

PATTERNS
FOR
"RENEWING THE MIND"

Christian Communicating and Counseling
Using NLP and Neuro-Semantics

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©1996 **Patterns for Renewing the Mind**

Christian Communicating and Counseling Using NLP

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PATTERNS FOR RENEWING THE MIND

Forward	4		
Preface	6		
1. <i>Introducing NLP</i> A Communication Model for Excellence	9		
2. <i>Communicating with Precision</i> Modeling Exceptional Communicators	18		
3. <i>Communication Challenges</i>	28		
4. <i>Communicating to Connect</i> Building Christ-like Rapport	33		
5. <i>The Building Blocks of Communication</i> The Creative World inside our Heads	42		
6. <i>Unlocking the Communication Lock</i> Using the Key to Open up the Possibilities	50		
7. <i>NLP and the Judeo-Christian Perspective</i> — Part I Finding NLP in the Bible	60		
8. <i>NLP and the Judeo-Christian Perspective</i> — Part II	72		
9. <i>Communicating by Anchoring</i> Speaking the Silent Language	83		
10. <i>Communicating via Framing and Reframing</i> Reframing to Transform Meaning	96		
11. <i>Communicating via Language</i> Probing the Magical Structure of Language	112		
12. <i>Timely Communications</i> Where God Put Time	124		
13. <i>Communicating Inwardly and Quietly</i> Unmasking the true nature of Hypnosis	138		
14. <i>The Language of Mediation</i> The Surprising Language of Preachers and Trance	157		
15. <i>Presuppositions for Communication Excellence, I</i> Assumptions about God's Good Creation	166		
		16. <i>Presuppositions for Communication Excellence, II</i>	179
		17. <i>NLP— a Tool for Gospel Communication</i> A New Wineskin For The 21 st Century	192
		18. <i>Communicating at the Higher Levels</i> The Meta-States of Reflexivity	198
		19. <i>Meta-States as a New Biblical Hermeneutic</i>	209
		Appendices	
		A. Taking A Root of Bitterness to Jesus	232
		B. A Strategy for Filtering Out Unsavory Influences	236
		C. Representational System Characteristics	239
		Bibliography	241
		Glossary	244
		Acknowledgments	249
		Authors	250

FORWARD

When I first heard that Michael and Bob were writing a book about integrating NLP in terms of the Christian faith and perspective, I thought, "*Well, fools do rush in where angels fear to tread!*" Then, after examining various drafts of this document and exploring the depths of their applications of the NLP model to Christian consulting, counseling and coaching, I now muse, "*Where was this book when I was in full-time practice?*"

Contrary to secular thinking, pastoral ministry (including Christ-centered counseling) is very hard work. Real Christians, as C.S. Lewis, Tony Campolo, and Philip Yancey each proclaim, must be willing to suffer honestly, think deeply, trust God enough to abandon the security of traditional (and often self-limiting) thinking, and explore new avenues of sharing the power of the gospel on this earth. Michael and Bob know that pastoral ministry and Christ-centered counseling are hard work (they have perhaps 60 years of such ministry between them). I also know this (my first pastoral role began in 1975).

Faith-based counseling ministry is hard work for many reasons. Oblivious to most, Christian counselors often wear many hats: administrator, advocate, broker, coach, consultant, coordinator, counselor, cheerleader, educator, facilitator, friend, lobbyist, mediator, preacher, supervisor, teacher, and so on.

Serious counselors also work hard at being serious students; students of the Word, students of psychological processes, students of socio-cultural assumptions, etc. Many students of the Bible only read the instructions of others regarding the Book, but fail to spend time in the text themselves. Few students of psychology ever read the primary authors, only to trust the various interpretations of fifth generation teachers (who often only post-natally validate their own experiences). Many students of socio-cultural processes never venture out into the real world, leaving them to rely solely upon in vitro deductive assumptions about the "world out there." Being students of God's Word, the workings of the human psyche, and cultural processes is hard work.

The main purpose of this volume is to involve the reader personally in a first hand exploration and application of the NLP Model to the biblical text and biblical counseling. If this purpose is met, the reader's paradigms will be clearly transformed (Romans 12:1-2).

The opening chapters (1-4) prepare the counselor for study by providing a thorough review of the NLP Model in context with the Judeo-Christian world view.

Chapters 5-7 explore the semantic and linguistic resources which undergird various frames of communicating biblical truths throughout the therapeutic process.

A variety of therapeutic tools (e.g., time-lines, hypnosis) are explored in chapters 8 and 9.

Chapters 10-11 teach the therapist how to "theorize about theories" with a central emphasis upon how people and language work. Don't ignore the

pragmatic appendices of this text.

Michael and Bob assume, and accurately so, that their readers have a limited understanding of the NLP model. The model, which dates back to the mid-70s, emphasizes linguistic and communication processes, the power of emulating excellence (Eph.5:1; Phil.2:5; I Pet.4:1), while underscoring the clinical attitudes of curiosity, experimentation, and therapeutic processing.

I was first exposed to this model while a graduate student at Oregon State University (1979), but did not, to my own demise, readily embrace it. It was only after Michael began to devour and apply the NLP literature, that I became interested. Michael's interest was not fostered because NLP was contemporary (for if we are only contemporary, we are inevitably quite shallow), but because it was a pragmatic, trans-theoretical model and easily applied from the Judeo-Christian perspective. Bob's 1993 treatise, *Taking a Root of Bitterness to Jesus* (Appendix B), reveals this same passion for integration.

The reader will quickly note the use of personal pronouns and abbreviations (MH, BB). These are employed as a means to emphasize the empirical (i.e., sense-based, experiential) nature of both the NLP model and religious experience. This volume is not a treatise about NLP or spirituality, but rather a demonstration of both. Because the purpose of this book is to help make a real difference in human lives, the success of this text will be measured by the practical application it helps to engender. If you, the reader, diligently study this text and work hard to apply its many exercises and labs, your counseling process will be radically changed. You will also be blessed by the many biblical expositions which can be readily applied to your counseling practice and client needs.

I would be remiss if I did not express my deep and profound appreciation to both Michael and Bob for so diligently committing their minds and gifts to the task of integrating NLP within a solid Judeo-Christian perspective. I have completed four graduate degrees, hold six mental health licenses, provide clinical supervision and therapy for both in-patient and out-patient clinics, pastored for more than two decades, and taught therapy at both the undergraduate and graduate levels. I know a lot about learning, people, therapy, and the integration of faith and learning. Yet, this volume has blessed me with new knowledge, new techniques, and a renewed passion for bringing the living Christ into both the counseling and educational processes. I can easily guarantee that this book will revolutionize the way you see your clients, yourself, your counseling process, and your God!

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PREFACE

*"And be renewed
in the spirit of your minds,
and put on the new nature,
created after the likeness of God
in true righteousness and holiness."
(Ephesians 4:23-24, RSV)*

We have authored this work to describe and present numerous patterns for *renewing the mind*. We have done that for one simple reason. We both strongly believe in the biblical principle regarding *the central mechanism* of human transformation. Although Paul stated the principle two millennia ago, it continues to this day to highlight the cognitive nature of human consciousness. It explains how people change. Namely, the profoundly cognitive behavioral principle:

"Be transformed by the renewing of your mind" (Romans 12:2)

Yet in spite of how much you also may believe in that statement and the principles that it involves, we do have to ask ourselves some searching questions:

- Specifically *how* does a person "renew" his or her mind?
- How do we do given that we have to use our current unrenewed mind to renew our mind?
- *How* can we rise above this catch-22 in the renewal process and gain the kind of power and elegance to renew our minds?
- *Renew our minds* in what way and to what?

The Journey to Co-Authoring this Book

Separated by 2,000 miles, both of us spent years engaged in working with churches, individual and family counseling, teaching, and consulting. During that time we separately found the *cognitive-behavioral tools* in the communication and modeling discipline of NLP (Neuro-linguistic Programming).

In NLP, we both discovered incredibly powerful *patterns* for quickly, effectively, and permanently *renewing the mind* in NLP. From that discovery point, we then both gave ourselves to a receiving a thorough training in the field of NLP.

On different sides of the American continent, we found ourselves drawn toward this new technology of communication, language structuring, modeling excellence, and therapy processes as a way to even more fully understand and practice our Christian faith. We both also felt, "If only we could spread this knowledge around to other people interested in promoting the Christian faith." Then sometime later, we found each other. That happened in the early 1990s as we read each other's articles in an NLP Journal (*Anchor Point*). Eventually this led us to team up to co-author a number of works.

When we originally began dialoguing about making the NLP model, patterns, and materials available to the Christian community, we decided to focus our attention first of all on the importance of *the process* of "renewing the mind" itself. This will be the focus in this book that you will find—a focus on the skills, patterns, understandings, and techniques that can help a person learn *how* to practically "run his or her own brain." This phrase is the way NLP talks about what we describe as "renewing the mind," "setting your mind on things above," and "thinking about the things of Christ."

The *How* Rather than the *What*

In this volume, you will find that we have focused primarily on the *processes* of renewal rather than the *content* of Christian mind renewal. Why have we taken this approach? What motivates us to do this? We have several reasons:

1) We start from the assumption of the validity and supreme usefulness of the Christian faith and perspective.

In this we presuppose the Christian faith as comprising *the content* of what to think. Believing in such, we take it as a given. We believe that God gives "a spirit of power, love and sound mind" (II Tim. 1:7).

2) We address this work primarily to those of the Judeo-Christian persuasion.

For that reason, you will not find any presentation of the Christian faith here as such. Here we simply assume that the reader does not need information about *the content* of Christian ideas and beliefs that promote healing. We assume that you already know and believe in the power of forgiveness, love, grace, "being poor in spirit," cooperative, filled with the word, etc. So we have not focused on that, but on *how* to do the renewing of the mind with such ideas so that we can move ourselves to think-and-feel more forgiving, loving, insightful, etc. We focus on understanding and learning *the processes* by which we can take the Christian truths and incorporate (or install) them deeply into our personality.

3) We recognize that many believers suffer not from lack of informational content, but from lack of *knowing how*.

They want to forgive, they want to not let "a root of bitterness" spring up to defile them (Hebrews 12:15), they want to have a more optimistic faith in the power of God, they want to appreciate more so that they can praise better, they want to think-and-feel more loving, kind, thoughtful, they want to have a spirit of "power, love, and sound mind" rather than the spirit of fear, they want to feel the assurance of their salvation, they want to not return evil for evil, or to become angry without a cause, or to not let the sun go down on their wrath, but they just don't know how and because they don't, they then go into very unresourceful states as they beat themselves up with guilt, condemnation, and fear about such.

In this we focus on *know how*, on the processes that enable a person to effectively renew the mind and experience the Christian transformation into the new life of Christ (Eph. 4:20-24).

Who Have We Written This Book For?

We have primarily written this text for any thinker, scholar, explorer, teacher, or learner who wants to know *how* to renew the mind using the Bible. And, perhaps most particularly, we have written it for Christian pastors and counselors who engage in the communication and persuasion process.

Much of the materials contained herein involve a technical nature and quality. We have sought to present the processes and patterns with precision and clarity and to clarify the concepts through example and illustration.

Caveat

As we begin, we offer this *warning*. The techniques described herein work *powerfully*. What's the problem with that? Namely, that *powerful technology* lend itself to misuse and misapplication. It can tempt the unscrupulous to enter the field to either claim or use the techniques for their unholy use. Just as David Koresh

misused God's word and brought destruction upon himself and others, so some have discovered the tremendous power in the Neuro-Linguistic Programming model and have used it to manipulate people. Any powerful tool can end up in the hands of the unethical.

Why do we then want to bring to the Christian public such powerful tools? So that ethical people who do care about people, the world, and their own stewardship of things can take a hold of this powerful technology. Our goal is to introduce the Christian community at large to *the state-of-the-art communication models and healing tools in NLP*. In doing this, we hope that it will empower Christians to catch and avoid the manipulations of those who would use the same for ill-gain. Obviously, we consider these technologies as simply *tools* by which we can get things done, and *models* for understanding—the quality of the use depends upon the one who uses the tool.

As we thus reveal and correlate *Patterns for Renewing the Mind* to the Bible, we have picked out those patterns that we feel compliment the biblical truths, not those which would contradict such. In one of the last chapters, we identify some of those NLP patterns that we consider un-Christian. By bathing the principles of NLP, which is basically a communication model, in scripture and by placing them in the hands of Christian ministers, we seek to maintain the integrity of both the Bible and NLP.

If you have studied "psychology" and know the field of "mental health," NLP may shock you. The concepts of NLP differ radically from most of the counseling techniques taught in graduate schools, and even those taught in Christian Colleges and Universities. As you will discover, NLP focuses on *processes and structures of excellence and well-being*, not those of brokenness and pathology. For many in the psychology field, this feels like *a complete paradigm shift*. Of course, that's because it is. If you've studied a systemic model or the psycho-social (strengths) model—then you will feel right at home.

Another note of caution. To gain a full understanding of the concepts and techniques of NLP, consider taking training under a qualified NLP trainer. We have written this work primarily as *an introduction to these concepts as we relate them to the biblical context*. Because of the many subtleties in learning this model as well as depths, we encourage the interested reader to seek training from a certified NLP trainer.

This work arose from a joint venture of two pastors from two differing Christian backgrounds, who both found a rich source of effective patterns in the NLP model. *Bobby Bodenhamer* (BB) wrote the original text for this work in 1991 while conducting NLP Trainings and NLP therapy in Gastonia, NC. Later, *Michael Hall* (MH) re-organized, edited, and added various touches to bring it into this format. Each of us have provided an Appendix that reflects our individual work and emphasis.

We have taken all of the biblical quotes from the *New American Standard Bible* (NASB) and the *Revised Standard Version* (RSV) unless otherwise indicated. Terms in "parenthesis" indicate a qualitative use of the word according to its usage in General Semantics to indicate that *as used* the term indicates some ill-formedness that we need to take into consideration.

L. Michael Hall, Ph.D.
Bobby G. Bodenhamer, D. Min.

Chapter 1

INTRODUCING NLP

A Communication Model for Excellence

*"NLP is an attitude and a methodology
that leaves behind a trail of techniques."
Richard Bandler*

Neuro-Linguistic Programming (NLP) represents a relatively new discipline dating only back to the mid-70s. Behind NLP stands a respectable body of knowledge. NLP originated from several different intellectual disciplines as organized by co-founders—Richard Bandler and John Grinder.

It happened once upon a time when Dr. Grinder served as a newly appointed professor of linguistics at the University of California in San Cruz. Bandler came there as a student to study mathematics and computers. Dr. Grinder, in fact, had already published several books in the field of linguistics known as *Transformational Grammar*.

Yet the genius was in Bandler who slowly discovered that he had a natural gift for modeling and hearing patterns. He discovered he could detect and replicate patterns in Gestalt Therapy from just a minimum exposure.

While a student he was hired to listen to audio-tapes of Perls and transcribe the words to paper, later after Perls died, he helped Dr. Robert Spitz finish the book and so had his name as an editor on the book. With this familiarity of Perls' work, Bandler began *mimicking* Perl's *language patterns and tonality*. Later he reportedly even read some Gestalt Therapy books to study Perls' techniques. Then as a senior, he was allowed to conduct a class at the University. It was in that class that he discovered that he could actually *model* and *replicate* Perls' therapeutic procedures. Because he had to have an overseeing faulty member in the class, that's when John Grinder got involved.

After enjoying immediate and powerful results from that experience, Richard asked John to model the language patterns. John became interested in this natural genius of Richard's. About the same time, Dr. Spitz asked Richard to go to a Virginia Satir Seminar to audio-tape it. That's when Richard discovered that he could also model someone other than Perls. By modeling this world famous family therapist, Richard quickly identified seven patterns that Virginia used. When challenged about these seven patterns, Richard named them off—to her surprise. She commented that

she recognized four of them, but had never classified the others.

After that, he and John began classifying the patterns and then conducting group sessions to apply those patterns and find out if they could replicate them. They could! This launched the initiation excitement and created the beginnings of the first NLP experimental group—full of those individuals who would later become leaders in the field, Robert Dilts, Judith DeLozier, Leslie Cameron, David Gordon, etc.

As a student of computer programming, Richard knew that to program the simplest "mind" in the world, i.e., a computer with off-and-on switches, you have to break down the behavior you want to model into component pieces and provide clear and unambiguous signals to the system (the hardware of the computer). To this basic metaphor, John added his extensive knowledge of transformational grammar.

Transformational Grammar was developed by Noam Chomsky as a cognitive model about language acquisition. This model that broke the back of Behaviorism in 1956 and launched the Cognitive Psychology movement describes how language works formally. To that end, Transformational Grammar posits a deep and surface structure and details out dozens (and eventually hundreds) of "rules for transformation" between the levels. It was in this way, via these transforms, that Transformational Grammar provided a structure for how meaning, as data encoding and processing in the human brain, occurs.

So, using these tools, Bandler and Grinder first modeled Perls and Satir and then put together their first model, which they called *the Meta-Model of language* regarding how people get mentally, emotionally, and behaviorally "programmed." This model looks at the key language distinctions of our natural modeling and how to question or challenge the distinctions to enable a person to create a more accurate and useful linguistic map of things.

All of this occurred in 1972 to 1974 or so. Afterwards they moved to a property in the mountains and become neighbors of the renown anthropologist and systems thinker, Gregory Bateson. And it was Bateson who told them about *Milton Erickson*, M.D. and set up their first introduction.

Now Erickson, as a medical doctor and psychiatrist, had developed the model of communication that we today call *Ericksonian hypnosis*. Since 1958, the American Medical Association has recognized hypnosis as a viable tool of healing during surgery.¹ Erickson also had become world-known for being able to do things with his words as he "just spoke" to patients—things that were and still are recognized as medical wonders.

