installation in Tibet. What had been expected to be a two-year process was concluded within three months and was regarded as a "first." Doctor Morler is Founder and Chairman of Morler International, Inc., 1207 West Magnolia Boulevard, Suite D, Burbank, CA 91506, 818-843-2388.*

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## SPECIAL FEATURE

# THE DOLPHIN METAPHOR
## *A Report On The Workshop*
### By Ronald D. Cruickshank, PhD

The response to our article several months ago concerning the dolphin experience was gratifying. As a result, this past May we were able to gather 16 folks in Florida to actualize this metaphor for five days. As was suspected, all participants showed up with their personalities attached.

Our desire for the workshop was that it would provide a metaphorical vehicle which would allow participants to recognize the patterns they use in dealing with the life experience. The presupposition is that we generalize interaction to the point of creating a series of repetitious, unconscious (for the most part), patterns of communicating with ourselves and others. These patterns create obsessions, themes and resistances that control our life in an ubiquitous way that never becomes apparent as we become increasingly concretized. (Note: I don't think the word "concretized" is really a word, but it's one that describes so many of my clients over the last ten years that I would offer it as an addition to your lexicon.)

We began our journey by testing our water skills the first day. We left Pennekamp National Park in two boats and proceeded out seven miles to the barrier reef which protects the Florida Keys. There, we dove for an afternoon, giving folks the chance to get used to the skin-diving equipment and the watery environment that would be our home for the next five days. It also gave people an immediate chance to look at their fears as we dove off of Shark Reef. Our gang was divided in their enthusiasm. Our trip back was memorable as we were accompanied for several miles by a school of flying fish, able to propel their silvery bodies out of the water and glide for 50-100 yards above the surface. It was really a spectacle!

Our days were busy fron morning to evening. We split the group mostly based on NLP familiarity; and then each group would alternate spending the morning or the afternoon either swimming for two hours with the dolphins or attending class. We had some evening classes; however, we quickly found out that our minds could only endure what our bodies would let us. The two hours of active swimming didn't seem much at first, but by the second or third day, most folks felt the effect of unfamiliar levels of physical activity. Having the innovative people that we did in the workshop, we quickly calculated the caloric output such activity requires and we opted to cease evening classes and drink and eat more to make up for these hardships of sun and dolphins. Not surprisingly, the dolphins seemed to approve.

It is very difficult to pinpoint **the** lesson or the main awarenesses that were made by the participants. For some it was insight into family relationships, for others, it was work outcomes that were successful and not-so-successful. For a couple of people in the workshop, it was health patterns, as the dolphin are highly attuned to people with health issues and act in unique and identifiable ways.

For some folks it was the experience of getting in the water with a 1200-pound mammal that took them through their barriers. The dolphin, while basically a profoundly gentle mammal, still move with amazing speed and appear to some as intimidating and rough. We never ceased to be fascinated how the lessons that are needed by people seem to happen when and how they needed them.

One of the outcomes that we were surprised by (although in retrospect, we shouldn't have been), was the need for the group that was diving to have their act together. If members of the team that was diving were bumping into one another, taking each other's space or generally not moving synchronously with one another, the dolphins seemed to pick up on it and were much less likely to interact with that group as a whole. We found that as the groups became more team-oriented, the number of interactions increased among the whole team, rather than with just one or two favorites the dolphins might have for that session.

We realized well into the workshop that much was gained watching ourselves and others in the water with the dolphins. When we saw ourselves on video (days four and five), most were amazed at how much contact took place that we had just missed. Examples were the dolphin constantly playing with the flippers of several people and actually rubbing their teeth along bare legs so gently that the folks didn't even know it. We all wished that we had started replaying videos from the first session immediately; we have built that into the next workshop in November so that there will be instant video feedback available as soon as you get out of the water. It is really helpful, as there are wooded walkways over the holding area and we can position a video photographer directly over the people in the water so they can see what is happening quickly.

Our next workshop will be November 5-13th. We learned much in the last workshop that will be incorporated. We are moving away from the NLP orientation and will be focusing on cutting-edge material based on human typological analysis (new instruments), Aikido (a model of non-resistance and flow) and Fixations (a model based in Sufism and Gurdjieffism). A tasty introduction is Wyatt Woodsmall's article in **RAPPORTER Choices Issue #14.**

In closing, there is one more image to share with you from the workshop. It was the next to last day when we all witnessed the dolphins being released into the open sea canal. They had their choice: out to the sea and freedom or back into the more restricted holding area. One of our participants was actually out in the water with the released dolphins on an underwater power sled and it was a sight I won't forget. He was diving freely with the dolphins and their pure joy and playfulness was so evident as they swam side-by-side with him, then making circles around his sled, then rapidly accelerating, leaving him in their wake. It was a magic moment.

Hope these comments have whetted your appetite. We have space for more participants and are anxious to expand the number of people as the economics of more attendees will allow us to have greater access to the wild dolphins. **Mark the November 5-13th date on your calendar and call us directly at Optimax in North Carolina at 919-688-5712.** ❐

**Ronald D. Cruickshank, PhD,** *is the President of Optimax: Performance Management Technologies. Doctor Cruickshank is currently dividing his time as a consultant to Fortune 500 corporations and doing research via the Advanced Behavioral Modeling™ process he has been developing with Wyatt Woodsmall. He is a high-ranking black belt in Aikido and is endeavoring to integrate the attitudes and techniques of NLP with the insights of Take Musi Aiki.*

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## SPECIAL FEATURE

# THE SCIENCE OF CHARISMA
## *NLP and The Presidential Election*
### By Richard Greene

A new science of communications has finally identified those seemingly intangible factors that make some "have charisma" or not have charisma.

In this election year, neither candidate "has charisma." This lack of charisma has the whole country feeling somewhat let down and muttering playfully about the possibility of both candidates losing.

Just what is "charisma" and can a dull candidate obtain it?

According to "the computer science" of communications, Neuro-Linguistic Programming, charisma is the quality of being fully oneself. Let me explain this in scientific terms.

Each one of us has five physical senses: vision, hearing, touch, taste, smell. These senses are the only way we can and do perceive and understand the outside world. If we can't see it, hear it, touch, taste or smell it, it just doesn't exist for us.

These five physical senses congregate in three general modes in our brain and form the three "human computer" modalities. These are Visual, Auditory and Kinesthetic, this last one encompassing touch, taste and smell.

We all have all three of these, yet you and I will each have different preferences between these senses. For example, some people are much more responsive to and interested in how things look. These would be classified as "Visuals." Others are so very sensitive to music and the sounds of people's voices. These people are classified as "Auditory." Others among us are most tuned in to how things feel and the overall sense we get when we are in the presence of another person. These people are "Kinesthetic." Approximately 42% of the people in the United States are Auditory, 31% are Visuals and 27% are Kinesthetic.

People and candidates with charisma are able to communicate themselves effectively and attractively through and to each one of these modes. They are thus able to appeal to 100% of the people in the country.

Let's look at Ronald Reagan. He was able to woo "The Reagan Democrats" and a landslide percentage of the country with his charisma, not his intelligence or his policies. Reagan won because he is visually appealing (he gets the Visual vote), has a wonderfully modulated voice tone (he gets the Auditory vote) and had the ability to reach down and move people on a feeling level (the Kinesthetic vote). Carter and Mondale failed miserably in each of these three modes, thus, were not perceived consciously or subconsciously as charismatic, and lost by enormous margins.

