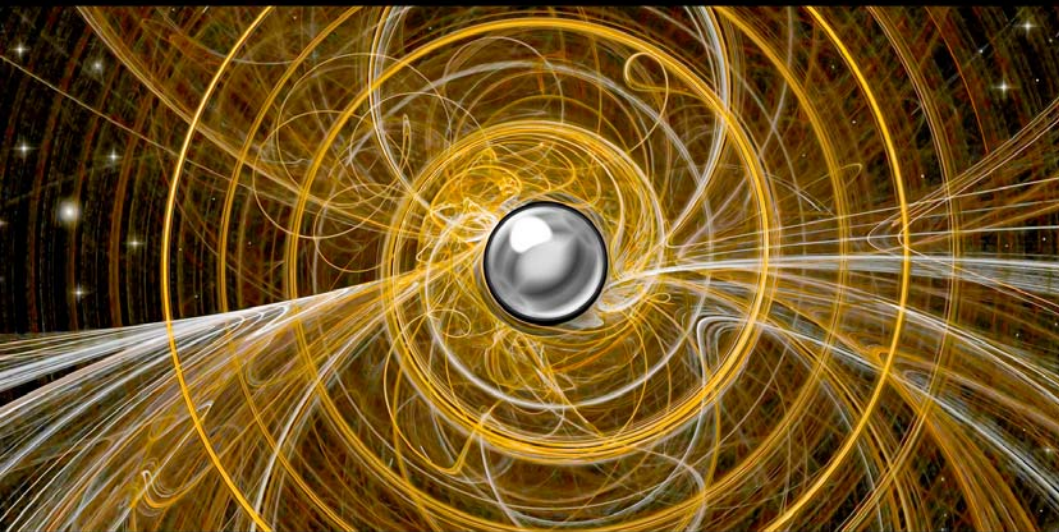


AN OVERVIEW OF NLP & ERICKSONIAN HYPNOSIS



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ATTENTION
SHIFTING 

by

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ABOUT MICHAEL J. EMERY

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In 2001, Michael began to study communication and human behavior, eventually leading him to various communication models including Ericksonian Hypnosis and NLP (Neuro-Linguistic Programming). These models demonstrate the unconscious decision-making processes necessary for Personal Development - by design.

Michael believes that we can change how we interact with other people by realizing we process information differently; we have unique maps of the world that we perceive as our individual realities (and sometimes mistakenly believe that others have the same perceptions). The more quickly we realize this, and learn how to communicate with others through their way of understanding the world about them, the more quickly we can resolve many of the challenges currently facing humanity.

Communicating effectively with others requires that we understand how we make meaning within our own minds and communicate with ourselves. Understanding how you can take control of your emotions, mindset and behavior is the key to Personal Development. You are in control of your mind, your body, and your emotions.

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OVERVIEW



It is theorized that every individual learns social roles, beliefs, and self identity throughout various stages in life. Austrian naturalist, Konrad Lorenz found that among birds, such as ducklings and chicks, as soon as they would

hatch out of their eggs, they would follow and become socially bonded (attached) to the first object they encountered.¹ Essentially, this is the construction of one's paradigm (understanding of reality). If there is a behavior, mindset or outward expression of non-beneficial characteristics by the individual then it is likely this behavior was learned in the past. Consider this, as you go through life you cannot help but learn. As you continue to read this ebook keep in mind that learning is an unconscious process... and you are constantly learning.

This ebook will share with you a brief overview of two models of applied personal development: neuro-linguistic programming (NLP) and Ericksonian hypnosis. These models have been effectively used by leaders in business, personal development, athletics, and other fields requiring exceptional levels of mental and physiological self-management.

¹ Image source: <http://upload.wikimedia.org/wikipedia/en/f/f9/Lorenz.gif>

Society is Our Extended Mind and Body

I believe it is important to understand that perceived limitations often have external sources - borrowed beliefs and values that limit the individual. To a degree, it is impossible for the average person to not be influenced by one's environment, but it is possible to become aware of external influencers. Society naturally promotes groupthink and shared values, but the values and beliefs perpetuated in a society may not empower the individual to transcend the limitations of the society.

Over a century ago, external influencers were largely based upon religious ideals using fear of supernatural consequences if one did not abide by societal norms. Now, in our current era, it is easy to witness large corporations tapping into those same fear patterns subcommunicating that their product or service will allow a person to maintain status (or importantly, will not be socially shunned or outcast). At times, the problem is manufactured so that the cure can be sold.

As you are likely aware, life is full of people and organizations attempting to manipulate your thinking and behavior to both beneficial and non-beneficial outcomes. Awareness is choice.

The philosopher, Alan Watts, noted in *The Book: On the Taboo Against Knowing Who You Are*:

"Individual" is the Latin form of the Greek "atom"—that which cannot be cut or divided any further into separate parts. We cannot chop off a person's head or remove his heart without killing him. But we can kill him just as effectively by separating him from his proper environment. This implies that the only true atom is the universe—that total system of interdependent "thing-events" which can be

separated from each other only in name. For the human individual is not built as a car is built. He does not come into being by assembling parts, by screwing a head on to a neck, by wiring a brain to a set of lungs, or by welding veins to a heart. Head, neck, heart, lungs, brain, veins, muscles, and glands are separate names but not separate events, and these events grow into being simultaneously and interdependently. In precisely the same way, the individual is separate from his universal environment only in name. When this is not recognized, you have been fooled by your name. Confusing names with nature, you come to believe that having a separate name makes you a separate being. This is—rather literally—to be spellbound.

Naturally, it isn't the mere fact of being named that brings about the hoax of being a "real person"; it is all that goes with it. The child is tricked into the ego-feeling by the attitudes, words, and actions of the society which surrounds him—his parents, relatives, teachers, and, above all, his similarly hoodwinked peers. Other people teach us who we are. Their attitudes to us are the mirror in which we learn to see ourselves, but the mirror is distorted. We are, perhaps, rather dimly aware of the immense power of our social environment. We seldom realize, for example, that our most private thoughts and emotions are not actually our own. For we think in terms of languages and images which we did not invent, but which were given to us by our society. We copy emotional reactions from our parents, learning from them that excrement is supposed to have a disgusting smell and that vomiting is supposed to be an unpleasant sensation. The dread of death is also learned from their anxieties about sickness and from their attitudes to funerals and corpses. Our social environment has this power just because we do not exist apart from a society. Society is our extended mind and body.

Yet the very society from which the individual is inseparable is using its whole irresistible force to persuade the individual that he is indeed separate! Society as we now know it is therefore playing a game with self-contradictory rules. Just

because we do not exist apart from the community, the community is able to convince us that we do—that each one of us is an independent source of action with a mind of its own. The more successfully the community implants this feeling, the more trouble it has in getting the individual to cooperate, with the result that children raised in such an environment are almost permanently confused.²

Outside of societal norms and cultural expectations, who are you? What are you? Why are you you? Since the dawn of time, philosophers have searched the internal depths and external limits for understanding. There are many maps and all have their accompanying shortcomings and assumptions.

For now, let's assume that behavior is pliable - it is dependent upon circumstances and a person will react in the best perceived manner based upon his/her resources. Let's also assume that beliefs can be created and destroyed by adding or subtracting information. And, let's also assume that a person makes decisions based upon values that are, at this point, probably more unconscious than conscious.

My point in bringing this up is that many people are looking for cures because they are “suffering” from the illnesses of society. Undeniably, my personal development programs have been designed to resolve internal conflict, resolve behavioral patterns and shift attention to desired outcomes. When a person's values and belief system shift, then there is no room for the illness or problem because it is no longer relevant to the individual. I have found it personally helpful when confronted by undesired emotions or experiences to ask, “who does this benefit?”

2 Watts, A. (1966) *The Book: On the Taboo Against Knowing Who You Are*. Sphere Books Ltd. p. 53-54

Coercion is a Science

How much of an individual's imprint - the cultural / societal programming - has been manipulated to fulfill the interests of an external institution or power-seeking individual? In *Coercion: Why We Listen to What "They" Say*, Douglas Rushkoff states³:

The fact is, *everything* is coercive. Even something as minute as the way I put the word "everything" in italics is meant to influence you. There's nothing wrong with attempting to sway others to our own way of thinking, especially if we truly believe we are right. It's how relationships, families, businesses and societies improve themselves. If someone has a better idea for how to dig a hole, elect a leader, or raise happy children, it's up to that person to convince us why he's right.

Using what influence we have is not in itself a destructive thing. The problem arises when the style and force of a person's and institution's influence outweighs the merits of whatever it is they're trying to get us to do. For example, carefully managing public relations, a chemical company can convince voters that a proposition is intended to protect the environment, even though it loosens regulations on toxic waste disposal. The crafty car salesman can make us think he's our friend, that he's conspiring with us against his dealership's manager, even though all he is really doing is working to pad his own commission. A fund-raiser can appeal to our religious inclinations while actually persuading us to donate to a political cause with which we might not agree.