This led to Bandler and Grinder modeling Erickson's language patterns and writing two books on these patterns. Similarly, they also discovered that in learning the structure of his experience, they could use the patterns and obtain similar results. The excitement about this is that *the structural process* accelerated the normal learning and develop process by years, if not decades. This meant that it was not the *content* of what Perls, Satir, or Erickson were saying, but the *structural patterns* that they used.

Today, the NLP techniques, which have resulted from modeling these three expert communicators, put into our hands patterns that we can use to "renew the mind." And the exciting thing for the Christian is that the *power* of these procedures or patterns does *not* lie in the content, but in the *structure*. This distinction between

content and structure lies at the heart of NLP and enables the believer to use the processes with Christian *content*.

From these experiences into the unifying factors and principles of the process that actually work to make a transformational difference, Bandler and Grinder and their co-developers devised the first NLP model. This model essentially functions as a *model of communication*. In other words, NLP is at its heart a communication model and not about therapy, systems, hypnosis, gestalt, etc. This language model about words and meanings provides a theoretic understanding of how we humans get "programmed," so to speak, by our languages (i.e., both our sensory-based and linguistic-based languages) so that we develop regular and systematic behaviors, responses, psychosomatic effects, etc.

This model also went further. It went further as it specified ways for using the components of subjectivity for creating psychological (mental-emotional) improvement and change. From that point, NLP expanded into all kinds of areas of application. The model expanded by incorporating materials from other disciplines: cybernetics (communication within complex systems both mechanical and living), philosophy, cognitive psychology, studies of the "unconscious" mind, and neurology. Today, NLP has institutes worldwide and numerous authors have applied NLP to medicine and health, therapy and psychological well-being, business, education, athletics, law, Christian ministry, etc.

NLP was also taken up by people in the New Age movement. People who wanted to gain some kind of respectability for their far out ideas about channeling, past lives, and other things flocked to NLP and then used NLP to validate their content. From the Christian perspective, this has given NLP a poor reputation and made it questionable in the minds of many, yet their use (and mis-use) of NLP only reflects *their use of it*, not what NLP is or stands for.

The Study of Excellence

So what does NLP stand for? What is its heart and passion? NLP primarily stands for and focuses on communication, structure, patterns, and the structure of both experience and *excellence*.

In the 1980 book, *Neuro-Linguistic Programming, Volume I*, the authors sub-titled the book: *The Study of the Structure of Subjectivity*. The subjectivity that most NLP theorists, developers, and presenters have focused on involves those highest and most excellent facets of human experience—high level experiences of creativity, excellence, genius, etc. Co-developer, Robert Dilts has especially focused on this area, writing a series of books plus numerous journal articles on *The Strategies of Genius*.

This emphasis on *modeling* in replicating excellence has a solid basis in the Christian field because in its most basic definition, *Christianity is all about modeling* Jesus. After all, to be a Christian is to "follow in his footsteps." Ministers inevitably seek to model the best as well. Teachers model the best teachers. NLP offers a model for learning *how* to recognize excellence and to emulate it. In this, NLP focuses on recognizing excellence by specifically chunking the structure down into its component elements and the syntax (order) for transferring it in others.

In this step by step fashion, the NLP model instructs us how to achieve excellence. Do you wish to improve your ability to communicate? NLP provides a model for communication excellence. Would you like to know how to build and maintain rapport? NLP chunks these skills into teachable formats. Does your child have

difficulty spelling? NLP has identified the structure of excellent spellers and the process for training them to become champions spellers. Would you like to conduct successful negotiations in committee meetings? NLP offers a high quality performance model for negotiating with others around difficult issues.

Christian counselors usually experience a great thrill when they help to bring about positive change in people. NLP offers not only a state-of-the-art theoretical foundation for such, but also the techniques for bringing about personal change. Both of us feel a burden, coming from decades of work as pastors and counselors, to introduce these wonderful skills into Christian ministry.

The Experiential Nature of NLP

As you read the following chapters, you will discover *the experiential nature of NLP*. What does this mean? By it we refer to the emphasis in NLP on modeling, experimenting, and testing and how this stands in contrast to mere theorizing and hypothesizing. When people ask in our trainings, "Does NLP work?" we invite them to put it to the test. We invite them, right then and there, to see if a particular pattern *works* for them. It's in *the doing* that we discover its power and effectiveness.

For us, this means that one of the best ways to understand NLP is to *experience* it. Shortly, we will offer you *a mental exercise* as a mind experiment to introduce you to NLP. As you read the instructions, take time to follow the directions. This will enable you to become more attuned to how God has uniquely created your mind-body-emotion and nervous system. You will work with the natural processes of your mind. By doing this, you will discover many of *the mechanisms* by which you can learn to take control of these processes.

[In the following paragraphs, the three dots . . . signify "pause, experience, notice, feel, think," etc.]

To the extent that these processes and mechanisms lie outside our awareness, to that extent they control us. As you develop familiarity with these unconscious processes, you will learn to manage them. In doing so, you will find that learning to control these processes worth learning. It will fulfill Paul's challenge to bring ". . . into captivity every thought to the obedience of Christ" (II Corinthians 10:5b KJV). Paul identified the content: "bring every thought to the obedience of Christ," NLP simply provides the methods and technology for how to so manage our thoughts.

Experiment #1

Recall a pleasant experience from your past. Various things will pop into your mind, whatever pops up in your mind, allow yourself to go with that memory for now. If you don't seem to find such a memory, then allow yourself to simply imagine a pleasant experience. For some people, closing the eyes helps in this process. Once you have this pleasant experience, permit it to remain in your awareness.

Now that you have this pleasant thought in mind, notice its visual aspects. As you recall the experience, what specifically do you *see*? Notice the picture of the memory. If you do not visualize well, then imagine what the pleasant experience *feels* like. Or, allow yourself to just *listen* to some pleasant sounds—words or music and enjoy that kind of an internal pleasant experience.

Now that you have the picture of the memory, make the picture larger. Let it double in size . . . and then let that picture double . . . Notice what happens. When

you made the picture bigger, what happens to your feelings of that experience? Do they intensify?

Now allow the picture to shrink in size. Make it smaller and smaller. Allow it to become so small you can hardly see it . . . Stay with that a moment . . . Do the intensity of the feelings decrease? Experiment now with making the picture bigger and then smaller. When you make it smaller, do your feelings decrease? When you make it larger, do your feelings increase? If so, then running the pictures (sounds, feelings) in your awareness in this way functions as it does for most people. However, you may have a different experience. Did you? No big deal. We all code our experiences in our minds uniquely and individually, which is part of the wonderful way our Creator has made us (Psalm 139:13-15). Now, put your picture of that pleasant experience back in a format where you find it most comfortable and acceptable.

Maintaining the same picture now, move the picture closer to you. Just imagine that the picture begins to move closer and closer to you, and notice that it will. What happens to your feelings as it does? . . . Move the picture farther away. What happens when you move the picture farther away? Do your feelings intensify when you move the picture closer? Do your feelings decrease when you move the picture farther away? Most people find this true for the way their consciousness and neurology works. When you moved the picture farther away, the feeling probably decreased. Notice that as you change the mental representation in your mind of the experience, your feelings change. This, by the way, describes how we can *distance* ourselves from experiences, does it not?

Suppose you experiment with the brightness of the picture? As you look at your pictures, do you see them in color or black-and-white? If your pictures have color, make them black-and-white, and vice versa if you have them coded as black-and-white. . . . When you changed the color, do your feelings change?

Consider the focus of your images: in focus or out of focus? Do you see an image of yourself in the picture or do you experience the scene as if looking out of your own eyes? What about the quality of your images: in three dimensional (3D) form or flat (2D)? Does it have a frame around it or do you experience it as panoramic? Experiment by changing *how* you represent the experience. Change the location of the picture. If you have it coded as on your right, then move it to your left.

Debriefing the experience

Before this experiment, did it ever occur to you that you could change your feelings by changing how you internally represent an experience? The strength of NLP lies in these very kinds of *processes of the mind*. NLP works primarily with mental *processes* rather than with *content*. Here you have changed how you feel about an experience by changing the quality and structure of your images, not their content. You made the changes at *the process level* while leaving the content the same.

Question: What would happen to a person if they made all their *unpleasant pictures* big, bright and up close? What would happen if they made all their *pleasant experiences* small, dim, and far away? The person would become an expert at feeling depressed, miserable and unresourceful, would he not?

On the other hand, consider what would happen if a person coded their *pleasant experiences* as big, bright, and up close . . . will it not create a more positive outlook on life? And, what if they made their *unpleasant experiences* small, dim and far away? The negative would have less influence on their life.

NLP has taught us to appreciate with a new freshness the depth and meaning of the old proverb, "*For as he thinketh in his heart, so is he . . .*" (Proverbs 23:7). Consequently, much of what we do in NLP occurs as a result of these natural processes that describe how we humans mentally process information. NLP merely directs us how to change the process by changing the mental codings. What you just experienced, we call *sub-modality shifts* in NLP, altering the cinematic features of our internal movies (see *MovieMind*, 2003 for a full treatment of this).

I (MH) first read of Dr. Bodenhamer's work in an article he published entitled, "How to Take A Bitter Root to Jesus" (1995). Using the text, "See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many" (Heb. 12:15), Bob developed a pattern for a person to identify his or her "bitter memory" and their internal representations of Jesus. Then, using those cinematic codings, he asks the person to *literally* "in their mind" *bring* the "bitter root" representations until they see it at *the same place* as they see their images of Jesus. He then invites the person to repeat the process using their hands and then supports this internal shift with the words,

"Now, as you give this person to Jesus, notice how Jesus receives that person unto Himself."

Bob then asks,

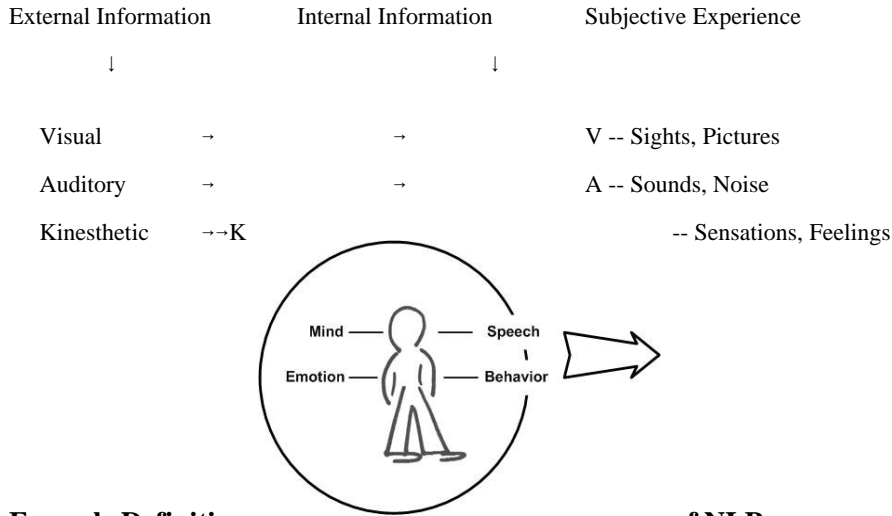
"How can one hold bitterness and hatred when the person they have hated is now with Jesus?"

Think about it. Your mind performs six primary representational functions (excluding maintaining internal physical functions such as breathing) in order to "make sense" of the world— *it creates representations* of pictures, sounds, words, generates feelings, smells and tastes. Through the five senses you gather information and store it in like manner. Your mind then retrieves this information in the same code or format that you store the experience. If you store information visually, you will retrieve it as a picture. If you hear and store a noise, you will retrieve the information as a sound.

We call this coding or storing of information—*an internal representation* (Figure 1:1). In experimenting with a pleasant experience, you retrieved the visual part of the internal representation of a pleasant experience. Quite possibly your pleasant experience also had sounds. By changing the coding of an experience, you can change your feelings and your internal state. *When the internal state changes, behavior changes.* The brain uses this method for coding to control the messages to our nervous system which then determines and creates our neurological experiences. This brain "software," so to speak, enables us to make decisions and to respond quickly. Doing this consciously would be overwhelming. As we understand these coding procedures, a practitioner can then bring about change by simply *changing the coding*. Depression, trauma, grief, guilt, anxiety, phobias, beliefs, values, all emotions and human states operate according to their own individual structured codings.

As a Master Practitioner and Trainer, I (BB) use the techniques of NLP on a regular basis to bring about structural change in my clients. Any pastor or lay counselor can learn these processes and successfully produce the same results. I believe that we can use NLP as one of God's good gifts that can bless us in communicating the gospel of good-news.

Figure 1:1



Formal Definition of NLP

Having experienced NLP, let us now give you a formal definition of Neuro-Linguistic Programming.

Neuro refers to our *nervous system and mind* and how it processes information and codes it as memory inside our very body and neurology. By *neuro-* we refer to experience as inputted, processed, and ordered by our neurological mechanisms and processes.

Linguistic indicates that the neural processes of the mind come coded, ordered, and given meaning through language, communication systems, and various symbolic systems (grammar, mathematics, music, icons). In NLP we talk about two primary language systems. First, the mind processes information in terms of pictures, sounds, feelings, tastes and smells (sensory-based information) via the representational systems. Second, mind processes information via the secondary-language system of symbols, words, metaphors, etc.

Programming refers to our ability to *organize* these parts (sights, sounds, sensations, smells, tastes, and symbols or words) within our mind-body organism which then enable us to achieve our desired outcomes. These parts comprise the programs we run inside our brain. Taking control of one's own mind is the design of the model.

NLP has become famous for the techniques it offers to bring about effective and lasting change. For example, NLP has a technique called *the Phobia Cure* developed by Richard Bandler which we have renamed the *Movie Rewind* pattern. Via this technique, we can now cure phobias and take the emotional charge out of an intensely negative emotional states and we can do so in as few as ten minutes. We have used the procedure to cure phobias of water, bees, elevators, heights, public speaking, small places, airplanes, etc. Best of all, we have done it in just minutes—with the effect often lasting years. This *Movie Rewind* pattern is just one of many techniques for creating such incredible changes.

We have used *Time-lines Processes* to remove traumatic pictures from the minds of traumatized people. Additionally, we have even learned to use the patterns of

Reframing, Swishing, Collapsing Anchors, etc. conversationally which means that we do not have to use these patterns in an overtly therapeutic way. We can speak in a way that facilitates a person to think in new ways thereby leaving them feeling more whole and empowered—with "renewed minds." Language (and languaging) works that powerfully!

Yet NLP is much more than just a tool box of techniques. Richard Bandler has memorably put it this way:

"NLP is an attitude and a methodology that leaves behind a trail of techniques."

The attitude of NLP involves one of *intense and excited curiosity*. It involves the desire to know what goes on behind the scenes. With this kind of attitude of curiosity, we want to know what makes the human mind work.

Second, NLP involves an attitude of *experimentation*. With such an experimental attitude, we try one thing and then try something else, and then something else . . . always trying, getting results, using the feedback, and experimenting with something else. It reminds us of Jesus' statement about *the life of fully trained disciples*.

"Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old." (Matt. 13:51-52 RSV).

If something doesn't work, we try something else, and we keep doing so until we find something that does work. Bandler and Grinder possessed such an attitude of curiosity and experimentation in their original discoveries that gave rise to this field.

The methodology of NLP is *modeling*. As Bandler and Grinder modeled the communication excellence in Perls, Satir, and Erickson, they produced the original format of NLP. Modeling describes the methodology that produced the trail of techniques.

Only God knows where the attitude and methodology of NLP will lead. We hope that the church will use these tools to bring Christ the glory by applying them to capturing thoughts for his dominion. I (BB) have found the NLP sensory acuity model in SGL (Small Group Leader) training manual. We have also noticed that James Dobson has utilized information about "learning styles" on his radio program and monthly newsletter that utilizes the basic NLP model.

More recently I (BB) heard Rev. Charles Stanley utilize the NLP model as he instructed his congregation to take on the mind of Christ. He used the above model in teaching *how* to create an image of where God wants them to go with their life. Dr. Stanley then mentioned that "it is not wrong to visualize." How about that?

We hope also that as you read this book, you will begin to *develop an attitude of joyful curiosity*. We pray that you will begin the journey of experimentation in your service as a Christian minister. Whether you work as a lay person or as clergy, NLP has many patterns for renewing the mind that can enrich your ministry. Finally, we appreciate the fact that you have already begun to use your God-given curiosity to experiment with looking into this state-of-the-art communication and transformation model.

Summary

NLP is essentially a *communication model*. It is a model that informs us about how we communicate to ourselves, namely, “think” and how that thinking creates our mind-body states and experiences.

As a model of the specific “languages of the mind” by which we think and communicate, NLP then offers us an adventure of discovering regarding *how our brain works*, that is, how we engage in “thinking” which creates so much of our everyday realities—our ideas, beliefs, emotions, “personality,” and even destiny.

As such, *NLP is just a tool*. It operates primarily as a model, and it has some theory that drives it, but our use of it here boils down to using it like we do other modern technologies.

End Notes:

1. Because much misinformation surrounds hypnosis, as well as outright errors, we ask that you keep an open mind to this *form of communication*; we will offer a full discussion of the subject in Ch. 9.

Chapter 2

COMMUNICATING WITH PRECISION

Modeling Exceptional Communicators

Life thrives on communication. Growing up in the rural mountains of North Carolina, I (BB) saw little value in becoming proficient in English. What good would conjugating verbs and diagraming sentences do me? What did split infinitives have to do with real life—well, life on a farm? Simple life didn't need such. Then I left the farm.

As I entered the larger world, my perceptions began to change. After I accepted the call of God at twenty-four to become a minister, I took a refresher course in English and literature prior to tackling college level work. What an act of wisdom— for a change! As I spent the next ten years in college and seminary, I served as a pastor the last eight years. Out of those experiences, I discovered just how much *language and communication* drives Christian ministry. To an incredible degree we minister by communicating.