Let's use this litmus test against the other politicians perceived unanimously as being charismatic:

*John F. Kennedy:* Visually attractive in presentation? YES. Auditorily attractive in presentation? YES. Kinesthetically attractive in presentation? YES.

*Jesse Jackson:* Visually attractive in presentation? YES. Auditorily attractive in presentation? YES. Kinesthetically attractive in presentation? YES.

What about *DUKAKIS* and *BUSH?* The results of our research indicate some mild attraction in some categories, but the overall response has been a clear NO vote on each part of the Charisma Check Sheet: Visually attractive in presentation? NO. Auditorily attractive in presentation? NO. Kinesthetically attractive in presentation? NO.

How, then, does a candidate develop or communicate charisma?

Step Number One: Appeal to all three different kinds of people—Visual, Auditory and Kinesthetic.

Step Number Two: Orchestrate the appeal in accordance with the communication channels that are open between any two or more human beings.

In a famous 1970 study at the University of Pennsylvania, it was determined that human communication is composed of the following startling percentages: words, 7%; voice tone, 38%; and physiology, 55%.

*Voice tone* refers to the speed, resonance and timbre of one's voice and *physiology* deals with a sophisticated understanding of body language that extends to rate of breathing, location of breathing, muscle tension, skin coloration, etc.

In other words, **93%** of all human communication is achieved non-verbally and the emphasis on issues and words speaks to only 7% of the communication channels open between candidate and voter! No matter how brilliant that 7% is, an election will be won by the person who best understands this and communicates most effectively with his or her voice tone and physiology.

It is not impossible for Bush or Dukakis to develop charisma even at this late stage in their careers. Both have had brief flirtations with parts of that magical quality at their respective conventions. Dukakis, when he slowed down to express his wish for his father to be with him, got into his feelings in a tangible way and appealed, for the very first time, to the Kinesthetic contingency across the country. We finally felt a real Michael Dukakis and he soared in the polls. Bush, cued by the teleprompter, also slowed down as he softly and humanly acknowledged his personal limitations. The Kinesthetics finally got to feel George Bush and he, too, soared in the polls.

From a Neuro-Linguistic Programming perspective, however, both candidates greatly lack the scientific component of charisma. Both have about the same amount of work ahead of them if they are to develop and express even a modicum of charisma on a consistent basis.

To win this election means focusing seriously on communicating who they are through that non-verbal 93%, particularly targeting the two groups who have been enormously underestimated by these two men, the Kinesthetics and the Visuals.

Dukakis and Bush will have to go deeper into themselves, their own feelings and communicate congruently on the human frequency pattern that carries feelings, senses, emotions—that Kinesthetic channel where people are capable of being moved.

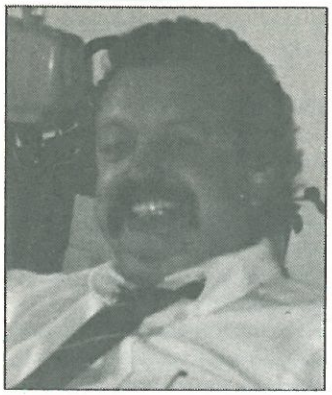
Dukakis and Bush will also have to appeal to the Visuals. The visual mode in the human brain is stimulated by energetic speech patterns, animated facial and body expressions and a presentation of concepts and ideas that are easily translated in pictures.

And, regarding the 42% of America that is Auditory, both presidential candidates need to allow a fuller range of speed, resonance and timbre to their voices so that the very deepest parts of ourselves no longer need to squirm, feel numbed or turn off to monotone, expressionless oratory.

Whoever can tap more deeply into their own and the voters' Kinesthetic, Auditory and Visual modes will, miraculously, be increasingly seen as a mildly charismatic candidate and will win the election going away. ❐

**Richard Greene** *left his law practice in 1985 to devote his full attention to this scientific breakthrough in human communication called Neuro-Linguistic Programming. With this technology, he has consulted with and been able to help the Los Angeles Dodgers, a member of the Los Angeles Lakers, an Olympic figure skater, actors, businessmen, lawyers, rabbis and politicians in the U.S. and Europe. He can be reached at 818-501-5559.*

## BOOKS . . .



**GREGORY GIBSON**
**President**
**Neuro Concepts Institute**

### *TRANCE-FORMATIONS*

*TRANCE-formations: Neuro-Linguistic Programming and the Structure of Hypnosis,* is probably one of the best in the series of books on NLP edited by Connirae Andreas. Connirae has done a superb job of editing this classic book, and has truly captured a lot of the attitude of the founders of NLP, Richard Bandler and John Grinder.

*TRANCE-formations* is divided up into nine sections starting with an "Introduction" section loaded full of exercises. These exercises are akin to the audiotapes entitled, "Hypnosis as a Tool," by Richard Bandler. One may wonder diligently if they are the same. From here, the book launches into an excellent chapter on "Simple Inductions," highlighting verbal pacing and leading, non-verbal pacing and leading, overlapping representational systems, etc.

Section III of *TRANCE-formations* dives into "Advanced Inductions," highlighted by the section on Leverage Inductions and Stacking Realities and these can be fun!

The remaining sections deal with some of the specific applications and techniques of hypnosis and NLP, such as reframing, pain control and New Behavior Generator. The last section, "Self-Hypnosis," is really superb and provides the reader with several specific apply-to-self, self-hypnosis techniques. Be sure to read Appendix II, so you can learn how to *make use of the Milton Model.*

On a scale of 1 to 10, with 10 being an outstanding book, *TRANCE-formations* rates a solid 10. This is a *must read* for all those seriously serious about learning how to *make use of trance states now* and in their future. ❐

*Available from Metamorphous Press, Inc., P.O. Box 10616, Portland, OR 97210.*

**Greg Gibson** *is a Certified NLP Trainer. He can be reached at 714-458-7676 or by writing to Neuro Concepts Institute, 25822 Evergreen Road, Laguna Hills, CA 92653.*

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*Reframing: Neuro-Linguistic Programming and the Transformation of Meaning*
*Patterns of the Hypnotic Techniques of Milton H. Erickson, MD, I and II**

**by Richard Bandler**
*Magic in Action**
*Using Your Brain -- for a CHANGE**

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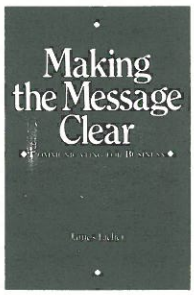
*Solutions,* Leslie Cameron-Bandler*
*Uncommon Therapy,* Jay Haley*
*Change Your Mind and Keep the Change,* Steve and Connirae Andreas
*Turtles All the Way Down,* Judith DeLozier and John Grinder
*Therapeutic Trances,* Stephen Gilligan*
*The Emotional Hostage,* Leslie Cameron-Bandler*
*The Basis of Personality,* Tad James
*Your Mind Can Drive You Crazy,* James Takacs
*My Voice Will Go With You,* Milton H. Erickson, MD*
*Practical Magic: A Translation of Basic Neuro-Linguistic Programming into Clinical Psychotherapy,* Stephen R. Lankton*
*The Answer Within: A Clinical Framework of Ericksonian Hypnotherapy,* Stephen R. Lankton and Carol H. Lankton*
*The Psychobiology of Mind-Body Healing,* Ernest Rossi, PhD*
*Megateaching and Learning: Neuro-Linguistic Programming Applied to Education,* Ed and Maryann Reese, C. Van Nagel and Robert Siudzinski*
*Taproots: Underlying Principles of Milton Erickson's Therapy and Hypnosis,* William Hudson O'Hanlon*
*Monsters and Magical Sticks,* Steve Heller, PhD and Terry Steele*
*Performance Management,* Michael D. McMaster*
*A Brief History of Time,* Stephen W. Hawkins*
*The Silent Language,* Edward T. Hall**
*Making the Message Clear,* James Eicher**