The techniques of coercion have advanced so far over the past several decades that we no longer live in a world where

3 Rushkoff, D. (1999) *Coercion: Why We Listen to What "They" Say*. Riverhead Books. pp. 16-19

the best man wins. It's a world where the person who has made us believe he is the best man wins. Advertisers have dispensed with the idea of promoting a product's attributes in favor of marketing the product's image. This image is conceived by marketing psychologist quite independently of the product itself, and usually has more to do the target market than the item being sold.

All too often, the decisions we make as individuals and as a society are directed by people who may not have our best interests at heart. To influence us, they disable our capacity to make reasoned judgments appeal to deeper, perhaps unresolved, and certainly unrelated issues. By understanding the unconscious processes we use to make our choices of what to buy, where to eat, to respect, and how to feel, clever influence professionals can sidestep her critical faculties and compel us to act however they please. We are just connected from our own rational, moral, or emotional decision-making abilities. We respond automatically, unconsciously, and often toward our own further disempowerment. The less we are satisfied by our decisions, the more easily manipulated we become. To restore our own ability to act willfully, we accept that we are the ones actively submitting to influence others. We are influenced because, on some level, we want to be.

Almost all the techniques of origin I have studied and take advantage of one or more of our healthy psychological or social behaviors. For example, parents are the first real authorities in our lives. Mom and dad are the first "they". In most cases, they are highly deserving of our respect. Our survival depends on it. By admiring and imitating our parents behaviors, we learn basic life skills. By testing in their authority, we are free to explore the world around us without fear. We surrender authority your parents, and they protect us from harm.

We instinctually long for our parent's approval, and they instinctually reward us with praise when we make progress. Learning to stand, walk, speak, or ride a bicycle is not so

much of a quest for independence as it is an effort to earn our parents praise. The authority they exercise over our lives is absolute, and absolutely essential.

Growing up, we transfer this authority to our teachers and ministers. Again, this process is altogether healthy. A wider array of role models allows the developing child to learn a variety of coping skills and behaviors. In this manner, we are socialized and eventually initiated into her parent's world. We become adults, capable of making our own decisions.

But sometimes, even as adults, we find ourselves feeling children again: helpless and desperate for approval from above. Certain people can make us feel like children simply through the intonations of their voices, the styles of their clothing, the manners in which they regard us, or of the ways they position their desks at work. A voice on a loudspeaker or over an intercom can command instant authority. A man in a police uniform can lead us to speak often higher than we normally do.

Textbooks on employee management, salesmanship, and the interrogation all detailed precise methods for listing childhood emotional states. The technique is called "induced regression," and it exploits the remnants of our natural childhood urges so that the subject "transfers" parental authority on to the practitioner. Or, to say it another way, it's a technique to create a new "they." Our built-in instinct to respect authority is exploited by people who, for one reason or another, need us to revert to our obedient and praise-seeking childhood state of mind.

There are hundreds of natural and healthy cognitive processes that can be exploited by those who understand them. As individuals hoping to regain a sense of authority over our own lives, we need not purge ourselves of our psychological traits so that they cannot be tapped. We liberate ourselves from coercion not by denying or underlying social and emotional needs -- we do so by reclaiming them.

Understanding your desire to overcome a problem or change your behavior might even be more important than finding the cure to the problem. If the source of the problem is masked (which is very typical in our society) but never fully understanding then the problem isn't gone - it is simply repressed. The person who is unable to perceive larger patterns in mindsets and emotional states will be persuaded and coerced against his/her will. If you are going to be influenced, then we can probably agree that is better to understand how persuasion works than to be completely oblivious to it as it is happening, right?

The Weapons of Influence

Robert Cialdini, the author of *Influence: The Psychology of Persuasion*, outlines six components of persuasion:

1. Reciprocation: *On average, people are more willing to comply with requests (favors, services, information, etc.) from those who have provided such things first.*
2. Commitment and Consistency: *On average, people are more willing to be moved in a particular direction if they see it as consistent with an existing or recent commitment.*
3. Social Proof: *On average, people are more willing to take a recommended action if they see evidence that many others, especially similar others, are taking it.*
4. Liking: *On average, people prefer to say yes to those they know and like.*

5. *Authority: On average, people are more willing to follow the directions or recommendations of a communicator to whom they attribute relevant authority or expertise.*
6. *Scarcity: On average, people find objects and opportunities more attractive to the degree that they are scarce, rare, or dwindling in availability. Even information that is scarce is more effective.*

I share this information with you because I feel it is incredibly important to realize that we are constantly being manipulated and manipulating others. The word manipulation carries a negative connotation but I find it interesting to note that the word originates from the Latin word *manus* meaning “hand” plus the root *plere* meaning “to fill”. The word has since come to signify a skilled handling of persons as well as objects.⁴

Of course, people can be manipulated, but what I find with most of my clients is that their concerns deal more with manipulating the causal objects in their minds and bodies; the mental and emotional constructs that have been preventing them from the experiences they desire.

Understanding models of the human mind experience will better empower you to communicate with yourself and others. The tools I have personally found to be the most effective for changing emotional states, mindsets, beliefs, and behaviors are neuro-linguistic programming and hypnosis.

⁴ Manipulation. Retrieved on August 25, 2010 from <http://www.etymonline.com/index.php?term=manipulation>

THE HUMAN MIND



The concept of the human mind originally had a more spiritual than scientific basis as it has been contemplated by renowned philosophers and thinkers such as Buddha, Plato, Aristotle and other individuals who have come to be regarded as “enlightened”. Most people probably wouldn’t disagree that they have a mind because their way of validating this concept is the stream of consciousness

that manifests itself subjectively in all experiences.

Theory of Mind

The theory of mind is a model for explaining the concept of mind because the mind is not directly observable.⁵ A human can only subjectively prove the existence of his or her own mind - not that anyone else has a mind. However, assumptions are made that other people have minds because of the reciprocal nature of social interactions, the use of language, conveying emotions and body language, and by reviewing the nature of

⁵ Is Theory of Mind dependent on episodic memory?. Retrieved on July 15, 2010 from <http://sciconv.org/2007/11/is-theory-of-mind-dependent-on-episodic-memory/>

autobiographical sources that imply the authors also have minds.⁶

Self-Introspection

The following excerpt is from *Transforming Your Self: Becoming Who You Want to Be* by NLP developer, Steve Andreas.⁷ As you read this, you'll probably notice that its nearly impossible to not experience what Andreas is communicating so go ahead and just pay close attention to your internal experience:

Most of us usually think of our minds being located in the brain, right? And then there is the rest of the body that is separate from the mind, so the mind is smaller than the body. Now try dissolving that boundary, however you represent it, and think of your mind flowing out and extending throughout your whole body, into every cell, right out to your fingertips and your toes, and everything in between, so that your mind becomes exactly as large as your body. As you do this, notice how that feels, and whether there might be some soft sound that accompanies this...

That's a really nice feeling, isn't it? Mind and body are just different aspects of your whole functioning organism, and I'm sure you have all heard those words before. But what makes it really impact your experience is to see, feel, and hear your mind extending throughout your whole body. That's a way to actually put your mind/body thinking back together, and reunite them.

Most of us also think of the heart as occupying only a small part of the body, but you can also extend your heart out to your fingertips in the same way, to experience your heart/

6 Folk Psychology as Mental Simulation. Retrieved on July 15, 2010 from <http://plato.stanford.edu/entries/folkpsych-simulation/>

7 Andreas, Steve. *Transforming Your Self: becoming who you want to be*. Moab, UT, Real People Press, 2002. pp. 237-238

mind/body. If you reach out and touch someone, you can feel yourself touching them with your heart and mind as well as your body. Take a few minutes to experience what that is like, and include at least one example of a difficult or stressful situation in your experimenting...

While most of use usually think of the mind as being smaller than the body, your mind is actually much larger. Your mind can include stars that are 13 billion light years distant, and it can be interesting to try extending your heart/mind/body identification far beyond your skin. We all do this to some extent, depending on what other people or things we include inside the boundaries of our identity. But what if your heart/mind/body included everything that you experience, so that all of that is felt as being inside you and part of you? Imagine that your heart/mind/body is so large that the most distant stars are within your fingertips! Take a couple of minutes to experience what that is like...

This is the kind of experience that many mystics report, and I think it has a real basis, because everything you experience does take place in your heart/mind/body, even when you think of it as occurring outside of you. Let's follow Einstein, and try a little mind experiment. Imagine that an evil neurologist from the "dark side of the force" crept into your room last night while you were sleeping, anesthetized you, removed your brain, and put it into a nutrient solution and hooked up very sophisticated electrodes to all your sensory nerves, and then fed in all the detailed electrical inputs that exactly duplicated the experience of waking up and doing all the things you did today. How would you know the difference?