To me, a Christian minister, like a salesperson, essentially "sells" the message of the gospel. At that time I read extensively in order to improve my communication skills. I studied Zig Ziglar's (1984) *See You At The Top* and (1984) *Closing The Sale*. I read everything I could put my hands on to aid me in improving my speaking and listening skills. Such became my passion. In witnessing and ministering to people, I desired to enhance my ability to communicate effectively. Though such books assisted me in improving my effectiveness as a communicator, not until I came across *the NLP model of communication* did I discover the best model of all about how language and non-language messages work. I then discovered the power and grace of the NLP model for equipping a person to become a truly professional communicator.

I (MH) also believe that *communication lies at the heart of everything*. God has built into our very bodies innate "communication systems" of immense complexity so that our central and autonomic nervous systems can interact with each other and the world outside our skin in a way that keeps us alive, healthy, and vigorous. Even our cells "communicate" with each other. But how a neuron racing down a neuro-pathway via bio-chemical-electrical processes and transfers and transforms "information" (messages, differences) in that cortical context, well, even the neuro-

physiological scientists hardly have a clue.

My discovery of NLP occurred in the context of teaching basic communicational skills (i.e., skills for asserting, negotiating, listening, disclosing, conflicting respectfully, etc.) in the context of Christian churches. I found an article in *Leadership Journal* about NLP, thereafter I devoured the NLP literature and incorporated much of it into a book on communication skills, *Speak Up, Speak Clear, Speak Kind* (1987).

Almost immediately I came upon the NLP "Ten-minute Phobia Cure" which was also called the Visual-Kinesthetic Dissociation pattern. When I ran it with several clients and saw *the immediate and dramatic response* in contrast to three to six months of de-sensitization of phobic responses using relaxation and cognitive-behavioral processes, I became truly excited and very curious. Ultimately, all I did with the person consisted of saying some words. All this person did to experience this tremendous personal transformation was to listen to those words, and to mentally think about them. I *communicated* to the person, the person then *communicated* to him or herself. What literally, actually, and exclusively *transformed* this person from a reactive phobic person who automatically accessed a state of intense fear to a calm and cool person involved *communication*. Needless to say, I was convinced that something wonderful was going on here.

How does this Communication Phenomenon work?

How can the "saying" and "listening" to words have that much creative and re-creative power?

How do words (as mere symbols) *work* anyway?

How do written and spoken symbols alter actual internal physiological processes?

Can we say that some words function in a "healing" way and other words actually generate "hurt," "trauma," "distress," etc.? What mechanisms govern this?

So, of course, ultimately I took my doctorate in cognitive-behavioral psychology with an emphasis in psycho-linguistics and wrote my dissertation on *Languaging: The Linguistics of Psychotherapy. How Language Works Psycho-Therapeutically*. And though I didn't write it from a theological perspective, I did operate from a belief system that drove my research. Namely, when God made us "in his image and likeness" that involves our ability to use words as symbols. So, as with his creation, so with ours. "In the beginning was the word (logos: meaning)." We humans have this tremendous power (and a dangerous one at that) of *speaking our "reality"* (subjective, internal reality) *into existence*.

Now, given this crucial role of communication, symbols, symbolism, language, words, higher level processing of information, etc. in human experience, *the more we know about how communication* (sending and receiving of messages) *works, and the more skilled we can become in communicating effectively and with power*—the more effective we will become in getting the Christian message of grace, love, and transformation over to our world. This brings us to the . . .

Three Qualities of Exceptional Communicators

As the founders of NLP observed professional communicators in many fields, they discovered that successful communicators possessed three qualities. Thus anyone can become an exquisite communicator by developing these three skills.

1) *Identify explicit and achievable outcomes.*

Successful communicators know from the outset the direction and purpose of their communication.

2) *Use sensory awareness to notice responses.*

These skills enable them to live in the now, in sensory-awareness, and provides them with necessary feedback about their progress toward their outcomes.

3) *Flexibly alter behavior to achieve outcomes.*

Successful communicators develop the flexibility of behavior to continually change and adjust their communications to achieve their outcomes. This fits one of the NLP premises, "The person with the most flexibility of behavior controls the system." Successful communicators will change their communication and behavior to attain their outcomes.

In this chapter we address the first of these qualities. In the next chapter we will explicate more fully the second and third qualities for excellence.

Keys to an Achievable Outcome

Consider the subject of goal setting. In recent decades, many have written about the process of effectively setting goals. Many years ago I (BB) memorized the acronym for S.M.A.R.T. goals:

S	—	Specific
M	—	Measurable
A	—	Attainable
R	—	Relevant
T	—	Trackable

Goal setting functions as a prerequisite to success in most areas of life. Yet sadly, still ninety-five percent of Americans do not set goals. Who do these ninety-five percent work for? The five percent who do.

What does the biblical text say about setting goals? Jesus lived his life around a specific and singular purpose.

"My food is to do the will of Him who sent Me, and to accomplish His work" (John 4:34)

He worked to fulfill his father's will by "being raised up" on the Cross. Peter expressed the centrality of the cross in Jesus' life in his Pentecost sermon (Acts 2:22-36). The Apostle Paul also expressed a singular purpose of will and direction:

"Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Philippians 3:13-14).

Whether Paul traveled to Macedonia or to Corinth, he directed his ministry toward specific goals. The call of Christ involves the call of obedience to goals he provides. We see a goal orientation in Jesus' challenge to the disciples to take up his cross and follow him.

Well-Formed Outcome Model

The NLP model enables us to go beyond mere goal setting into *developing a desired outcome*. Here we do not talk just about setting goals but about setting outcomes. How do these differ? Goals describe in general terms, outcomes in specifics. An outcome represents a goal developed with specificity that endows us with a very clear understanding of what to *do*.

Suppose you set a goal to "increase participation in Bible study" or to "enhance the fellowship of the membership." Both represent worthwhile objectives. Yet neither describes anything specific enough for a *behavioral outcome*. The phrases lack specificity. What plans do you plan to use to achieve them? In what areas do you expect to accomplish these desires? How will you know when you have reached them? A good outcome statement answers such questions. Once you have taken a goal through *the well-formed outcome model*, you greatly increase the probability of achieving your outcome.

The specificity of the well-formed outcome model facilitates concentration on what you internally see, hear, and feel. Your attention will direct itself toward external and internal resources necessary in achieving the outcome. Notice what happens internally when you think about the following:

sound . . . internal sound . . . pleasant internal sound . . . low-pitched internal sound

As you became aware of each of these words and phrases—*your attention becomes more focused*. As you become aware of how you represent them in your mind, you notice the increasing specificity in the language—and that *specificity focuses consciousness*. Your internal processes make the necessary adjustments in order for you to experience the meaning of these word and phrases. Specifying an outcome immediately changes what you see, hear and feel.

None of us have the ability to experience "conscious awareness of everything." Roughly two million bits of information per second impinge on the human nervous system. Yet our consciousness can only entertain seven plus or minus two pieces of information at a time (Miller, 1956).

Few of us hold more than two or three items in our mind, consciously, at a time. Our minds must select. The *well-formed outcome model* enables us to direct our attention toward our desired outcomes. A well-formed outcome enables us to create specific pictures, sounds, feelings and words. Then that image activates our abilities and resources for achieving that outcome. This empowers us to take advantage of what we find presently available in our environment to attain our outcome.

This illustrates the significance of the "as a man thinks, so is he" statement (Proverbs 23:7). The well-formed outcome model aids us in specifying *who* we will become. The model will enable us in the development of an image that we find both achievable and appropriate. Often people ask, "Isn't this just positive thinking?" We explain,

"Not exactly. For while positive thinking obviously helps, NLP goes beyond mere positive thinking to providing *a way to think productively* so that we can get ourselves to take the kind of effective actions that will move us to the fulfillment of our objectives."

Now given the value of this *well-formed outcome process*, a well-formed outcome should have the following characteristics:

- 1) Stated positively in terms of what we want
- 2) Described in sensory-based language and evidence procedure
- 3) Self-initiated and self-maintained
- 4) Appropriately contextualized
- 5) Maintain appropriate secondary gains
- 6) Necessary resources are built in
- 7) Stated in steps and stages
- 8) Ecological for your whole mind-body system

1) STATED POSITIVELY

A representation stated in the positive motivates the mind more than a negative representation. Actually, the human mind does not directly process a negative. Suppose someone says to you, "*Don't* think of poverty!" To process that statement, you will have to think by mentally representing "poverty." You may then try to negate it by crossing it out, letting it fade away, etc. but first you have to *represent* it

If you tell a child to *not* go into the street, your child first, in the mind, sees "going into the street!" And children, unfortunately, often forget to negate the representation after creating it! ("Don't get into those delicious cookies!") This realization about mental processing informs us about how and why we often end up doing exactly the opposite of what we ask of others or ourselves. We need to ask ourselves, "What kind of image does my question or statement create in the person's mind?" (Later we will present applications of this using Romans 7:7.)

By definition, an outcome describes what we positively want to accomplish. It describes something you want, not what you don't want. We feel far more motivated to accomplish a positive outcome than a negative outcome. So we should not state outcomes using negations: "I am going to stop smoking." That describes what we aim to *not* do (a negation). Every time you think of your outcome of *stopping* smoking, you internally imagine doing that very thing you want to stop doing. That outcome requires you to think of what you wish to stop doing . . . smoking. For as we think internally, so we will become.

We should phrase it as *a positive outcome*, "I will take care of my health." To think of this outcome, we internally imagine looking and feeling healthy. And if we think and represent health, we will more likely experience health since we continue to send positive messages not only to our "mind," but also to our neurology.

To begin designing some well-formed outcomes, use the following questions to formulate your outcome (or a client's outcome). These questions assist in establishing well-formed outcomes:

- What specifically do you want?*
- What will having that do for you?*
- Have you stated your outcome positively?*

2) DESCRIBED IN SENSORY-BASED LANGUAGE

Having stated our outcome in positive language, we can now ask, "What will I see, hear and feel when I have my outcome?" This step will let us know *when* we have our outcome—our *evidence procedure*.

In NLP, we base outcomes on sensory experience (seeing, hearing, feeling). Why? Because the mind processes information in these terms. Our individual skills arise from how we develop and sequence our representational systems. In other words, we will reach our outcome through the mental processes of creating an internal map of our outcome in terms of sights, sounds, and sensations—what we will see, hear, and feel. These processes, in turn, determine our internal state. And our internal state coupled with our physiology ultimately drive our behavior. And by means of our behavior, we ultimately create our outcome.

Further, code the desired outcome in a dissociated image so that you see, hear, and feel it as "out there." This will set up a neurological direction so that you will have a feeling of wanting to move toward it.

- How will you know when you achieve your outcome?
- What will you see when you have your outcome?
- What will you hear when you have your outcome?
- What will you feel when you have your outcome?

3) SELF INITIATED AND CONTROLLED

While we can control *our own* thinking-and-emoting responses to life, we cannot control other people—especially their thoughts-and-emotions. Often we hear one spouse ask, "How can I change my spouse's behavior?" Easy. "Change your behavior and responses in some way that leaves your spouse without the need for their old program. Now what do *you* need to do that?" Changing others *directly* is outside our control, changing them *indirectly* by *changing ourselves*, we can do that! The well-formed outcome works with changes that *we* can initiate, maintain, and manage. To put our outcome at the disposal of others only dis-empowers us and invites failure.

Do you and you alone control your outcome?

Does your outcome involve anyone else?

Can I both initiate and maintain the responses needed to reach my outcome?

4) CONTEXTUALIZED APPROPRIATELY

We need to design our well-formed outcomes to fit into all the appropriate contexts of our lives. When we fail to do such, we build over-generalized outcomes that can cause problems in other areas. So we ask, "Where and when do you want this particular outcome? Under what conditions? What other constraints of time, energy, context, etc. do you need to consider as you build the outcome representations?"

- In what situations would having my outcome become inappropriate or unuseful?
- Where, when, how and with whom do I want this outcome?
- Do I want my outcome all the time, in all places and without any limitations?

5) MAINTAIN APPROPRIATE SECONDARY GAIN

All of our present behavior provides us with positive values and outcomes. If it didn't, we would not perpetuate and maintain them. In psychology, clinicians refer to this feedback as *secondary gain*. We talk about this in NLP as *the ecology* of the entire system (a personal, human system of thoughts-emotions, relationships, etc.).

So a person who smokes *gains something* from smoking. If they did not, they would not smoke. An individual who eats too much gains something from over-eating. If they did not, they would not over-eat. Therefore in changing behavior, if we do not preserve these secondary gains, and provide alternative ways of attaining them, the desired behavior changes will probably not last. This undoubtedly explains why so much change doesn't last. Use the following questions to discover the secondary gains you may have hidden inside your current behaviors.

What would you lose if you accomplished your outcome?

When, where and with whom would not having your outcome feel OK?

Would you have to give up anything that you deem important to have this outcome?

6) THE NECESSARY RESOURCES ARE BUILT IN

To reach our desired outcome, we need *resources*. A well-formed outcome will therefore have the needed resources included within it so that we imagine and represent such as part of the outcome achievement. Many people set goals which they simultaneously "can't imagine" themselves really experiencing. This indicates

that they have not built in the needed resources.

- What do you have now, and what do you need to get your outcome?
- Have you ever done this before?
- Do you know anyone who has done this before?

8) ECOLOGICAL FOR THE WHOLE SYSTEM

A major strength of NLP involves its concern for *ecology*. Ecology, as the science of the relationship between an organism and its environment, in NLP speaks about our concern that changes made at one point in a human system must fit together with, and adapt to, the other parts of the system in a healthy way. In defining a well-formed outcome, we therefore give consideration both to the individual and to other people in the system. Human systems include family, work relationships, school, friends and community. If we gain from one area at the expense of another area, this benefit will not last. NLP says that "We need to evaluate behavior and change in terms of context and ecology."

- Is this ecological for your health, relationships, ethics, etc.?
- Does this empower you as a person or enhance your life?

7) STATED IN STEPS AND STAGES

Most outcomes involve getting there in steps and stages. Unless your outcome is so immediate and simple that you can just go do it now, there will be a process of preparation and a strategic process for getting there. A well-formed outcome takes this into consideration and maps out the critical steps.

- What's the first step? The second? The fifteen?
- How many stages are there in the process?
- How will I know when to transition from one stage to the next?
What action plans do I have for today?

In a well-formed outcome, we need to break the outcome down into a step-by-step procedure. Such will then allow us to achieve the outcome via a systematic and patterned (and teachable) way.

Do I know the first step to take?

Do I feel I can achieve the first step?

If I reached the outcome would it fit with my values?

Can I find more than one way to achieve the outcome?

What appropriate triggers exist in the context in which I desire the outcome?

Do I have sufficient information about the internal state necessary for reach the outcome?

Do I have the image of the outcome firmly in my mind?

Do I have the sounds, pictures, words and feelings of the desired outcome in mind?

Does my internal state drive my behavior in the direction of obtaining the outcome?

8) CHECK OUT WITH THESE QUESTIONS FROM CARTESIAN LOGIC:

- What will happen if you get it?
- What won't happen if you get it?
- What will happen if you don't get it?
- What won't happen if you don't get it?

The last four questions, derived from Cartesian logic, offer some useful and powerful linguistic patterns. The theory of Cartesian logic asserts that if an outcome (or any theory) will hold true in all four questions, then you can view your outcome as attainable. You may want to memorize these questions and see just how helpful

they become in your communications and change work.

In addition to the above questions, these additional questions can also assist in formulating a well-formed desired outcome.

Can I test the outcome (testable)?

Can I “chunk down” (format smaller units) the outcome into achievable pieces?

Developing a Well-Formed Outcome When Outsted From Office

Jesus told a story about a steward, one that he didn't think as very ethical, but who, at least, had the foresight, intelligence, and fortitude to *form a good plan* and then take effective action during the time that he could— that describes his "wisdom."

"There was a rich man who had a steward, and charges were brought to him that this man was wasting his goods. And he called him and said to him, 'What is this that I hear about you? Turn in the account of your stewardship, for you can no longer be steward.' And the steward said to himself, 'What shall I do, since my master is taking the stewardship away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do, so that people may receive me into their houses when I am put out of my stewardship.'

So, summoning his master's debtors one by one, he said to the first, 'How much do you owe my master?' He said, 'A hundred measures of oil,' And he said to him, 'Take your bill, and sit down quickly and write fifty.' Then he said to another, 'And how much do you owe?' He said, 'A hundred measures of wheat.' He said to him, 'Take your bill and write eighty.'

The master commended the dishonest steward for his shrewdness; for the sons of this world are more shrewd in dealing with their own generation than the sons of light. And I tell you, make friends for yourselves by means of unrighteous mammon, so that when it fails they may receive you into the eternal habitations." (Luke 16:1-9)

In this strange, and not easily understood story, we see most of the principles of well-formed outcomes illustrated.

1) Positively stated.

The unjust steward stated his own outcome in positive terms, "I know what I will do..." (16:4). He caught a picture of the effective action to take and then took it (16:5-7). He didn't sit around and mope about his bad fortune. He picked a direction—developed crystal clear clarity about what to do and then took action.

2) Appropriate chunk size.

He began with an overall vision, "to make friends." He then moved to a smaller chunk level, "to graciously provide something for people who will then feel indebted to me for my kindness." He then chunked it down into even more specific details. He had one debtor rewrite the bill from 100 to 50, another from 100 to 80.

3) Desired context.

If "for every season, there is a time for every matter" (action), then all behavior has appropriate contexts (Eccl. 3:1-9). Similarly, most all behavior becomes inappropriate in some context. This should enable us to direct our attention to selecting the proper context (time, place, circumstances) for our outcomes. The steward did this in recognizing his

situation and taking action to do "damage control" to his master kicking him out of office! "When I am put out of my stewardship . . ."

4) *Evidence for outcome.*

"What evidence will let me know I've succeeded in reaching my outcome? How will I know that I have attained it? The unjust steward specified his evidence: people would receive him into their homes. By so specifying his evidence, he wouldn't miss it when it came.