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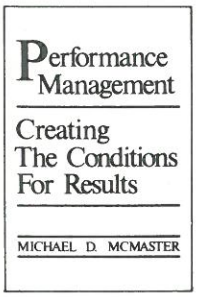



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# . . . AND MORE BOOKS



**NANCY BEPLAT**
**Key Concepts**

## *MAKING THE MESSAGE CLEAR*

James Eicher, author of *Making the Message Clear,* has put together a well-crafted book combining his expertise in Neuro-Linguistic Programming and corporate training. I recommend it for anyone who is beginning to work with NLP, especially if previous training and experience has been in the business world; or if you already are familiar with and use NLP and have been wondering how you can give more effective presentations in the business world.

Eicher skillfully blends NLP skills with group interaction strategies and presents it in a format and language that suits a business environment. In the first four chapters, he introduces the basic NLP skills of rapport building and communication through discussion, examples and exercises. These skills include: preferred sensory modality (VAK modalities), preferred style of expression (predicates and analogue behavior) and preferred style of thinking (chunk size metaprogram), matching and mirroring, and pacing and leading. Although his use of acronyms (PSM, PME, PTS) is typical of popular business usage, I prefer to have the titles written in full. I often had to stop and look up the meaning.

What was particularly enlightening and useful for me was his discussion in Chapter Three which compares and contrasts formal and informal relationshps and symmetrical (same logical level) and complementary (different logical level) relationships as they occur in the workplace. He explains how to recognize and use these valuable contextual tools of communication.

In the final three chapters he gives examples and exercises integrating the skills from the first chapters. These include: effective strategies for criticizing and motivating employees, strategies for re-focusing attention by using labeling and reframing, and collaborative negotiating procedures.

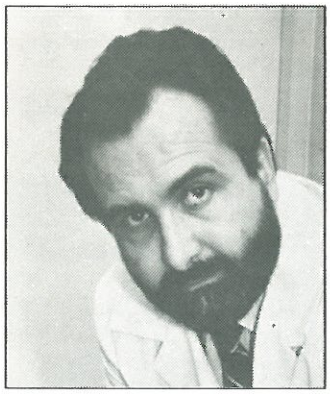
Since basic NLP skills were presented in a different context and with different titles, I have a richer store of interpretations. It leaves me with a model of NLP use in business, i.e., which strategies have the highest priority in the business environment and what ways a corporate training program might be structured.

*Making the Message Clear,* James P. Eicher
Grinder, DeLozier and Assoc., Santa Cruz, California ❐

*Available from Metamorphous Press, Inc., P.O. Box 10616, Portland, OR 97210.*

**Nancy L. Beplat** *is a Certified Trainer of NLP. She is a partner in Key Concepts, a musician, visual artist and teacher. She can be reached at 1990 Greiner Street, Eugene, OR 97405 or 503-343-9329.*

# INSTANT REPLAY



CHRISTOPHER ROGERS
A/V & Software Reviews

Perhaps it is only appropriate that, since NLP gives such import to metaphors, the field itself is rife with conflicting legends and stories. There are even several versions of how Richard Bandler invented the term Neuro-Linguistic Programming.

The discovery of metaprograms is an entertaining example:

Once upon a time, in a kingdom called Santa Cruz, that is far, far out and continues to be long, long ago in the 60s, there lived a Prince called Richard and a Princess called Leslie and—with Prince John and Sir Robert and the other beknighted of the forest kingdom of Seaside University—they were discovering how to change frogs into princes.

Now, Fair Leslie had learned The Attitude and had good sensory acuity, so she noticed that Prince Richard was something of a wizard. He always seemed to win arguments and when members of the court could not change a frog quickly, Lion Hearted Richard would, if in a good mood, give enigmatic sooth to them such as, "Aw, he's an away from person so you'll hav'ta do this kind of pattern ..." And, low and behold, the being from the Clan of the Away From would poof into a prince just as was best for him.

Princess Leslie has The Attitude and, therefore, it is not enough just to be effective, she wanted to know the How and the What so she began to question and model what the wizard Richard meant by his strange terms and categories of frog and prince characteristics, and this quest led Princess Leslie to discover that Richard categorized people's internal programming that he responded to as he worked with them and so Leslie consolidated this data and handed it down to us as Metaprograms.

And it came to pass that ....

"Princess Leslie began teaching these metaprograms in 1977-78 and then Prince John said that this was not NLP and she stopped. But, apprentice Rodger Bailey, who had been studying the court just before all the schisms, says he "thought that was the first NLP thing I had learned at that time with a good business application." With fellow apprentice, Ross Stewart, Bailey then spent a year developing clearly defined metaprograms for business.

NOW ...

NLP scholars, such as Wyatt Woodsmall, have defined over fifty metaprograms, but Bailey "had a different agenda—trying to develop a very practical business seminar that could be taught in two days. A practical, trainable package."

Bailey became a very active member of NANLP and distinguished himself as an individual who was concerned about getting data out to as many people as possible. For example: after he and Ross Stewart did the traditional NLP ritual division, Bailey charged two hundred dollars for his course when others were stretching identical material into a series for one thousand dollars.

Bailey's is the kind of thinking we need more of in NLP.

The thorough, convenient way to learn metaprograms is at home, using Bailey's **Language and Behavior (LAB) Profile** (six audiotapes and workbook).

He has recently re-recorded this staple NLP personal training package and expanded the workbook. Now it contains even more than the weekend trainings he used to give teaching people to identify the internal sorting procedures we use to decide what we will pay attention to, accept or reject—yes, metaprograms are the fabric of sales and other decision-making processes.

Bailey explains that "the patterns that are called metaprograms are integrated in all sorts of psychological personality theories and management theories, but they do not get crisp with their definitions, while metaprograms are more precise about very defined behaviors. For instance, Jungian models have two or three metaprograms lumped into one personality trait." Example: Jungian Dominance contains both internal/external and active/proactive metaprograms, so Jungians can show high or low dominance, but they have no precise scale between them, whereas the metaprograms offer a distinct set of mixes that are more finely distinguished. With metaprograms, you can use specifics to enter a person's map of the universe.

The Language and Behavior Profile includes a convenient "tick sheet" format for doing a rapid interview suitable for use in modeling the personnel requirements of jobs and in evaluating applicants for job placement. The technology is also easily adaptable conversationally to any human activity, from relationships to therapy.

