Anchor Point

Vol.3, No.6 (June 1989) The International Journal for Effective NLP Communicators $5.00





Publisher's Note: While it is not the "Point" of this publication to set forth any particular religious viewpoint, we recognize that the world offers up many of them. And, that many times belief systems may hinder both the client and their facilitator from affecting desirable changes in treatment. The following article demonstrates how these beliefs can be honored while still effectively creating changes.

NLP PRESUPPOSITIONS IN THE BIBLE

By Michael Hall

Of all the places to find *NLP ideas and principles* who would have though about checking out the Bible? Surprisingly (or maybe not so surprisingly), the old Hebrew scriptures are filled with statements and ideas explicitly articulated by NLP. This doesn't mean the Bible directly talks about neurology or linguistics, but it does make use of and assume many of the understandings and assumptions of Neuro-Linguistic Programming.

So what? If you ever need to *pace* a Fundamentalist believer in the Bible and find that many of your maneuvers are resisted, you might want to share some of the NLP truths that are already in the Bible.[1] Having been called on the carpet by a number of Fundamentalists for delving into "new fangled" psychological ideas, I've found the following correlations between the language and presuppositions of the Bible and NLP helpful in both therapy and personal relationships.

What typically results from the Fundamentalistic mentality in *a meta-program of suspicion and paranoia* against anything and everything not explicitly mentioned in the Bible. Now deal with that mentality! Try to sell someone rigidly dogmatic and word-phobic (fear of new fangled words) on something new. This meta-program generates resistance by setting off all kinds of auditory and visual responses in the client's mind: "This won't work!" "This isn't right." "This could be satanic."

Ironically, the Bible itself describes a "wise" person as one *open and receptive to new information.*[2] In spite of that, many people with strict religious backgrounds tend to be notorious for being narrow-minded and dogmatically rigid.

MAKING "SENSE" OF HOW WE THINK

Our *five senses* enable us to access (input) the world around us. It is through these senses that we internally "think." We "think" about a strawberry by seeing it in our mind, smelling it, tasting it, hearing the sound of crunching on it, talking to ourselves about it, and/or feeling its texture. These internal *representations* of the strawberry comprise the actual components of our thinking.

The Bible utilizes all of the sensory channels in communicating. For instance in this Psalm, David expresses his devotion for God using the *sensory channels*. "O God, thou art my God, I seek thee, my soul *thirsts* (G) for thee, my *flesh faints* (K) for thee, as in a dry and weary land where no water is. So I have *looked* (V) upon thee in the sanctuary, *beholding* (V) thy power and glory. Because thy steadfast love is better than life, *my lips* will praise thee (A). So I will *bless* (A) thee as long as I live; I will *lift up my hands* (K)

Next Page ►

INSIDE

NLP in the Bible Page 1

NLP Snapshots-Circles of Excellence Page 6

Calof's Casebook History of Hypnosis Part 3 Page 9

Metaphor of the Month Page 13

Back to Basics: Models of the World Page 14

4th Annual NANLP Conference Page 18

Book Review: Mind-Body Therapy Page 20

Coming Events Page 21

Product Sources Page 24

and *call* (A) on thy name. My soul is *feasted* as with marrow and fat (K), and my mouth praises thee with joyful lips (A) ..." (Psalm 63:1-5).[3]

How's that for pacing and leading? In using sensory based words, this passage demonstrates that we think in these representation system forms. By the way, this undoubtedly explains much of the appeal that the Jewish/Christian Scriptures have had over the years. *The Hebraic "Psychologists"* and writers of the Proverbs wrote in terms that utilized multi-sensory channels.

ANCHOR POINT is an international monthly journal presenting recent developments and practical applications of NLP and related technologies.

Publisher: Michael L. Phillips

Contributing Editors: Gary B. Smith, David L. Calof, Rachel Hott, Steven Watson

NANLP Correspondent: Kris Johnson

Production Coordinator: Diane Phillips

Anchor Point (ISSN-0895-366X) is published monthly, 12 times per year by Cahill Mountain Press, Inc. 10907 West Arkansas Avenue, Denver, CO 80226. **2nd Class postage paid at Denver, CO.**

Subscription rates are: $35.00 (U.S.)/year for U.S. and its Possessions, Canadian Subscriptions add $10.00 (U.S.) per annum, Foreign Subscriptions add $20.00 (U.S.) per annum; payment must be made by charge card or by check drawn against a U.S bank. Single issue price is $5.00 / $7.00 *Foreign*.

POSTMASTER: Send change of address to ANCHOR POINT, P.O. Box 26790, Lakewood, CO 80226-0790 USA.

Anchor Point invites original contributions and advertising, but reserves the right to deny acceptance of articles and/or advertising, based on the editorial views of the Publisher. Anchor Point assumes no responsibility for unsolicited materials. All materials submitted must be accompanied by a stamped, self-addressed envelop if they are to be returned. **All correspondence should be addressed to Editor, Anchor Point, P.O. Box 26790, Lakewood, CO 80226-0790 USA.**

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Look at this Proverbial mandate about *how to learn and incorporate learnings* using the NLP Model: "Be *attentive* to my words; incline your ear to my sayings (A). Let them not escape from your *sight*(V); keep them within your *heart* (K). For they are life to him who finds them and healing to all his *flesh* (K). Keep your heart (mind) with all vigilance; for from it flow the springs of life (K) (M, motor activity).[4] Put away from you crooked *speech*, and put devious *talk* far from you (A) Let your *eyes look* directly forward and your *gaze* be straight before you (V). Take heed to the path of your feet, then all your ways will be sure (K)" (Proverbs 4:20-26). This statement naturally paces all of the representation systems and constantly overlaps them.

The NLP division of "thoughts" in terms of sensory channels is presupposed in these ancient writings since the writers used the human senses as an inherent aspect of thinking. Even sensory *submodalities* are referenced to and used. "The path of the righteous is like the light of dawn, which *shines brighter and brighter* until full day." Do you get the picture? Is that a compelling image of doing right? Then it's converse: "The way of the wicked is like *deep darkness*; they do not know over what they stumble." (Proverbs 4:18-19).

Here's a Visual/Kinesthetic curse: "Let their *eyes be darkened* (V), so that they cannot see; and make their *loins tremble* (K) continually" (Psa. 69:23). Surely that adds a lot of elegance to cursing!

The NLP distinction between external and internal seeing, hearing and feeling explains Jesus' statement to some hard-headed, closed-minded people who were seeing and hearing him *but not getting it*. "This people's heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed, lest they should perceive with their eyes, and hear with their ears, and understand with their heart, and turn for me to heal them" (Matthew 13:15).

THINKING THAT LEADS TO TRANSFORMATION

The Bible describes human beings as cognitive creatures whose emotional and behavioral states are derived from *the way they frame things*. We experience life according to how we 'think.' As a man thinketh in his heart, so he is." (KJV). The Hebrew text is more precise: "As a man appraises in his soul, so he is" (Prov. 23:7). It is how we appraise or value things that determines what we are or become. The underlying presupposition here is that *a person's "thinking" determines his emotions*, behaviors and responses. From one's state of consciousness comes the "springs of life."

The commonalties between NLP and the Bible leads to similarity in approaching change work or *transformation*. One says it is *the "renewal of the mind"* that causes the "transformation" of personality (Rom. 12:2). The other asserts that it is by *creating new frames-of-references* that we alter our perceiving which, in turn, changes our experiences.

Scripture presupposes that there are two primary kinds of data to process: sensory-based and conceptual (or hypnotic). "No eye has seen, nor ear heard, nor the heart conceived, what God has prepared for those who love him" (I Cor. 2:9). The writer was saying that his message did not come through the eyes or ears (sensory based information) nor from abstract/conceptual processing ("what heart conceived"), but that it was a revelation from beyond (I Cor. 2:1-16).

Scripture even assumes that there are meta-levels of awareness; that there are thoughts behind thoughts, intentions behind intentions. This corresponds to six-step reframing in NLP which provides important resources for people.

"The word of God is living and active, sharper than any two-edged sword, piercing to the division of soul

and spirit, or joints and marrow, and discerning the thoughts and intents of the heart..." (Heb. 4:12). To discern *the thoughts* of the *heart* is to identify content, and to discern *the intents* of the heart is to identify *motives* and meta-values. The "word of God" in that passage refers to Jesus who, metaphorically, pierces a person's inner being like a sword and separates one's parts. He separates one's content thoughts from the intentions of the mind behind those thoughts.

SEEING PROBLEMS AND CAPTURING IMAGINATIONS

There is currently a fear reaction going on in Fundamentalism against visualization. In the last decade dozens of books and videos have been published and created decrying *visualization* as a "tool of Satan," part of the New Age Movement and something inherently dangerous. I've met some clients who are fanatically antagonistic to anything that's even suggestive of creating mental pictures in their heads.