I assume that many of you have seen the movie "The Matrix," which is based on this realization that all of our experiences actually take place within our brains, even when we think of them as external. There are even mathematicians who claim to have proved that any brain with sufficient complexity is unable to distinguish whether there's and "outside" or not. Our brains only get electrical

signals from our senses, which we interpret to create our experience of external “reality.”

This process usually works quite well, and presumably there is an external reality outside of ourselves. We see a glass of milk on the table and when we reach out to grasp it, we feel it, and if we lift it to our lips and drink, we are not surprised to find that it tastes like milk and nourishes us.

So although we all have experiences that we describe as “other,” or “outside of us,” or “external reality,” all of that actually happens inside our brains, and is a part of us, despite the separation that we usually assume.

So in one sense, we are each isolated universes unto ourselves. But in another, we are all one. And this is not and either/or choice, but a “both/and.” As many mystics have said, you are already one with the world; its just a matter of realizing it. You all exist inside my brain and I exist in yours. You are all part of me, and I am a part of you. We are all connected together. As a friend of mine said once, “The human being has many bodies.” That’s a very different way of thinking , one that provides a very different and more unified perspective, and one that you might consider exploring, to find out where and when it could serve you. I have no idea whether its “true” or not, but if taking that perspective could be a useful choice for you, why not try it to find out?

The mind is a conceptual and subjective experience that transcends time and space. Often realizing that a challenge or an issue manifests first in your mind gives you permission to change your mind about the reality and the structure of the experience. You have freedom to assign meaning to your perceptions and do so in a way that empowers you...

Conscious Mind

In 1956, Princeton cognitive psychologist George A. Miller published a paper "The Magical Number Seven, Plus or Minus Two: Some Limits on Our Capacity for Processing Information". In this paper, Miller argues that the number of objects the average person can hold in working memory is 7 ± 2 chunks of information.⁸

Essentially, this paper asserts that an individual can focus his or her awareness on approximately 5 to 9 chunks of information. A chunk of information is the largest meaningful unit in the presented material that the person recognizes - thus, it depends on the knowledge of the person what counts as a chunk. Nonetheless, while a person can only focus on a few chunks of information, one's central nervous system is sorting through potentially millions of external sources of stimuli.

Reticular Activating System

One of the most intriguing things to consider is - *how do you know what to pay attention to...?*

The reticular activating system is a part of a person's brain that is responsible for regulating arousal and sleep-wake transitions. A part of the arousal responsibility is sorting through the various external stimuli for relevant content.⁹

⁸ The Magical Number Seven, Plus or Minus Two. Retrieved on July 16, 2010 from <http://psychclassics.yorku.ca/Miller/>

⁹ Selective Attention and Arousal. Retrieved on July 10, 2010 from <http://www.csun.edu/~vcpsy00h/students/arousal.htm>

Examples of this function occurring that you might relate to could be: being at a party in the middle of a conversation and overhearing your name faintly mentioned by someone else outside of your conversation; or, buying a new item (car, shoes, etc.) and then noticing that item more frequently from that point forward. The source of what is considered as a priority stems from your unconscious mind.

Remember this the next time you have a craving for a certain food, desire a specific product, or find your attention suddenly drawn to something. This prioritization is springing from the wellspring of your subconscious. Sometimes it may be your own doing; sometimes it is brilliant marketing or propaganda that has snuck in there... Your responsibility is choosing whether or not that item of attention is congruent with what supports your wellbeing.

Unconscious Mind

In a fascinating study by researchers at Columbia University Medical Center, it was found that fleeting images of fearful faces (images appearing and disappearing so quickly that they were not “seen”) resulted in an anxiety response in the test subjects that was detected by neuroimaging technology. Through this study it was determined that the conscious mind seems to be hundreds of milliseconds behind the unconscious mind.¹⁰

It could be said that a person’s unconscious mind contains everything that a person is unaware of at the

¹⁰ Neurocircuitry of Unconscious Anxiety Revealed. Retrieved on July 11, 2010 from http://www.columbia.edu/cu/record/archives/vol30/vol30_iss7/page5.pdf

time of their occurrence. In the famous - or infamous - world of Sigmund Freud, the unconscious mind was the storehouse of instinctual desires, needs, and psychic actions.¹¹ Freud divided the unconscious mind into two parts: the id (the part of the subconscious seeking to avoid pain and pursue pleasure) and the superego (the part of the subconscious that is moralizing and also referred to as a person's conscience).¹²

One of Freud's proteges, Carl Jung, divided the unconscious into two parts: the personal unconscious and the collective conscious. The personal unconscious is the realm of information that was once consciously perceived but had been forgotten. The collective unconscious is the accumulation of inherited information and archetypal experiences.¹³

An example of the unconscious at work is the phenomena of loosing ones keys; desperately searching everywhere for them in vain and trying to remember all the places where one has been; and, then finally upon giving up, the exact location of the keys is recalled. For Albert Einstein, it was his eureka moment upon developing the general theory of relativity.

Archetypes

In my opinion, aside from the concept of introversion and extroversion, Jung's theory of archetypes is possibly one

11 Is Freud Still Alive? No, Not Really. Retrieved on July 16, 2010 from <http://socrates.berkeley.edu/~kihlstrm/freuddead.htm>

12 Snowden, Ruth (2006). Teach Yourself Freud. McGraw-Hill. pp. 105–107.

13 Transpersonal Pioneers: Carl Jung. Retrieved on July 12, 2010 from http://www.itp.edu/about/carl_jung.php

of the most relevant ideas regarding the unconscious mind's ability to perceive structure within forms.

Archetypes are unconscious, recurring patterns often appearing in mythology and even modern story telling in film and literature. The major structures of personality can also be identified as archetypes. In a way that is beyond words, we recognize and identify the form unconsciously and respond to it based upon its associated meaning. Examples of archetypes might be a wise old sage, the virgin princess, a smooth salesman, a medical doctor, etc.

It is useful to be aware of archetypes because people have been preconditioned to unconsciously respond to them in a wide variety of ways. When you pay closer attention you'll discover that big business, big religion, and big government all use archetypes to benefit their aims. Unfortunately, in a brief review of any historical age, one can find overwhelming evidence of those institutions utilizing archetypal symbols and metaphors to crush the spirit of human autonomy and freewill. Archetypes can be used in a variety of ways to communicate a subconscious message without saying a word. Discernment is key.

A SUMMARY OF HYPNOSIS

According to one of the most prominent individuals in the field of clinical hypnosis, Dr. Milton Erickson describes hypnosis as, "...a period during which the limitations of one's usual frames of reference and beliefs are temporarily altered so one can be receptive to other patterns of association and modes of mental functioning that are conducive to problem-solving".¹⁴

Neuro-linguistic programming (NLP) and hypnosis trainers, John Overdurf and Julie Silverthorn, refer to hypnosis or hypnotic trance as an altered state of awareness in their book *Training Trances*. According to Overdurf and Silverthorn, an altered state is any state that is different from what is considered to be a normal, waking state. They further state that¹⁵:

Hypnosis is biologically similar to the hypnagogic state (the transition from waking to sleeping), the hypnopompic state (the transition from sleeping to waking), and the dream state. There is a considerable body of research indicating strong similarities between hypnosis and dreaming in EEG activity, cortical and subcortical stimulation, and neurotransmitter activity. In fact, the underlying mechanism for dreaming (rapid eye movement sleep) continues to operate through the entire waking state represented as ultradian cycles. We're always cycling through biological rhythms that make trance a naturally occurring state.

14 Erickson, M., Rossi, E. (1979). *Hypnotherapy: an exploratory casebook*. Irvington Publishers. p. 16

15 Overdurf, J., Silverthorn, J. (1994). *Training trances: multi.level communication in therapy and training*. p. 11

Ernest Rossi believes that the everyday trance state to which Erickson often referred is a direct result of these ultradian rhythms. This is probably the most scientifically compelling basis for believing that everyone can enter trance. Trance, at least in part, is a state driven by a set of predictable biological mechanisms. Rossi noted that particularly in his later years, Erickson would wait until he noticed the patient "quieting down." Rather than having to do lengthy ritualistic inductions, many times it was just a matter of catching the client when they were in one of these states.

In summary, trance states have more to do with scientifically measurable brainwave activity and natural ultradian cycles than some "occult" spiritual power as has been attributed by various organized religions and superstitious individuals.

Overdurf and Silverthorn also paraphrase Milton Erickson's answer to the question why using trance is effective and when one would use it¹⁶:

The hypnotic state is a state in which the client pays attention to what is really, immediately important, and disregards information that isn't immediately important. In an hypnotic state, you may not be aware of your right foot, you may not be aware of your right arm, or that you're wearing a watch. You can just forget about that. You can forget about your left arm, You can forget about what you had for breakfast. You can forget about anything that is up here on the board while you're listening to what I'm saying. What's important about the hypnotic trance is that you're capable of paying attention to what is immediately important so that you can access memories and resources that you have long since forgotten.