Keeping in mind his original intent of business applications, computer-programmer Bailey has developed an IBM-PC/compatibles program that assembles interview findings from his Profile tick sheet into a written report or presentation format. We will be reviewing that in this column soon. He expects to have an Apple McIntosh version ready "by the third quarter." (Don't you just love it when people talk like that? It's just like living in an episode of "Dallas" or "Falcon Crest.") Both versions are priced at $95.00.

---

Leslie Cameron-Bandler is sometimes referred to as "The Heart in NLP," but that seems overly simplistic to me. I would hope that anyone in this field has the cardiac endowment to use it fairly, ethically and with the best interests of all in mind.

When I spoke of Princess Leslie earlier, it was only slightly in jest and to fulfill the hidden NLPer desire to write like Grimm. In fact, every kingdom has its royalty—the Kennedy Camelot might never have captured America's heart without the elegant stabilization of Jackie, as she was to the nation then.

Similarly, Leslie Cameron-Bandler has brought to NLP a special quality which I suspect has been a catalyst for the success and growth of the technology, even in projects with which she was not directly a part.

Her video and podium presence is very feminine and composed, like a competent growing Terry Cole Whitaker. Students, especially women of all ages, have told me that they have come to rely on her materials and those of Robert Dilts as proof that there are viable alternative styles to those of Richard and John. Richard has even commented that it gets old meeting people who use his voice and physiology patterns.

Therefore, a staple of any NLP video library must be Leslie Cameron-Bandler's two tape sets, **Making Futures Real** and **Lasting Feelings**.

As I have mentioned in previous **RAPPORTER** columns, these two sets are among a very limited number of "real life" examples of NLP by a competent expert that are available to the public as fully transcripted and annotated learning tools.

Live classes are the ultimate NLP learning tool, not only because as humans we are accustomed to spontaneously modeling in the flesh, where camera angles and editing do not obscure or abbreviate the process, but because a qualified NLP trainer will be observing and working with you overtly or covertly throughout the training to achieve your outcomes.

However, with every underqualified practitioner and master practitioner and their dog Spot giving classes to finance their next training, it is difficult to be sure you are modeling true expertise. Often, success as a trainer—even trainer credentials—are bestowed more for the ability to sell classes than the ability to make those classes really worthwhile.

The class or seminar/demonstration setting automatically sets a powerful frame around the practitioner at the front of the room and social factors are added by the audience presence which virtually compel many subjects to have a "successful intervention." This can be a wonderful tool for positive change, but is not available in most standard therapeutic settings and creates: 1) unrealistic expectations of what is usually possible when you get home Monday morning, 2) a paucity of data on basics like how to start and end a session with someone where you are saying hello and goodbye and not just asking them to return to their seat, and 3) gaps of learning due to the lack of a replay button on the seminar, including the inability to return and review the intervention on new levels as your acuity and skills develop and answers you get create new questions.

NLP in USE cannot be modeled by reading books or by exposure to tapes and videos *about NLP*, any more than the map is the territory in any skill learning, and being able to review a piece of work with annotated transcript and Leslie's own video commentary on the session is a middle step between *about* and *using* which can be like those pencil lines on the wall when you were a kid growing up. Looking down at the lines as you added inches gave you a constant—a validation and perspective on your own growth.

"Making Futures Real" (2 hours, 46 minutes) is described by FuturePace, Inc. in their literature as "Possibilities into Actualities: Requisite Changes of Weight Loss and Maintenance" and "Lasting Feelings" (2 hours, 52 minutes) is described as "The Application of Neuro-Linguistic Programming in the Process of Change."

Just plain folks might describe "Lasting Feelings," for example, as a session dealing with jealousy and self-worth issues, but what would NLP be without the academic jargon? The important thing is these are reviewable and very complete sessions done by one of NLP's co-developers, who by definition has more experience than we do—she was doing the work before it was even called NLP and before we even knew it existed.

In this light, it is useful to consider the comments of one young two or three-year veteran/victim of "NLP Poverty" (defined as the not-uncommon phenomenon of living from seminar to seminar at subsistence level by giving mini-trainings and signing up other NLPers to take the major trainings to get a reduced tuition) who, after re-watching the tapes a few times pontificated, "She isn't doing what she says she is doing. She uses a lot of patterns that she never even mentions in the commentaries. Her NLP is out of date." Commenting in 1988, he has managed to overlook basic facts to say as a criticism what is, in fact, the excellence of the packages.

With all this training in the extremely young "science" of NLP, he never learned the academic/clinician's trusted first step of checking the publication date of his sources. You see, these tapes and transcripts were made in 1983/84. Before he entered the field and before many of the patterns he takes for granted were consciously modeled or discovered, let alone named, shared or taught.

It is a tribute to the excellence of Cameron-Bandler's work that, while one of the advertised selling points for the tapes is that "every friendly, empathetic move for change is INTENTIONAL," her interventions encompass techniques that won't be discovered and named until a week from Thursday, because of her unique exposure to human modeling and NLP at their best and from their inception.

That is why good NLP videos, like these, are a timeless learning tool.

Both "learning packages" consist of one whole taped session by Leslie Cameron-Bandler and a separate tape analyzing the session, featuring Cameron-Bandler and Michael Lebeau discussing the session with segments from the original session tape used to illustrate their points and save you the wear and tear of constantly switching tapes to see what they are talking about. Very thoughtful of them. The tape sets are each supported by a quick-print annotated transcript in a soft-cover binding and they are currently available from FuturePace, Inc., P.O. Box 1173, San Rafael, CA 94915 for $195 each or $300 for both.

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If you've started studying NLP and the high price tags on tapes and trainings is making the experience pale and your little inner voice says photography is a cheaper hobby, remember, NLP is the study of subjective human behavior and that is going on all around you, including on TV and in less-expensive commercial video packages.

For example, I recently rented a 60-minute educational video called **The Power of Positive Thinking** from Karl-Lorimar, which was released in 1986 and consists of a series of homilies by Norman Vincent Peale. Obviously, this man's communication had a vast effect and created a "movement" so pervasive that his Positive Thinking has become a lower-case household word, so his communication skills have something to offer. In the Karl-Lorimar video, the narrator opens by saying, "Norman Vincent Peale tells us stories ... he suggests techniques and gives examples," and, right away, we know we are in metaphor country. Then, in the first few minutes, Peale tells about being future-paced by a woman associate about vast readership for his planned magazine and how he responded, "they look mighty dim, to tell the truth," but this woman had "the exalted look of the believer," so he let her continue talking and do a covert (even to her) swish of his whole board of directors to innovative thought and publishing success.

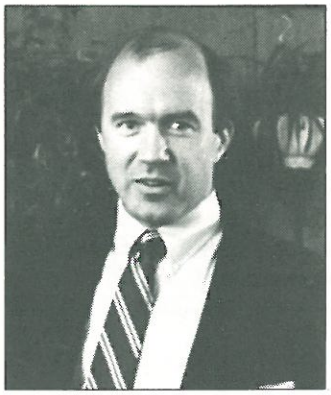
Sure, he never mentions our terminology of swish and future pace and displays his visual rep system preference by extolling what you can do if you "picture-ize" what you want, but watching and listening to him is an education in NLP at work. Most people yak-yak-yak, but Peale goes VAK-VAK-VAK as he constantly paces our eye movements up-middle-down, up-middle-down, over and over with his arms and his voice.