5) *Self-initiated and maintained.*

The unjust steward, upon getting his notice of dismissal, decided what *he* could do about it—what actions he could initiate. He didn't waste time trying to change his boss' mind. By quickly accepting the reality of his disliked situation, he got busy taking care of business—doing what he could. He took a response-able position. He assumed responsibility *for* himself to do what he could.

6) *Laden with Resources.*

What resources did the steward have? He had his position as steward. So he used that resource *when* he had access to it. He wisely focused in a reality oriented way on the resources that he had, not on those he did not.

7) *Worthwhile outcomes.*

Some goals seem really good *until* we get them, then we feel disappointed. Evaluating the worthwhileness of our goals enables us to "run an ecology check" on them to determine if we find them truly worthwhile or not. The steward knew his own mind and values. He knew what he didn't like and what he didn't want (16:3—he had some "move away from" motivation (aversion). He also knew what he wanted (16:4) and so went for it.

8) *Ecological.*

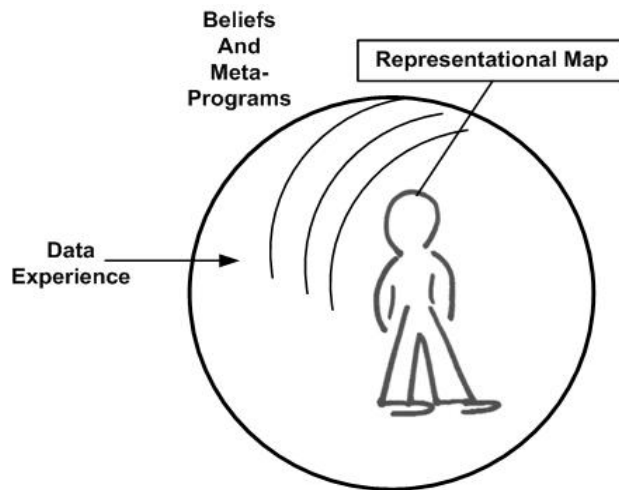
The steward identified his ecological concerns (16:3). He would not settle for an outcome that involved physical exertion or public humility. These did not represent ecological choices for his value system. So overall, when "the master" (Jesus) commended him, he commended him (not for his ethics—after all he called him "the *dishonest* steward"), but for his *shrewdness, wisdom, insight* (16:8). He shrewdly made full use of his resources to do what he could when he could. By contrast, Jesus said that the "sons of light" (the children of Israel, and in context, the Pharisees) did not show as much wisdom.

Summary

It's all about communication. And at the same time it is more than that. It is about communicating on purpose and with intention so that we can achieve the goals and values that are important to us.

It is also about setting *well-formed outcomes* and then communicating with ourselves and others so that we can succeed.

Figure 2:1
NLP Communication Model



Chapter 3

THE CHALLENGES OF COMMUNICATION

Modeling Exceptional Communicators

From what we've covered so far, communication sounds easy—like a piece of cake. Just say words. Just create mental representations and send them out. Oh that it were that easy! Unfortunately, it is not.

In fact, this is where NLP gets interesting and powerful. The Communication model that we call NLP offers some very powerful communication insights for dealing with the complexities of communicating.

Just what is “Communication?”

If we break down the term "communication," we discover that it involves a "communing" ("co"-with; "union" coming together) of meanings. This noun-like word (communication) then actually refers to *a process*, namely, the ongoing feedback process of clarifying messages sent and messages received between two or more persons attempting to relate and understand each other.

In this process, it takes two persons who keep relating (sending) back and forth their meanings by means of their words and gestures until they begin to share meanings with each other (whether they agree with them or not). Ultimately, they co-create a phenomenon that we call a state of understanding. The communication process thus involves a relational and interactive phenomenon.

In this, *talking radically differs from communicating*. While it only takes one to "talk," it takes at least two persons to *co*-mmunicate. Most people can easily talk. All they need do involves opening their mouth and letting a flow of words gush forth! After we have "said words" to, or at, another person, we can know *what* we said and even *how* we said it by simply having some recording device to pick up the signals we sent out. That holds true for "talking." It does *not* hold true for "communication." In "communication" *we never know what we have communicated*. Why not? Because we never know *what the other person heard*.

This indefiniteness of knowing what messages get sent and heard in "communication," leads to the frequent (usual?) experience of *the mismatching of meanings* between people. Meaning-sent and meaning-received fail to match.

Accordingly, to become more professional and elegant in our *communicating*, we must address this mis-matching of messages. This identifies one of the central problems in the interactive process of "communicating."

Facets of Communication

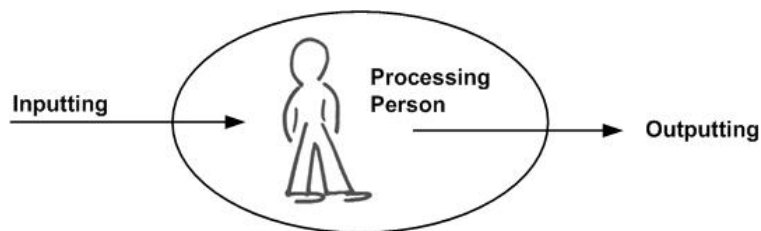
Complexities that effect communicating

Basic communication theory operates from the information processing functions:

- 1) *Processing*: thinking, evaluating, reasoning, interpreting, etc.
- 2) *Outputting*: in language (verbal) and behavior (non-verbal), and
- 3) *Inputting*: receiving data, listening, hearing, etc.

These operate representationally. *Words do not mean, people mean.* Words function merely and solely as vehicles of meaning, symbols of referents other than themselves. We use words as symbols of our ideas, thoughts, beliefs, understandings, etc. We use them to *transfer* our ideas into the head of another human being. Language occurs in various modalities of awareness: visual, auditory, kinesthetic (sensations), smells, tastes, and words.

Figure 3:1



What problem do you see with this model? Primarily it portrays the communication process as a linear operation. What problem does this pose? It makes "communication" reductionistic and too simplistic to describe the complexity that typically occurs when we seek to "communicate." For one thing, when someone talks my mind doesn't wait before I start processing. I process and output (primarily non-verbally) *as* the speaker continues—and if the speaker has his or her eyes and ears open, he or she simultaneously to talking also processes my response, communicates to themselves internally about that, etc.

Complexity #1.

Complexity #1 enters into this process involves how "communication" functions as *a cycle* of interactive events involving the speaker-listener. This means that when we *co*-mmunicate we inevitably generate *a co-created phenomenon* (or experience) of *speaker-auditor* in interaction, exchanging, testing, misunderstanding, giving feedback, receiving feedback, etc.

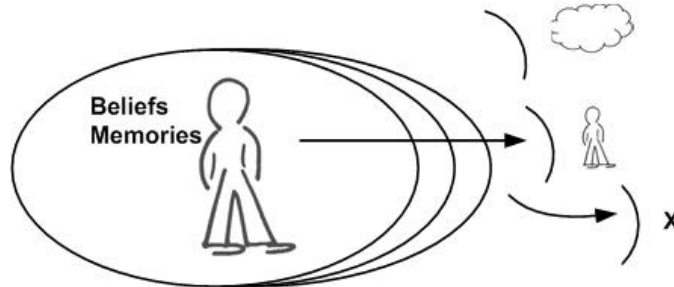
Complexity #2.

Nor does the complexity end there. *Complexity #2* adds one of the most basic NLP presuppositions: **The meaning of your communication is the response you get.** Or to restate it, The response you get indicates *the meaning of your "communication" to the other person regardless of your intent.*

In NLP, we use this as our major *communication guideline* for developing our skills in becoming more professional and elegant as communicators. This guideline reveals that *we never know what we communicate*—not until we get a response. Then that response assists us in figuring out what we must have communicated to the other person.

"Say what did you 'hear' me say? Oh, no, I didn't mean that, let me back up and see if I can provide a different set of signals and words so that I can more accurately communicate my meanings."

Figure 3:2



Obviously, this approach empowers us to realize that *there is no failure in communication, only results, responses and feedback*. I don't need to blame or accuse others of "not getting it," "not listening," "distorting my messages," etc. That almost always evokes others to respond defensively. And that is not good. By accepting this non-blaming frame-of-reference, I start with the realization that others live in their own worlds (and boy, some people *really* live in their own worlds!). And as I adjust myself to that "reality" (even though I may not like it at all), I don't need to go around moralizing about it.

Complexity #3.

This brings us to adding *complexity #3* of the model: *Expect yourself and others to always, inevitably, and inescapably to contaminate the "communication" process*. Part of what you and the other "hear" in the communication interchange involves what each brings to the communication encounter in addition to what each inputs from the other.

NLP adds to the communication this piece, namely, *we all operate with and from internal filters*. Our brains and nervous systems do *not* see, hear, or record the information that comes to us in a "pure" form as does an audio or video recorder. We do *not* photographically hear "meaning" or "see" events. We see and hear from out of our internal world—a world of meaning, values, beliefs, understandings, experiences. We refer to this as our internal references. Metaphorically, we all have our own "library of references." To, therefore, "make sense" of things, we go within and use our own personal and subjective references. Linguists refer to this internal trip as a "trans-derivational search to our referential index." Did you do your own trans-derivational search to your referential index when you read those words?

In the late 1950s and early 1960s, Noam Chomsky and associates created the field of *transformational grammar*. This domain of knowledge sought to specify how language works in the human nervous system in terms of translating, transferring,

and transforming surface sentences into the deep structures inside our neurology. Using some of the formulations of General Semantics about levels of knowledge (abstraction), the transformational grammarians created a model of deep, before-words "knowledge" inside our nervous systems and how that "knowledge" gets transformed into language and then into the surface statements that we utter as we attempt to communicate what we "sense" deep inside. Bandler and Grinder built NLP using some facets of the transformational grammar model.

What does this have to do with an average communication event like a sermon, a conversation, therapy, telling jokes, reading a book, etc.? Everything! Because it means that neither you nor I receive any information (signals, messages) in its pure form. We contaminate everything with "our stuff." I hear you through my belief filters, my value filters, my mental processing filters, my cognitive distortions, deletions, and generalizations.

Because I do, you never know how I filtered your words, gestures, non-verbal movements, etc. No wonder we have to work so hard to "communicate" effectively! Somehow we have to take into account the "meaning systems" that others use in processing our information. Somehow we have to sometimes stop talking about our subject and talk about our process of communicating. Sometimes we have to meta-communicate with each other—talk about our talk.

Complexity #4.

We haven't finished identifying the layers of complexity yet because *all "communications" occur from out of some "state" of consciousness*. By "state" we refer to some mind-body or neuro-linguistic state of being. More commonly we speak about "state" as an attitude, mood, feeling, place, space, etc.

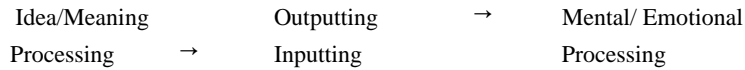
As we learn to take our state, and the other person's state, into consideration as we "communicate" we essentially become aware that neither we nor the other exist as dead machines, but as energized beings. I suppose we could talk about the "state" of an audio recorder, the "state" of a video recorder. But the "status" of such would only comprise its mechanical condition.

Not so with humans. What comprises a *state of consciousness* in a human being? Because it refers to our mood, attitude, emotion, physiology, mind-set, etc., it refers to all of the things going on "mentally" in our heads *and* all of the things going on "physically" in our bodies. And none of us "never leave home without" our heads-and-bodies. We drag them everywhere we go and so they generate our ongoing and ever-changing states.

What is the importance of this? Our states create "state-dependent" or "state-determined" communication, perception, learning, memory, behavior, emotion.

State-dependency means that *how* (and sometimes *what*) you communicate, perceive, learn, remember, emote and behave *depends* on your current mind-body state of consciousness. When we feel depressed we can remember, think, perceive, communicate and behave out of depressing awarenesses so easily. When we feel angry, we can see and remember other angry events with such ease. When we laugh and joke and feel pleasant, we see the world through eyes of humor and playfulness. Our states seem to open up those "library of references" inside us so that we have special access. When we get into one state, it often precludes us from having access to the resources of another state. When fearful or angry, we find it much more difficult to get to the resource of calmness.

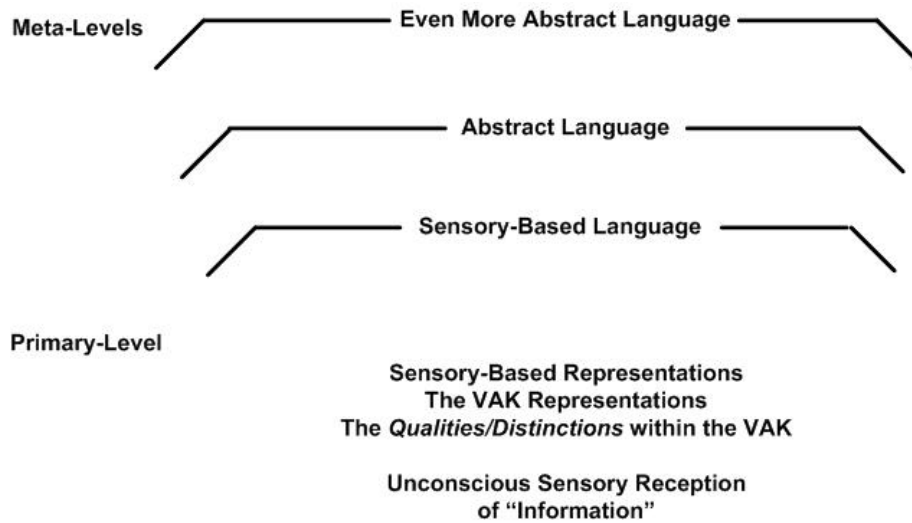
Figure 3:3



Summary

In NLP we use the communication guideline that *"We never know what we have communicated."* The meaning of our communication lies in the response we get. When we do not get the response we want, we need to develop the ability to change our behavior and to continue eliciting responses until we get the one we want. NLP offers the skills necessary for flexibility of behavior in communication.

In the next two chapters we will focus on building rapport as foundational to flexibility of behavior in communication. We will explore the second characteristic of successful communicators—*sensory acuity*. After that, we will explore *rapport*.



Chapter 4

COMMUNICATING TO CONNECT

Building Christ-like Rapport

*"For even the Son of Man did not come to be served, but to serve,
and to give His life a ransom for many."
Jesus (Mark 10:45)*

If indeed we all live in our own unique world driven by our own meanings and history, then how can we ever really *connect* with another human being?

What skills and tools will facilitate truly and deeply *connecting*?

Here we introduce a major gift in NLP for just this—the NLP strategy for *building and maintaining rapport*. What do we mean by rapport? *Rapport* refers to a relationship of mutual trust and harmony, a feeling of connectedness, a sense of communicating on the same wave length.

In NLP we analyze rapport by examining precisely how we have *matched* (or paced) some aspect of another person—their breathing, language, values, posture, etc. We say that we have entered into rapport with another when we speak (literally) the same language as that person. In doing so, we "enter into their model of the world."

We enter the other person's model of the world when we use the same mental processes as the other. If they think visually, we similarly think visually. Should they process their thoughts auditorially (in sounds), we match the same by thinking auditorially. If they use a lot of feeling or kinesthetic thought processes, we do the same. *This enables us to enter their model of the world.*

By rapport we metaphorically enter into the other's way of making sense of reality. It gives us access to their way of thinking and meaning-attribution. We speak of such rapport as "walking in the other person's shoes" to thereby come to appreciate their point-of-view. Walking in the other's shoes may involve modeling their tonality or physiology. As we do, their speech becomes our speech. Their physiology becomes our physiology. Christians describe this level of rapport with another believer as "our spirit bearing witness to the other's spirit." This awareness arises when thought processes, voice tonality and physiology match.

To establish rapport requires that we identify and then match the other's internal processes. As a Christian minister, I (BB) sometimes find this difficult. I had a

client once who desired to leave her husband and marry a younger man. She thought she loved this younger person. I could find no biblical justification for her leaving her husband.

So how could I enter her "model of the world" when I did not accept her *outcome*? I could, however, accept and identify with her *pain*. She did experience a lot of hurt, confusion, and distress. Her pain came from her childhood. So I accepted *that* model of the world. We can establish rapport with a person's emotions and thought processes without accepting their behavior. Matching or pacing a person's model of the world does not mean conceptually validating that reality model—only *understanding* it.

After all, of all people, we believers know that *a person* is much more than his or her *behavior*. The key lies not in preaching or becoming judgmental in cases of sinful behavior. The key to rapport with them, and then success in leading them to a more holistic, healthy and Christian outcome, lies in first discovering the purpose behind their sinful behavior and matching their positive intent. The intent of sinful behavior will often surprise us. Once we get deep enough to the root cause of their behavior, we will find a positive intent.

Building rapport enables us to become like Jesus. This rapport model gives us the insight, ability, and skill for entering another's model of the world. We experience rapport as that mystical state wherein we listen so exclusively to the other—that we lose awareness of ourselves. Jesus listened in that way. Because he knew the needs of people (John 2:25), he could easily *match* their model of the world (John 4:2-26, Luke 23:13-27).

The NLP model of building rapport enables us to *empathize* with others. We do this by entering into their style of processing information. In that sense, we become their servant. Such models of helping others feel listened to and understood certainly stands worthy of our Christian attention and application. Like Paul, we can then ". . . become all things to all men, that I may by all means save some" (I Corinthians 9:22b). NLP rapport building skills provide an excellent tool in accomplishing this kind of connecting with people.

Communication Dimensions

There's an NLP myth that Tad James and others propagated Birdwhistle's studies in 1970. In article entitled, "Kinesics and Communication." Birdwhistle said that only seven percent of communication arises from the words used while a full ninety-three percent of what we communicate arises from voice tonality and body signals. He further said that thirty-eight percent of effective communication arises from voice tonality (tonality includes tone, speed, quality, volume, etc.), while the other fifty-five percent of communication involves physiological factors. This refers to communication that comes through posture, gestures, facial expression and breathing.