16 Ibid.

Whenever Erickson wanted someone to pay very close attention... he would use hypnotic techniques. Even the co-founders of neuro-linguistic programming (NLP) - a communication model based upon many of the presuppositions regarding the unconscious nature of communication - disagreed on what constitutes "hypnosis". Richard Bandler once stated that "everything is hypnosis." While John Grinder disagreed saying to Bandler, "There is no such thing as hypnosis. I would really prefer you didn't use such terms, since they don't refer to anything."¹⁷ Then Grinder continued by stating¹⁸:

...all communication is hypnosis. That's the function of every conversation. Let's say I sit down for dinner with you and begin to communicate about some experience. If I tell you about some time when I took a vacation, my intent is to induce in you the state of having some experience about that vacation. Whenever anyone communicates, they're trying to induce states in one another by using sound sequences called "words."

The fascinating thing that nearly every human being capable of communicating could not have not noticed is that when a person uses words to communicate with us we can't help but "go inside our minds" and generate images, scenarios, emotions, and feelings automatically based upon our paradigm! Bandler and Grinder termed this phenomena a "transderivational search".¹⁹

What becomes even more interesting is that the mind also cannot not process negatives. Attempting to do so is as

¹⁷ Bandler, R., Grinder, J. (1981) *Frogs into Princes*. Real People Press. p.100

¹⁸ Ibid.

¹⁹ Bandler, R., Grinder, J. (1981) *Frogs into Princes*. Real People Press. p.106

futile as me telling you not to finish reading this sentence... What this demonstrates is that information is processed nearly as quickly as it is perceived making "hypnosis" a natural way of making meaning.

What Would Milton Do...?

In Milton Erickson's stories that he told his patients we can find many metaphors relating to the underlying principle he consistently shared with others - we all have the resources to overcome any problem or challenge. In his motivational retelling of his own ability to overcome being paralyzed by polio as a child he inspires the listener to begin the process of refining the internal resources that will lead to that person's wellbeing - and as you are paying close attention to what you are reading - your own wellbeing also is transforming... The following tale titled "Learning to Stand Up" is followed in italics by the editor's comments and insights²⁰:

We learn so much at a conscious level and then we forget what we learn and use the skill. You see, I had a terrific advantage over others, I had polio, and I was totally paralyzed, and the inflammation was so great that I had a sensory paralysis too. I could move my eyes and my hearing was undisturbed. I got very lonesome lying in bed, unable to move anything except my eyeballs. I was quarantined on the farm with seven sisters, one brother, two parents, and a practical nurse. And how could I entertain myself? I started watching people and my environment. I soon learned that my sisters could say "no" when they meant "yes." And they could say "yes" and mean "no" at the same time. They could offer another sister an apple and hold it back. And I began studying nonverbal language and body language.

20 Erickson, M. (1982) *My Voice Will Go With You*. W.W. Norton & Company, Inc. pp. 47-52

I had a baby sister who had begun to learn to creep. I would have to learn to stand up and walk. And you can imagine the intensity with which I watched as my baby sister grew from creeping to learning how to stand up. And you don't know how you learned how to stand up. You don't even know how you walked. You can think that you can walk in a straight line six blocks—with no pedestrian or vehicular traffic. You don't know that you couldn't walk in a straight line at a steady pace!

You don't know what you do when you walk. You don't know how you learned to stand up. You learned by reaching up your hand and pulling yourself up. That put pressure on your hands—and, by accident, you discovered that you could put weight on your feet. That's an awfully complicated thing because your knees would give way—and, when your knees would keep straight, your hips would give way. Then you got your feet crossed. And you couldn't stand up because both your knees and your hips would give way. Your feet were crossed—and you soon learned to get a wide brace—and you pull yourself up and you have the job of learning how to keep your knees straight—one at a time and as soon as you learn that, you have to learn how to give your attention to keep your hips straight. Then you found out that you had to learn to give your attention to keep your hips straight and knees straight at the same time and feet far apart! Now finally you could stand having your feet far apart, resting on your hands.

Then came the lesson in three stages. You distribute your weight on your one hand and your two feet, this hand not supporting you at all [E. raises his left hand]. Honestly hard work—allowing you to learn to stand up straight, your hips straight, knees straight, feet far apart, this hand [right hand] pressing down hard. Then you discover how to alter your body balance. You alter your body balance by turning your head, turning your body. You have to learn to coordinate all alterations of your body balance when you move your hand, your head, your shoulder, your body—and then you have to learn it all over again with the other hand. Then comes the

terribly hard job of learning to have both hands up and moving your hands in all directions and to depend upon the two solid bases of your feet, far apart. And keeping your hips straight—your knees straight and keeping your mind's attention so divided that you can attend to your knees, your hips, your left arm, your right arm, your head, your body. And finally, when you had enough skill, you tried balancing on one foot. That was a hell of a job!

How do you hold your entire body keeping your hips straight, your knees straight and feeling hand movement, head movement, body movement? And then you put your one foot ahead and alter your body's center of gravity! Your knees bent—and you sat down! You got up again and tried it again. Finally you learned how to move one foot ahead and took a step and it seemed to be good. So you repeated it—it seemed so good. Then the third step—with the same foot—and you toppled! It took you a long time to alternate right left, right left, right left. Now you could swing your arms, turn your head, look right and left, and walk along, never paying a bit of attention to keeping your knees straight, hips straight.

Erickson is suggesting that a disability may give one an advantage, a "terrific advantage over others." He suggests that learning is one of the best forms of entertainment. When he is completely paralyzed he asks, "How can I entertain myself?" He follows that by describing how he developed his powers of observation. Then he tells about the pleasure of further learning—learning the things that are ordinarily unconscious—and gives the example of our unconscious actions and movements as we walk down the street.

When he talks about the actual process of learning to stand up, there is much emphasis on kinesthetic awareness, and the listener is likely to focus on his own inner kinesthetic sense. The clumsiness of trying to stand, accompanied by having feet crossed and so on, is like the clumsiness we all experience in trying to learn something new.

By describing plausible experiences that an infant might have in learning to stand and walk, he encourages regression of the listener to the infant level. In fact, nearly everyone, on listening to this story, will go into a hypnotic trance, with regression. The emphasis in the story is on learning a basic skill, consciously at first, and having it become unconscious. When the story is used as a hypnotic induction, it encourages regression and the manifestation of automatisms. It is interesting to note that Erickson's negative statements (i.e., "you toppled") are in the past tense. He changes to the present tense to imbed positive suggestions ("you alter your body balance").

This "very early learning set" story is helpful at the beginning of any therapeutic program because it brings the patient back to a time before the onset of his neurotic problems, disrupting, at least temporarily, his fixed mental sets. It also reminds the patient that learning is or was difficult but that he will learn, if he persists. After all, he knows that he can now walk, without effort.

Erickson is also pointing out that we have laid down the basic building blocks and we will carry these basic building blocks with us into the future. As a farm boy, Erickson was always concerned with planting for a harvest that would be reaped in the future. In this story, Erickson is laying down one of the building blocks for therapy, by talking about how people learn. He is making the learning process non threatening and interesting. He is also starting to illustrate some of the points that he will make over and over again with other stories, that is, he watched things very closely. He learned by watching others. He is cueing in the message "You are here to learn," and he is stimulating a "learning set"—an openness to learning. Paralysis is disabling, and a patient is involved with things that are disabling. Erickson turns this paralysis into something useful. He was alone and could rely on nobody but himself, and he started watching.

When he says that his sister could offer another sister an apple and hold it back, is he saying that he can offer an apple—learning—and hold it back? Or that you, yourself, can offer something of yourself and still be holding some of it back? He is not offering one or another message, but actually a multileveled message. And the apple brings to mind the Garden of Eden—the beginning, the genesis.

"And you can imagine the intensity with which I watched." Here he is marking the word "imagine." Of course, this is the way his hypnotic work will be done, with imagery, with imagining. He is also starting the induction and focusing the listener's attention.

Jeff Zeig's comment on this story was, "Erickson had the ability to play with your attention and to play with his own attention. He chuckled his way through all of his stories. He was going to have fun, and he was inviting you to play. If you did not want to play, that was your problem. He would still make invitations, but he was not going to be offended if you rejected them. We still have scratched only the surface. I feel that I have a pretty good understanding of Erickson's process, yet, if we sat down with him to discuss what he was doing, we would discover we had hit only the surface level, or perhaps one layer below the surface. He would have in mind two more layers below the surface. He could see those two or three layers when he presented the symbol of an apple. It would be 'What does a little child think of an apple?' or 'What do you do with an apple as a little child?' You bring an apple to the teacher. And it was a symbol of being pleasing. Erickson had an understanding of people's unconscious, so that he would know that if you presented this type of word or symbol, you could expect these possible associations. As you watched the person, you could then grab on to whichever associations that particular person had, and you could follow up on them. This kind of depth is really unmatched. So you don't know how you learned to stand up. But you have that information."