Remember, all NLP is models and the prototypes surround us. With video, we can even instant replay them! ❐

---

**Christopher Rogers, DC,** *is an NLP Master Practitioner who received his Practitioner Certification through GDA and Advanced Training, including Trainers Training and Modeling, with Richard Bandler, Robert Dilts and others.*

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**Counseling and Business Communication**

## CHAKRA SUBMODALITIES

When you are gathering information from clients during a therapy session, you want to detect the essence of their issues quickly. An easy way to get a sense of the deeper theme being worked on is to notice their gestures as they talk. Out of their awareness, they will show you the locus of feeings in their body. Their hands will rub or hold the area where they are having some feeling and, depending on where this is, you can get a sense of where to begin with your therapy interventions. (See my article in **RAPPORTER ISSUE #15** on "Anchor Arrays".)

The chakras or energy centers of the body will often indicate the essence of the issue in question. Chakra means "wheel" in Sanskrit and refers to the locus of energy lines converging along the centerline of the body. They have long been referred to in the healing traditions of India and the Orient. Chakras pulsate energy throughout the body and if they are in balance ("open"), then the person experiences wellness and vitality. If they are blocked, various complaints arise: fear, indigestion, insomnia, ulcers, depression and, if long term, cancer, heart disease and other major ailments.

### SEVEN MAJOR CHAKRAS

| Common Name | Location | Theme |
|---|---|---|
| 7 Crown | Top of Head | Consciousness, Universal Oneness |
| 6 Third Eye | Between Eyebrows | Perception, Realization |
| 5 Throat | Throat | Expression of Will |
| 4 Heart | Heart | Love, Harmony, Nurturing |
| 3 Solar Plexus | Solar Plexus | Emotion, Thinking |
| 2 Polarity | 2" Below Navel | Creativity |
| 1 Base or Root | Perineum | Connectedness to Earth |

# 7-UP

It is interesting to notice the expressions we have for these sensations: "I drive by the seat of my pants," "he's off center," "I have a gut feeling," "I have butterflies in my stomach," "my heart was bursting with love," "heartache," "choked up," "tongue tied," "see clearly" (as they rub their brow), "my hair stood on end," "it gave me chills." These are all expressions of chakra sensations. You can reference many other phrases that have to do with chakra experience. (Please send them to me and I will include them in this column.)

Here are some issues and challenges to consider:

| | |
|---|---|
| Crown (universe): | Dizziness, disorientation, not knowing where one fits into the scheme of things. |
| Third Eye (perception): | Headaches—"out of control" condition in areas of ambition, power, sex or spiritual growth. Anxiety or unwillingness to look at certain facts about self and life. Eyestrain or other eye problems—blocks about seeing the future. Ear and hearing problems—closing out unpleasant sounds or information; unwillingness to hear things outside of one's own beliefs. Nasal congestion—inability to breathe fully and interact with life. |
| Throat (expression): | Thwarted will, suppressed will, suppressed communication, low self-esteem, lack of confidence, difficulty in expressing self. |
| Heart (love, nurturing): | Inability to give or receive love or nuture; stress due to overcommitment. Lung problems are associated with loss, regret, grief. |
| Solar Plexus (emotion): | Digestive problems—stomach, pancreas, adrenals, kidneys, intestines—inability to discriminate, assimilate and/or discard negative experiences. This inability to "digest" life experience shows up in the digestive tract. |
| Polarity (sexuality): | Sexuality, balance of the male and female roles in life. |
| Base (basic life force): | Threatened existence and fundamental well being (for instance, when your car goes into a skid, you feel the base chakra intensely). |

When a client holds h/er gut and winces from fear, it's a possibility that the issue revolves around a blockage of energy at the third chakra (solar plexus). By assisting h/er in sensing the locus of energy and activity, s/he can consciously move the energy upwards and downwards to connect with other chakras. I will often ask a client where they sense their energy in their body. For example, as they reference the issue they're dealing with, if they gesture to their throat, my guess is that they have some problems expressing themselves, expressing their will or asking for something, such as support around that issue. Asking a few questions about that will clarify if, indeed, that is what's going on. I invite them to recall a time (real or imagined) when they successfully asked for, in this case, support or expressed their will. Anchoring that response, I ask them to feel how clear and open the chakra is as they experience succeeding. It is also useful to anchor the blocked chakra response and collapse it into the positive, open one you have already anchored.

Try this guided imagery process, expanding the energy flow through blocked chakras to other chakras:

First imagine and sense a small point of light glowing in the blocked chakra. Allow it to expand by simply focusing your awareness on it. In small chunks, begin to modify its shape, color, sound tone and other submodalities, succeeding with every change. Make it into a small stream of sparkling, pulsating light of a color that intuitively feels right. Let that stream expand and extend into the other chakras, feeling the opening and balancing this creates. As you hold yourself in a centered, harmonic state, feel how easy it is to have all of your chakras resonating, open and clear. (Shakti Gawain's classic book, *Crea-*

*tive Visualization,* describes a number of excellent processes and metaphors to assist in clearing blocked chakras.)

It is fun to use this process while doing a trance six-step reframe or timeline process. The subject will often display muscular activity at the location of the chakra(s) involved and they will almost always report that the length of the "energy line" has lengthened or smoothed out. This is one way to check that your work has achieved the desired result. When a chakra is successfully opened and balanced, anchor that open state at that location so that they can recover the balance again later.

Some people report "leaks"—energy drains from their chakras. These are not the same as "open." Imagaine that the healthy chakra system is a series of crystal-clear vessels containing energy and connected by crystal-clear tubes. "Open" is free-flowing paths for the energy, while "leaks" are flaws in the walls of the containers, leaking and dispersing energy out of the system. "Blocks" impede the flow within the system and are caused by limiting beliefs or decisions. Closing leaks is an imagery process, as the person seals the chakras into a pristine, yet elastic, shape that they can intuitively sense.

The traditional colors, notes and glands associated with each chakra:

| | | | | | |
|---|---|---|---|---|---|
| 7 | Crown | Violet | Pineal Gland | B | Lotus |
| 6 | Third Eye | Indigo | Pituitary | A | Circle |
| 5 | Throat | Blue | Thyroid | G | Triangular |
| 4 | Heart | Green | Thymus | F | 6-Point Star |
| 3 | Solar Plexus | Yellow | Spleen | E | Pyramid |
| 2 | Polarity | Orange | Adrenal | D | Oval |
| 1 | Base | Red | Gonads | C | Square |

I include this information as some of your clients may wish to work with specific colors and sounds by meditating or toning. Some people may perceive different colors for their own chakras and this can easily be the case, as there is no ironclad agreement on colors in the traditional approach.