Obviously one is going to have to first pace a client like that before you can find out about his images and work on them. I frequently use a scripture like II Corinthians 10:3-5 for them. I agree that there are *bad images and imaginations* that need to be "brought into captivity." "Tell me about some of the images and imaginations that you entertain that you believe are bad." I haven't had one disagree with that approach. Everyone has, in fact, been thus induced to begin describing his pictures. The kind of "resistant" statements I do get include: "Of course, but that's the whole problem. I can't stop seeing these pictures." That's when I go into *exploring the submodality* elements. "Is it in color?" "Close or far?" "Movie or snapshot." Shock and surprise follow. "I don't know." "I've never noticed."

Sometimes I'll get a commitment first. "*If* I can suggest a method for capturing those imaginations and defeating them so we can replace them with more God-honoring pictures, would you be interested?" I always get takers. Then later, by sending them into internal processing suggest hypnosis, trance or anything like that. Then I can go back to our larger agreement frame: "This is *just* a method for 'capturing' those unacceptable images, isn't that okay with you?"

If I need more backup pacing I quote Romans 12:2, "By the renewal of the mind we are transformed," and saying something like, "This technique of *changing your images and pictures* is going to effectively 'renew your mind' and that will effect some really deep and profound changes in your personality that will enable you to be transformed. Isn't that what you want?"

REFRAMING NON-PRODUCTIVE COMPLEX EQUIVALENCES

Reframing is everywhere in the Bible. New frames-of-reference are generated for a great many things. Jesus himself was a great reframer. Many, if not most, of his teachings are in terms of unexpected, creative and mind-blowing reframes.

About the competitiveness of being #1 or first he said, "whosoever of you

Next Page ►

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will be the chiefest, shall be servant of all" (Mark 10:43-44). About the meaning of happiness he talked in terms of personality traits (gentle, thoughtful, merciful) and stretching (hungering and thirsting for truth) and responding rather than reacting (rejoice when you are persecuted) rather than the usual diatribes about status, position and stuff (Matthew 5:1-14). He reframed the current understanding about "entering the kingdom" by talking about becoming a child (Matthew 18:3). These content reframes created new meanings (or complex equivalences). By reframing, he broke the old ideas that were linked together and joined some new and unexpected ideas. "Neighbor" became "anyone who needs help" instead of "someone of Jewish descent" (Luke 10:29-37).

PARTS ARE PARTS
And Some Parts Need Reframing

The Bible also assumes a *"parts" approach* in understanding human nature. Paul confessed, "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. ...Now if I do what I do not want, it is not longer I that do it, but sin (the sin part!) which dwells in him" (Romans 7:15-26). Here's a description of being consciously out-of-control. He tried all his conscious resources for not giving in to *those parts* that wanted what his moral part didn't want and came up short.

He described it this way, "I should not have known what it is to covet if the law had not said, 'You shall not covet'" (Romans 7:7). Paul found that *the negation* "You shall not..." caused him to access the forbidden object. This proved how inadequate *law* is to transforming and actualizing human potential.

SNEAKING AROUND MENTAL BARRIERS WITH METAPHORS AND STORIES

Nathan the prophet used a metaphor on King David and thus reframed him. His metaphor was a Rich Man/Poor Man Story. The rich guy with his herds was greedy and stingy and used the poor guy's one and only little awe lamb (II Sam. 12:1-7). The story aroused David's wrath so that he immediately pronounced judgment, "The man who has done this deserves to die." Nathan ended his right-brain story with a left-brain statement, "You are the man."

The story was isomorphic to an experience in David's life and therefore gave him a powerful new frame-of-reference so that he could never be the same.

CONCLUSION

If you meet someone with logophobia of words and phrases that don't occur in the Bible, then *pace* them with the Bible for the realities you have to communicate. Don't expect them to come to your model of the world--go to theirs. If the new words and labels trigger a response of fear, suspiciousness, and resistance - then that's the meaning of your communication *to them*. Use your NLP flexibility. Alter your approach. Try something else! The neat thing about the Bible is that many of the understandings of NLP are presupposed to that old book.

FOOTNOTES

1.By "Fundamentalist" I'm referring to those persons who take an extremely literalistic approach to the Bible. They tend to use it as a "constitution." In their list of criteria, the literal words of the bible (and probably using KJV vintage of thees, thous, and eths) are used as the standard by which to judge everything from geology and pharmacology to neurology and algebra. As a former minister, I know whereof I speaketh.

2."He who heeds instruction is on the path to life, but he who rejects reproof goes astray." (Prov. 10:17, John 8:32). All quotations here are from the Revised Standard Version.

3.In my book, "EMOTIONS: Sometimes I Have Them/Sometimes They Have Me!" I devoted an entire chapter to "the Psychology and Language of Emotion in the Bible." (The book is available for $7.00).

4."Roots of Neuro-Linguistic Programming," Robert Dilts, Meta Publications, 1983. Dilts expands the 4-tuple to a 6-tuple (Part III, Applications, page 26. He separates Kinesthetic into K with small T for tactile and K with small V for Visera and adds M for Motor activity.

Michael Hall is a therapist in Grand Junction, Colorado. He leads Communication Enrichment and Motivational Enhancement Workshops and utilizes many of the NLP models and tools. He has authored books on the topics of emotions and motivation as well as a monthly journal "Metamorphosis." You can reach him at P.O. Box 40222, Grand Junction, CO 81504.



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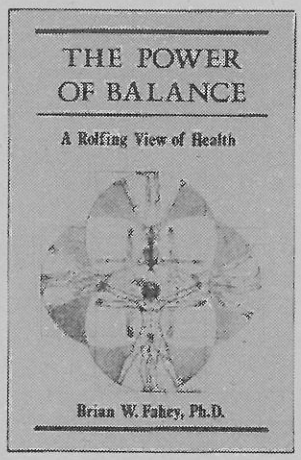
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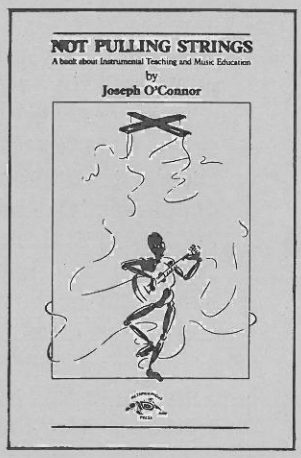
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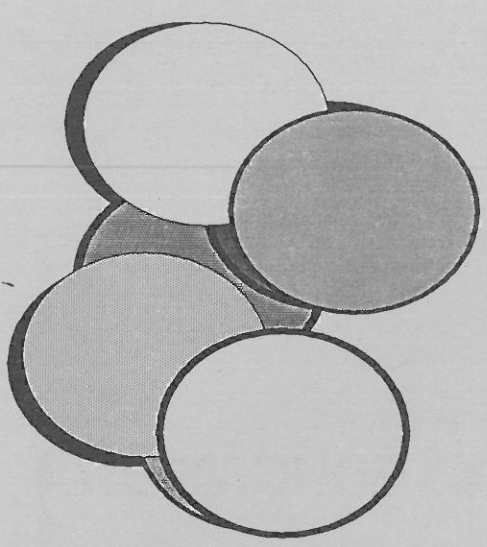
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Snaphots- NLP in Daily Practice

"Circles of Excellence"

By Steve Watson

The capacity crowd of 5000, restless in anticipation had oohed and aahed when the young righthander warmed up to take over the all star games in the fifth inning. Their attention became riveted by the resounding THWOCK of the baseball as it collided with the catcher's mitt. The ball was delivered with amazing speed for a high school kid. It had to be in excess of 90 miles per hour.

On the mound, the gangly kid inwardly smiled while still showing his opponents his "game face." He felt so good! So strong! And everything had gone the way he had anticipated. He was in a perfect position to dominate the game, win a trip to Chicago, and begin to received the overtures of the baseball scouts.

To himself: "I really feel good. I'm throwing extra hard. Everything is absolutely clear to me. I can tell by the sound of the ball zzzzing to the plate I have great stuff. I am absolutely alert in every way; every sense is on maximum input and yet I am totally focused and calm..."

This powerful state of physiology was experienced by an 18-year old high school all star pitcher in May of 1956. He went on to strike out 11 of 13 batters faced, shut out the all star team, win the outstanding player award for which he received a watch and a trip to Chicago to work out with the Cubs and White Sox. He did play 4 years of professional baseball.

"An expert is a man who doesn't know all the answers but is sure that if he's given enough money, he can find them."

- Rex Fletcher

This same physiology is now re-experienced by a 51-year old NLP practitioner every time he wants it and every time he demonstrates how to acquire a "Circle of Excellence" to his clients and training groups. Each time he steps into that circle, the tingle of that special excitement, sensory acuity, physical readiness and mental alertness returns.

The Circle of Excellence is, simply stated, a self-anchoring procedure designed to give an individual the ability to change his physiology to a fairly specific desired state. The cue or triggering stimulus in this case is an internally generated visual image such as a circle or any other sign or design chosen by the individual. This is one way it can be installed or learned:

1) Establish the ability to generate a visual image. When working with another you can say - "Can you imagine a circle in front of you big enough to step into? What color is it?"