This was one of Erickson's important principles—that people have, in their own natural history, the resources to overcome the problem for which they are seeking help. In this story, he reminds people that they have resources of which they are not yet aware.

In your possession, you have infinite mental and emotional resources waiting to be refined and cultivated. As you may have already experienced - or will soon - my intention is not to tell you what to do or what to think. Rather, by doing my best to guide you through metaphorical and hypothetical situations and circumstances I seek to draw out of you the resources that you already have within... This is an inductive process in which you have the answers waiting to be revealed.

You do this by preparing in advance for important future situations so that you can respond by design and by diminishing the negative emotional impact past experiences have had so that old situational triggers no longer effect your emotional and mental state.

The resources are already within, it is your responsibility to draw them out. As a dear friend of mine likes to say, “you are already perfect, and you can always be better...”

A SUMMARY OF NEURO- LINGUISTIC PROGRAMMING

Neuro-linguistic programming (NLP) is the study of subjective experience. It seeks to answer questions that have a mostly “unconscious” structure - often regarding beliefs, knowing and doing. One of the original intentions supporting the development of NLP was the ability to model behavior. If two people of equal physical and mental capacity both attempted to accomplish something, and one was more successful than the other, then what made the difference? Usually it was the unconscious competence of one individual to perform better than the other through state (emotional and mental) management.

Here is an example - think of something you are able to do effortlessly. I’m going to oversimplify here just to make a point, and you may begin to perceive how you react and make decisions under a different light after reading this:

“How do you know how to turn on a light?”

Some people may begin to sort for the reasons why the light might need to be turned on in the first place; others may think about the physical process of flipping a switch; and, I have no idea what is going through your mind right now... But, I could guess that it has a structure. It could be a series of images; perhaps something like a mental movie; a scenario in which you find yourself in a dark room; there might even be self talk like “I can’t see” or “where is the switch”; and, some people might even have a feeling that prompts them to find more light.

In this jumbled list of possibilities there is likely a sequence such as a point of realization that more light is needed or desired, and then a process followed in order to obtain more light.

Keep in mind that most of this is happening in milliseconds and usually outside of a person's conscious awareness. In fact, this process could be referred to as a strategy that follows a particular sequence and could even be transcribed in such a way as this:

$V^e > A^d > K^- > K$

This sequence could represent an individual's process for turning on a light. "V^e" stands for visual external and the realization that there is insufficient light in a room. "A^d" represents the individual's internal self talk (e.g. "It's really dark in here"). "K⁻" designates a "negative" kinesthetic feeling which might be described as discomfort or annoyance being in a dark room. "K" is the final kinesthetic step representing movement as the individual turns on the lights.

Now, this sequence represents just one of thousands if not millions of strategies employed by humans in every experience in life. There is a lot happening outside of conscious awareness.

The co-founders of neuro-linguistic programming, Bandler and Grinder, developed a model of models for communication, or as defined by NLP developers and trainers, L. Michael Hall and Bob Bodenhamer, "The NLP model arose originally as an experiment in modeling examples of human excellence."²¹

21 Bodenhamer, B., Hall, L.M. (2000) The User's Manual for the Brain: the complete manual for neuro-linguistic programming practitioner certification. Crown House Publishing Limited. p. 314

Bandler and Grinder initially began by observing therapists Fritz Perls²² and Virginia Satir²³ and from their studies creating what they called the meta-model - a model for gathering information and understanding the subjective nature of thinking. Additional developments in NLP were discovered by deconstructing the hypnosis techniques used by Dr. Milton Erickson²⁴, utilizing the transformational grammar patterns developed by the linguist Noam Chomsky²⁵, and adapting further ideas about modeling human behavior and meaning-making from the work of Gregory Bateson²⁶ and Alfred Korzybski²⁷.

At this time, literally thousands of pages have been written describing NLP and it's various models and techniques. The purpose of this document is to make the reader aware of the functional application of neuro-linguistic programming and the ways it applies to specific challenges and opportunities addressed in this e-book, and the mobile phone apps and personal development audio / video programs developed by Michael J. Emery.

Most importantly, neuro-linguistic programming is a model for change. When applied by the individual or a

22 Spitzer, R. (1992) Virginia Satir and the Origins of NLP. Retrieved on July 18, 2010 from <http://www.nlpanchorpoint.com/Satir395.pdf>

23 Clancy, F.,Yorkshire, H. (1989) The Bandler Method. 'Mother Jones' Magazine

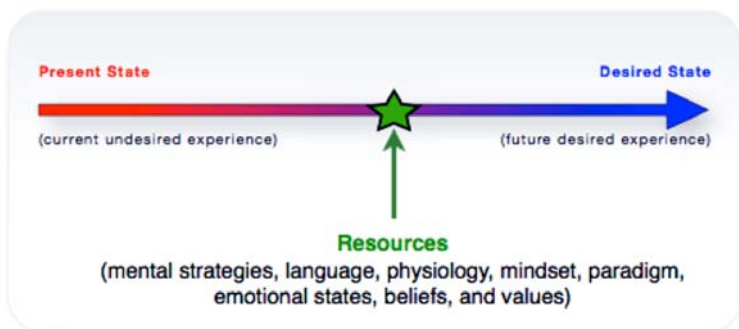
24 Grinder, J., Bandler, R. (1976) Patterns of the Hypnotic Techniques of Milton H. Erickson Volume I

25 Grinder, J., Elgin S. (1973) A Guide to Transformational Grammar: History, Theory, Practice. Holt, Rinehart and Winston.

26 Bandler, R., Grinder, J. (1975) The Structure of Magic I: A Book About Language and Therapy. Palo Alto, CA

27 Grinder, J., Bostic St Clair, C. (2001) Whispering in the Wind. CA: J & C Enterprises.

competent NLP practitioner - mental strategies, language patterns, physiology, mindset, emotional states, beliefs, and values all shift to become congruent with the desired state and final outcome. NLP utilizes a pattern interrupt to literally change the structure of neural pathways in the brain - essentially rewiring the learned behavior of the individual.



In order to further understand NLP, it is necessary that we examine the Representational System and Universal Modeling Process.

The Representational System

In the neuro-linguistic programming (NLP) model of communication, the five senses (visual, auditory, kinesthetic, olfactory, and gustatory) are referred to as sensory modalities or the representational system. Through the five senses, experiences in the external world are perceived.

According to research by Grinder, Delozier, and Bandler, in "...the ordinary waking state, most people are continually being distracted by experienced generated either by external stimuli or by experience generated by internal stimuli. Their focus of attention is constantly shifting."²⁸

In other words, human beings spend the majority of their waking lives alternating between an external reality and an internal reality; or external stimuli and internal responses. Consider this, it's not strange to say that someone talks to oneself even though no words are spoken; or that a person makes pictures in his or her head when thinking; or, has feelings and emotions associated with both the words and the pictures.

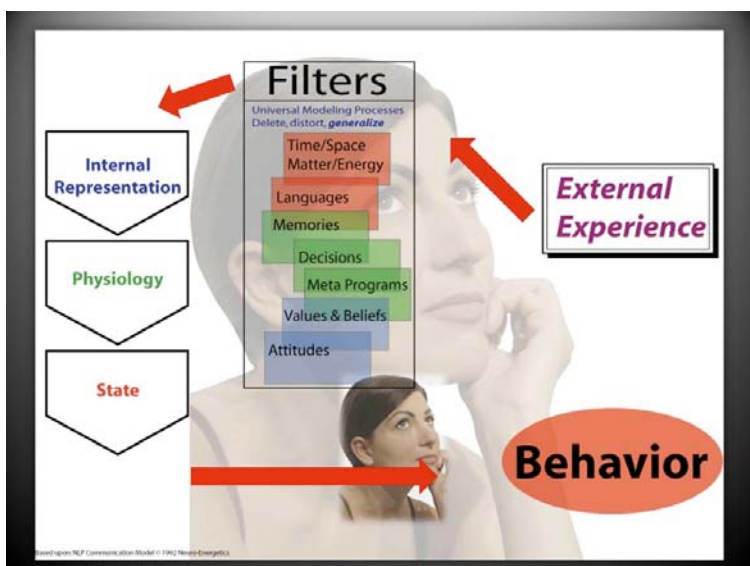
This is a brief summary of how our representational systems interact with the external world in order to begin what is referred to in the field of NLP as the Universal Modeling Process.

28 Grinder, J., Delozier, J., Bandler, R. (1977) *Patterns of the Hypnotic Techniques of Milton H. Erickson, M.D.*, Grinder & Associates. p. 13

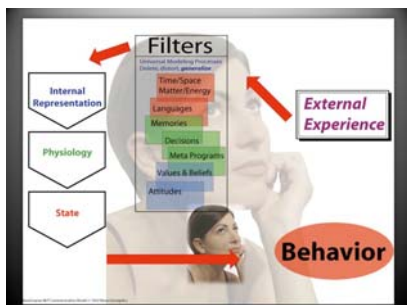
Universal Modeling Process

Perception is reality. At least if you perceive it that way...
Perception is the process of perceiving. Perceiving implies a flux; continual change being observed.