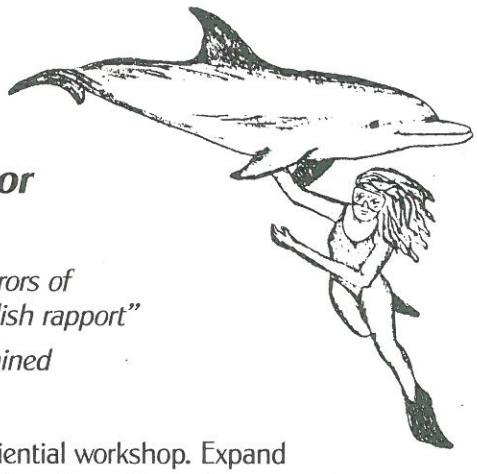
There is an enormous amount written about chakras and I have tried to extract that which can be useful to us as professional counselors. This brief survey of the concept is intended to spark your curiosity about things we can discover from activated chakras. By using this information in conjunction with the techniques described in last month's "Anchor Arrays" article, significant breakthroughs in therapy are relatively easy. ❐

(I would like to acknowledge The Tibetan Foundation and Elson M. Haas, MD, for the use of their respective materials in researching this article. As always, I would appreciate hearing from readers about their discoveries and insights. Peter Orgain, South Strafford, Vermont 05070—still small enough to not need a street address!)

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**Peter Orgain** *is a Certified Provisional NLP Trainer. He maintains a practice in counseling and business communication in New England. At any given moment, he'd rather be busy with that part of you that is responsible for this behavior has already made the desired changes, hasn't it?*

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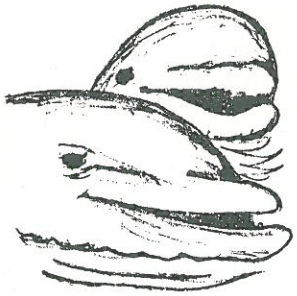
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# BEYOND SELF AWARENESS



**WYATT WOODSMALL**
**Founder**
**National Training Institute of NLP**

## PROJECTING PARTS

We were talking about parts in our last column. In mystic traditions, parts have always played a great part. Sometimes these parts are inside of ourselves, but also we can take these parts outside of ourselves. As you well know, there are people who get too much into their parts, and we have a name for them. We call them "schizophrenics." These people have multiple personalities. What do you think multiple personalities are? Multiple personalities are simply parts that are so congruent and so totally unaware that when they are in charge, they forget there are other parts. There seems to be some evidence that people are really helpful about creating parts for therapists. There is some question with respect to so-called multiple personalities as to whether they were always multiple personalities or whether the psychiatrists who worked with them simply created the multiple personalities. It is quite easy to install a part by suggestion. Psychiatrists go in and talk to 2 or 3 parts and discover 16 or 20. Well, the unconscious obliges people in many interesting ways.

An interesting thing happened in my certification training two years ago in Honolulu. A guy in the classes was a Kahuna. This native Hawaiian religion has come out of the closet somewhat in the last 20 or 30 years, but it still remains a largely shrouded mystery. All year I had been trying to get him to share some of his obvious widsom with us. He had been very reluctant to do so. Then the weekend we got into reframing he just totally freaked out. After I started talking about parts he said to the whole class, "You have no idea how powerful this is. This is one of the major bases of our entire Kahuna religion. We create parts to perform different functions. I have several parts. One of my parts is the tiger, and I can send this part out to do various things. It performs various functions and then comes back to me."

In Kahuna teaching, you create parts which you can externalize. You give them a character. You externalize them in the form of an animal or spirit, and then you send them out to perform various functions. One way of dealing with parts, then, is to simply see that each one serves a certain function. What's the problem with parts? There are four problems with parts: 1) They keep showing up when we least expect them and they don't seem to stick around to be responsible—to sweep up their own mess, so to speak. 2) They each have a different agenda and those agendas are often in conflict. 3) Nobody is in charge. 4) Since nobody pays attention to them, each one is unpredictable to the other. Each part has its own set of goals and objectives which differ from those of all other parts.

Well, what happens if you train a part to watch all the other parts? What happens if the part that watches all the other parts comes to understand what each part does and wants? What happens if the Witness observes what part is in charge at every point? The more parts we have the better, because whenever we need to do something we could tune to the part that could do that best and have it get on with it. Since we don't have that much control over our parts, that tends to be the basic problem.

What is awareness? What is this thing called attention? What does it mean to be aware? What does it mean to direct attention? Actually, Sufis measure one's degree of spiritual attainment by one's degree of awareness and ability to direct attention. The yogas used the same measure. Yoga by definition is "the cessation of the fluctuations of the mind." The classic technique that is used to direct one's attention is simply to take a look at your watch and to allow a whole minute to pass without diverting your attention from the watch. While you're watching the watch, you are simply to totaly concentrate on it and not allow any other thoughts to come into your mind; i.e., no pictures, no internal dialogue, nothing. Seemingly, this is a trivial task. Those of you that try it may find that it is pretty hard to do and that's just for 60 seconds—try doing it for 60 minutes or for 24 hours or for 365 days a year or for 20 years! When it's hard enough to do it for one minute, it becomes difficult to conceive what it would be like to live that way totally. This is called *focused awarness.* Instead of simply allowing your mind to run around out of control, jumping from one thing to the next, one needs to either witness where it goes or to direct where it's going to go. That's the difference between the thing we call "thinking," which the Sufis call "associated dreaming" and another thing called "pondering," which is a form of directed thinking of which most of us have no comprehension.

Sometimes people in NLP ask the question, "How do you know whether it's you or whether it's your unconscious mind that is thinking?" One way is by developing the Witness to a point where the Witness is always present and observing what is going on. When you reach that point, you will know if it is you or your unconscious mind doing the thinking. You will also find that it does not matter. In a previous column ("Karma and Timeline," Dolphin Issue #10), we talked about karma cleaning, which is a way to bring the contents of the unconscious mind into conscious awareness. In that column, we discussed how to expedite this process of becoming aware of all one's unconscious garbage. When you go through that process you will be able to tell the difference between what is your unconscious and what is something else.

If you will observe what passes in you for thinking, most of what goes on in your mind happens something like this: you start thinking about one thing and then, somehow, a part of that thing makes you think about something else you remember and that takes you off to thinking about something else still. This is called "associative thinking." Frequently, what will happen is that you will stop and suddenly wake up from your daydream and you'll ask, "Now, how did I get from here to there?" Then, if you are aware of it, you may be able to go back and trace the chain of how you got there when you started way over here and went through all those weird associations inbetween. That was

**CHARACTER PARTS**

**CREATE WITNESS TO OBSERVE**

largely an unconscious process, but it was a mechanical one with each thing associated with another thing. Now, if you simply observed that associated chain, it would have been okay. Normally, however, we don't observe that chain—instead, we normally get caught up in it and end up associating and identifying with it.

One of the main keys to the evolutionary process has to do with the question of what conscious awareness really is. It has to do with the nature of association and dissociation and it has to do with observing. It has to do with a process called staying awake or aware. As I said before, one of the problems that spiritual teachers have is that they are trying to tell man that he doesn't have certain abilities that he assumes he has. All of us assume that we are awake. We assume that we are conscious. Fourth Way teachers say man is not conscious (except on rare occasions); man is "asleep." What do they mean by that? They mean that man's normal state of waking consciousness is closer to sleep than it is to what waking consciousness actually is. Man's consciousness is usually something that is totally out of his control. Most of our time is spent day dreaming. What is day dreaming? Day dreaming has to do with association and dissociation. What is association? One of the most powerful models in NLP, along with the parts model, has to do with association and dissociation. We know that when we are in an associated state (and certainly it is appropriate at times to be in associated states), that we are totally caught up in the moment. All our awareness is captured by what's going on and we have none left over to be aware that we are having the experience. We are caught up in living the experience. In dissociated states, however, there is always a part of ourself that is aware of another part of ourself. When we are associated we are only aware of the experience. When we are totally associated, we have no awareness of other parts. When we are dissociated, some part of us is aware of some other part of us.