2) Elicit the state of physiology associated with excellence that is desired. "What state of excellence would you like to have more places in your life?" To help elicit a strong state..."Find a state of mind where you had all your best strengths and resources allowing you to act in your maximum capacity." The individual can be encouraged to *go back* to relive such an experience by seeing things in a fully associated way as they happened before, hearing them once again and feeling again the powerful physiology as they remember it.

3) Having confirmed with your own observations that a strong useful physiology has been accessed, now visualize the circle once again. "Once again, fully remembering that physiology when you had all of those capabilities, you can step into your Circle of Excellence."

4) Help the connection with the Circle by asking for an even stronger state "...feel the energy of that state even more so."

5) Test the Circle by stepping back or having the individual step back and break state. Have the Circle established once again and without further ado have the person step into it. A shift in physiology should be noticed within a second or two and reported by the person in which it has been installed. If the shift doesn't occur, backtrack and re-do the process. If a person has a problem visualizing, consider a circle of sound, or possibly a kinesthetic stimulus they can initiate themselves.

Now that you have a Circle of Excellence, use it! You can do this by chaining this state to a future situation where it would be very useful. "Imagine a time when you would want this state of excellence. As you step into your circle now, see and hear how you will deal with that situation with this physiology. Listen and look as you deal with this situation quite differently." The Circle is also quite portable and can be activated by merely stepping into it when it would be useful to do so. You can be sitting in a meeting feeling out of sorts or somewhat inadequate but when you put the

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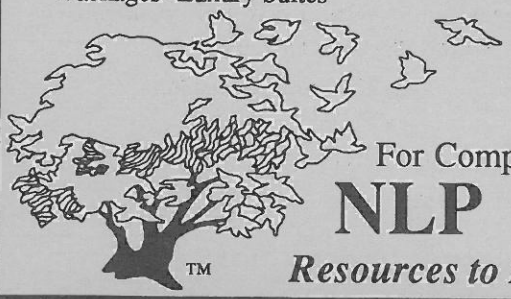
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Circle in front of you and slide it under/over you and feel the shift to excellence, you will have your best capabilities available to you.

Here are how some others have utilized this tool in their own behalf:

- Nightmare Reliever

A client who was going through a difficult divorce from an alcoholic husband was taught the Circle. She had been having severe nightmares to the point that she did not want to go to sleep. Searching for some way of settling her mind, she wondered if she could somehow use her newly acquired Circle of Excellence. She got into bed, set her Circle to the foot of the bed and then pulled it over her just like a blanket. Not only did she not have nightmares, she reported having a series of very positive problem solving dreams. She was delighted.

- Ease Depression

A student who is a lady mail deliverer reported traveling to work with a series of pictures of a troublesome nature crossing her mind and they were really dragging her down into a fatigued depressed state. She remembered that she did not have to allow this to happen. As she got out of her car she thought of stepping into her blue Circle. She immediately felt better, took a deep breath, lifted her chin, even giggled a little and had a good day.

- Eliminate Stage Fright

Another trainee had trouble delivering any sort of public speech even to a small groups like a staff meeting (she was a nurse). After having learned her Circle, she had an important meeting at which she was expected to give a presentation of a new procedure she had recently learned. She walked into the meeting, buzzed her luminous white Circle to the floor in front of her peers, stepped into it and once again experienced that good physiology. She then proceeded to deliver her talk with calmness and confidence through out her entire presentation. She said later that she was surprized at the sweet success of such a simple technique.

- Exam De-traumatizer

The paramedic training program on the campus of a local college was experiencing a high rate of failures with their trainees when they took major tests. The tests were simulations of real situations such as heart trauma and the trainee had to act as if he were on the street talking with the base operator by radio. The instructors knew that their trainees had the information and the capabilities to pass but too many of them were failing the simulation tests. After the I worked with their worst case (a fellow who had taken the training before and failed back for a second try and doing no better) and he passed his next test with virtually no problem, the instructors asked that the whole group be taught the same procedure. Twelve men were taught the Circle of Excellence, eleven passed their next tests with little difficulty. The one who did not was observed to be going through the motions and not really participating. The instructors were asked to estimate how well this group did in their tests as compared to the last three training groups. They agreed this group performed 70% better.

NLP is about having greater range of choices. There are many avenues to the flexibility needed to be in control of one's life. The Circle of Excellence is one of those avenues available to anyone who will take the time to learn it...and then use it.

Steve Watson, MSW, LCSW is a licensed clinical social worker with 29 years of experience in therapy. He is a certified Master Practitioner in NLP, an associate trainer with NLP Comprehensive and NLP of Utah. He conducts workshops in NLP at Weber State College in Ogden Utah and Westminster College in Salt Lake City. He is available for specialized NLP presentations, and can be reached at (801) 479-8813.

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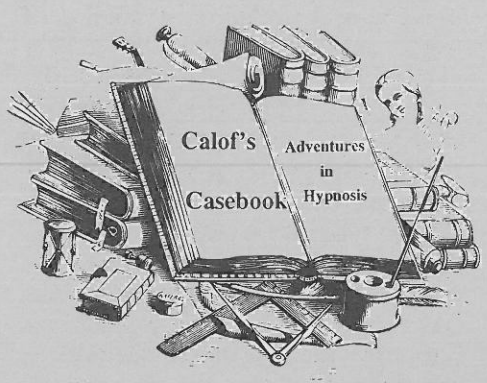
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Historical Notes on Hypnosis

Part Three: From Animal Magnetism to Hypnotism

By David L. Calof

Following Mesmer's discredit, a small number of "magnetizers" continued to practice their trade and kept the animal magnetism tradition alive. Even today, fluidist schools persist. The current "New Age" belief in crystals as energy lenses ("May the Force be with you!") would seem to hearken back to this animal magnetism framework. Over the next half century of the transformation of animal magnetism to hypnotism there were a few practitioners. One practitioner of note during this period was the Marquis de Puysegur who is credited with reporting the first account of a case of somnambulistic trance (deep trance) with spontaneous total amnesia elicited with mesmerism.

By the end of the 18th century, practice had nearly faded into obscurity.

Several magnetizers visited England and America and spread the word on magnetic healing in the period following the demise of mesmerism in France. Last month, I profiled the work of British army Surgeon James Esdaile. You will remember, he took mesmerism to India and was a leader in the developing mesmerism movement. Another Englishman, John Elliotson (1791-1868), became a central proponent of magnetic healing in the mainstream British medical community during the same period.

Elliotson was no fringe character. In fact, he was a professor of medicine at University College in London, a founder of the University College Hospital, and a president of the Royal Medical and Chirurgical Society. Elliotson was introduced to the practice of mesmerism by the Parisian, Dupotet. Elliotson quickly became a whole-hearted advocate of the use of mesmerism in clinical medicine. He especially advocated its value in treating functional nervous disorders (psychosomatic disease).

Like Mesmer, Elliotson suffered persecution and hostility from the medical establishment for his beliefs. Since the demise of Mesmer and well into Elliotson's day, the charges leveled against animal magnetism were that it had been ...

> **". . . practiced by impostors and quacks; that most of its believers were ignorant or mere smatterers; and that most of their stories were undeniably exaggerated, if not actually invented." (Conn, p.4)**
>
> **Note: It is interesting that such stereotype charges are still regularly leveled at hypnotic practitioners.**

Elliotson was bold and quite outspoken. He eventually resigned his professorship rather than comply with the ruling of the college council forbidding the practice of mesmerism in the university hospital. When he was invited to give a major address (the Herveian lecture) to the Royal College of Physicians, he chose mesmerism as his topic. The famous British journal Lancet dubbed him a professional pariah and asserted that his lecture would strike a vital blow at legitimate medicine!

Despite his temerity, Elliotson was able to do much to advance the cause of psychological medicine and the use of mesmerism over his long and unconventional career. He was a most influential proponent of animal magnetism at the historical cusp between mesmerism and modern hypnotism. The English history of animal magnetism centered on this accomplished and controversial man.

The term "hypnotism" was coined by a contemporary of John Elliotson and James Esdaile. Scottish physician James Braid (1795-1850) spent much of his life practicing medicine and surgery in Manchester, England. Broadly speaking, Braid was obtaining his medical degree at about the time Mesmer died in obscurity. Braid is generally regarded as having started the scientific study of Animal Magnetism with some of the first descriptions of empirical fact concerning the subject.

Like Esdaile and Elliotson, Braid too had been introduced to mesmerism by a visiting French practitioner. Starting on the evening of November 13, 1841 and continuing over the next week, Braid attended several conversazionis and demonstrations on the subject of mesmerism held by the traveling French mesmerist, Charles Lafontaine. Braid decided to attend the Lafontaine conversazionis "to investigate the pretensions of animal magnetism, or mesmerism, as a complete sceptic (sic), from an anxiety to discover the source of fallacy in certain phenomena" he had heard were demonstrated at the conversazionis. (Conn, 1960, p. 83-84.)