The Universal Modeling Process is a map of reality, or a unique, generalized representation of the world and how external experiences are processed. There are 6 components of the Universal Modeling Process: external experience, filters, internal representation, physiology, state, and behavior.



Filters



As an external stimulus is perceived through a person's five senses, potentially as much as all of this information is deleted, distorted, and generalized as the perceiver assigns meaning to the experience or completely fails to

perceive the event.

The potential filters²⁹ through which the experience is being filtered are:

- Time
- Space
- Matter
- Energy

As most readers have likely experienced, communication can become garbled or misinterpreted due to complications arising from technology. Messages and meanings can become distorted through faulty signals, static or technical difficulties.

Text messages and email lack the subconscious ability to subcommunicate intentions and emotions through tonality, tempo, pauses and other non-verbal elements that spoken word offers.

²⁹ James, T. Woodsmall, W. (1988) *Time Line Therapy and the Basis of Personality*. Meta Publications pp. 6-10

Most people who have been in a serious relationship or played an important role in a business will realize that timing is extremely important. Conveying certain information too early or too late can be detrimental to the way that the message is interpreted.

Languages

Words mean different things in different cultures. It is nearly impossible to directly translate between languages; expecting that each word has a directly-equivalent reciprocal.

Colloquialisms, or figurative speech, found in the form of expressions vary both geographically and culturally. What makes sense as an expression in one language rarely carries the same sentiment or meaning to someone of a different culture. Here's a brief, personal example:

A somewhat funny personal experience I had of this was meeting a girl on vacation in Mexico when I was about twelve years old. For a week's time, we attempted to communicate through gestures as she spoke no English and I spoke no Spanish. Nonetheless, I was totally enamored. And, upon returning home, I painstakingly crafted her a letter telling her about the rest of my trip and hoping that we could continue to communicate to via mail.

Years later, and at about the time that I considered myself to be semi-fluent in Spanish, I remembered that letter I wrote and the response I never received. Laughing to myself, I wondered if any of my attempts at communication had been understood as I had intended. After all, I knew nothing about verb conjugations or verb tenses in that foreign language, nor how to structure sentences or questions, and I did not realize that most of my expressed ideas utilized figurative speech.

If that girl ever received the letter and attempted to read it, the intended meaning would have likely been lost as it was a jumbled assortment of words without the syntax to create order and meaning. It was literally a menudo soup³⁰ of words.

Learning a foreign language is a great way to appreciate how much communication is implied and taken for granted in one's native tongue. Etymology, the study of the history of words is an empowering way to improve one's vocabulary, easily learn additional languages, and also understand the original essence of a word.

Memories



Memories are one of the filters that tend to keep people stuck in certain patterns. Often the past is perceived as an immovable, concrete trail of events that one is continuously forced to carry with oneself into the future. Sometimes, allegorically, the past stretches out behind a person as the constant reminder of the way the interpret those events.

It may also be that our reactions to memories are not fully a reaction to a single event in the present moment, but rather the gestalt of a memory and its associated emotion (s). A gestalt is essentially a unified whole in which the whole is greater than the sum of it's parts. From a Gestalt psychology perspective, the mind seeks to create whole

³⁰ Menudo is a delicious traditional Mexican dish, made with hominy and tripe, and flavored with lime, onion, and cilantro.

forms instead of perceiving simple lines and curves.³¹
This understanding can be applied in two different ways:

The mind seeks to create meaning and interpret form as in the example of the reversible figures and vase image³² below:



The mind also seeks to tap into “whole” forms. For example, a person accessing a memory that brings up the emotion of anger isn’t necessarily just tapping into anger in the present moment, but a hologram or gestalt of anger from all experiences of anger. When perceived this way, memories can be extremely powerful because they access the whole form of experience and emotion and usually not one specific instance in the present moment.

In NLP and hypnosis sessions, a client can usually trace back through one’s personal history and highlight numerous cases of a specific emotion and changing the perception of one instance typically affects successive instances of that emotion.

Decisions

An individual’s decision-making history creates a path or route to which the majority of people feel compelled to be congruent. Decisions are often unconscious, and if

31 Bruce, V., Green, P. & Georgeson, M. (1996). Visual perception: Physiology, psychology and ecology (3rd ed.). LEA. pp. 110.

32 Source: http://en.wikipedia.org/wiki/File:Two_silhouette_profile_or_a_white_vase.jpg

limiting can effect the rest of a person's life and capabilities.

One of the interesting things to pay attention to about decisions is that usually they are unconsciously made, or made and forgotten, but rarely updated so that they are congruent with the individuals desires and aspirations.

Meta Programs

NLP trainers and developers, L. Michael Hall and Bob Bodenhamer, define meta programs as a program, "...that lies above and beyond (meta) their specific words, determines their perspective, way of valuing, style of thinking and emoting, and patterns of choosing and behaving."³³

According to *Figuring People Out: Design Engineering With Meta-Programs*, there are 51 meta programs that guide human behavior, communication, and decision-making. Examples of meta programs are Chunk Size, Relationship Sort, Representational System Sort, and Information Gathering Style just to name a few.³⁴

If you really want to understand the dynamics behind the variety of differences between in the way individuals communicate, make decisions, and behave, then meta programs will be an invaluable asset to you.

³³ Hall, L.M., Bodenhamer, B. (1997) *Figuring People Out: Design engineering with meta-programs*. Crown House Publishing Ltd. p. 1

³⁴ Ibid.

Values

Values are represented by words attached to feelings. Values are synesthesias.³⁵ Our values system helps us to decide whether our actions are right or wrong or good or bad. According to James and Woodsmall, values are arranged hierarchically with the most important values at the top and the lesser values toward the bottom.³⁶

Values are generalizations about belief systems and can be conscious or unconscious. They also are dependent upon the context - a value that is useful in business may not be as effective in personal relationships.

Values are our unconscious blueprints guiding us how to act and determining what we perceive as meaningful. I encourage you to try this yourself - think of common value keywords (e.g., love, honesty, integrity, freedom, etc.) and use them in a sentence while speaking with someone. The person's physiology will shift (body language) when you say one of their values. This person might smile, uncross their arms, flush around their cheeks, pupils dilate, etc. By paying attention to an individual's response to the words, you can begin to gauge their value hierarchy.

Beliefs

According to Dilts, Halbom, and Smith, in *Beliefs: Pathways to Health & Well-being*, the scope of beliefs depends upon the following³⁷:

³⁵ Overdurf, J. (1998) NLP Basic Practitioner Manual.

³⁶ James, T. Woodsmall, W. (1988) *Time Line Therapy and the Basis of Personality*. Meta Publications. p. 7

³⁷ Dilts, R., Halbom, T., Smith, S. (1990). *Beliefs: pathways to health & well-being*. Metamorphous Press. p. 12-14

- Outcome expectancy
- Self-efficacy expectancy
- Response expectancy

Outcome expectancy beliefs are based upon the degree to which a person believes a goal is achievable. Self-efficacy expectancy beliefs are based upon degree to which someone believes an outcome is achievable and this individual has the capacity to achieve it. Lastly, response expectancy beliefs are based upon what is expected to happen as the result of a specific action.

Additionally, there are 3 categories of beliefs according to Dilts, Halborn, and Smith³⁸:

1. Beliefs about Cause: If you believe that "X" causes something, your behavior will be directed toward making "X" happen or stopping it from happening if it has negative consequences.
2. Beliefs About Meaning: Beliefs about meaning will result in behaviors congruent with the belief. If you believe that your difficulty in quitting smoking has to do with two unintegrated parts, you'll probably work towards integrating them. If you believe that it means you're weak, you may not take action towards integration.
3. Beliefs About Identity: Beliefs about identity include cause, meaning and boundaries. When you change your beliefs about your identity it means you are going to be a different person somehow. Beliefs about identity are also the beliefs that may *keep* you from

³⁸ Ibid. p. 18-20

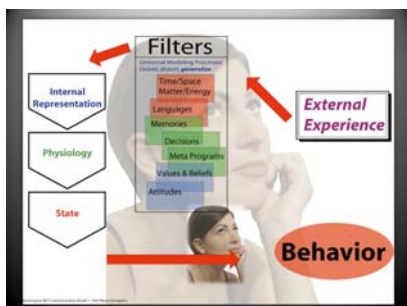
changing, especially because you are often not conscious of them.

Beliefs are the presuppositions (assumptions taken for granted) about the way the world is “supposed to be”... Beliefs either create or deny power to the believer. Beliefs are essentially judgments and evaluations about ourselves, others and the world around us.