Now, when we are associated, we are never aware that we are associated. We can only be aware that we *were* associated when we dissociate. We aren't aware that we are day dreaming while we are day dreaming—we can only be aware of our day dreaming when suddenly we wake up and realize we were just day dreaming. That's when we become aware that day dreaming is going on. This condition leads to the fundamental problem of all efforts at self-help.

You can go down to your local bookstore and you'll find incredible wisdom. You will find that the solutions to all man's problems have been discovered. You will find incredible numbers of self-help books that will allow you to solve all your problems. These contain excellent techniques and these techniques work. If you were to apply these techniques consistently and religiously, you would be a super-evolved human being and would have no problems at all. There is a Catch-22. What is the Catch-22? It's the one fundamental problem of all the so-called self-help literature. That one fundamental problem is that in order to use any technique you have to be aware in the moment that you need the technique. But when you need the technique is when you are associated and when you are associated, there is no way to remember to use the technique! The only way you can use the technique is to first dissociate. Once you dissociate you can say, "Hey, Technique 162 would work here. Why don't I do that now?" So the myriad self-help books are really great after the fact. But we don't live after the fact. We live in the fact. And when we're caught up associatively in our experience, we aren't in a position to remember, "Hey, if I had applied Technique 162 here, I wouldn't have this problem."

**DISSOCIATION = AWARENESS**

You will find that every part of the universe is connected to everything else. If you keep branching out further and further, you will find that you are not quite sure where to draw the lines. Wild random association is the rule of life.

One of the fundamental techniques of Sufism and Sufi teaching is called "self-remembering." Self-remembering has to do with the ability to remember oneself and to be aware in any moment. To maintain that awareness in every moment is an interesting challenge. We have discussed association and dissociation. There are various types of attention. Being aware in the moment is one. To maintain this, you have to develop a Witness—a part of yourself that is always dissociated, yet you have to have the ability to associate fully in life. This is a third state that doesn't fit neatly into our association/dissociation dichotomy. There is a third state which mystics get to. This state involves a part that is always aware. Normally, when you have a part that is aware, you become dissociated from your feelings. In the mystic state, you have a part that is aware, yet at the same time, you are able to be associated to sensations. ❐

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**Wyatt Woodsmall, PhD,** *is an NLP Master Trainer and Master Modeler. He has pioneered in applications of modeling in government, business, industry and spirituality. He is teaching the special two-weekend workshop, "Beyond Self Awareness," throughout the country. Doctor Woodsmall is currently working on two books,* The Science of Advanced Behavioral Modeling *and* Beyond Self Awareness. *He can be reached at The National Training Institute of NLP, 801 S. 20th St., Arlington, VA 22202, 703-979-3835.*

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# POTPOURRI

## JUST FOR THE FUN OF IT!
### By James Takacs

In his book, *Using Your Brain-for a CHANGE*, Richard Bandler writes, briefly, about the "three major human diseases" that he would like to do something about. For those of you who have not, as yet, treated yourself to this excellent piece of work, I'll reiterate them here, briefly.

The first disease referred to is called SERIOUSNESS. Get heavy, make it tough, go grim and suffer. Somehow we think this is going to make us more resourceful.

The second disease Richard refers to is BEING RIGHT or CERTAIN. This will guarantee that nothing else worms its way into a given situation. And somehow, we feel, that blocking out any chance of incoming, alternate data will, again, lighten our burden.

The third reference is to IMPORTANCE. Once we make something IMPORTANT, we also make it IMPOSSIBLE and if it's impossible, we get to be hostage to our anxieties.

Please notice how many people you encounter every day who are grimly determined to succeed, who are absolutely certain that they know exactly how that will happen, and they will sacrifice everything and everyone to make their dreams come true.

When I first read his simple, yet eloquent, words, I took them to heart and installed them in my daily life. Previously, I had glimmers of these truths; now I had the actual words to work with —and I must say that I refer to them every single day. You might say, I sort by them.

Nothing is so bloody important, anymore, that I can't pause for a moment to take in something to fascinate or delight the senses; I've given up being sure that I know or don't know (and I'm not even sure about that); and I've stopped wasting energy on seriousness and its accompanying baggage.

What a tonic! What a way to go! go! go!

So, behaving in accordance with these simple principles, I "dis-infect" the classes and seminars I conduct—not with a lecture or even a talk on these elements— but rather I give out a delightful Mental Flexibility Test. Just by using the word "test" I can observe the "testees" putting themselves through their suffering paces, gearing up for another abrasive challenge—another mountain to climb and conquer: Brows furrow, jaws tighten, mouths pucker or grimace, eyebrows knit together, and bodies brace as I hand out the tests, blank side up.

I then give them instructions to notice what processes they put themselves through in taking this test—notice what they do in addition to following instructions (or, instead of, as the case may be). I ask them to observe what, precisely, they do internally, in what sequence and to note the results. I encourage them, also, to listen to the internal dialogue and to notice how hard they work to dominate the test material. Even before they've turned the sheet over, they have complicated and made more difficult a test they haven't even read. (Of course, there are exceptions, but they are relatively rare. "Test" is an almost universal terror word).

Once they get into the test, they discover, quite on their own, how successful their stress strategies are, and by the time we complete the entire testing process, each person has their own personal experience of the "three diseases"—and they discover and explore two or three of their own automatic behavior patterns which surface during the process.

This not only verifies Richard's work (people discover the same three elements, no matter who they are), but it also allows each individual to think s/he discovered them on their own. Information and self-esteem: a formidable combination!

So, just for the fun of it, I'll share that Mental Flexibility Test with you now—and even though forewarned, you have the opportunity to make some delightful discoveries about yourself and how you operate when encountering "a test." This knowledge and information will come in handy when you assemble new and easy learning strategies for yourself. I trust you will seize this opportunity to bolster your self-esteem as you expand on your capacity to learn and utilize information.

Here is the test in its entirety:

MENTAL FLEXIBILITY TEST

**Directions:**

1. Spend 10-15 minutes alone the first time through answering as many questions as you can.
2. Discuss the questions with a neighbor, or two, and see how many you can get correct using "synergy."
3. Get some clues from the "testor" and see how many more you can get correct.
4. See if any more come to you during the day.