Both his contemporary Englishmen, Elliotson and Esdaile, were strict adherents to the fluidist model and strong advocates of mesmerism. Braid, however was a conservative scientist and remained unconvinced of the mesmeric explanation of the (trance) phenomena now widely reported. While skeptical of the mesmeric explanation, he remained convinced of the authenticity of much of the phenomena. However, he felt they were attributable, to physiological causes, as opposed to the fluidist explanation.

After witnessing several of Lafontaine's demonstrations, Braid was most impressed with demonstration subject's being unable to open their eyes. He was anxious to discover the cause. By the end of the third demonstration, he thought he had an explanation and set off to test his hypothesis by experimentation. Specifically, he hypothesized that prolonged eye fixation on a bright

Next Page ►

object by the subjects of the French magnetizer had been the operative factor in producing the trances:

> **"I instituted a series of experiments to prove the correctness of my theory, namely, that the continued fixed stare, by paralyzing nervous centers in the eyes and their appendages, and destroying the equilibrium of the nervous system, thus produced the phenomenon referred to."**
>
> **"My first objective was to prove that the inability of the patient to open his eyes was caused by paralyzing the levator muscles of the eyelids, through their continued action during the protracted fixed stare, and thus rendering it physically impossible for him to open them." (Conn, p.99)**

Braid conducted a series of experiments with a number of demonstration subjects, including his own wife and several male servants. In general, the subjects were asked to be seated and to maintain a fixed stare at the top of a wine bottle placed above them at an angle to produce a strain on the eyes. After a period of several minutes, each entered trance. Of course, the fact that each of the subjects had the opportunity to observe the preceding subject go into trance in this way and develop an expectancy was outside of Braid's model at the time. Since he was convinced that the results were *physical* and not *mental*. It would be some time until he considered suggestion as causative factor per se.

He (wrongly) concluded that the trance state was produced by the tiring of the optic nerve (through fixation) which in turn produced a fatigue in the allied brain functions which eventually lead to a type of sleep he called, *nervous sleep* which he distinguished from *natural* sleep. Despite this distinction, we can trace the tenacious misconception of hypnosis as a state of sleep to this conclusion. Thus, we have also inherited the antique metaphor of *heavy, sleepy, drowsy eyelids* and the like and also the use of various kinds of eye fixation from Braid's early work.

From the beginning, Braid sought to separate his approach from the magnetists. Importantly, he concluded that the trance state was independent of the volition of the operator or the operator's "throwing out a magnetic fluid." This was an important development in the understanding of trance as a *capability of the subject* rather than an influence of the operator. Milton Erickson, nearly 150 years later would say, "The trance belongs to the subject. It's of his own creation and he can deepen it, lighten it or end it at will." This is a long way from the notions of the fluidists! Also this would become the basis for self hypnosis, since the patient could hypnotize themselves independently from the personal influence of another.

At first, Braid thought his approach produced a state identical to that of the mesmerizers. He quickly concluded, that at best they were "analogous." Eventually he went so far as to say that the states were "distinct agencies." Such was his desire to distance himself from the magnetists!

As he perfected his own techniques (primarily eye fixation and focus of attention), he became convinced his technique was superior to the magnetists. He suggested that when the magnetizers were successful with their passes it was only "by accident." He observed that it was the inadver-

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tent fixation of the mind and eyes occasionally attained during the administration of magnetic "passes" that was the operative factor.

Having taken issue with the prominent fluidists of the day, there developed a bitter rivalry between Elliotson and Braid, the former virtually ignoring Braid's claims for years. Then, claiming that Braid had contributed nothing new. I am reminded of the territorial distinctions made even today by hypnotists, meditators, auto-genecists, alpha advocates, mind control advocates and the like. A rose is still a rose.

Braid, a conservative scientist, was especially antagonistic toward some of the more radical claims of the magnetizers such as the entranced patients' ability to discern objects held in proximity to them with their eyes closed. He did a series of experiments to prove that this was actually done by feeling and not sight. He postulated that the subject was capable of discerning the air currents of the objects passing through the air.

Though Braid was a sober scientist and physician, he faced a cool reception by the medical establishment like his contemporaries and those who had come before him over the 60 years since the discredit of mesmerism. After working with the technique for 7 months, Braid submitted a paper to the Medical Section of the British Association (the precursor to the British Association) on June 22, 1842. Besides offering to give the paper, he offered to "produce before them" many of the cases he referred to in his paper for their study. The Association declined to entertain the topic. This, despite the fact that many members of the medical committee ". . . had already witnessed and investigated (Braid's) experiments in private, and expressed themselves as highly gratified and interested in them."

So, at the behest of these closet supporters and to satisfy the curiosity of many others who had expressed interest, Braid gave a gratuitous conversazione on June 29, 1842 to members of the medical section at which he did demonstrations and read the rejected essay, "Practical Essay on the Curative Agency of Neuro-Hypnotism."

Braid developed his notion of 'nervous sleep' and in 1843 he published his chief treatise, *Neurhypnology, or the Rationale of Nervous Sleep.* wherein he described his doctrine of *neurhypnology* (after the Greek god for sleep, Hypnos). He reported on treating functional nervous disorders in the neurhypnotism state. It was in this book that Braid offered definitions for several terms he coined (or shortened) for simplicity and universal usage including, hypnotic, hypnotize, hypnotized, hypnotism, dehypnotize, and hypnotist. It would appear after 146 years that the terms seem to be catching on!

Braid was careful to distinguish "his" state of hypnotism from the states obtained by the animal magnetists and proposed that spontaneous amnesia was a necessary condition for the state to be termed hypnotism. Modern hypnotists would now call Braid's hypnotism, *deep hypnosis* or *somnambulism.* Today, we generally recognize light and medium varieties of trance as well. Depth of trance scales did not come into being until the 20th century. Now, even these depth scales have given way to modern formulations of trance as parallel or side-by-side process as opposed to the old "deeper and deeper" stereotype.

Braid's ideas developed and evolved over the course of his career. He even-

Next Page ►

"We will rediscover a [New York City] river so extravagantly polluted that new life forms will emerge from it spontaneously, demanding welfare and voting rights. "

- Douglas Adams

"A cynic is not merely one who reads bitter lessons from the past, he is one who is prematurely disappointed in the future."

- Sidney Harris

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tually found that his technique worked with blind individuals and that sighted individuals could enter the state without benefit of eye fixation (although this remained a hallmark of his technique). Because of these findings, he began to abandon his notions that tiring of the optic centers was the operative factor in trance induction.

Braid never completely abandoned his notion of the physiological nature of trance (nervous sleep). In fact, he tried to work with purely organic conditions (stroke induced speech disorders) from this physiologically based model. Whatever successes he may have had were no doubt due to the concomitant psychological intervention (such as reduction of anxiety, etc.). (Note: Even today there are attempts to find this physiological basis. The Soviets are looking to isolate substances in the blood that are concomitant to trance. So far, they have not succeeded.)

Nevertheless, Braid gave increasing credit to psychological factors over physiological factors in the production of the state. In fact, he became the historical focal point around which the popularly held point of view of the day that mesmerism (hypnotism) was due to some aspect of physiology began to evolve to the modern psychological explanation. In general, his earlier conclusions regarding the state as a form of sleep and thus having a physiological basis, gave way to psychological explanations.

He eventually considered *sustained mental concentration* more important than physiological fatigue (as in the eye fixation induction) in the production of the state. He placed great emphasis on the narrowing of the subject's external awareness (still a central feature in hypnotic induction). He observed that sustained concentration on the hypnotist's words tended to absorb and narrow the attention to all else. He called this quality *monoideism*. Certainly, the old stereotypes of the "hypnotic voice" have their roots in this old idea.

"It is often tragic to see how blatantly a man bungles his own life and the lives of others, yet remains totally incapable of seeing how much the whole tragedy originates in himself and how he continually feeds it and keeps it going."

- Carl Jung

Braid eventually began to embrace the idea that *suggestion* had a central role in producing (hypnotic) phenomena. With his eventual dawning recognition of suggestion as a fundamental factor in hypnotism and his earlier bias toward eye fixation, the stage was set for the proverbial "sleepy, heavy, drowsy, eyes-growing- heavier" approach to induction that has continued as a mainstream tradition to this day. Most significantly, the current (Post) Ericksonian movement is the first organized departure from the idea that relaxation or psycho-physiological fatigue is a prerequisite for trance induction.

Braid's investigations are generally credited with paving the way for investigators who followed into what became the "unconscious mind." He is also credited with first suggesting that rapport depended upon operator attitude (as opposed to being a force independent of the operator's will as Elliotson and others had argued). His approach was patient-centered at a time when the prevailing approaches of the day were operator centered. He is also credited with describing direct and indirect and non-verbal and verbal forms of suggestion.

Following Braid's death is 1850, the study of hypnosis was once again rapidly relegated to the fringe. Generally perceived by the medical profession as having not been established on a firm scientific foundation and bearing a connotation of quackery. It wasn't for another century (1956) that the British Medical Association finally approved of hypnosis as a valid treatment technique (beating the Americans to the punch by a year). Apparently, bad reputations are quite difficult to shake in the medical community.