While we both heard that in our NLP trainers, we have learned better since. C.E. "Buzz" Johnson (1994) explored this research about the parts of meaning that come from the different communication media (words, tonality, body gestures) which he called "*The 7%, 38%, 55% Myth.*" Tracing back the source to Albert Mehrabian's (1971) work, "*Silent Messages*" and "*Nonverbal Communications*," he quoted Mehrabian as saying, these numbers "have to do only with what he calls the resolution of inconsistent messages . . . incongruencies." Mehrabian further added, "there are very few things that can be communicated non-verbally."

He explained that the original research sought to identify *the attitude* (the person's emotion behind their words) carried in the tonal component and tested this using *single words*, Johnson argued that we must handle with great care the implications of that research. Johnson (1994) further noted,

"If you've ever played charades, you know that words and language are by far the most effective way of expressing complex and abstract ideas."

Now he certainly did not argue against the existence and power of the non-verbal channels of communication. Of course not. Yet,

"Words and language are probably the primary motivation factors for human beings and they can be enhanced by proper congruent totality and body language" (p. 36).

Bandler and Grinder (1975) argued that given these different facets of communication, neither operate as more or less important than the other *per se*, but can in a given context. Accordingly, we should take them all as *para-messages*—on an equal footing and search out what each signal or message means, especially if they differ.

Much of my (BB) training in communication for the ministry has focused on the area of verbal communication. The NLP model shifts this emphasis a bit as it puts it on *the total communication process* which includes the non-verbal communication messages as well. What does this mean practically? It means that to preach effectively, my unconscious communication must congruently reflect my verbal communication. We call this factor *congruency*—an incredibly powerful factor. If I want people to believe my communications, then what I say verbally must congruently match my tone of voice, physiology, posture, breathing, etc.

Have you ever given someone a gift and their verbal response indicated that they loved the gift (they said so), but on another level, their non-verbal communications (i.e., their voice tonality and physiology) suggested that they did not really *love* the gift? Which of those communications did you believe? More than likely, you sided with their non-verbal signals. When a person says yes with their mouth while their head shakes side-to-side, we usually experience incongruity. So what do we believe? What do we decide? A great many people go with the unconscious signal of the head shaking "no."

The 7%, 38%, 55% findings suggests why most people will believe the *how* of a person's communications over against *what* they actually say. How often as you notice someone's eyes, voice, facial expressions and gestures communicated congruently that they did indeed really liked a gift? Didn't that communicate most powerfully to you? Such represents the importance of recognizing and working with all of the communication dimensions.

So as you undoubtedly have guessed, *congruency* plays an extremely important role in the area of building rapport and trust in your message. In the area of communication and relationship building, we must send out our messages congruently. This means that *what* we say (auditory) and *what we express* via feelings (kinesthetic) must match what others see (visual) in us as we communicate to them. Sometimes we call congruency "lifestyle evangelism." Gestures and voice tonality speak volumes while words speak pages.

[Let us note one disclaimer at this point. The *behavioral equivalent* for one person for "trust," "honesty," "sincerity," "conviction," etc. will often differ from what other person attributes as the behavioral equivalent. To some people, when a speaker "raises his or her voice" that *means* (equates to)

excitement, enthusiasm, conviction. To others, it *means* "being obnoxious," insecure, unsure, etc. Similarly, when a person folds his or her arms across the chest some people will *read* that as meaning "defensive, closed, rigid," while others will *read* it as meaning "getting calm, attempting to listen, relaxed." This means that we also need to know and take into account *the behavioral meaning equivalent* of non-verbals for any given audience. The stories of cross-cultural mis-readings can provide both amusing entertainment and tragic misunderstandings.]

Sensory Acuity

We use the concept of sensory acuity for training our ability to see and listen more effectively and consciously in reading non-verbal communications. *Sensory acuity* refers to the ability to notice, to monitor, and to make sense of the external cues from other people. The other person constantly and inevitably sends out unconscious external signals of some of their internal processing and state. As we develop our own *sensory acuity skills*, this allows us to "read" those cues. If so much of the communication messages come to us non-verbally, then developing our sensory acuity skills becomes essential to become truly an accomplished communicator. Developing our sensory acuity skills enables us to recognize the quality of another's signals in terms of their congruency and incongruency.

By developing and using our sensory acuity we make available to ourselves a great deal of the non-verbal aspects of communication. These non-verbal areas of communication comprise the fuller picture of communication. Knowing and using these levels enable us to build and maintain rapport at these levels—levels that usually operate unconsciously for the sender. Sensory acuity of these non-verbals provides us further a set of indicators whereby we can gauge the level, depth, and quality of rapport.

For Daily Practice

Developing sensory acuity skills requires time and practice. As you allow yourself to believe that *you will develop these skills* as you continue to practice them on a daily basis, you will find yourself surprised at times at seeing, hearing, and sensing facets of the communication process that previously unnoticed. To do this "chunk down" the pieces into small enough chunks to work with without feeling overwhelmed. Shortly, we will introduce you to some new things to watch for in people. We will offer them to you in chunked down bite size bits. Then, on a daily basis, begin to observe these in those people with whom you come into contact. Once you master one area, go on to the next one. Genie Z. Laborde (1984) wrote, "You can train your sensory acuity in fifteen minutes a day for a week or two by allowing yourself to look closely and listen carefully."

She pointed out that our culture (generally) does not give us permission to stare. How do we become proficient at rapport building, looking intensely at people, but without staring? We can do this non-intrusively at home, work, restaurants, TV talk shows, etc. without offending or drawing people's attention to our interest. As you become a better observer of people, you will develop your sensory acuity so that you can learn how people respond to various communications. Once you have learned their response to certain stimuli, you can then adapt your communications to them to get the response you want. After all, "The response you get specifies the meaning of your communication to the other person—in spite of your intent." Below we have listed five crucial areas wherein you can begin your daily practice.

1) Breathing.

A person's breathing patterns tell a great deal about them. A change in breathing

usually indicates a change in internal state. As you begin to observe the variety in people's breathing, notice *where* they breathe. Do they breathe in their chest or from their stomach? You can also detect differences in *the tempo* of breathing. Notice the *pattern* of breathing while in conversation. If while conversing, the other person's breathing changes, seek to identify what thought-feeling shifted within them. You can count on breathing shifts to almost always function as a signal of an internal state shift. As you learn to calibrate to these shifts, you will have an answer to your questions before they verbally give them to you. *Calibrating* a person means that you can recognize certain states in an individual by their non-verbal signals.

Sometimes it becomes difficult to see their breathing because of heavy clothing or shallow breathing. Also, staring at the chest of some people may get you in trouble(!). So watch the tops of their shoulders. Usually, you can pick up their breathing patterns by watching their shoulders move. This also works well for it allows you to observe their face as well. To further strengthen your observational skills of breathing, turn down the sound on your TV set and observe the breathing of the actors. As you develop this skill, begin to watch the pulse rate of people. You do this by observing their heart beat on the carotid artery in the neck or observing the pulse rate on the temple.

2) Color Changes.

At first this may seem impossible. However, if you begin to recognize the extent at which you already have expertise in this, then you can become aware of how your unconscious mind already picks up on these color changes. You can then bring this skill into conscious awareness as you practice awareness of a few things. First, think in terms of contrast. This will help you notice color changes. Notice that a person's face does not have just one color. Faces have areas of pink, cream, brown, grey, green, blue, lavender and yellow. These colors constantly change as a person talks. Facial colors also tend to reflect the internal state of the person.

For instance, detect the differences between the color under the eye with the color of the upper cheek. Secondly, notice how these colors change as the person changes subjects. Often I will change the subject matter in order to have the person reflect an opposite emotion. This will allow me to calibrate the person's response to different feeling states.

3) Minute Muscle Changes.

As the color of the face changes to reflect internal states, so do the muscles of the face change. The facial muscle changes as to tension and relaxation to reflect internal states. Watch specifically the small muscles around the mouth, at the jaw line and at the outer corners of the eyes. Often when people feel tense, the forehead will tense and the muscles around the eyes will crease. The phrase "tension headache" speaks literally about the process. Anticipate these changes to function in an idiosyncratic way. Each person will respond in his own way to his own internal state. By listening to what the person says and observing his unconscious body signals, you can *calibrate* what each muscle tone means in that person's system. As your skills develop, you will become proficient at observing muscular tension and relaxation in other parts of the body.

4) Lower Lip Changes.

We doubt that anyone consciously controls the shape of their lower lip. Indeed, we would probably find it impossible to control the lower lip consciously anyway. Given this, our communication partner will give us some direct unconscious signals if we observe their lower lip. As you begin to observe someone's lower lip, take

care that you don't get into trouble. Just notice the changes in size, color, shape, edges, texture, movement, stretching and tumescence (swelling or filling). Do not attempt to interpret. Only as you have begun to notice distinct changes, then begin to calibrate as to the internal state the changes indicate. Calibration becomes possible as we make mental photographs of what each state indicates for a given person and then compare that within that system—state awareness in others.

5) **Voice Sounds/Tones.**

Obviously, voice tone plays a significant role in communication. Learning to hear the sound quality of a person's voice represents a skill essential in becoming an excellent communicator. Again, changes in a person's voice signify internal state changes. Begin by listening for changes in volume, pitch, rhythm, tempo, clarity, and resonance. A good way to do this, again, involves listening to the radio or TV. In this way you do not have to worry about the content. Begin to detect the shifts in tonality, pitch, etc. Each of these changes reflect a different internal state on the part of the individual. Once you develop adeptness at this, you will notice just how much more you can tune in as you truly listen to, seek to understand, and enter into another's world.

As your acuity develops, start connecting voice shifts with breathing patterns, muscle movements, lower lip configuration and color changes. Remember, to chunk this down into learnable bites. As your skills develop in one area, move on to the next. With time it will unconsciously come together. The secret to this involves: practice, practice, practice, etc.

How to Gain Rapport: Matching and Mirroring

How do you gain rapport?

How does one establish communication at the unconscious level?

Actually, gaining rapport at the unconscious level occurs simply: you *become like* the other person. When people look, sound, act, and move like each other, they tend to then *like* each other. James (1989) notes that different sized clocks with the same sized pendulums, when placed together on a wall, will gradually synchronize their swings. Nature seems to love for the physical world to move into a state of harmony. We too can gain rapport with people by acting like them through a process called *matching and mirroring*.

The next time you go into a restaurant, notice the tables alive with conversation. If you look carefully, the conversants will sit, talk, and gesture in very similar manner. They will seem to operate as if *in sync*. Do we match and mirror in church? Next Sunday, look down the pew. Notice how many people sit in similar positions. Do these people do this consciously? No. They have entered into a rapport with each other at an unconscious level.

An Example of Rapport

As a Christian professional, Karen felt her life caving in around her. It went back to a time in her life when at seven years of age, a fifteen year old neighborhood boy sexually abused her. The abuse continued for some time. Now at thirty-six, feelings from those horrible experiences began to resurface. She sought help from a minister friend of mine (BB) who had some training in NLP. Because of his limited training, he referred her to me.

The referring minister said that Karen desperately wanted help. Such clients usually come most receptive for therapy, and Karen fit that description. When we met at the minister's office, I arrived first and waited with him for Karen's arrival. I knew of

Karen, but had not met her. Upon arriving, Karen said, "Hello Bob!" and sat down in the chair in front of me.

Now the first task of the therapist always involves *establishing rapport*. I did not have to do that with Karen. She did it. When she sat down in front of me, she took a position in her chair that reflected my posture. Her posture mirrored mine. She crossed her legs in the same way. She even placed her head in her hand that matched mine. She also matched my voice. Did Karen do this consciously? No. All of this mirroring and matching occurred unconsciously. Without my training in NLP I might not have noticed her mirroring and matching.

What elements can we match and mirror? We can match and mirror another's physiology, voice, posture, gesturing, facial expression, blinking, words, tilt of the head, etc. When a person with whom you desire rapport, tilts their head, do the same. If they tilt their head to the left, tilt your head to the right. In this way you mirror them exactly as you sit across from them. Their left corresponds to your right. Notice the curvature of their spine and align yourself with their posture. When they talk, take note of their gestures. As you respond, use the corresponding gestures. Give them back their gestures as you respond. But do not match their gestures while they talk otherwise your matching might not occur outside of their conscious awareness.

You may wonder, "Will not the person notice my mirroring? How should I respond if they accuse me of mimicking them?" Not surprisingly, this rarely happens. We have mirrored and matched people for years and almost never "get caught!"

Just once did I (BB) get caught. During a therapy session, the client said, "You are sitting like I am sitting." I responded, "Well, yes, now that you mention it, I am. How is it that you noticed?" By the way, that client worked as a practicing psychotherapist. She said, "My boyfriend has become a student of NLP and he told me about mirroring and matching." So she came cued to notice.

Match and mirror people discretely. You can delay your matching and mirroring by a few seconds. If they shift, wait a few seconds and then match their shift. You may also use cross-over mirroring. *Cross-over mirroring* refers to mirroring a portion of a person's physiology with a different portion of your physiology. If they move their leg, you can move your arm. You may match a person's breathing by moving your finger up and down at the same rate as their breathing. Such discretion will keep their conscious minds from becoming aware of your mirroring them.

You can also match facial expressions and blinking. You can match the tension in facial muscles. Note their lower lip and shape your lower lip to mirror their lower lip. Take note of the rate of their eyes blinking and match with your eyes.

An excellent way to gain deep rapport involves matching someone's breathing. When someone talks, they breathe out. Match them by breathing out while they speak. When they take a breath, take a breath as well. When you speak to them, talk while they breathe out and inhale with them. If you have a difficult time observing someone's breathing patterns, notice the tops of their shoulders. The rise and fall of their shoulders will reveal their breathing pattern.

A great portion of communication occurs via the auditory tonal channel. As you match someone's voice tone you have another marvelous avenue for gaining rapport. Match the tone, speed, quality, and volume of their voice. If someone has a soft

voice, then match their softness. Should they speak rapidly, then you match their voice with the same speed. If they speak loud, you speak loud. Matching someone's voice provides an excellent tool in gaining instant rapport.

Furman and Reese (1995) provide a scientific basis for how the phenomena of trance/hypnosis affects the electrochemical processes of the brain. They pointed out that the electrochemical sequences within the brain propagate at certain frequencies. Hypnosis reduces the activity level, or frequency, of these patterns. When the hypnotherapist slows his or her voice and lowers the volume, this facilitates trance. How?

"Two principles of neurophysics help to explain this: *Forced Resonance* and *Phase Locking*. Forced Resonance is a process by which the frequency of a driving force (voice tempo) matches the natural frequency of a structure (the brain) by a process we know as pacing. The process of pacing is known as phase locking. The driving force (voice tempo) can lead the activity level or frequency of the brain in an inhibitory (into trance) or excitatory (out of trance) direction once phased lock with the brain's natural frequency." (p. 13)

The same phenomenon happens when we have two clocks with pendulums hanging on a wall. If we start the two clocks with their pendulums swinging in opposite directions, their pendulums will swing out of sync for a short while. However, the vibrations carried by the wall will provide the necessary feedback mechanism by which the pendulums will become phase locked before long. At that moment the pendulums will swing as one. Once phase locked, the pendulums will swing in the same direction at the same rhythm. This principle of forced resonance leads the brain from beta wave to theta wave (or "trance"). At the same time, a decline occurs in norepinephrine and an increase in acetylcholine within the brain. The client becomes inwardly focused with an increase in the ability to focus visually on memories. This phenomena explains how we can uncover repressed memories much more easily when a person accesses a "trance" state.

Matching and Mirroring An Angry Person

After conducting an introductory conference on rapport building skills, a lady inquired, "How do you match and mirror an angry person?" Her father would often get angry and shout at her. Shouting became a pattern of behavior for him. In matching and mirroring someone in an angry state, simply match and mirror their physiology and tonality. However, as you do, do *not* match the angry *content*. In other words, do not use threatening language.

Suppose someone angrily said, "Why aren't you doing a better job?" In your reply, match their voice tonality. Tonality includes the pitch, speed, quality, and loudness of their voice. While you so respond, give them back the gestures they used while questioning you and do all of this in a *non-threatening way*. You could respond, "How is it that you are evaluating my work as not good?"

Does this violate the principle of Proverbs 15:1, "A gentle answer turns away wrath, but a harsh word stirs up anger"? When you respond as suggested, you will not violate this verse because your response will not include "harsh words." A non-threatening response uses gentle words. The gentleness in your response lies in the verbal content of your non-confrontational language.

The word translated as "gentle" comes from *rak* in Hebrew. Brown, Driver and Briggs (1953) say the word means "tender, delicate, or soft." I (BB) have tried responding to angry people with a low and soft tone of voice. Sometimes it works.

However, most of the time it doesn't work. I believe that the focus of the verse lies on the second part of the Hebrew parallelism: "... but a harsh word stirs up anger." Matching and mirroring an angry person's physiology and tonality with the intent of turning away their wrath conforms to the full intent of this verse.

Sometimes we should shift to using Proverbs 26:4-5 as a much more appropriate passage. This *match-the-fool* versus *don't-match-the-fool* proverb suggests that we should always communicate with enough flexibility while simultaneously gauging the effectiveness of our responses upon the particular kind of fool we have on our hands.

Summary

We communicate to connect and to connect we communicate. At the heart of communication is *union* and *communion*. All of this speaks volumes about connecting. No wonder rapport and the processes of rapport come front and center in the NLP model.

As NLP puts into our hands a model for understanding and working with the particularities of human subjectivity, it gives us specific things that we can do to *connect* with people.

With NLP *we can now create relationships built on respect and rapport*. This allows us to begin to step into the shoes of another and to understand the world from that person's point of view. The Bible calls that love. Now we know some of the strategy of love.