Attitudes

Attitudes are constructs representing a person's like or dislike for something. Attitudes result in an emotional response, affect behavior, and support an individual's presuppositions or beliefs. As information is passed through an individual's filters an internal representation of the external stimuli is created resulting in a unique combination of internal imagery, self-talk, and kinesthetic feelings.

Internal Representation



The map is not the territory... ~ Alfred Korzybski

Every experience an individual has is something made up in each person's head. Reality is experienced indirectly and we are

always generalizing, deleting, and distorting our perceptions of external stimuli. What is really experienced is our representation of the stimuli being perceived. This can be compared to attempting to eat the image of a food item on a menu instead of eating the actual foodstuff itself.

As Robert Dilts explains in *Sleight of Mouth: The Magic of Conversational Belief Change*³⁹:

Meaning is the natural consequence of interpreting our experience. What meaning we make and how we make it is connected with the richness and flexibility of our internal representations of the world. A limited map of an experience will most likely produce a limited meaning. NLP emphasizes the importance of exploring different perspectives and levels of experience in order to create the possibility of discovering different potential meanings with respect to a situation or experience.

Because meaning is a function of our internal representations of our experience, altering those internal

39 Dilts, R. (1999) *Sleight of Mouth: The magic of conversational belief change*. Meta Publications. pp. 78-79

representations can alter the meaning an experience has for us. Sensory representations constitute the 'deep structure' of our language. Feeling "success" is a different experience than visualizing it or talking about it. Shifting the color, tone, intensity, amount of movement, etc., (the "submodality" qualities) of internal representations can also alter the meaning and impact of a particular experience.

Meaning is also greatly influenced by context. The same communication or behavior will take on different meanings in different contexts. We will respond differently if we see someone apparently shot or stabbed on the stage of a theater, than if we see the same behavior in the alley behind the theater. Thus, perception of context and contextual cues is an important aspect of the ability to make meaning of a message or event.

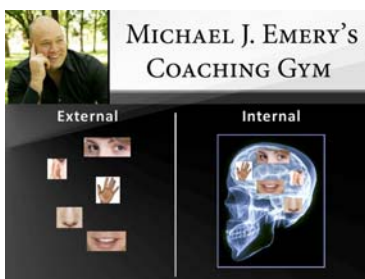
The mental frames we place around our perception of a situation, message, or event serves as a type of internally generated context for our experience. Perceiving a situation from a "problem frame," will focus our attention on certain aspects of that situation, and attach different meanings to events, than if we perceive the same situation from an "outcome frame" or a "feedback versus failure frame." Assumptions about the intent behind a behavior or communication also create a type of frame that influences the way in which they are interpreted. This is what makes the NLP processes of Framing and Reframing such powerful tools with which to transform the meaning of a situation or experience.

The latest Dalai Lama, Tenzin Gyatso, the well-revered Buddhist leader of the Gelug sect of Tibetan Buddhism shares in *Illuminating the Path to Enlightenment* that the positive qualities of the mind are developed through constant practice and meditation. The Dalai Lama states, "Our problem is that in normal day-today life, we allow ourselves to be dominated by afflictive emotions and deluded thoughts, totally overwhelming our mind with

negative states that then perpetuate a whole cycle of problems, confusion and suffering.”⁴⁰

I find it fascinating that the Buddhist spiritual tradition has been aware of the importance of the “quality” of internal representations nearly eons before Western scientific inquiry had begun to contemplate its relevance or consider that the subjective nature of experience was under the influence of the individual.

Submodalities



As you are learning to monitor and control your internal representation, you will find it very important to become aware of the distinct submodalities of every internal experience. A submodality is the context of the finer details of an experience, not the

content.

For example, you might recall a beautiful sunset. Or, you might recall a brilliant, fiery-red, sinking sun stretching panoramically across your vision just as your significant other lovingly whispers something in your right ear causing your heart to beat even more quickly... Which example lends itself more to exploring the context?

Here is a list of potential submodalities for each representational system (5 senses - in this ebook we will focus upon only upon the 3 main senses):

⁴⁰ Gyatso, T. (2002) Illuminating the Path to Enlightenment. Thubten Dhargye Ling. p. 73

An Overview of NLP and Ericksonian Hypnosis

Visual Submodalities			
Location	Dissociated	Associated	Framed
Color	Size of Picture	Size of Objects	3-D or Flat
Intensity of Color	Focus (All or Parts)	Moving	Still

Auditory Submodalities			
Location	Tonality	Volume	Tempo
Pitch	Cadence	Rhythm	Inflections
Pauses	Timbre	Uniqueness	Duration

Kinesthetic Submodalities			
Location	Shape	Size	Temperature
Movement	Texture	Vibration	Pressure
Duration	Intensity	Weight	Direction

Additional submodalities exist for the olfactory and gustatory senses, but usually the emphasis is upon the visual, auditory, and kinesthetic submodalities. However, individuals changing certain lifestyle behaviors (e.g., diet, addiction, etc.) would benefit from paying closer attention to the olfactory and gustatory submodalities.

Perceptual Positions

Perceptual positions are an important part of submodalities. There are several different perceptual possibilities but for now we will focus upon the two most common: associated and dissociated. These positions will serve to “turn up” or “turn down” the overall experience.

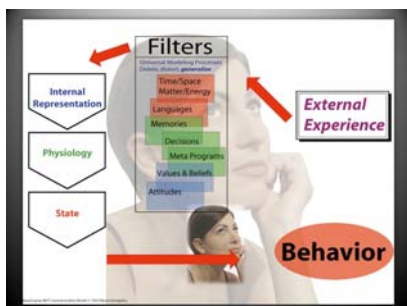


Dissociated: You “see” (imagine/remember) yourself in the experience. This is powerful for making an experience less intense.



Associated: You “see” (imagine/remember) the experience as through your own eyes. This typically makes an experience more intense.

Physiology



Physiology refers to the mechanical, physical, and biochemical functions of human beings. Experienced NLP practitioners should be able to recognize subtle shifts within a person's nervous system as the individual

processes information through his/her internal representation(s). Such physiological shifts in the nervous system, musculoskeletal system, and the circulatory system could be represented by changes in breathing patterns, speech patterns, facial muscle tension, eye movement patterns, and changes in pulse.

Eye Accessing Cues

Bandler and Grinder discovered that an individual's eye patterns or eye movements would often change based upon the context of their internal representation or their internal experience.⁴¹ The image below would be of someone looking at you (mirrored)⁴².



41 Bandler, Richard & John Grinder (1979). *Frogs into Princes: Neuro Linguistic Programming*. Moab, UT: Real People Press.

42 Image source: <http://en.wikipedia.org/wiki/File:Mouvements-oculaires-PNL.jpg>

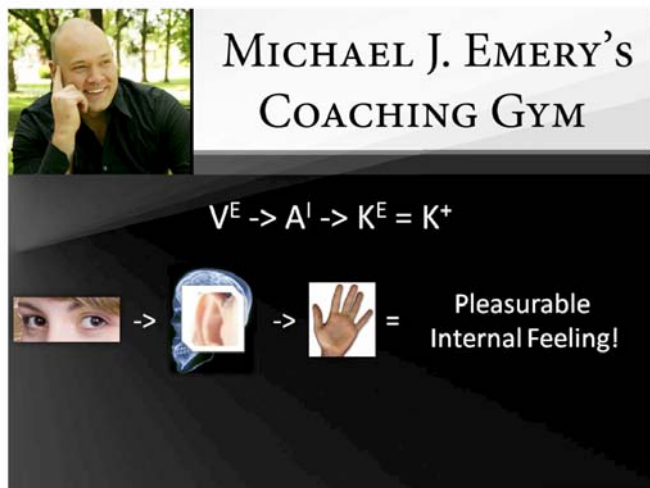
The following notations will indicate the associated meanings of the eye accessing patterns:

Activity	Notation	Meaning
Visual Construct	V ^c	Imagining a visual scenario (picture, sequence or movie)
Auditory Construct	A ^c	Imagining the sound of something
Kinesthetic	K	Bodily feelings / emotions
Visual Recall	V ^r	Remembering something previously seen
Auditory Recall	A ^r	Remembering something previously heard
Auditory Digital	A ⁱ / A ^d	Reading or hearing words (subvocalizing) / self-talk

Synesthesias

A synesthesia is a crossing or blending of the senses. In the field of NLP, a synesthesia differs from the psychological or psychiatric use of the term. Academically, the term has been used in reference to scenarios such as a person being able to hear the color blue, or distinguish the note C# from a C. In NLP, a synesthesia is when one of the five senses blends into another sense making it nearly impossible to separate the two senses.

Most of us have the experience of seeing someone who has an angry look on his face and then feeling a sensation in your stomach or your chests that you might refer to as fear. This is a synesthesia. And, here is the way I could turn the synesthesia into a strategy or a diagram:



Essentially, this sequence could represent the external visual sight of someone, hearing something in your head (the other person's voice or your own - like in the case of attraction "Oh, s/he is cute!"), and the process results in a positive kinesthetic feeling in your body. But, it happens so quickly that in just nanoseconds the sight of that person causes you to feel something. This is a synesthesia in the field of NLP.