Next month we'll continue to trace the development of hypnosis in the late 19th Century with the emergence in France of two great schools of thought. One continued to hold that hypnosis was a physiological state while the other viewed it as psychologically based. We will take a look at the work of several Frenchmen, including Charcot and Bernheim (the leaders of these two schools). Freud studied hypnosis with these two men. We will also look at the work of Liebault, Janet, and Coue which will take us to the time just before Freud's ascendancy.

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David Calof is an internationally known clinician, lecturer and consultant who has practiced family hypnotherapy for 16 years. He studied with the late Milton H. Erickson, M.D. and trained with leading family therapists. He specializes in the use of hypnosis in marital and family therapy and in the treatment of adult survivors of incest and child abuse.

A Vacation with the Dwarfs

By Martha F. Wiglesworth

You remember about how Snow White found the house with the seven dwarfs, and how she sort of became their mother? This is a story about the vacation trip she decided to take. And I must tell you that by now another dwarf had been adopted so that altogether there were eight. And you will see that I have changed their names a bit. (poetic license!)

Now one day Snow White decided she needed a vacation trip. She really wanted all the dwarfs to go along, but she wondered how they would get along out in the woods together. They were all so different. But since there really was no way she could leave them at home, they all set out together. And of course, each dwarf began to do his or her dwarf-like thing, and do it even moreso than they did at home!

One of the dwarfs was named *Creative*. All along the way, he kept thinking of new things to see and side trips they could take. *Organized* knew how to follow the path so they would be sure to get to their destination the most efficient way. *Worry* kept warning them about what might be in the road ahead or to be careful not to get lost, or watch out for animals that might jump out and attack them.

Show off did tricks along the way, like swinging in the trees, or scaring the others with snakes, and got squeals or ohs and ahs about what he could do. *Perfection* paid attention to how things could be better to be sure nobody would be disappointed and not have a good time. This got a little tiresome to the others, but if they paid attention to him, they often did find a way they liked better.

Jolly didn't care a bit about their destination, she just wanted to cut up along the way and could distract the others when they got tired. *Happy* could always find something good about everything that happened, and often pointed out that things could be worse. (Sometimes the others got annoyed at *Happy* because she seemed to think she was superior to them.)

And then there was *Sad*, the adopted dwarf. She had plenty to be sad about. After all, she had been deserted when she was very little. She was also very brave and strong and the others admired her. But somehow she kept on having bad luck and this made her sad. On the trip she began to feel sad that they had left the cat a home, and she just sat down to cry--she could just know how that cat felt about not being able to come along on this nice adventure.

Now when *Sad* began to cry, all of the other dwarfs stopped doing their thing--being creative, or worried, or happy, and they sat down and cried with her. But since that only seemed to make her sadder, they got tired of it. *Creative* got mad. He told *Sad* she was ruining their trip. *Show-off* ignored her and began doing his tricks again. *Happy* hugged and kissed her and told her the cat really didn't want to come along and would have gotten awfully tired. And *Happy* even tried to get the others to act more loving. *Worry* told her she probably would have lots of sad things ahead. *Perfection* said she really deserved these bad things, because she had something wrong with her from her very birth! *Organized* knew there were reasons for all these things if only Sad could figure them out. And *Jolly* tried to get *Sad* to jump around and play, so she wouldn't think at all.

By this time Snow White was beginning to wonder if the vacation trip had been a mistake. She certainly wasn't enjoying this, and these dwarfs needed a MOTHER, but bad! She did love all these little creatures, and even liked the special ways they each had. She felt especially tender toward *Sad*, for after all, she, herself, had a cruel step-mother who had sent her out into the woods to die.

And *Sad* was so important to them all--she was so sensitive to other's feelings and was so caring. She expressed herself and didn't ignore things--often she was the one who could touch the loving parts in the others.

So, Snow White gathered all the dwarfs around her and told them they needed to listen to each other. She told them how much she loved and appreciated each one of them. Then she suggested they talk about what they really wanted this vacation to be like. They thought of lots of things they would like to do, things to see, and learn. They knew just what it would take to make it a good vacation--how the others ought to behave, and how the weather ought to be.

But all the things the dwarfs thought about were outside of themselves, so there were things they really couldn't make happen. And since Snow White had lived a lot longer than they, she knew having a good vacation had to begin with a decision to make it good, no matter what.

The dwarfs thought this was a very curious idea, and weren't sure they believed it. It seemed so much more comfortable to go on being worried or sad or planning carefully or blaming other things. But then they hadn't had such a good time on trips before Snow White came to live with them!

So they decided to try it out. First they must agree on what they wanted, said Snow White. Then they must see what each one could add to make it a good trip, and they must believe they had the power to make it just like they wanted it. And what do you think they found out? You can make up the rest of the story, but remember there are two rules. One, all the dwarfs and Snow White are in it. And whatever they figure out has to be in their power to make happen!

Martha F. Wiglesworth is a Certified NLP Practitioner and a member of AVANTA, the Satir International Training Network. She is the Founder/Director of "Potentials" a network of psychotherapists, counselors, and family educators. She can be reached at: P.O. Box 336; Cynthiana, KY 41031

BACK TO BASICS: MODELS OF THE WORLD

By Rachel Beth Hott

When you enter an NLP practitioner training the first days are designed to orient and lay a foundation for your future learning. This article is like a refresher course. We all know the phrase "models of the world." What does it mean? "Models of the world" is one of the earliest bricks laid in a NLPer's foundation. Let's review the transderivational search for its meaning.

Each person is born with five senses, visual (see), auditory (hear), Olfactory (smell), gustatory (taste) and kinesthetic (movement and touch). Included with kinesthetic are also emotional elements. As each person develops, these five senses are shaped by both environment and genetics (Nature and Nurture). The way that we experience our reality is through these senses. Often our reality differs from others. Recently I was reminded by my sister-in-law that she remembered when I had offered a very questionable 19-year old girl my apartment as a temporary home. This is going back 10 years. I had no recall of that and adamantly deny ever doing such a thing. My sister-in-law recalls hearing (auditory) me say it. I remember the feelings (kinesthetic) around the situation particularly because the girl was so unstable. In this instance, my model of the world was represented more kinesthetically and my sister-in-law's was more auditory. This phenomena was portrayed in the Japanese story Rashomon. Each character describes a mutually shared experience from their own perspective. It becomes very difficult to know whom is right. However if you recognize that each person has their own model(s) of the world then you realize that each person is "right" from their viewpoint.

"The man who has never made a mistake will never make anything else."
- George Bernard Shaw

"The measure of a man's real character is what he would do if he knew he would never be found out."
- Thomas Babington Macaulay

If everyone has their own model of the world, how do we communicate? We communicate by identifying each other's model and utilizing it when needed. A model of the world is a particular filter or screen from which we create our *reality*. The trick in communicating is to identify someone else's filter in order for you to best understand what they are experiencing. Our filters are like glasses, we are accustomed to wearing one style, weight and prescription. When you change those features, you are seeing things with new eyes. Filters are also like favorite pieces of music. We hear the world with one set of ears. If you listened to some new music you would be gaining an earful into another person's experience. Filters are also like clothes. We wear texture, cotton, silk, wools, etc. because of their feel and weight. When you try on clothes with a different texture you are expanding your repertoire.

The phrase "models of the world" implies that their are many ways to perceive reality and that there is no right way. This is helpful when you get in an argument with someone and you remind yourself that he/she is coming from his/her model of the world. In 1978, I had been involved in anti-nuclear campaigns against the Trident submarine. During the demonstrations, it was very important to remember that the guards were people too. Their model of the world was very different than mine; however, if I understood their model and acknowledged it, our relationship lost its adversarial tone. Recognizing that each person has their own model of the world enables you to communicate more easily with others.

No matter what kind of filter you have there are three processes your brain engages in to organize and arrange the information. They are generalizations, deletions, and distortions.

Generalizations

Generalizations are the process to standardize, make rules and act as if things are similar. In all professions there are generalizations about each and every professional. Accountants are bean counters, sales people are out for the buck and personnel are touchy/feeling. However you need to have generalizations to make some sense in the world. A red octagon means stop, or an elevator will go up when you press the up button. Although you may rely upon your generalizations to create order in your life you do not want to be bound to your generalizations either. This means be prepared to add a counterexample to your generalization. Three years ago, I began training for American Management Association to lead NLP style seminars. One limiting generalization that I had was any male who had been in business for 20 years was not going to respect me. You can imagine how secure I felt in that position. Fortunately I met enough of these "types" who told me that the class was valuable. My generalization vanished. Since that time, when a generalization comes into my filter I remind myself that I really don't know and wait to be surprised.