Chapter 5

THE BUILDING BLOCKS OF COMMUNICATION

The Creative World Inside our Heads

There's nothing more creative than communicating. Everyday every single one of us puts words together to say sentences that have never been uttered before. Where does all this creativity come from? What are the building blocks that allow us to be creative? Is this one way that we are made in the image and likeness of the Creator?

In our communications to ourselves and to others, we rely on our sensory senses to gather information about the world out there. When God created us, he created us with numerous sense receptors. We have no other way to take in information from the world than via these neurological mechanisms. All of our experiences, in fact, result as a product of what we see, hear, feel, touch, and smell (more than just these five senses exist, but these describe the five most central senses).

Representation Systems

In NLP we refer to these senses as *the representation systems*. When we analyze individual skills we find that they function via the development and sequencing of these basic representational systems (RS).

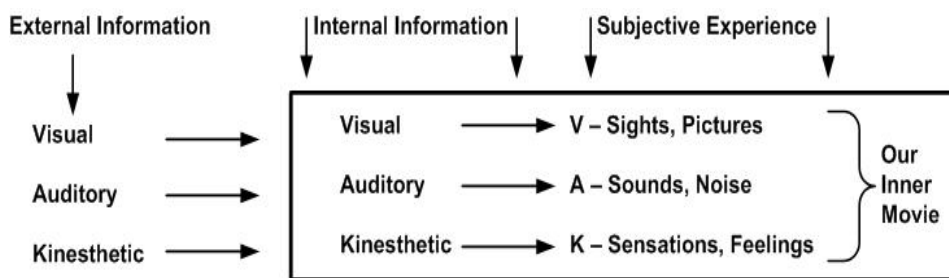
In the NLP communication model, the five senses do far more than just funnel in information. Each system receives information and then activates memories to produce behavior. This activity takes place within the realm of the neural connectors of the brain. As we receive information from our senses, our brain codes them in the same manner. For instance, when we receive information visually, our brain codes this information as *a picture*. The brain codes information received auditorially as *sounds and words*. We refer to the internal words we form from sounds as *auditory digital*.

[*Digital* means that something is either on or off. A digital distinction has nothing in between like an analog distinction. Most words represent an existing referent or not. Only a few words allow us to represent a continuum or range of distinctions. And, information taken in through our feelings, the brain codes as *a feeling or emotion*. When you recall information, the brain accesses and expresses the memory in the same manner it stored the information.]

As an illustration, we have written this text using Word Perfect™. So to store it we use a Word Perfect™ file. Then later, to retrieve it we must likewise begin by retrieving it from that same format. If we store a memory visually, we will recall and describe that memory using visual language. Thus, we preserve the format of visual. If we hear something and store it as a memory of sounds, we will recall and express that experience using auditory language. Speak, hear, sound and loud serve as examples of auditory words.

Our mind codes our learnings in the way we learned them. When we recall these memories, we recall them in the same representation systems (see Figure 3:1). Suppose you bought a car. Suppose that you had already seen a picture of a car that you particularly liked. At the car dealership you would look at his inventory. In choosing a car to purchase, you would compare the car the dealer had with the stored memory of the car you wished to buy. Thus you used the visual representation system both to store and code the memory of the car you desired to purchase. You used the visual RS to see the car you wanted to consider buying. And, you used the visual RS to recall the memory of the car you desired to purchase and to compare it with the car you wanted.

Figure 5:1



Of course, we store and code most memories using more than one of our five senses. In NLP we emphasize primarily the three senses of visual, auditory and kinesthetic (VAK). Should smell and taste comprise part of the memory, your mind will use them. However these two senses play a lesser role. The term *representation systems* arise from the fact that we *re-present* information primarily visually, auditorially and kinesthetically. As we grow from infancy to adulthood, most people begin to favor one representation system over the others.

I (BB) primarily represent information using the auditory and verbal systems; I use words like, "hear, explain, loud, harmonize, listen, etc. Now, listen!" Whereas I (MH) once primarily used the kinesthetic system, and now uses the visual and auditory-digital systems. I use words like "see, imagine, say to yourself, etc."

With this we have now provided you a secret key for matching and gaining rapport with us. Feed back these key words that express the way of thinking for us and you match the way we "think"—with the way our brains work best.

It is estimated that in American society, roughly 20% of people process primarily kinesthetically, 60% do so visually, and 20% auditorially. These statistics only represent the general tendency. In actual experience, we change representational system from moment to moment. Depending upon the subject at hand, we will process primarily visual one moment and then auditorially the next.

For those who present information publically (ministers, teachers, public speakers), do you use *all three of the major representational systems in your presentations*? If you code most things primarily visually, then you probably (unconsciously) use visual terminology, which means that it will only fit or match between forty to sixty percent of your audience. To do that leaves out those people who process auditorially and kinesthetically. This could very well provide part of the answer why churches do tend to take on the personality of the pastor.

In NLP we think of the descriptions that people use to describe an event not only as a metaphor, but as a description of what we do inside our head as we code and represent information. This means that the way we represent the world internally can be heard and recognized out in the words that we use. If someone says, "I don't see what your point," he or she is needing some visual images. To establish rapport and communicate with that person, we must paint them a picture of our meanings.

If somebody says, "I just don't *feel* right about this." They are using and perhaps wanting some kinesthetic representations. If you ask, "Can't you get the picture?" and then proceed to paint them a picture, you would never gain rapport. You thereby *mismatch* their kinesthetic way of "thinking" with your visual "thinking." But respond in feeling terms and you will establish rapport and they will more likely understand your communication.

Suppose you want to try to convince a kinesthetic person to visit your church. You could say, "I just know that you would *feel comfortable* in our church. We have a *warm* congregation. In fact, at our church people *get lots of hugs*. I *feel* that you would become highly *impressed*." We have here italicized the kinesthetic words by which we "predicate" a statement of some sort. Using a specific sensory-term predicate enables us to match and pace. A kinesthetic person can *get a feel* for this kind of talk. By giving people back their words (using their languaging), we "speak their language" and they think of us as one of them. And, people tend to like people who think and act like them.

In this way, knowing the primary RS of others becomes an extremely important piece for effectively communicating with them. If your spouse asked, "Honey, can you *see* us going to church tomorrow? I really liked what I *saw* at the church. The people *appeared* so friendly. I would describe the preacher's sermon as *a picture of perfection*, wouldn't you? I believe that God is *revealing* that we should go to this church." You wouldn't reply, "Yes, I agree. I also had a good *feeling* about that church. I *felt* the pastor's sermon *delivery* really *moved* me. And the people *made me feel* right at home. I *feel burdened* that God wants us to go to this church." No! That would completely *mismatched* her visual representation system. A congruent reply would go, "Yes, I agree with you. I can *see* us at church tomorrow. The people not only *appeared* friendly, but *showed* themselves as truly friendly. I also found the pastor's sermon *attractive* because of all *the word pictures* he draw. I believe God *clearly* wants us to join."

Congruency demands pacing. Pacing is essential to rapport building. Pacing involves having enough flexibility to enter the other person's model of the world. We do this by using their language patterns and vocabulary in communicating with them. When pacing an individual, determine their primary representation system and feed it back to them as you talk. In the above illustrations, the first speaker primary used a visual RS. The reply of the second person *mismatched* as he used kinesthetic predicates. This can result in a loss of rapport. The second example demonstrates pacing the first person via matching the visual RS by using visual predicates. We have here provided a transcript of an example of an auditory

mismatch with a visual followed by piece of communicational interaction that paces.

Auditory:

I think we need to *talk* about this car some more. I have *listened* to all you have *said* about this vehicle. However, I discern some differences in what you *say* and what I *hear* you *saying*. *Mismatch:* Yes, I can *see* that you have not *perceived* all that I have tried to *reveal* to you about this car.

Pace: Yes, I agree that it *sounds* like we have not *communicated* on the same *wave length*. However, I feel confident that as I *describe* the car further to you, you will *hear* what I *say* in a way that will sound more understandable to you.

“Sub-modalities”—The Qualities Frames of our Inner Movies

Given the internal *literalness* of our processing, consider the following statements:

"I feel pretty dull today?"

"I hear you loud and clear."

"Something smells fishing about his proposal."

"I have a bright figure."

Such seemingly metaphorical sayings can actually enable us to track back to the person's mental processing, his or her internal map making in terms of the modes (modalities) of representational systems. Until the discoveries of NLP, most people treated such language as "just metaphors."

Today, with the insights of NLP, we now use such metaphors as literal descriptions of the speaker's internal representing. Brains often use the metaphorical language that we speak to run some literal internal program.

Sub-modalities represent a basic component of brain functioning. Given that we use three primary modes for "thinking," these *modalities* (the VAK) indicate that we mentally represent the world by sights, sounds, and sensations, and while we use smell and taste, they play a fairly small role. The modality of language occurs at a higher level than the sense modalities because words are *symbols about* these sights, sounds, and sensations. For now, we want to focus on the primary level sensory-based representations—our sensory internal representations of our mental movies, and describe how we can make further distinctions in these internal representations—their qualities.¹

Experiment #2

So . . . recall a pleasant experience again. Do you see that experience that you found so pleasurable? Now look closer— at *the qualities* of that picture: color or black and white, three-dimensional or flat like a photograph, do you see yourself in the picture (dissociated) or do you look through your own eyes as if you have stepped into the picture (associated), does the picture have a frame around it or do you have it coded as panoramic? Does it move like a movie or does it look more like a still picture? Do you see the picture far off or close, bright or dark, or in between, in focus or out of focus? Where do you have this picture located--up to your left, in front of you? These *qualities* of your representations identify a number *sub-modalities*.

Now let's do it with the auditory system: Do you have sounds in your representations of pleasantness? Would you describe those sounds as loud or soft? What about the tone—soft or harsh? Full (timbre)? What direction does the sound come to you from? Fast or slow? How clear do you hear this sound? Do you hear in stereo or mono?

What about the kinesthetics that go along with this internal experience? How intense do you feel the sensations? Any texture, weight, heaviness or lightness, shape or form, temperature? Where do you feel these sensations in your body? Any smells or tastes?

Identifying and making these distinctions in our internal representations describes the domain of *sub-modalities*. The term is actually mis-leading. It sounds like they are lower or “sub” to the modality. They are not. In our first writing of this chapter we talked about them being “the building blocks of the RS.” Since then we have learned better. In 1999, we published what’s now entitled *Sub-Modalities Going Meta* (2005, previously entitled, *The Structure of Excellence*).

The distinctions that we call “sub-modalities” actually operate at a higher level. They refer to the concepts and words of meanings which we bring to our encoding of information: distance, location, volume, intensity, etc. To even recognize the presence of your encoding of these features, you have to “go meta,” that is, you have to step back and notice them. Then, to change, alter, and transform them, you have to also operate from a higher level of mind.

These features, however, do enable us to provide our brain and nervous system the messages, or commands, about how to feel and respond. They fulfil the category of distinctions that Gregory Bateson called “the difference that makes the difference” because, at a higher level, we use them to *set the frame* for how to code our thoughts: close or far, loud or soft, bright or dim, etc.

Regarding sub-modalities, Woodsmall (1989) writes:

"If the mind/body is capable of making any distinction, then it must have some way of making that distinction; and the way it in fact does so is by differences in the sub-modalities by which the alternatives of the distinction are internally represented." (p. 4)

This means that the human brain determines the parameters of our experiences by using these “sub-modality” distinctions. The brain represents all experiences, emotions and even beliefs using the sensory modalities and encoded with certain qualities. No matter one's theological persuasion, “sub-modalities” therefore provide another understanding of the proverb about “as a man thinketh . . .” (Proverbs 23:7).

That Hebrew Proverb expresses a truth that has recently shown up as the heart of the Cognitive-Behavioral model. If our cognitions (thoughts) control our inner subjective reality and move us to begin to “real-ize” such on the outside in behavior, then it lies at a level where these cognitions control the human system. In this way, the “sub-modality” features influence and sometimes determine behavior.

NLP originally used sub-modalities to explain and change beliefs. In our first edition, we used that approach and so wrote the following:

How do you know the difference between *what you believe* and *what you do not believe*? First look to see if you have different words, different voices, different tones of voice, if you hear these voices in different locations, or, if you code primarily visually, you will have very different *quality* of pictures for those you believe versus those you do not. You tell the difference by representing the beliefs differently. The distinctions between these two beliefs lie at the sub-modality level.

So while we used to think that the above told the whole story about “sub-modalities”

and differences between experiences, we now know better. What we call “sub-modalities” actually work symbolically and semantically.

What does that mean? It means that we use these features of our pictures, sounds, and sensations *to stand for, represent, and symbolize* higher level meanings or semantics. So what conveys to you the idea of “real,” “confirmation,” “validation,” etc.? If “close” and “3-D” symbolically *stands for* “validation” then when you so encode your picture, it turns into a belief. But that only happens *if* you use that “sub-modality” as a symbol of confirmation. If you don’t, then it won’t. So with location, voice tone, etc.

Now Bandler and MacDonald (1988) wrote that if you change the “sub-modalities” of a belief, you can change the belief (p. 67-75). That served the basis of the NLP belief change pattern for a long time. Then Dilts invented the “Walking Belief Pattern,” and we invented the “Meta-Yes and Meta-No” Pattern to offer some more effective belief change processes.

The “sub-modality” distinctions in the example mentioned earlier around the pleasant experience specify just a few of the “sub-modalities” in each of the sensory based systems, although they do represent the key ones.

We can also make another discrimination regarding the features and properties of the VAK systems. Some are like Off/On Switches, others operate more like Dimmer Switches. Among the visual “sub-modalities,” we have On/Off ones. Notice the difference between a picture which we code in color or black-and-white and a picture we see as far off or close? We will represent a picture as *either* black-and-white *or* in color. We have no choices for anything in between. We can code it one way or the other but not in between the two poles. We can code a picture as a movie or a still shot, but not both. This gives us *digital* sub-modalities.

However, we can represent a picture as far off or close *or anywhere in between*. We also have “sub-modalities” that we can vary over a continuum, or *analogue* sub-modalities. Location is an analogue sub-modality.

Most people learn to appreciate the “sub-modality” structure of experience by experiencing these distinctions via changing them. When an event happens, the event occurs as a fact of history. We cannot change *what* occurred "out there" beyond our skin. Once we take cognizance of that fact and *represent* it inside our heads/nervous systems, then thereafter we respond, *not* to a fact of history, but to our memory *of* that event (we respond to our map rather than the territory). So while we cannot change external history, we *can change our memory of* that event (our internal map). When we do, the change takes place at the representational and sub-modality levels. How we feel about a certain event usually depends upon a few critical sub-modalities.

Exercise #3 — *Discovering Confusion and Clarity*

[The follow represents the NLP pattern called “From Confusion to Understanding.” We have updated this in our book, *Sub-Modalities Going Meta*. Yet we thought we’d leave this early pattern intact for your exploration because you *might* be able to get it to work. We doubt it, but it’s possible. Afterwards, you’ll find some of our new findings about “sub-modalities” by which you can make it work for yourself.]

1) *Identify a confusion referent.*

Have you ever felt confused? What confuses you today? Consider something that you find confusing . . . As you recall that experience, notice how you represent it—pictures, sounds, sensations, words, etc. And just let that confusion come and experience it fully . . . for a little bit.

You probably have a picture of it. So notice that picture and check for its sub-modality distinctions:

- Color: in color or black and white?
- Dimensions: 3D or flat?
- Inside / Outside spectating: associated or dissociated?
- Edges: panoramic or framed?
- Motion: a movie or a still picture?
- Distance: how far away?
- Brightness: bright or dark?
- Focus: focused or out of focus?
- Location: Where located?

You can also allow yourself to take time to identify the *qualities* of the auditory and kinesthetic systems. After you do, take a break . . . Think of hot warm bread cooking in the oven. Good.

2) *Identify a Certainty referent.*

Now, *think about something you truly know*. What do you know without question? What do you feel certain about? Allow yourself to think of something about which you *feel certain*. Do you feel certain that the sun will rise tomorrow? Do you feel certain the politicians will play partisan politics in Washington? Do you think you will eat tomorrow?

As you think of anything that you feel certain about, run the same kind of analysis with the pictures you have of that certainty, sounds, and sensations. Fully elicit the sub-modalities of this picture of certainty as you did with confusion. As you do, you will discover some differences. Now list those differences.

3) *Identify the differences between Confusion and Certainty.*

With these differences you will discover or know afresh *the sub-modality differences that make a difference*. If you do, then you have transformational power at your fingertips (or perhaps "mind"-tips).

4) *Exchange the cinematic codings.*

So, take the image of confusion and recode it in the same "sub-modalities" that you use to code "certainty." If your picture of confusion occurred in a black-and-white picture, and certainty in color, then make your picture of confusion colorful. You may even become more certain that you are confused! Exchanging the "sub-modalities" of confusion for those of certainty might possibly change how you feel about that particular state of confusion [we originally said it "will"]. Your state of confusion will begin to give you a feeling of more certainty. This processed did not involve changing the content, only your internal representation of the content. The content remained the same.

Debriefing the Exercise

Now if that did not work, and it usually does not, here's why. The state of confusion that people think about typically is not a *primary state*, but a meta-state involving one or more levels of awareness. That means that the state involved meta-levels of "understandings" about things. We can certainly confuse ourselves with a primary level awareness by making the picture dim, fuzzy, tilted, too loud,

too soft, etc. Changing these features can therefore sometimes have a helpful and clarifying effect.

Yet most of the time we are confused at higher levels of awareness. I may not know “how to think about” a math problem, or the structure of the Salt Lake City airport, or the domain of knowledge of NLP, or how the book of Esther is organized. To “understand” such higher level processes, concepts, and ideas we need an organizing structure . . . a diagram, a map, a pattern, a sequence of steps, etc. When we add the appropriate structure, then we experience an understanding.