**Example:** 12 = M in a Y (ANSWER: 12 months in a year )

1. 26 = L of the A
2. 7 = W of the W
3. 1001 = A N
4. 12 = S of the Z
5. 54 = C in a D (with J's)
6. 9 = P in the S S
7. 88 = K on a P
8. 13 = S on the A F
9. 32 = D F at which W F
10. 18 = H on a G C
11. 90 = D in a R A
12. 200 = D for P G in M
13. 8 = S on a S S
14. 3 = B M (SHTR)
15. 4 = Q in a G
16. 24 = H in a D
17. 1 = W on a U
18. 5 = D in a Z C
19. 57 = H V
20. 11 - P on a F T
21. 1000 = W that a P is W
22. 29 = D in F in a L Y
23. 64 = S on a C
24. 40 - D and N of the G F
25. 12 = K of the R T
26. 13 = B D
27. 1 = P in a P P
28. 12 = N on a W
29. 5 = R on the O F
30. 7 = B of C in a R


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Many people report getting the right answer at unexpected moments when their minds are particularly relaxed (or distracted). All of these are well known and there are no tricks!! Once you have taken this test—and have discovered tons of things you need to know about how you operated, please feel free to share this with others. When you present it carefully, you will observe legions of unconscious and conscious behavior patterns that can be fed back to the individual for maximum impact. You can also observe the many delightful changes that occur as they discover how much they really know, and how much fun it is to share it.

Literally, people lighten up and grow younger right before your eyes! ❐

If any reader wants the key to this test (the answers) please feel free to send a SASE to Flex Test, Box 394, Tarzana, CA 91356. We'll be glad to share them with you.

**James A. Takacs** *is a Co-Founder of Sound/Mind Research, Inc. He is also a co-developer of Audiotronix™ technology—the use of sound and sound patterns to stimulate change in brain functioning. He is a Certified Master Practitioner and a provisional NLP Trainer specializing in generic applications of NLP. He can be reached at P.O. Box 394, Tarzana, CA 91356, 818-881-1450.*

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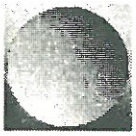
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# EVENT LISTING

## NOVEMBER

Too-late-for-the-deadline Listings
(See **BOUNTIFUL Issue #15** for complete November listings.)

**November 4-6, Montreal**
NLP Basics and Personal Excellence;
contact Metaformation, 514-486-1282

**November 5-13, Key Largo**
The Dolphin Experience, *Ron and Holly Cruickshank;*
contact Optimax, 919-688-5712

**November 11-13, Long Island**
Enhancing Personal Excellence, An Introduction to NLP,
*Jeff Thaw & Charlene Walters; contact Success Dynamics, 718-461-3220*

**November 17-December 10, Bali**
An Adventure in Cross Cultural Modeling, *Anne E. Entus;*
contact Metaformation, 514-486-1282

**November 18, Miami**
Introductory Ericksonian Hypnosis, *Bill O'Hanlon;*
ontact Edmund Cava, MD, 305-576-7792

**November 19, Miami**
Ericksonian Hypnotic Therapy, *Bill O'Hanlon;*
contact Edmund Cava, MD, 305-576-7792

**November 20, Miami**
Ericksonian Approaches to the Treatment of Adults Molested as Children, *Bill O'Hanlon;*
contact Edmund Cava, MD, 305-576-7792

## DECEMBER

**December 2-4, Toronto**
Advanced Mastertrack Training, Beyond Beliefs, Values and Types, *Wyatt Woodsmall;* contact NLP Institute toll free in Canada 1-800-663-6730 or 416-977-7810

**December 2-4, San Diego**
Imperative Self, *Marilyn J. Blank;* contact NLP Institute of San Diego, 619-696-7666

**December 7-11, San Francisco**
4th International Ericksonian Congress, Brief Therapy,
*Bill O'Hanlon;* contact TLC, 415-530-1144

**December 10-11, Soho, New York City**
Added Effectiveness with Groups and Families Using NLP,
*Karen V. Bading,* contact NYTI, 212-473-2852

**December 13-16, Ottowa**
Personal Power, *Derek Balmer and Janice Gray;*
contact NLP Centres, 613-232-7782

## *BACK ISSUE AVAILABILITY*

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|---|---|
| **1-ACORN** | **9-CROSSROADS** |
| ~~**2-FOOTPRINTS**~~ *Sold Out** | **10-DOLPHIN** |
| ~~**3-PASSAGES**~~ *Sold Out** | **11-ELEVEN** |
| ~~**4-CHRYSALIS**~~ *Sold Out** | **12-L'CHAIM** |
| ~~**5-EMERGENCE**~~ *Sold Out** | **13-MANNA** |
| ~~**6-DAWN**~~ *Sold Out** | **14-CHOICES** |
| **7-ESSENCE** | **15-BOUNTIFUL** |
| **8-PEACE** | |

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# WORLD HEALING MEDITATION

In the beginning
In the beginning *God*.
In the beginning God created the heaven and the earth.
And God said Let there be light: and there was light.

Now is the time of the *new* beginning.
I am a co-creator with God, and it is a new Heaven
that comes,
as the Good Will of God is expressed on Earth through me.
It is the Kingdom of Light, Love, Peace and Understanding.
And I am doing my part to reveal its Reality.

I begin with me.
I am a living Soul and the Spirit of God dwells in me, as me.
I and the Father are one, and all that the Father has is mine.
In Truth, I am the Christ of God.

What is true of me is true of everyone,
for God is all and all is God.
I see only the Spirit of God in every Soul.
And to every man, woman and child on Earth I say:
I love you, for you are me. You are my Holy Self.

I now open my heart,
and let the pure essence of Unconditional Love pour out.
I see it as a Golden Light radiating from the center of
my being,
and I feel its Divine Vibration in and through me, above
and below me.

I am one with the Light.
I am filled with the Light.
I am illumined by the Light.
I am the Light of the world.

With purpose of mind, I send forth the Light.
I let the radiance go before me to join the other Lights.
I know this is happening all over the world at this moment.
I see the merging Lights.
There is now one Light. We are the Light of the world.

The one Light of Love, Peace and Understanding is moving.
It flows across the face of the Earth,
touching and illuminating every soul in the shadow of
the illusion.
And where there was darkness, there is now the Light
of Reality.

And the Radiance grows, permeating, saturating every
form of life.
There is only the vibration of one Perfect Life now.
All the kingdoms of the Earth respond,
and the Planet is alive with Light and Love.

There is total Oneness,
and in this Oneness we speak the Word.
Let the sense of separation be dissolved.
Let mankind be returned to Godkind.

Let peace come forth in every mind.
Let Love flow forth from every heart.
Let forgiveness reign in every soul.
Let understanding be the common bond.

And now from the Light of the world,
the One Presence and Power of the Universe responds.
The Activity of God is healing and harmonizing
Planet Earth.
Omnipotence is made manifest.

I am seeing the salvation of the planet before my very eyes,
as all false beliefs and error patterns are dissolved.
The sense of separation is no more; the healing has
taken place,
and the world is restored to sanity.

This is the beginning of Peace on Earth and Good Will
toward all,
as Love flows forth from every heart,
forgiveness reigns in every soul,
and all hearts and minds are one in perfect understanding.

It is done. And it is so.

---

*The Rapporter wishes to thank the Quartus Foundation for generously providing us with information about The Planetary Commission. For more information and up-dates on the effect of the ongoing World Healing Meditation, contact the Quartus Foundation, P. O. Box 27230, Austin, Texas 78755-1230, (512) 335-8346. Beautiful color 11 x 17 World Healing Meditation posters can be ordered from them at a cost of only four for $1.00.*

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*About the author...*

Jim Takacs is a Certified NLP Practitioner (Neuro-Linguistic Programming), a Certified Master NLP Practitioner, and a Certified NLP Trainer. He lives and works in Tarzana, California.

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