Deletions

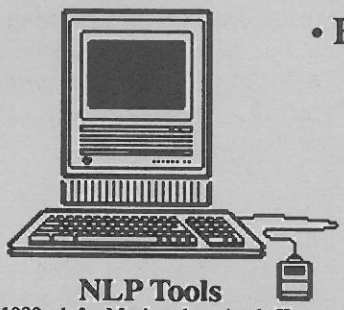
Deletions are the process of omitting, overlooking or forgetting information. Many times in a busy office necessary information is deleted because of information overload as well as environmental noise. On the positive side, in a busy office it is a strength to be able to delete some of the outside noise so that you can

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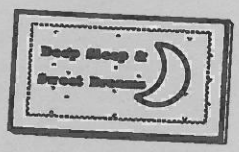
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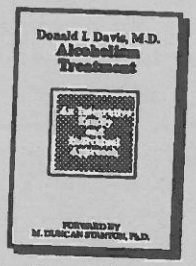
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remain focused on your task. In New York City, you practice deletion processes constantly. If you don't you would be overwhelmed. When you are in the country it would be more appropriate to take in all the stimulation. One couple with whom I had worked had an argument about whether the woman had told the husband to bring home some light bulbs. The argument was really about the fact that the woman did not feel that he listened to her. What we uncovered was that the husband had a tendency to delete information that he considered banal. Now together they had to work towards making sure that when he considered something mundane he would let her know, in order for her to make sure he really listened

Distortion

Distortion is a method of adding to or altering an experience. How often do you receive criticism and distort it as an "attack" rather than feedback. It is useful when you are planning a meeting if you distort reality you can see the participants right in front of you and imagine difficult questions. Each of these three processes, generalizations, deletions and distortions have their strengths and limitations. It is important for you to identify your own patterns of processing and assess the strengths and limitations of your model of the world. If you tend to distort in a limiting way you could ask yourself the question, "How do I know." this questions would be directed towards facts and the distortion process would have to rely upon information to clarify the distortion. Or if you delete information you could give yourself the task to have a conversation with a friend and any time you are bombarded with information interrupt your friend and backtrack. With generalizations you could identify a generalization and then find three examples where this generalization would not be the rule. In addition to your own awareness, you can also observe others and identify their uses of these processes. Knowing that each person has his own method of storing information will enable you to understand others and find efficient means in which to communicate with them.

Representational Systems

Once the information is stored it becomes represented through the senses. We either see pictures of symbolic images, hear voices or sounds or feel sensations. Each person represents this information internally and externally. The way we represent information externally is literally in the words we use. These words are called predicates and are nouns, verbs and adverbs. For example, "I am out of step with my boss (Kinesthetic)." "We are not seeing eye to eye (Visual)." "We are singing different tunes (Auditory)." Each statement represents what a person is subjectively experiencing. For example, a manager I worked with said to his subordinates, "I want you to jump on it." His subordinate responded "I will take a look at it as soon as possible." My client felt that his subordinate did not understand the criticalness of the situation. If the subordinate had replied, "I'm going to put the fire out," this manager would have felt that his message had gotten across. Another example was when a manager and director were not working well together. After learning about predicates, the director realized that she was visual and the manager was auditory. The director wanted to see everything in charts and graphs and the manager was always telling her the information. After this recognition, the manager was sure to paint

Next Page ►

pictures for the director as he spoke. The director also attempted to comment about the information, in order to satisfy the manager's needs. Beware of categorizing or labeling someone visual, auditory, kinesthetic, etc. No one is purely one style. Often it is contextual. For example when describing a communication snafu one trainee primarily used kinesthetic predicates. Words like *felt, grasp, handle, connection.* When she spoke of her vacation she used all visual words i.e., *vistas, colors, bright, light, see, vantage point* and when she described a successful event in her life she primarily used auditory words, i.e. *heard, clicked, snap, tell, spoke, listened, harmonize.* Rather than pinning her down as a kinesthetic from the first interview it was important to pay attention to her words and be flexible in each of the other scenarios. When you meet someone for the first time you listen for the predicates and match the system. If you meet them a second time beware of the labeling tendency. Make sure you give them an opportunity to speak and respond to them at the moment. Sometimes people do not use sensory -based predicates in their language. Now can we label them "difficult people?" No, of course not. These people are using unspecified words. For example, *awareness, understand, experience, comprehend, appreciate, think.* When you are in conversation with someone using unspecified words simply ask a clarifying question. For example, "Well, how do you appreciate your husband?" The response should be more specifics with sensory information. The sensory information will identify which system they are using. In addition to having a clue as to how this person perceives the world, matching predicates is also a good technique to establish rapport. When you enter the other person's model of the world they feel understood.

By both generating and identifying predicates you will expand you own predicate usage. To identify predicates listen to the TV and radio. In order to generate predicates pick a noncritical conversation with a friend and identify their predicates and then match. When you match use words that are in that category. For example. "I'm not sure what image I want to portray to my new boss." "So it's important for you to look a certain way but you don't know what that would appear like?" In our practitioner training Steven Leeds and I do the standard demonstration where one of us will match the predicates and the other will mismatch the predicates of a trainee. Invariably the trainee comments that they felt more understood by the person who matched them. (When practicing this keep the content the same and only vary the predicate.)

Wouldn't it be nice if people would be aware of your model of the world for a change? So often in an NLP practitioner training the trainees are learning ways to be the ultimate responsible communicator. This often seems one sided. What about the other person, don't they have any responsibility? Of course if they were knowledgeable about NLP then it would be easier to communicate. Everyone would just enter into each other's model of the world. This does not mean that all NLPers agree but it does mean that a NLPer is expected to recognize another's model of the world.

CONCLUSION

When you recognize another person's model , backtrack the essence of their statement by using their predicates. If you want to present *your model of the world statement* , add it after the backtrack. Often people use the phrase "I understand," or a NLPer may say "I respect your model of the world." I do not believe that these phrases are effective. It is important to utilize the backtrack and find out if you really understand.

The ability to step into another's model of the world not only serves to deepen rapport but also enable you to perceive choices that have not been available to you before.

Rachel Beth Hott is Co-Director of Advanced Communications Trainings (ACT) with Steven Leeds. ACT offers practitioner and master practitioner trainings, business consultations, and private therapy work. Rachel can be reached at 31 Washington Square West Penthouse B - New York, NY 10011 or you can call her at (212) 529-9227 or (201) 509-9599.

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Publisher's Note: We would like to welcome Kris Johnson as Anchor Point's new NANLP Correspondent. All news and NANLP related information to be considered for publication in Anchor Point (*sans current events or advertising*) must be directed to her in a timely fashion. Kris can be reached at Western States Training Assoc./NLP of Utah 1569 East Waterbury Drive, Salt Lake City, UT 84121 (801) 278-1022 or (801) 521-0543.

4th Annual NANLP Conference...A Good Time Was Had By All

By Kris Johnson
NANLP Correspondent

Members of the National Association of Neuro Linguistic Programming (NANLP) from all over the world gathered to meet at the 1989 annual conference [on Wellness: Body, Mind, Business] in San Francisco, California which was held April 28-30.

Old friends met with one another and new friends were made as the 289 NANLP members in attendance networked. The conference offered 53 different workshops and the opportunity to view a wide variety of NLP videos, as well as being able to convene in person at the regional meetings.

There was a strong cohesion among the group and a genuine spirit and *comradery which developed among the participates during the conference. "The hotel was set up to allow for a lot of networking," said Suzi Smith (NANLP Representative for the Western Region).

Keynote Speaker Dr. Donald B. Ardell, a pioneer in the wholistic wellness model, addressed the congregation on Wellness and the Meaning of Life. According to Ardell, the meaning of life is the degree to which one gets *involved in their life*. The more meaning that you give to life, the more reasons you will have to live and be healthy.

"Set high standards for yourself and do not settle for mediocrity. If you want to be healthy, then you must constantly challenge yourself by using a goal specific behavior which will bring more meaning to your life," said Ardell.

In her Presidential Address to the congregation, Cory de Torres brought out some of the issues that we need to think about as agents of transformation as we work with people. "For the most part, we tend to get involved in what we're doing in the day to day activities and focus more on our short-term outcomes without taking the time to consider the broader meaning and implications of what we're actually doing, and without considering the responsibilities that go along with those meanings and implications. We need to call attention to these matters and get people to think about what they normally wouldn't think about," said de Torres.

Later on in the conference, de Torres handed over the presidential reins of NANLP to NLP trainer Kay Grask, who is the founder of the NLP Midwest Institute and has been involved with NLP for the past 14 years. "I am delighted to have Kay as our President," said de Torres, "I have known Kay for many years, we did our NLP certification together. I have always had a sense of Kay as someone who is competent in her management skills and who is exceptional in working with people."

In her mission statement at the board meeting, President Grask mapped out 10 goals for the Association which included promoting cohesiveness and quality communication within the Association; developing a broader knowledge of NANLP and the potential uses of NLP; financial stability; an increased membership of 2,000 by May of 1990; the birth and development of at least 4 special interest groups; to set up structures of local chapters so that they become a part of NANLP; the passage of a set of revised by-laws; development of the research component of NANLP; continued vitality of the Regional Conference; and to have 500 in attendance at the National Conference in 1990.