This describes the power of the higher or meta-levels of the mind. Understanding that a belief involves a thought of confirmation and validity *about* another thought enables us to see and understand what a “belief” is made of.

To believe something you have to first represent some idea that combines two things. “Yelling insulting words at someone will probably damage the relationship.” But thank God that you do not believe everything that you can *represent*. You have to move to a higher level of mind and think, “That’s true!” to turn a mere thought into a belief. If you think, “That’s not true,” then you have a dis-belief. If you think, “Well, it’s kind of true, but then again...” you have a doubt.

Summary

We are indeed wonderfully made! Made in his image and likeness, we have *creativity* built within so that we can bring the world in via our senses and *represent* that world in the theater of our mind. A marvelous creation indeed!

The movies that we make inside our heads create our sense of the world, our sense of reality and yet we can learn the art of “running our own brain.” And that art consists mostly of learning what we have—the representational systems and the cinematic features (sub-modalities) so that we can fill our brains with Christ-like movies. Then we will take every thought captive so it does obedience to him.

End Notes:

1. For more about the use and power of sub-modalities, see the article on “Bitter Roots.” Also, the book *Escaping the Matrix* offers some examples of NLP change-work using sub-modalities, see bibliography.

TAKING A BITTER ROOT TO JESUS

*"See to it that no one misses the grace of God
and that no bitter root grows up
to cause trouble and defile many."
(Hebrews 12:15)*

Dr. Bobby G. Bodenhamer

Samuel came to me for help. Two years ago he broke up with his girlfriend. They dated for five years, she wore his engagement ring and Samuel loved her dearly. Then, the day before he came to me, he learned of her engagement to another man. What a trigger for grief! He became so distraught that he had to leave work.

After questioning and some therapy, Samuel's real grief came out. He had gotten his girlfriend pregnant. Against his objection, she had an abortion. Samuel even supported her during the procedure. But then his grief became overwhelming. I asked him what he did inside his head to feel the grief and guilt from the abortion. He had a picture of himself and his girlfriend in the abortion room. He saw this image close and down to his right.

Samuel deeply loved and respected Jesus. So I asked him to create an image of Jesus that represented Him in all of His love, forgiveness and acceptance. He saw Jesus straight up and in front of him. He saw Jesus as big, bright and clear. I then directed Samuel to point toward the image of Jesus with one finger. He did so with his right index finger. I directed him to point his left index finger toward the image of him and his girlfriend in the abortion room. Samuel did this.

After establishing the location of each of these images and pointing to them with his index fingers, I directed Samuel to leave his head in the same position. Then, using just his eyes, he moved the image of him and his girlfriend up and gave that image to Jesus. In other words, Samuel shifted the image of him and his girlfriend into the exact same position as the image of Jesus.

While Samuel was making this shift, I said,

"Jesus loves you, Samuel. He desires more than anything else to forgive you and receive you unto Himself, both you and your girlfriend. So make the image of you and your girlfriend look exactly like Jesus ... same distance, location, brightness, focus and color. Once you give yourself to Jesus, you can forgive yourself, can't you?"

Samuel did this with noticeable changes in his breathing and in his face. Then, I directed Samuel to get an image of his baby. As Samuel immediately got this image, he began to cry. I led him to point to the location of the baby. He located the baby in his mental screen as down low and to his right. I then led Samuel to move his finger as he shifted the image of his aborted child into the presence of Jesus.

I encouraged Samuel by saying, "Jesus says, 'Suffer little children to come unto me for of such is the Kingdom of Heaven.' Give your baby to Jesus putting him in the same location, distance, brightness, focus and color of Jesus." As Samuel moved the image of his aborted child into the presence of Christ he sobbed heavily. While Samuel experienced the healing power of the Holy Spirit, I remained quite, letting God do a mighty work of healing in him.

After awhile, Samuel settled down. I asked, "Now, where is your baby." Immediately, Samuel eyes looked straight up. He pointed toward the location of Jesus for him. He said, "He is with Jesus." Samuel had the glow of God on his face.

How long this all of this therapy take? Two hours. Recently I received a thank you note from Samuel tell about how much better he is and getting along with his life.

With Christian after Christian, I have the joy of experiencing similar events. For twenty years as a minister, I encouraged hurting people to "give their hurts to Jesus." Many would ask, "Preacher Bob, I don't know *how*. I want to. I just don't know *how*." They did not know how. I would say, "Just do it by faith." That sounded good. I didn't know anything else to say. But I now know *how* to direct them to give their hurts to Jesus.

Scripture says,

"See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many." (Heb. 12:15)

What are these *bitter roots*? They consist of bitter memories and traumatic experiences that afflict people. Samuel's *bitter root* consisted of his guilt and grief that drove his behavior. Grief, guilt, bitterness, low self-esteem, co-dependency, sexual compulsions, eating disorders, etc., indicate bitter roots. Yes, one can love Jesus and live a devoted Christian life, and still feel controlled by a bitter root. These bitter roots often are at unconscious levels and require therapeutic assistance to uncovering and dissolve. But, once uncovered, the procedure I used with Samuel will work miracles in the life of a hurting Christian. Read the following carefully. Read it several times using yourself as the experimental subject and, you will *learn how to take a bitter root to Jesus*.

How the Brain Codes Memories

We often hear people use metaphorical phrases as the following: "I feel pretty dull today?" "I hear you loud and clear." We all commonly use such metaphorical sayings. Until the discoveries of NLP, we considered them "just metaphors." However, NLP suggests that we take such as literal descriptions of the speaker's internal representations for coding their reality.

In our brains we process information in three primary ways: through pictures, sounds and feelings. When the brain receives information through the eyes, it records it as a picture. When information comes in through the ears the brain records it as sounds, etc. This information then shows up as our sensory representations or thoughts.

The brain determines the parameters of our experiences by our codings. Our the brain codes and represents experiences, it generates our emotions and beliefs. This suggests we should literally interpret Proverbs 23:7, "For as he thinks within himself, so he is."

In changing our "mind" through changing our codings, we discover that some

codings work more critically than others. Some truly "drive" our responses, behaviors and emotions. This primary representation systems and driving sub-modalities give us some powerful ways to renew the mind.

A mental coding that drives other mental codings when we map from one representation to another creates quick and radical change. Changing *an image's location*, for most people, works as a major mental coding driver. When you change the location of an image from a location that represents painful emotion into an area that represents healing, comfort, security, etc., you will almost always experience a powerful change in how you feel about that particular memory. Understanding this shift enables us to understand what happens, neurologically, when a Christian gives a bitter root to Jesus.

Taking a Bitter Root to Jesus

All of our negative memories come coded in some unique codings in each person. Christians who have "Jesus" coded in their minds have their own unique system for making that internal representation.

1) *Identify the location of the bitter root representation.*

Ask the person (or yourself) to point to where he or she sees self or other in the painful memory or bitter root. As the person points to that memory, invite him or her to fully identify and describe that location and the qualities of their images, sounds, and sensations.

2) *Identify the location and quality of your Jesus representation.*

How do you represent Jesus? Where?

If you were to point, now with your other hand, at the location where you see or imagine Jesus, where is that picture?

3) *Move the bitter root image to the Jesus image.*

Next invite the person, by *not* moving their head, but only their eyes to *move the image of the hurt* or the bitter root *to the same location of Jesus*. Ask the person to move his or her hand as they make this shift.

As the person moves the image of the hurt into the same location of Jesus, instruct them to make the image of the hurt into the same codings. Say something like,

"Now, as you give this person or this event to Jesus, *notice how Jesus receives that person unto Himself.*

Invite that person you see the images using the same qualities as their image of Jesus—with the same location, brightness, color, etc.

I regularly observe people undergo tremendous spiritual changes through this process. People say, "That five year old girl (or boy) in me just got saved." Or, "I have been trying for years to give that person to the Lord. Now, I have done it." This neurological procedure allows the client to give their bitter roots to Jesus. When a Christian makes this transition, hatred and bitterness disappear. How can one hold bitterness and hatred when they see the formerly hated person with Jesus? God blesses this procedure magnificently. How joyous to observe people once they give old bitter roots to Jesus!

Several factors take place in this procedure. First, you utilize the healing power of the Holy Spirit, i.e., Jesus indwelling the Christian. Second, the truth of the word of God and the individual Christian's belief in that Word become actualized as you

quote pertinent passages that direct them to give the bitter root to Jesus. The techniques of NLP simply provide the conduits for the healing power of the Holy Spirit. Third, you utilize not only the person's belief in the Lord, but also all the resources gathered from their living a life of faith. Often I have clients share with me how the Holy Spirit brings to their memory specific spiritual experiences or passages of scripture during this procedure. Fourth, you cooperate with God's creative process as you work with the neurological processes of the human mind in directing the person to change the mental codings of the bitter root into the mental codings of Jesus.

Important Considerations

Sometimes you will find a person who is hesitant about giving a certain memory or a certain person to Jesus. Use scriptural reframes to encourage them to forgive.

"By holding on to that bitterness, you only hurt yourself and harm your relationship with Jesus, do you not? Jesus would have you to forgive that person for your own mental, physical and spiritual health, wouldn't he?"

Usually this will work if the person believes in Jesus and His Book, they will make the shift. What happens if the person does not make the shift? You will find those people who seem unable to make this shift. A very few will not have the ability to get an image. For some reason they lack awareness of their visual representation system. Others will have internal objections of various kinds in making the shift. Some will have experienced so much hurt and pain that they cannot (will not) do this simple procedure.

The human mind God created works in extremely complex ways. Behind the internal representation of the bitter root we always find beliefs, values, memories, attitudes and unconscious psychological filters. These people will need a Christian NLP trained therapist who fully understands the complex processes behind the human mind and how to work with it.

What is the bottom line?

It is that no Christian need suffer from any bitter root poisoning their life and preventing them from getting on in life.

And why is this so?

Because Jesus stands ready and willing to heal.

Appendix B

A STRATEGY FOR FILTERING OUT UNSAVORY INFLUENCES

L. Michael Hall

After completing this work, Bob and I met Larry Bryant via email. Larry was just finishing his NLP Trainer's Training. As we corresponded, a modeling question arose in my mind (MH) concerning *how* a person can develop the ability to attend someone's training and hear many things that would *not* correspond with one's beliefs and values, *and* yet still receive good and beneficial training without letting negative facets of the training contaminate the good.

Later, Jason Roberts raised this very question. "If we have to 'go inside' our own minds to *make meaning* of an event, then hanging out with different people should not affect us. Yet the passage says that 'bad companions ruin good morals' (I Cor. 13: 33 RSV), so how can I not get affected by the individuals I hang around with?"

To explore this, I inquired of Larry to specify *the strategy* that he runs which allows him to attend a training by someone who may even utilize and present numerous non-Christian beliefs without letting it affect one's Judeo-Christian belief system. Upon receiving information about his strategy, I compared it to my own experience as I remembered training with Richard Bandler who has become world-renown for his vulgar speech, four-letter words, and offensive stories.

In correspondence, I asked Larry to "think about *how* you equip yourself to go to such trainings and to get all the good that you can out of it and to do so *without* focusing on the negatives (New Age ideas, contradictions to the Christian faith, questionable morals, etc.). *How* do you not take offense or get so caught up in those negatives that you would walk away with nothing of value?" I suggested that he must have some way to *filter out* the negative and to *filter on* the positive values.

How do you do this?

What supporting beliefs and values assist you in this?

How do you run your brain in that context to maintain your faith in the midst of a pagan environment?

Larry wrote the following in response which essentially presents his supporting beliefs for the strategy.

- 1) I have a tremendous advantage, because at the intellectual level, I know the truth of God's Word and I can listen for what fits with it and reject what does not.
- 2) I can ask God's Holy Spirit to protect me by alerting me when I hear something presented that conflicts with God's Word.
- 3) I can model what I find as true, useful, and effective while simultaneous I can discard the rest as idiosyncratic.
- 4) I view the presenter (Tad) as doing the best that he can with what he knows and experiences up to this point in his life. If he knew the Lord, as I have been blessed to know Him, he would produce different behaviors. Even with the limitations, he actually does help people and does sow with good intentions.
- 5) I recognize that at the trainings there are numerous people in attendance

who are open minded and looking. So by being there, perhaps I can plant a seed with some of them or even reach someone for Christ.

In this I see no difference from watching TV, playing racketball with friends or taking a course at the local Junior College. The world has bits and pieces of truth and we can learn from it—even though it doesn't incorporate direct expressions from the scriptures. As Christians we can combine both God's natural truths that humans discover and revealed truths of the Word in a more substantial and lasting way.

These *supporting beliefs* that provide empowerment so that a person can filter out threatening and unacceptable ideas—and to thereby attend non-Christian trainings, classes, etc. enable a believer to do so with confidence in his or her own values and beliefs. This allows one to do so centered and focused without a sense of threat or defensiveness. Then, like Paul, we can walk among the intellectuals of the Athens of our day, and converse with them effectively (Acts 17).

In response to Larry, I wrote the following.

“It seems that you have essentially identified five states, that at a meta-level, support you and create for you some *perceptual filters*. These filters then become automatic so that you don't even have to consciously think about them—they simply express your ongoing *state of mind—a renewed state of mind*, it seems to me (Romans 12:2). To rephrase these, I would describe them as *conceptual and semantic states* that operate above and beyond your everyday awareness and that therefore govern and modulate your perceiving and experiencing. Namely,

1) **“Filled with the Word” State.**

A state of mind-and-emotion characterized by awareness of scriptures—which thereby feeds us our daily food and protects us from devilish temptations.

“Let the word of Christ dwell in you richly, teach and admonish one another in all wisdom ... (Col. 3:16)

2) **Spiritual Protection State.**

A mind-body state wherein we access the spiritual truth of God's protection of his own from external threats and dangerous.

“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword...? No, in all these things we are more than conquerors through him who loved us...” (Romans 8:31-39)

“I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me.” (Phil. 4:12-13)

3) **Confidence or Discarding State.**

A state wherein we access the ability to focus on Christ, test and discern unacceptable things, and feel confident about discarding what doesn't fit “godliness.”

“Test everything; hold fast what is good, abstain from every form of evil.” (I Thess. 5:21)

“Some indeed preach Christ from envy and rivalry, but others from good will. The latter do it out of love ... the former proclaim Christ out of partisanship, not sincerely but thinking to afflict me in my imprisonment. What then? Only that in every way, whether in

pretense or in truth, Christ is proclaimed; and in that I rejoice.”
(Phil. 1:15-18)

4) Positive Intention of Others State.

The state of mind wherein we focus on the positive values *behind* ineffective and toxic behaviors so that we don't get caught up in judgment or negativity.

“As I passed along, and observed the objects of your worship, I found also an altar with this inscription, ‘To an unknown god.’ What therefore you worship as unknown, I proclaim to you...”
(Acts 17:22-28)

“Jesus said to her, ‘You are right in saying, ‘I have no husband’; for you have had five husbands, and he whom you now have is not your husband; this you said truly...” (John 4:16-17)

5) Evangelistic/ Reaching-Out State.

A state of love and concern for others that moves us to make contact and engage people effectively.

“Pray for us that God may open to us a door for the word, to declare the mystery of Christ” (Col. 4:1-3)

6) In the World/ Not of it State.

A discerning state wherein we recognize and accept our humanity and fallibility as we live in the world. This allows us to live in the world without becoming a part of the world system.

“I wrote to you in my letter not to associate with immoral men; not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since then you would need to go out of the world.” (I Cor. 5:9-10)

The Strategy for staying Christian while living in the world

Do you have this strategy for living **in** the world without necessarily being **of** it? Do you have the skill and ability to work as Jesus did among the gluttons and winebibbers without becoming such?

As an experiment, think about a time when you didn't have or use the Christian Reality Support System strategy. Begin with some secular situation that you attended, but did so with a fear of not standing up for your beliefs and giving too much power to the secularity. Or when you may have experienced doubt about what you believed.

By way of contrast, now think about a time and place where you attended some class, training, presentation, etc. conducted by non-believers— yet one from which you received some learnings or skills of value. You used it positively and creatively and it did *not* contaminate you.

What did you think or know or realize in that experience that supported your sense of your own integrity and values?

Did you have a sense of God's Word and values that allowed you to have no question about yourself, where you stand, the difference between right and wrong? How did you represent this?

GLOSSARY OF TERMS

Accessing Cues: The ways we tune our bodies by breathing, posture, gesture and eye movements to access the different sensory systems.

As-If Frame: Using a pretend frame of mind to imagine that some event is real or actually happened and to step into that frame. Thinking "as if" encourages creative problem-solving by mentally going beyond apparent obstacles to desired solutions.

Analogue: A variable that can occur at various degrees between certain limits, like a dimmer switch for a light. An analogue "sub-modality" may vary like from light to dark, while a digital "sub-modality" or cinematic feature will operate in either the on or off position, either a snapshot or a movie.

Anchoring. An process derived from the Pavlovian stimulus-response reaction that's a user-friendly version of classical conditioning. In Pavlov's study the bell became the stimulus or anchor for cuing the dogs to salivate. When we link or connect a stimulus (external or internal) to a response, the sight, sound, sensation, smell, or word triggers a response or state.

Association: When we are imagining ourselves *inside* of an experience, movie, representation, we associate into it. We are mentally seeing, hearing, and feeling from inside. We *step into* a state or experience to associate and we *step out* to dissociate. (See dissociation).

Auditory: The sense of hearing, one of our basic sensory representation systems.

Behavior: Any activity we engage in, micro like thinking, or macro like external actions.

Beliefs: A thought that has been confirmed in some way and is now treated as real. When we believe, we hold a generalization about causality, meaning, self, others, behaviors, identity, etc. as true. Beliefs occur at a higher "logical level" to thoughts and arise as a gestalt that result from confirming a thought. Beliefs guide us in perceiving and interpreting reality.

Calibration: Tuning-in to another's state via reading non-verbal signals previously observed and calibrated to the person's style of expression.