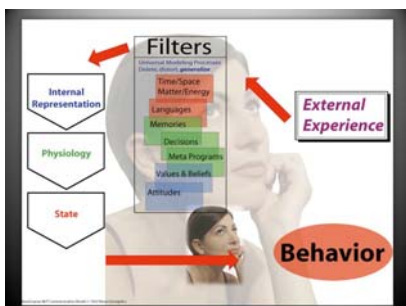
It happens all the time. People see a boss or an ex-lover and they feel bad in their bodies. They hear a stern parent's voice (real, imagined or remembered) and they feel bad.

This can even be more complicated like seeing someone, feeling bad, then thinking to yourself how stupid you were for being involved with that person, making pictures in your mind by remembering that disastrous vacation, and then feeling even worse... Yes, we do it to ourselves!

In this case, values are also synesthesias because they are words that are tied into our internal representations.

And, they are also simultaneously linked to a kinesthetic sensation. In the context of values, the word love feels differently than the word hate, doesn't it? If it doesn't, then how do you know the difference between the two...?

State



An individual's state is the resulting kinesthetic feelings and emotions from the original perception of the external experience. State is the generalized affect that the perceived external event has had upon a person.

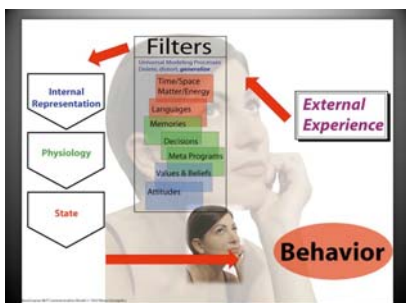
Depending upon the individual's ability to manage his or her emotions and mindset, state can either be beneficial or non-beneficial.

If the external experience was an event with a negative outcome then state will be reflected by the individual's ability to reframe and re-represent the information in a way that causes this to experience a beneficial set of kinesthetic feelings and emotions that empower them in a way that is congruent with their desired behavior in a specific situation. This is an example of proactive state management. Reactive state management would be the same individual reacting to the same external experience by default.

Interestingly, it is also hypothesized that effective learning strategies are state-dependent; meaning that if a person studies or practices something, then it should be done in

a way that is as similar to the actual experience as possible.⁴³

Behavior



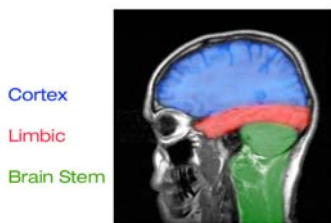
In my opinion, behavior is either a response by design, or a reaction by default. If an individual is taken the time to practice and rehearse his or her ideal response in any given situation then that individual is on his or her way to state

mastery. In my own personal life and through my work with clients noticed that many people who are dissatisfied with the way that they react in a given situation can be attributed to individuals inability or negligence of learning how to manage emotional state.

From a scientific perspective it could be said that an individual's response or reaction happens in milliseconds via a universal modeling process in the corresponding behavior is either a sympathetic nervous system response "fight or flight" or a parasympathetic nervous system response "rest and digest".

43 Marian, V. & Kaushanskaya, M. (2007). Language context guides memory content. Psychonomic Bulletin and Review

Triune Brain Theory



Triune Brain

Keep in mind that many of our responses and reactions are preprogrammed by our DNA as demonstrated in Paul MacLean's triune brain theory. The triune brain model hypothesizes that regions of our brains determine a basic response that can be overridden. This theory claims that instinctual behaviors such as dominance

and territoriality are controlled by the reptilian brain (brain stem). Behaviors like feeding, reproductive behavior, and parental behavior are located in the limbic system. And that lastly, language, abstract thought, and perception are recent developments found in the cortex.⁴⁴

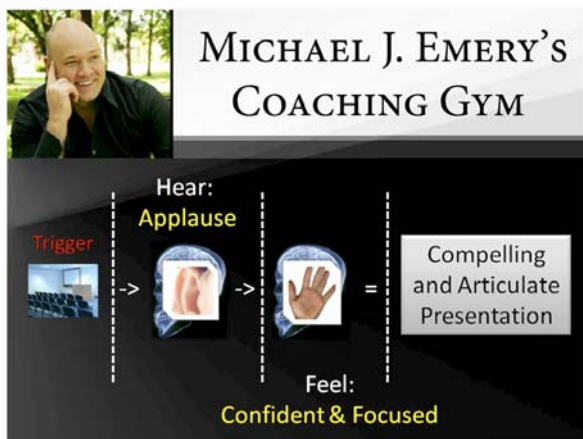
An important part of personal development is becoming aware one's innate predisposition toward certain behaviors and learning to override such drives. Being able to relinquish short-term pleasure for long-term gains is a common theme in self-actualization and many spiritual belief systems.

Strategies

In the field of NLP, a strategy is any internal and external set of experiences which consistently result in a specific outcome. Every person has a strategy for learning, teaching, motivation, procrastination, spelling, reading, loving, hating, and any other observable behavior. Since most strategies are rarely created a conscious level,

⁴⁴ MacLean, Paul D. "Brain Evolution Relating to Family, Play, and the Separation Call". Arch. Gen. Psychiatry 42: 405-417, 1985.

certain strategies may need to be updated from time to time.



The above example represents a designed strategy to feel confident and focused. The trigger is the (visual external) sight of the audience, the (internal auditory) sound of applause, causes the (kinesthetic) feeling of confidence and focused. This sequence can become collapsed and chained so that just the mere sight of the audience results in feeling confident and focused. This is NLP anchoring, and this is applied classical conditioning. Instead of allowing conditioning to happen by default as in the case of Pavlov's salivating dog, you can do it by design in order to control your emotional state and behavior.

By applying NLP techniques and models to your life you'll be able to evaluate your progress and behavior in any given aspect of your life and create a new and empowering strategy for success.

NLP PRESUPPOSITIONS

Let's imagine for a moment that you are choosing to rewrite or recode your basic presumptions about the world and the way you want to experience it in the future. Here are several empowering NLP presuppositions as defined in *The User's Manual For The Brain* by Hall and Bodenhamer that you can "try on" for size and reflect upon past and future experiences⁴⁵:

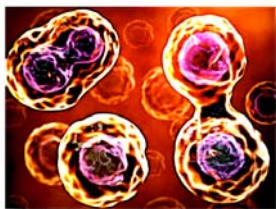
- The 'map' is not the 'territory'
- People respond according to their internal maps
- Meaning operates context-dependently
- Mind-and-body inevitably and inescapably affect each other
- Individual skills function by developing and sequencing of representational systems
- We respect each person's model of the world
- Person and behavior describe different phenomena - we are more than our behavior
- Every behavior has utility and usefulness - in some context
- We evaluate behavior and change in terms of context and ecology
- We cannot not communicate
- The way we communicate affects perception and reception
- The meaning of communication lies in the response you get

⁴⁵ Bodenhamer, B., Hall, L.M. (2000) *The User's Manual for the Brain: the complete manual for neuro-linguistic programming practitioner certification*. Crown House Publishing Limited. pp. 64-65

- The one who sets the frame for the communication controls the action
- There is no failure, only feedback
- The person with the most flexibility exercises the most influence in the system
- Resistance indicates the lack of rapport
- People have the internal resources they need to succeed
- Humans have the ability to experience one-trial learning
- All communication should increase choice
- People make the best choices open to them when they act
- As response-able persons, we can run our own brain and control our results

As you may be able to tell, many of these presuppositions apply to much more than just your own way of thinking - they extend to how you interact with and perceive everything in the universe. They are a roadmap for the ways you choose to interact with other people, how you choose to interpret experiences, and how you can adjust your internal representations to empowering representations of possibility and potential.

PERPETUAL CHANGE



In the human body cell tissue is constantly being renewed. Some cells last a few days and others may last years. Research indicates that possibly all cells - except for a select few cell types in the brain and the heart - are recycled. The perception many people have might be to⁴⁶:

...think of their body as a fairly permanent structure, most of it is in a state of constant flux as old cells are discarded and new ones generated in their place. Each kind of tissue has its own turnover time, depending in part on the workload endured by its cells. The cells lining the stomach, as mentioned, last only five days. The red blood cells, bruised and battered after traveling nearly 1,000 miles through the maze of the body's circulatory system, last only 120 days or so on average before being dispatched to their graveyard in the spleen.

This is a metaphor on many different levels. You do change... consistently, on time, at a rate that is just right for you, and you're always capable of changing more...

Remember, all you are is change and no matter what you believe you are - you are always more than just this...

BE AMAZING

46 Wade. N. (2005. August 3) Your body is younger than you think. Retrieved June 26. 2010. from Rutland Herald: <http://www.rutlandherald.com/apps/pbcs.dll/article?AID=/20050803/NEWS/508030317/1028>

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