"I want to congratulate Neva Arnold, our program chairperson, and our management consulting firm of Burnison, Martello and Associates (BMA) for this well designed, planned and organized conference," said Grask. "The workshops this year were outstanding thanks to our presenters. If the momentum generated at this conference is any indication of the life and potential of this organization, we are sure to have a solid growth spurt."

The special interest sections Grask was referring to in her mission statement are Clinical Applications/ Modeling Performance Enhancement; Business and Organizational Applications; Education, Teachers and Parents; Health; and Trainers. According to Martin Lowenthal (the NANLP Corresponding Secretary and chairperson for Membership) the purposes of the sections are to facilitate the networking of members in their own professional fields and to provide a vehicle for members to develop the applications of NANLP in their specialized area of interest.

NANLP members are invited to sign up for the special interest section that suits their needs and interests within the field of NLP by simply contacting the National Headquarters at (317) 636-6059 or by writing 310 N. Alabama Suite A100, Indianapolis, IN 46204, said Lowenthal.

"These sections provide a way for members to develop programs for the National and Regional Conferences and also to develop guidelines for the training and applications of NLP in their own professional field. The sections also promote activities which further develop NLP, such as putting out newsletters and sponsoring activities and events," he said.

"The energy that seemed to coalesce around the birth of the sections was high. People seemed to be extremely involved and excited about the possibilities for the future. These sections represent something that is moving NANLP towards enhancing the possibilities of what members can do to expand the field of NLP," said Lowenthal.

A research committee was formed under the direction of Lyle Chubb (NANLP chairperson for research). "The goal for research is to identify what has been done, what is being done and what will be done in the future. We want a sense of direction for the future," he said.

"We want to define the territory of research," said Chubb, who has already sent out 140 letters throughout the world to find out who is doing what with research and NLP. "We don't want to go around reinventing the wheel, we want to find out what has been discovered. We want to come up with a new methodology. We want to explore the presuppositions and applications of what the people in the NLP world feel needs to be done," he said.

Moreover, Chubb added that anyone who is interested in doing NLP research can contact him at (315) 331-0411 or they can write him at 510 W. Union Street, Newark, NY 14513.

The newly proposed by-laws were a topic of discussion at the conference. "The intention of the new by-laws is to *create guidelines instead of standards*, allowing them to be more general and flexible so that they can change with the growth of the organization," said Tim Hallbom (NANLP chairperson for the Legal By-Laws and President Elect for 1990). "Changes in NANLP's by-laws are necessary for the organization to grow and have *flexibility* to meet the needs of its members. The old by-laws were too specific, the new by-laws are general enough to meet our needs as a non-profit organization," he said.

The New by-laws will give us the flexibility to change as the nature of the membership changes," said Suzi Smith. "The idea was to make them more general and come up with a by-laws guidelines manual to fill in the gaps which can be easily be changed in the future. More general by-laws will allow greater flexibility to meet the needs of the members," she said.

President Grask closed the conference with a special tribute to Virginia Satir. Grask wrote and produced a slide show detailing Virginia's life and contributions. Virginia, a pioneer in family therapy, was also a pioneer in the art of asking questions as well as giving counter examples. She taught us about the non-verbals of human behavior, anchoring , reframing, and pacing and leading.

Virginia said that as humans, we're manifestations of uniqueness and when two unique people meet, it's time for a celebration. She emphasized contact above behavior. "The greatest gift I can give is to see, hear, and touch another person. When this has been done, contact has been made," she said. The lives Virginia touched by her willingness to be a human model, advisor and friend are innumerable. The show was a fitting high note, ending a very successful annual conference.

Kris Johnson is a certified Practitioner and counselor for Rocky Mountain Consultants, and for Counseling and Education Associates. She is the NANLP Correspondent for Anchor Point. She can be reached at Western States Training Assoc./NLP of Utah 1569 East Waterbury Drive, Salt Lake City, UT 84121 (801) 278-1022 or (801) 521-0543.

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Book Review

Mind-Body Therapy:
Ideodynamic Healing in Hypnosis

By Ernest Lawrence Rossi & David B. Cheek
W.W. Norton & Co. 1988, 519 pp - $34.95

Remember your delight and excitement when you first heard or read about Milton Erickson? Now you can learn about David Cheek and his use of hypnosis to stop bleeding, promote healing, and in general, to perform miracle cures in a few minutes.

Cheek provides the guts of this book with his case studies covering 40 years as a gynecologist and obstetrician. Rossi surrounds this information base with current research and theory which supports Cheek's findings. This creates a whole piece that is the latest in the understanding of the mind-body relationship.

The reader is introduced to all this information through ideodynamic finger signals. Cheek believes that finger signals allow deeper memories to surface. "Very significant experiences responsible for continued patterns of behavior are stored at a level of awareness that can be reached and reflected by ideomotor responses."(p. 355) Rossi states that "the ideodynamic accessing and reframing of state-dependent memories that encode stress and psychosomatic problems thus become the essence of the mind-body healing methods that are the focus of this volume."(p. xx) Finger signals are also faster and easier for the client than talking.

Cheek's method is essentially a "change history"process through what he calls "20 questions."He uses finger signals to go back in time to the "most important event concerning this problem." The person reviews the memory several times. Cheek then asks, "Now that you have remembered these things, can you be free of (the problem)?"and watches for the "yes"finger to rise.

"Search for earlier and earlier experiences relating to maladjustment problems often leads to birth as the causal stimulus..."(p. 427) Besides many case studies about persons who reversed negative birth decisions, Cheek provides a fascinating chapter on persons reliving the birth experience. These persons, who had no knowledge of head-first delivery, on regression reproduced the sequential head and shoulder movement that occurs during an actual birth.

Cheek is quite knowledgeable about presuppositions, embedded commands, and the literalness of the unconscious mind. One gets the sense that he has studied the power of language through experience and intimate conversations with patients. For example, he states that one should avoid telling a person about to have surgery that "in a few hours, it will all be over." The unconscious mind ("inner mind" to Cheek) interprets this phase to be a message about immanent death. Cheek observes that the more fearful the person, the more likely he or she will make a negative interpretation.

Cheek and Rossi bring out that the motivation of the client to accept hypnosis and a healing process is important in effectiveness of the intervention. Cheek is aware that some of his spectacular results are due to the patient already being in a trance, due to the medical emergency occurring. Chapter 11 gives you some direct suggestions that you can use if you happen to come upon a medical emergency. These are well worth memorizing.

Cheek uses hypnosis to resolve problems with bleeding, cancer, wound healing, chronic pain, sleep, early negative experiences, surgery, negative statements heard during surgical anesthesia, spontaneous abortions, pregnancy, sex, fertility, difficult births, bad dreams, digestive disorders, fears, guilt, and self-punishment. Oh, how about some forensic hypnosis too.

If this is a Rossi book, then there are information boxes. And boxes there are...30 of them. The boxes summarize the processes discussed in the body of reading and enables you to return later to the processes quickly and specifically.

Since Cheek's hypnosis work was all done in a medical setting, his case study descriptions are sometimes technical. You might want to have a medical dictionary handy to understand some of the words which are used. I think the book could have been improved by adding more footnotes with layman's descriptions of the medical terms.

Rossi packs his sections with research and theory on why and how hypnosis works. There is plenty here to keep you busy. I did not like his sections on ideas for research projects in hypnosis. This seemed pedantic, as if Rossi were trying to make the book more academically acceptable. But the project ideas do serve as a baseline about what is known about hypnosis and what is not. The projects are also places where Rossi inserts more theory and research not relevant to the main body of reading. You will find some interesting tidbits of information here, like how to choose your cerebral dominance by breathing through the opposite nostril.

This is not a book for beginners in hypnosis. Rather, it is for the *experienced* who will find the case studies to be richly entertaining. This book is an excellent reference and a stimulus to your imagination in working with clients. Definitely worth reading.

Sandy LaForge is a NLP Practitioner in private practice in Boulder. She is also the owner of NLP Books, a mail order book service. She can be reached at 2705 Vassar Drive - Boulder, CO 80303 or by calling (303) 494-2643.

"I suppose it is much more comfortable to be mad and not know it than to be sane and have one's doubts."

- G.B. Burgin

Coming Events

AVANTA NETWORK
139 Forest Avenue - Palo Alto, CA 94301 (415) 327-1424 (Call for info on additional trainings)

July 8 to Aug. 4	The Virginia Satir International Training Institute 9th Annual Process Community (Levels 1 & 2) (Crested Butte, CO)

BENFORD ASSOCIATES
5578 Harbord Drive - Oakland, CA 94618 (415) 547-3766

June 24-30	Peak Performance Teaching (South Lake Tahoe, CA)

THE CHANGEWORKS
P.O. Box 4000-D - Berkeley, CA 94704 (415) 540-5707

July 27	Intuition Evening

DYNAMIC LEARNING CENTER FOR NLP
P.O. Box 1112 - Ben Lomond, CA 95005 (408) 336-3457

July 10-20	Residential Trainer Training Begins
Aug. 14-31	Residential Master Practitioner Training Begins

EASTERN NLP INSTITUTE
P.O. 697 - Newtown, PA 18940 (215) 860-0911

June 10-11	Choice Point II
July 8	Introduction to NLP
July 22 - Aug 6	4th Annual Camp NLP

FAMILY PSYCHOTHERAPY PRACTICE OF SEATTLE
2722 Eastlake Ave. E., Suite 300 - Seattle, WA 98102 (206) 329-9101

June 10	Coping in Court: Survival Tactics for the Expert Witness (Frank MacHovec, Ph.D.)