Chunk and Chunking: Terms from computer science about the size of information. When we chunk up, we go up a level as we induce up or use induction to create higher abstractions. When we chunk down we go down a level, we deduce or use deduction to detail more specific examples or cases.

Complex Equivalence: A linguistic distinction wherein someone makes two statements to mean or equate the same thing, e.g. "He doesn't love me because he's late."

Congruence: A state of being internally and externally aligned. What we say corresponds with what we do. Non-verbal signals and verbal statements match to create a state of unity, fitness, and internal harmony, the lack of inner conflict.

Conscious: Present moment awareness. Awareness of $7^{+/-} 2$ chunks of information.

Content: The specifics and details of an event, answers *what?* and *why?* Contrasts with process or structure.

Context: The setting, frame or process in which events occur and provides meaning for content.

Cues: Information that provides clues to another's subjective structures, i.e., eye accessing cues, predicates, breathing, body posture, gestures, voice tone and tonality, etc.

Deletion: Leaving out characteristics in a description, the missing portion of an experience in linguistics or representations.

Digital: An off or on distinction. Either the light switch is turned on or off. A digital cinematic feature presents the choice between on or off: a "sub-modality" shift from coded as in color or in black-and-white (see analogue).

Dissociation: The process of *stepping out*

of a thought, representation, mental movie, or state and no longer being *inside* it, associated. Seeing or hearing things *from outside* as from a spectator's point of view (see association). These are relative terms, whenever we step out of one state, we are always stepping into another state.

Distortion: The modeling process by which we alter our representation of something in our neurology or linguistics. This can occur to create limitations or resources.

Downtime: Moving from a state of sensory awareness, to going "down" inside one's own mind to see, hear, and feel thoughts and memories. A light trance state with attention focused inward.

Dragon: A dragon state in the Meta-States model is *an unresourceful state* that seems to turn its energies against the person. In a primary state, this is too intense or too inappropriate of a state, in a meta-state, it is where a person has turned negative thoughts-and-feelings against oneself. See *Dragon Slaying* (2000).

Ecology: The dynamic balance of elements in a system that produce health, well-being, and balance, in larger contexts and relationships. Asking "the ecology question" is asking about how a belief, state, decision, or experience fits with one's overall set of relationships and its effect on one's health, business, values, etc.

Elicitation: Evoking a state by word, behavior, gesture, or any stimuli. Gathering information by direct observation of non-verbal signals or by asking meta-model questions.

Empowerment: Process of adding vitality, energy, and new powerful resources to a person; vitality at the neurological level, change of habits.

Eye Accessing Cues: Movements of the eyes in certain directions which indicate visual, auditory or kinesthetic thinking (processing).

Epistemology: The study of how we know what we know. NLP, as an epistemology, is based upon the cognitive distinction "the map is not the territory."

First Position: Perceiving the world from your own point of view, associated, one

of the three perceptual positions.

Frame: Context, environment, meta-level, a way of perceiving something (as in Outcome Frame, "As If" Frame, Backtrack Frame, etc.). (see *Frame Games*, 1999)

Future Pace: Process of mentally practicing (rehearsing) an event before it happens. One of the key processes for ensuring the permanency of an outcome, a frequent and key ingredient in most NLP interventions.

Generalization: Process by which one specific experience comes to represent a whole class of experiences, one of the three modeling processes in NLP.

Genius: A highly focused state of engagement wherein the world goes away, time goes away, even self goes away, and one is completely present to some engagement, in "flow," "in the zone," and completely there will full access to all of his or her resources. (See *Secrets of Personal Mastery*, 1999).

Gestalt: A German term for something that is "more than the sum of the parts." A gestalt state occurs when new emergent properties arise from a richly textured meta-state.

Incongruence: An inner state of conflict between beliefs, emotions, meanings, hopes, dreams, fears, etc., the lack of total commitment to an outcome expressed in incongruent messages, signals, lack of alignment or matching between word and behavior.

Installation: The process for incorporating a new mental strategy (way of doing things) within our mind-body system so it operates automatically. Installation is often achieved through anchoring, metaphors, parables, reframing, future pacing, quality control questions, etc.

Internal representations: All of the sights, sounds, sensations, smells, and tastes that play out on the theater of our mind as our snapshots and movies.

Kinesthetic: Sensations, feelings, tactile sensations on surface of skin, proprioceptive sensations inside the body, includes vestibular system or sense of balance.

Leading: Pacing and leading describes the essence of excellent communication and hypnosis. We lead by changing our behaviors after we have rapport so the client follows.

Logical levels or types: Two nominalizations that describe how we layer level upon level of thoughts-and-feelings so that one is about another and so classifies or types the lower as a member of that class. A meta-level drives and modulates the levels or layers below it.

Loops: A circle, cycle, a story, metaphor or representation that goes back to its own beginning, so that it loops back (feeds back) onto itself. An open loop: a story left unfinished. A closed loop: finishing a story. In strategies: looping refers to going through a set of procedures that have no way out, no exit.

Map: A model of the world, a unique representation of the world built in each person's brain by abstracting from experiences, comprised of a neurological and a linguistic map. Our internal representations that encode our movie is one level of mapping, the frames about that is yet a higher level.

Matching: Adopting facets of another's outputs (i.e., behavior, words, etc.) to create or enhance rapport.

Meta: A Greek word for “above, beyond, and about.” A meta-thought is a higher level thought, a higher “logical level.”

Meta-Model: A model with 12 to 26 linguistic distinctions that identifies language patterns that obscure meaning in a communication via distortion, deletion, and generalization. To each distinction here are questions that we can use to challenge and clarify imprecise language (called *ill-formedness*). When we do this, we reconnect it to sensory experience. Meta-modeling brings a person out of trance. Developed, 1975, by Richard Bandler and John Grinder.

Meta-Programs: The mental and perceptual programs for sorting and paying attention to stimuli or information. The perceptual filters that govern our attention.

Meta-States: Literally, a state about a state, applying one state of mind-body (fear, anger, joy, learning) to another state

to set it as a higher “logical level.” A meta-state results from self-reflexive consciousness. The Meta-States model was developed by L. Michael Hall.

Mismatching: Offering different patterns of behavior to another, breaking rapport for the purpose of redirecting, interrupting, or terminating a meeting or conversation, mismatching as a meta-program.

Modal Operators: A linguistic distinction in the Meta-Model that indicate the “mode” by which a person “operates,” hence, our *modus operandi*. These include the mode of necessity, impossibility, desire, possibility, etc. We utilize for motivation the predicates —can, can't, possible, impossible, have to, must, etc.

Model: A description of how something works, a generalized, deleted or distorted copy of an original, a template for how to think or act. A complete model has a theory, set of variables, guidelines for using them, and patterns or technologies that result from it.

Modeling: A process of observing and replicating the successful actions and behaviors of others. Modeling involves identifying the variables make up an experience, discerning the sequence of internal representations and behaviors, and presenting as a way to accelerate learning an expertise.

Model of the world: A map of reality, a unique representation of the world via abstraction from our experiences, the total of one's personal operating principles.

Multi-ordinal: Source: Korzybski, *Science and Sanity (1933)*. A term is multi-ordinal when it can refer to itself and still make sense. Typically only non-nominations are reflexive: we can *love* love, we can *fear* fear, we can feel *anger* at anger. At each level the word means something different. The question or challenge is: “At what level are you using this term?”

Multiple description: The process of describing the same thing from different viewpoints using different models or perspectiveness.

Neuro-Linguistic Programming: A communication model that enables us to study of how people structure their experience and so to model expertise. A

model about how we program our skills and responses via our thinking-emoting and behaving in our neurology using the languages of the mind (the VAK) to process, code and retrieve information.

Nominalization: A linguistic distinction in the Meta-Model describing a hypnotic pattern of trance language, a process or verb turned into an (abstract) noun, a process frozen in time by a static noun by the *naming* (nominalizing) of the process.

Outcome: A specific, sensory-based desired result that is well-formed when it meets the criteria in the well-formed outcome pattern.

Pacing: Matching one's reality, gaining and maintaining rapport with another by joining their model of the world by saying that fits with and matches their language, beliefs, values, current experience, etc., crucial to rapport building.

Parts: The full phrase is "a part of one's thinking, feeling, remembering, intending, etc." "Parts" are not real or self-contained entities, but typically disowned and separated functions seem to take on a life of their own by our lack of ownership. A source of intra-personal conflict when incongruous.

Perceptual filters: Any idea, experience, belief, value, meta-program, decision, memory or language that shapes and colors the way we see or experience the world.

Perceptual position: A point of view or perspective. First Position: associated within one's own eyes. Second Position: seeing from the listener's perspective. Third Position: seeing from a meta-position outside self and other, neural observer. Fourth Position: seeing from the viewpoint of the group, system, or organization. Fifth Position: simultaneous and systemically incorporating all four perceptual positions, the "God" or universe viewpoint.

Predicates: What we assert or predicate about a subject, sensory based words indicating a particular representation system (visual predicates, auditory, kinesthetic, unspecified).

Preferred system: The representation system that a person typically uses most in thinking and organizing experience.

Presuppositions: Assumptions, ideas we take for granted that allow a communication to make sense. That which "holds" (position) "up" (sup) a statement "ahead of time" (pre).

Rapport: A sense of connection with another, a feeling of mutuality, a sense of trust, created by pacing, mirroring and matching, a state of empathy or second position.

Reframing: Allowing a frame-of-reference so that it looks new or different, presenting an event or idea from a different point of view or frame so it has a different meaning;. This gives us content reframing or context reframing.

Representation: A *presentation* to ourselves in our mind of what we have already seen, an idea, thought, sensory-based or evaluative based bit of information.

Representation system: The sensory systems of visual, auditory, kinesthetic, olfactory, and gustatory—the VAK which makes up the movie in our mind.

Requisite variety: Flexibility in thinking, emoting, speaking, behaving; the person with the most flexibility of behavior controls the action; the Law of Requisite Variety.

Resources: A source of thought-or-feeling that enhances things or empowers us as persons, a means that helps us to achieve an outcome.

Resourceful state: A mind-body state that enables us to feel and perform at our best.

Satir categories: The five body postures and language styles indicating specific ways of communicating: leveler, blamer, placater, computer and distracter, developed by Virginia Satir in Family Systems Therapy.

Second position: Perceiving the world from another's point of view, in tune with another's sense of reality.

Sensory acuity: Awareness of the outside world, of the senses, making finer distinctions about the sensory information we get from the world.

Sensory-based description: Information directly observable and verifiable by the senses, see-hear-feel language that we

can test empirically, in contrast to evaluative descriptions.

“Sleight of Mouth” patterns: The reframing patterns that allow a person to transform meaning conversationally. Similar to “sleight of hand” patterns, we shift to a more enhancing “frame-of-reference that the listener doesn’t notice. Reframed as *Mind-Lines* by Hall and Bodenhamer.

State: The full phrase is a state of mind-body-emotion, the sum total of all neurological and physical processes within individual at any moment in time, a holistic phenomenon of mind-body-emotions, mood.

Strategy: A sequencing of thinking-behaving to obtain an outcome or create an experience, the structure of subjectivity ordered in a linear model of the TOTE.

Sub-modality: The cinematic features or distinctions within each representation system which gives us the qualities of internal representations.

Synesthesia: When there is an automatic link from one representation system to another, a V-K synesthesia involves seeing-feeling without a moment of consciousness to think about it, automatic program.

Third position: Perceiving things from the viewpoint of an observer, one of the three perceptual positions, a meta-position for observing both self and other.

Time-line: A metaphor describing how we represent and store our sights, sounds and sensations of memories and imagines, a way of coding and processing the construct "time."

T.O.T.E. A flow-chart model developed by George Miller and associates (Galanter and Pribram) to explain the sequential processes that generate a response. **Test-Operate-Test-Exit** updated the **Stimulus—> Response** model of behaviorism, NLP updated by adding representation systems.

Unconscious: Everything *not* in conscious awareness, our experience of our minor representation system.

Universal quantifiers: A linguistic term in the Meta-Model for words that code

things with "allness" (every, all, never, none, etc.), a distinction that admits no exceptions.

Insanity: A term used by Korzybski to describe the stage of poor adjustment between sanity (well adjusted to the territory) and insanity (totally maladjusted to reality). A “lack of consciousness of abstracting, confusion of orders of abstractions resulting from identification ... practically universally operating in every one of us” (1933: 105).

Unspecified nouns: Nouns that do not specify to whom or to what they refer.

Unspecified verbs: Verbs that have the adverb deleted, delete specifics of the action.

Uptime: The state where our attention and senses are directed outward to immediate environment, all sensory channels open and alert.

VAK: A short-hand for the sensory representation systems of **V**isual, **A**uditory, and **K**inesthetic. The last one (K) includes smells (Olfactory) and tastes (Gustatory).

Value: The ideas, feelings, and experience that we consider important in a given context. Our values or criteria motivate us and arise from our believing in the value of something.

Visual: Seeing, imagining, the representation systems of sight.

Visualization: The process of seeing images in your mind.

Well-Formedness: The criteria that enable us to specific an outcome in ways that make it achievable and verifiable, powerful tool for negotiating win/win solutions.

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Beginning in 1996, Dr. Bodenhamer began studying the Meta-States model and then teamed up with Michael to begin co-authoring several books. Since then he has turned out many works as he and Michael have applied the NLP and Meta-States Models to various facets of human experience.

In 1996 also, Dr. Bodenhamer with Michael co-founded the Society of Neuro-Semantics. This has taken his work to a new level, taken him into International Trainings, and set in motion many Institutes of Neuro-Semantics around the world.

Books by Dr. Bodenhamer

- 1) *Patterns For "Renewing the Mind"* (w. Hall, 1997)
- 2) *Time-Lining: Advance Time-Line Processes* (w. Hall, 1997)
- 3) *Figuring Out People: Design Engineering With Meta-Programs* (w. Hall, 1997)
- 4) *Mind Lines: Lines For Changing Minds* (w. Hall, 1997, 2000 3rd edition)
- 5) *The Structure of Excellence: Unmasking the Meta-Levels of Submodalities* (w. Hall, 1999)
- 6) *The User's Manual of the Brain* (1999, w. Hall)
- 7) *Hypnotic Language* (2000, w. Burton)
- 8) *The Structure of Personality: Modeling "Personality" Using NLP and Neuro-Semantics.* (Hall, Bodenhamer, Bolstad, Harmblett, 2001)
- 9) *Games for Mastering Fears* (2001, with Hall)
- 10) *User's Manual for the Brain, Volume II.* (2002, with Hall)
- 11) *Mastering Blocking and Stuttering* (2004)

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Dr. Hall is a visionary leader in the field of Neuro-Semantics and an entrepreneur, researcher/modeler, and international trainer. Dr. Hall is currently executive director of the *International Society of Neuro-Semantics* (ISNS).

He earned his doctorate in the Cognitive-Behavioral sciences from Union Institute University. For years he worked as a psychotherapist and licensed professional counselor in the state of Colorado. He discovered the field of NLP in 1986 and began studying NLP with Richard Bandler which resulted in writing several books for him.

Later when studying and modeling resilience, he developed the Meta-States model (1994). Soon he began traveling nationally and then internationally, co-created the field of Neuro-Semantics with Dr. Bob Bodenhamer. *The International Society of Neuro-Semantics* (ISNS) was established in 1996.

As a prolific writer, Michael has written more than 35 books, many best sellers in the field of NLP. Michael first applied NLP to coaching in 1991, but it wasn't until 2001 that he began to create the beginnings of Neuro-Semantic Coaching when together with Michelle Duval they co-created Meta-Coaching training system and established the international the Meta-Coach Foundation.

Books by L. Michael Hall

NLP Books

The Spirit of NLP: The Process, Meaning & Criteria for Mastering NLP (1996)
Becoming More Ferocious as a Presenter (1996).
Patterns For "Renewing the Mind" (w. Dr. Bodenhamer) (1997).
Time-Lining: Advance Time-Line Processes (w. Dr. Bodenhamer) (1997).
NLP: Going Meta—Advance Modeling Using Meta-Levels (2001).
Figuring Out People: Design Engineering with Meta-Programs (w. Dr. Bodenhamer) (1997).
Source Book of Magic (Volume I) (w. B. Belnap) (2004).
Communication Magic (2000) (Originally, *The Secrets of Magic*, 1998).
Sub-Modalities Going Meta: Unmasking their Meta-Levels (w/ Bodenhamer, 2004).
Instant Relaxation (1999, Lederer & Hall).
User's Manual of the Brain: Practitioner Course, Volume I (2001).
User's Manual of the Brain: Master Practitioner Course, Volume II (2002).
MovieMind: Directing the Cinemas of the Mind (2002).

Neuro-Semantic Books:

Meta-States: Self-Reflexiveness in Human States of Consciousness (1995/2000)
Dragon Slaying: Dragons to Princes (1996, 2000)
Mind-Lines: Lines For Changing Minds (w. Dr. Bodenhamer) (1997/ 2002)
Meta-State Magic (2001). From the *Meta-State Journal*, (1997-1999)
The Structure of Personality: Personality Ordering and Disordering Using NLP and Neuro-Semantics (Hall , Bodenhamer, Bolstad, Harmblett, 2001).
The Secrets of Personal Mastery 2000).
The Matrix Model (2002/ 2nd edition 2003).
Sourcebook of Magic, Volume II, Neuro-Semantic Patterns (2003).

Frame Games Books

Frame Games: Persuasion Elegance (2000)
Games Slim People Play (2001)
Games for Mastering Fear (2001, with Bodenhamer)
Games Business Experts Play (2001)
Games Great Lovers Play (2004)

Spiral Books:

Languaging: The Linguistics of Psychotherapy (1996)
The Bateson Report (2002).
Make it So! (2002).
Propulsion Systems (2003)

Coaching Books:

Coaching Conversation (with Duval, 2004).
Meta-Coaching: Coaching Change, Volume I (w/ Duval, 2004).