FAMILY THERAPY INSTITUTE OF ALEXANDRIA
220 So. Washington St. - Alexandria, VA 22314 (703) 360-4084

Oct. 5-9	David Calof - Hypnosis in Marriage and Family Therapy

FELDENKRAIS MIDWEST INC.
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July 1 to Aug 25, 1992	Feldenkrais Method Practitioner Training Program Begins

FUTUREPACE, INC.
P.O. Box 1173 - San Rafael, CA 94915 (415) 485-1200

July 27-Aug. 25	Summer Intensive - Imperative Self
July 27	Imperative Self Training Begins (6-month program)
Oct. 27-29	Success in Love

GRINDER, DELOZIER & ASSOCIATES
200 7th Avenue, Suite 100 - Santa Cruz, CA 95062 (408) 475-8540

Aug. 5-22	Residential Practitioner Training
Aug. 5-22	Residential Master Practitioner Training
Sept. 11-14	Presentation Skills (Monterey, CA)

GRINDER, DELOZIER & ASSOCIATES
120 Queens Parade East, Newport, NSW 2106 Australia (02) 997-3137

June 24	Practitioner Training Begins
June 24	Master Practitioner Training Begins

METAFORMATION, INC.
3538 Marlowe Ave. - Montreal, PQ H4A 3L7 Canada (514) 486-1282

June 9-11	Practitioner Integration
June 23-24	1989 Practitioners Testing
June 25-27	Robert Dilts: Metamanagement: Using NLP with Groups

MICHAEL GRINDER & ASSOCIATES
16303 N.E. 259th Street - Battleground, WA 98604 (206) 687-3238

June 26-July 7	NLP & Education (Eugene, OR)
July 10-20	NLP & Education (Spokane)
July 31-Aug. 10	NLP & Education (Portland, OR)



THE MIDWEST INSTITUTE OF NLP
702 West Colfax, South Bend, IN 46601 (219) 232-9636 or (312) 222-8968

June 9-11	Self Hypnosis for Health Change (South Haven, MI)

NEW LEARNING PRINCIPLES INTERNATIONAL
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Aug. 5-17	Ericksonian Hypnosis
Aug. 21-Sept. 3	Imperative Self

NEW YORK TRAINING INSTITUTE FOR NLP
155 Prince Street - New York, NY 10012 (212) 473-2852

June 9-10	Learning Self-Hypnosis
July 8-9	NLP for Teachers
July 14-16	NLP Intro - the art of Reframing
July 21-30	Ericksonian Hypnosis Certification (Cape Cod)
Aug. 2-6	Modeling Intensive with W. Woodsmall
Aug. 11-13	NLP Intro - Anchoring
Sept. 11	Advanced Hypnosis Training
Sept. 15-17	Freedom from Compulsive Eating/Dieting
Sept. 27	Open House
Sept. 28	Beyond Master Practitioner Training

NLP AUSTIN
Rt. 3, Box 236-D - Leander, TX 78641 (512) 328-3333

July 10 & 14	Free Intro to NLP (Kauai, Hawaii)
July 15-16	2 Day Intro to NLP (Kauai, Hawaii)
Aug. 25-27	Beyond Co-Dependency (Lara Ewing)
Sept. 23-24	Health & Wellbeing (Tim Hallbom & Suzi Smith)
Oct. 21	Advanced Submodalities Begins
Oct. 27	Practitioner Training Begins

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2897 Valmont Rd. - Boulder, CO 80301 (303) 442-1102

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1940 N. Sheffield - Chicago, IL 60614

June 10-11	Introduction to NLP
July 15-16	Phobia-Trauma Institute
July 29-30	Submodalities

NLP INSTITUTE OF ONTARIO
633 Bay Street, Suite 2223 - Toronto, ON M5G 2G4 Canada (416) 977-7810 or (800) 663-6730 in Canada

June 16-18	Time Line Training with Tad James
June 24-25	Richard Bandler: Patterns of Persuasion
June 20-22	Dynamics of Influence and Choice (evenings)

NLP INSTITUTE OF WESTERN CANADA
2021 Columbia St - Vancouver, BC V5Y 3C9 CANADA (604) 872-1185

June 27-29	The Allergy Workshop

NLP PRODUCTS & PROMOTIONS
13223 Black Mountain Road #1-429 - San Diego, CA 92129

June 17-18	Applied Neuro Dynamics (Dallas, TX)
June 24-25	Patterns of Persuasion (Toronto, ON Canada)

PROFESSIONAL DEVELOPMENT ASSOCIATION
Contact: Cyndi O'Neal (304) 253-8068

Sept. 18-19	David Calof - Adult Children of Incest and Child Abuse: The Recovery Process in Individual, Marital and Family Therapy (Charleston, WV)
Sept. 21-22	David Calof - Adult Children of Incest and Child Abuse: The Recovery Process in Individual, Marital and Family Therapy (Louisville, KY)

PROFITABILITY GROUP
1001 Bishop Street, Suite 702 - Honolulu, HI 96813 (808) 521-0057

June 9-11 Time Line Therapy Certification (New York, NY)

SHERLCO CORPORATION
2022 31 St. S.W. - Calgary, AB T3E 2N2 CANADA (403) 240-3565

June 9-11 Advanced Behavioral Modeling

SOUTH EAST CENTER OF NEURO-LINGUISTIC PROGRAMMING
P.O. Box 1140 - Pawleys Island, SC 29585 (803) 546-2255

Sept. 15 Practitioners Training Begins

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June 23-24 Reframing: "Recreating Yourself"
Sept. 8-9 Introduction to NLP

THE NLP CONNECTION
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June 3-14 Trainer Certification
June 10-11 Richard Bandler Workshop
June 17-18 The forgiveness Process Workshop

UNIVERSITY OF NORTH FLORIDA
Division of Continuing Education - P.O. Box 17074 - Jacksonville, FL 32245-7074 (904) 646-2690

July 9-22 The 5th Annual NLP Institute Summer in London, England (Optional College Credit)

WESTERN STATES TRAINING ASSOC./NLP OF UTAH
1569 East Waterbury Drive - Salt lake City, UT 84121 (801) 278-1022

June 10-12 The Logical Levels of Change (Robert Dilts)
June 21 NLP: An Overview
Oct. 6 Practitioner Training Begins

CONFERENCES

Mountain States Regional NLP Conference - Mission Possible

Sept. 2 & 3 - Yarrow at Park City, Utah
For information: Ann Lazerus
(801) 521-0200 (work) (801) 575-6912 (home)

4th Central Regional Conference - Quality Results Through NLP

Sept. 8-10 - Indianapolis, Indiana
For information: Lee A. Peters
7015 Hoover Road
Indianapolis, IN 46260-4169
(317) 259-4460

1989 Destination: Canada - 3rd Canadian NLP Conference

October 28 & 29 - Ottawa, Ontario, Canada
For information: Patricia M. O'Reilly
2082 Tawney Road
Ottawa, ON K1G 1B8
Canada
(613) 523-3791

Take a Risk & Keep the Change - Northeastern NANLP Conference

November 18-19 - Atlantic City, New Jersey
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Eastern Connecticut State University
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(203) 429-7850

Product Sources

Looking for a reliable source for NLP products? We have personally done business with the folks below and found that they provide good service. Call or write them for catalogs or a listing of books, tapes, videos, etc. that they offer. Let them know you heard about them through *Anchor Point*!

Behavioral Engineering
230 Mt. Hermon Road, Suite #207
Scotts Valley, CA 95066
(408) 438-5649
[NLP Computer Software Products]

Georgian Bay NLP Resource Centre
P.O. Box 1210
Meaford, ON N0H 1Y0
CANADA
(519) 538-1194

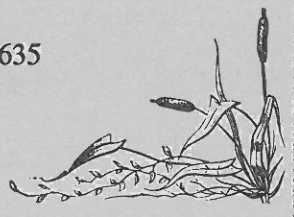
Grinder Resource Center
1803 Mission Street, Suite 406
Santa Cruz, CA 95060
(800) 635-0778 In California
(800) 338-4667 Nationwide

Metamorphous Press
P.O. Box 10616
Portland, OR 97210-0616
(800) 937-7771
(503) 228-4972

NLP Books
2705 Vassar Dr.
Boulder, CO 80303
(303) 494-2643

NLP Comprehensive
2897 Valmont Rd.
Boulder, CO 80301
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